

RV 1.118

r̥ṣi: kaks̥ivān dairghatamasa (auśija); devatā: aśvinīkumāra; chanda: triṣṭup

आ वां रथो अश्विना श्येनपत्वा सुमृळीकः स्ववाꣳ यात्व अर्वाङ् ।
 यो मर्त्यस्य मनसो जवीयान् त्रिवन्धुरो वृषणा वातरहाः ॥ १-११८-०१
 त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातम् अर्वाक् ।
 पिन्वतं गा जिन्वतम् अर्वतो नो वर्धयतम् अश्विना वीरम् अस्मे ॥ १-११८-०२
 प्रवद्यामना सुवृता रथेन दस्त्राव् इमं शृणुतं श्लोकम् अद्रेः ।
 किम् अङ्ग वाम् प्रत्य् अर्वतिं गमिष्ठाहूर् विप्रासो अश्विना पुराजाः ॥ १-११८-०३
 आ वां श्येनासो अश्विना वहन्तु रथे युक्तास आशवः पतंगाः ।
 ये अमुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥ १-११८-०४
 आ वां रथं युवतिस् तिष्ठद् अत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।
 परि वाम् अश्वा वपुषः पतंगा वयो वहन्त्व् अरुषा अभीके ॥ १-११८-०५
 उद् वन्दनम् ऐरतं दंसनाभिर् उद् रेभं दस्त्रा वृषणा शचीभिः ।
 निष् टौग्रथम् पारयथः समुद्रात् पुनश् च्यवानं चक्रथुर् युवानम् ॥ १-११८-०६
 युवम् अत्रये ऽवनीताय तप्तम् ऊर्जम् ओमानम् अश्विनाव् अधत्तम् ।
 युवं कण्वायापिरिप्ताय चक्षुः प्रत्य् अधत्तं सुष्टुतिं जुजुषाणा ॥ १-११८-०७
 युवं धेनुं शयवे नाधितायापिन्वतम् अश्विना पूर्व्याय ।
 अमुञ्चतं वर्तिकाम् अँहसो निः प्रति जङ्घां विशपलाया अधत्तम् ॥ १-११८-०८
 युवं श्वेतम् पेदव इन्द्रजुतम् अहिहनम् अश्विनादत्तम् अश्वम् ।
 जोहूत्रम् अर्यो अभिभूतिम् उग्रं सहस्रसां वृषणं वीड्वङ्गम् ॥ १-११८-०९
 ता वां नरा स्व् अवसे सुजाता हवामहे अश्विना नाधमानाः ।
 आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥ १-११८-१०

आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।
हवे हि वाम् अश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥ १-११८-११

Analysis of RV 1.118

आ वां रथो अश्विना श्येनपत्वा सुमृळीकः स्ववाꣳ यात्व् अर्वाङ् ।
यो मर्त्यस्य मनसो जवीयान् त्रिवन्धुरो वृषणा वातरहाः ॥ १-११८-०१

ã vāṃ rátho ásvinā śyenápatvā sumṛīkáh suávām̃ yātu arvāñ
yó mártiyasya mánaso jávīyān trivandhuró vṛṣaṇā vātaramhāḥ 1.118.01

Interpretation:

"O Ashvins, may your Chariot (ã vāṃ rátho ásvinā), supremely gracious (sumṛīkáh), come down to us (yātu arvāñ), drawn by your falcons (śyenápatvā), bringing us perfect growth (su-ávān)! For it is faster than the mind of mortals (yó mártiyasya mánaso jávīyān), O Mighty Lords (vṛṣaṇā), being driven by the Life-God (vātaramhāḥ), and having a triple seat (trivandhuró)!"

Vocabulary:

śyenapatvan, mfn. 'flying by means of eagles', borne or drawn along by eagles RV.

svavas, mfn. (nom. -vān) having or affording good protection RV.

svavat, mfn. possessing property, wealthy (-tā f.) TS. Jaim.; (for svavān nom. of sv-avas)

trivandhura, mfn. (Pāṇ. 6-2, 199 Vārtt. Pat.) having 3 seats (the Ashvins' chariot) RV. i, vii-ix.

vāta-ramha(s), mfn. fleet as wind RV. MBh. &c.

Griffith's translation:

FLYING, with falcons, may your chariot, Asvins, most gracious, bringing friendly help, come hither,— Your chariot, swifter than the mind of mortal, fleet as the wind, three-seated, O ye Mighty.

त्रिवन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातम् अर्वाक् ।
पिन्वतं गा जिन्वतम् अर्वतो नो वर्धयतम् अश्विना वीरम् अस्मे ॥ १-११८-०२

trivandhurēṇa trivṛtā ráthena tricakreṇa suvṛtā yātam arvāk
pínvatam gā jínvatam árvato no vardháyatam ásvinā vīrám asmé
1.118.02

Interpretation:

"And in the Chariot of yours, which has a triple seat and of triple form and has three wheels, (*trivandhurēṇa trivṛtā rāthena tricakrēṇa*) and which is perfectly running, descend to us (*suvṛtā yātam arvāk*)!

Make the herds of our inner light grow, and animate (= give power to) our galloping forces of life (*pínvatam gā jínvatam árvato no*)! Increase in us, O Ashvins, the strength of the Hero (*vardháyatam ásvinā vīrám asmé*)!"

Vocabulary:

trivṛt, mfn. *threefold, triple, triform, consisting of 3 parts or folds* &c. RV. &c. ; m. (with or without stoma) a threefold Stoma (in which first the three 1st verses of each Trça of RV. ix , II are sung together, then the 2nd verses , and lastly the 3rd) VS. &c.; m. a triple cord, Mn. iii , 43

Griffith's translation:

Come to us with your chariot triple seated, three-wheeled, of triple form, that rolleth lightly. Fill full our cows, give mettle to our horses, and make each hero son grow strong, O Asvins.

प्रवद्यामना सुवृता रथेन दस्राव् इमं शृणुतं श्लोकम् अद्रेः ।

किम् अङ्ग वाम् प्रत्य् अवर्ति गमिष्ठाहूर् विप्रासो अश्विना पुराजाः ॥ १-११८-०३

pravadyāmanā suvṛtā rāthena dásrāv imám śṛṇutam ślókam ádreḥ
kím aṅgá vām práty ávartim gámiṣṭhā āhúr víprāso ásvinā purājāḥ
 1.118.03

Interpretation:

"Descending swiftly in your perfectly moving Chariot (*pravadyāmanā suvṛtā rāthena*), O Skillful Workers (*dásrau*), hear this Hymn, which is the Sound of the Stone, pressing the Soma-wine for you (*imám śṛṇutam ślókam ádreḥ*)!

The firstborn sages, O Ashvins, have spoken of you (*āhúr víprāso ásvinā purājāḥ*), as the swiftest coming to our need (*práty ávartim gámiṣṭhā*)."

Vocabulary:

pravadyāman, mfn. *having a downward path, rapid in its course* (as a chariot) RV.

purājā, mfn. *former, existing from old, primeval* RV.

avarti, f., *bad fortune, poverty, distress* RV. AV.

Griffith's translation:

With your well-rolling car, descending swiftly, hear this the press-stone's song, ye

Wonder-Workers. How then have ancient sages said, O Asvins, that ye most swiftly come to stay affliction?

आ वां श्येनासो अश्विना वहन्तु रथे युक्तास आशवः पतंगाः ।

ये अमुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥ १-११८-०४

ã vāṃ śyenāso aśvinā vahantu ráthe yuktāsa āśávaḥ patamṅāḥ
yé aptúro diviyāso ná gṛdhrā abhí práyo nāsatiyā váhanti 1.118.04

Interpretation:

"May eagles bring you here, O Ashvins, (ã vāṃ śyenāso aśvinā vahantu) yoked to your Chariot and flying fast (ráthe yuktāsa āśávaḥ patamṅāḥ)! They are like swift heavenly falcons, (yé aptúro diviyāso ná gṛdhrā), O Guides of our Journey, who bring you to the Delight [of our being] (abhí práyo nāsatiyā váhanti)."

Vocabulary:

pataṅga, mfn. flying RV. i , 118 , 4; a horse Naigh. i , 14; the sun RV. AV. Var. &c.; a spark (Sāy.) RV. iv , 4 , 2

aptur, (only acc. sg. and pl. -uram and -urac) m. (fr. 1. ap + tvar), active , busy (said of the Ashvins, of Soma, of Agni, of Indra) RV.

prayas, n. (prī) pleasure , enjoyment , delight RV.; (prāyase, iv , 21 , 7 = prayase) object of delight , pleasant food or drink , dainties , libations.

Griffith's translation:

O Asvins, let your falcons bear you hither, yoked to your chariot, swift, with flying pinions, Which, ever active, like the airy eagles, carry you, O Nasatyas, to the banquet.

आ वां रथं युवतिस् तिष्ठद् अत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।

परि वाम् अश्व्वा वपुषः पतंगा वयो वहन्त्व् अरुषा अभीके ॥ १-११८-०५

ã vāṃ ráthaṃ yuvatís tiṣṭhad átra juṣṭvī narā duhitā sūriyasya
pári vām áśvā vāpuṣaḥ patamṅā váyo vahantu aruṣā abhīke 1.118.05

Interpretation:

"The Young Maiden is sitting in your Chariot (ã vāṃ ráthaṃ yuvatís tiṣṭhad), O Heroes, there She is happy, the Daughter of the Sun (átra juṣṭvī narā duhitā sūriyasya)!

And flying on their wings these beautiful swiftnesses-hours (pári vām áśvā vāpuṣaḥ patamṅā váyo) should carry you, who are of red and gold, near to us (vahantu aruṣā abhīke)."

Vocabulary:

juṣ, 1, 6. A.; 3. P.; 1. P. (pf. jujoṣa, -juṣe ; p.-juṣvas, generally -āṇa ; ind. p. juṣṭvī RV.) to be pleased or satisfied or favourable RV. AV. &c.

abhīka, n. (fr. abhi-añc; cf. anūka) , *meeting together, collision* RV. ix , 92 , 5; (e) loc. ind. *in the presence of (gen.) , near , towards* RV.

vayas, n. (vī) *enjoyment, food , meal , oblation* RV. AV.; (cf. vīti) [920,3] *energy* (both bodily and mental) , *strength , health , vigour , power , might* RV. AV. VS. ; (often with bṛhat; with dhā and dat. or loc. of pers. ` " to bestow vigour or might on ") *vigorous age, youth , prime of life , any period of life , age* RV. &c. &c.

Griffith's translation:

The youthful Daughter of the Sun, delighting in you, ascended there your chariot, Heroes. Borne on their swift wings let your beauteous horses, your birds of ruddy hue, convey you near us.

उद् वन्दनम् ऐरतं दंसनाभिर् उद् रेभं दस्रा वृषणा शचीभिः ।

निष् टौग्र्यम् पारयथः समुद्रात् पुनश् च्यवानं चक्रथुर् युवानम् ॥ १-११८-०६

úd vāndanam airataṃ daṃsānābhir úd rebhāṃ dasrā vṛṣaṇā śácībhiḥ
niṣ ṭaugriyāṃ pārayathaḥ samudrāt pūnaś cyāvānaṃ cakrathur yúvānam
1.118.06

Interpretation:

"You have uplifted Vandana by your skillful powers (úd vāndanam airataṃ daṃsānābhir)! Up you have carried Rebha with your helpful forces, O Skillful workers, Mighty Twain [of Heaven] (úd rebhāṃ dasrā vṛṣaṇā śácībhiḥ)!

It is you who have taken Taugrya Bhujyu out of the Ocean (niṣ ṭaugriyāṃ pārayathaḥ samudrāt), and made Chyavana young again (pūnaś cyāvānaṃ cakrathur yúvānam)."

Vocabulary:

vandana, m. N. of a Rishi (who was cast into a well, along with Rebha, by the Asuras, and rescued by the Ashvins) RV.; -ā f., praise , worship , adoration.

śacī, f. the rendering of powerful or mighty help , assistance , aid (esp. said of the deeds of Indra and the Ashvins , instr. śacyā and zacībhis, often = 'mightily' or , helpfully') RV.; kindness , favour , grace ib. AV. AitBr.; skill , dexterity RV. VS.; speech , power of speech , eloquence Naigh.; N. of the wife of Indra (derived fr. śacī-pati q.v.) MBh. &c.

taugrya, m. `son of Tugra', Bhujyu RV. i , 117 f.

cyavāna; N. of a Rishi (restored to youth by the Ashvins) RV. i , v , vii , x; BrahmaP. ii , 18 , 8

Griffith's translation:

Ye raised up Vandana, strong Wonder Workers! with great might, and with power ye rescued Rebha. From out the sea ye saved the son of Tugra, and gave his youth again unto Cyavana.

युवम् अत्रये ऽवनीताय तप्तम् ऊर्जम् ओमानम् अश्विनाव् अधत्तम् ।
युवं कण्वायापिरिप्ताय चक्षुः प्रत्य् अधत्तं सुष्टुतिं जुजुषाणा ॥ १-११८-०७

yuvám átrayé 'vanītāya taptám ūrjam omānam aśvināv adhattam
yuvam kaṇvāyāpiriptāya cákṣuḥ práty adhattam suṣṭutim jujuṣāṇā
1.118.07

Interpretation:

"It is you, O Ashvins, who established for Atri (=Agni) (yuvám átrayé aśvināv adhattam) the burning substance-power of his growth (taptám ūrjam omānam), when he descended down [into the Darkness] (avanītāya).

It's you who gave his sight back to Kanva Rishi (yuvam kaṇvāyāpiriptāya cákṣuḥ práty adhattam), happy with his perfect affirmation of you within himself (suṣṭutim jujuṣāṇā)."

Vocabulary:

oman, m. *help , protection , favour , kindness* RV.; *a friend , helper , protector* RV. v , 43. 13.

avanīta, mfn. *led or pushed down into* (loc.) RV. i , 116 ,8 and 118 , 7.

apiripta, mfn. (rip; Sāy: api-lipta) , 'smeared over', i.e. *grown blind* RV. i , 118 , 7 , viii , 5 , 23. [55,3]

Griffith's translation:

To Atri, cast down to the fire that scorched him, ye gave, O Asvins, strengthening tbod [sic] and favour. Accepting his fair praises with approval, ye gave his eyes again to blinded Kanva.

युवं धेनुं शयवे नाधितायापिन्वतम् अश्विना पूर्व्याय ।
अमुञ्चतं वर्तिकाम् अहसो निः प्रति जङ्घां विश्पलाया अधत्तम् ॥ १-११८-०८

yuvam dhenum śayāve nādhitāya āpinvatam aśvinā pūrviyāya
āmuñcatam vārtikām aṃhaso niḥ práti jáṅghām viśpālāyā adhattam
1.118.08

Interpretation:

"It is you, O Ashvins, who made the nourishing light of Knowledge grow for Ancient Shayu (=lying being) calling you for help (yuvam dhenum śayāve nādhitāya āpinvatam aśvinā pūrviyāya)!

The bird you thus delivered from the suffocating Darkness (āmuñcatam vārtikām aṃhaso niḥ), and gave her leg back to Vishpala (prāti jáṅghām viśpālāyā adhattam)!"

Vocabulary:

śayu, mfn. *lying down , sleeping , resting* RV.; N. of a person protected by the Ashvins RV.

nādh, 1. A. (Dhātup. ii , 5 nādhate), occurring only in p. nādhamana), *seeking help , asking begging* RV. (cf. nāth).

vartaka m. a quail Car. (ā) f. a quail L.; (vartikā) f. (see also s.v.) id. RV. MBh. ; viśpalā, f. (accord. to some fr. 2. viś and palā = pālā), N. of a woman (whose lost leg was replaced by the Ashvins) RV.

jaṅghā, f. *the shank* (from the ankle to the knee) RV. i , 116 , 15 and 118 , 8 AV. VS. &c.

Griffith's translation:

For ancient Shayu in his sore affliction ye caused his cow to swell with milk, O Asvins. The quail from her great misery ye delivered, and a new leg for Vispala provided.

युवं श्वेतम् पेदव इन्द्रजूतम् अहिहनम् अश्विनादत्तम् अश्वम् ।
जोहूत्रम् अर्यो अभिभूतिम् उग्रं सहस्रसां वृषणं वीड्वङ्गम् ॥ १-११८-०९

yuvam śvetam pedava indrajūtam ahihanam aśvinādattam aśvam
johūtram aryó abhíbhūtim ugram sahasrasāṃ vṛṣaṇam vīḍvāṅgam
1.118.09

Interpretation:

"It is you, O Ashvins, who for Pedu brought White Swiftness-Power (=Horse), speeded up by Indra, who thus destroyed the Python of the Deep (yuvam śvetam pedava indrajūtam ahihanam aśvinādattam aśvam)! Neighing, it overcame all the enemies (johūtram aryó abhíbhūtim)! Terrible it conquered thousands (ugram sahasrasāṃ), the mighty Lord, with strong limbs (vṛṣaṇam vīḍvāṅgam)!"

Vocabulary:

pedu, m. (pad?); N. of a man (under the especial protection of the Ashvins , by whom he was presented with a white horse that killed serpents) RV.

johūtra, mfn. (hve) *making noise* RV. ii , 10 , 1; *challenging* , 20 , 3; *neighing* , i , 118 , 9.

vīḍu, mf(-ḍvī)n. *strong , firm , hard* RV. VS.

Griffith's translation:

A white horse, Asvins, ye bestowed on Pedu, a serpent–slaying steed sent down by Indra, Loud–neighing, conquering the foe, high mettled, firm–limbed and vigorous, winning thousand treasures.

ता वां नरा स्व् अवसे सुजाता हवामहे अश्विना नाधमानाः ।
आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥ १-११८-१०

tā vāṃ narā sú ávase sujātā hávāmahe ásvinā nā́dhamānāḥ
 ā na úpa vāsumatā ráthena gíro juṣāṇā́ suvitā́ya yātam 1.118.10

Interpretation:

"Such you, O Heroes, perfect in your birth (tā vāṃ narā sujātā), we call for our perfect growth (sú ávase), needing your help, O Ashvins (ásvinā nā́dhamānāḥ)!

Come thus to us with your luminous Chariot (ā na úpa vāsumatā ráthena yātam), happy with our Invocations (gíro juṣāṇā́), for our perfect Journey (suvitā́ya)!"

Griffith's translation:

Such as ye are, O nobly born, O Heroes, we in our trouble call on you for succour. Accepting these our songs, for our wellbeing come to us on your chariot treasure-laden.

आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।
 हवे हि वाम् अश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥ १-११८-११

ā śyenāsya jávasā nūtanena asmé yātaṃ nāsatiyā sajóṣāḥ
 háve hí vāṃ ásvinā rā́tāhavyaḥ śáśvattamā́yā uṣáso víuṣṭau 1.118.11

Interpretation:

"Come into us (ā asmé yātaṃ), O Guides of our Journey (nāsatiyā), with a new speed of Eagle (śyenāsya jávasā nūtanena), happy in your movement (sajóṣāḥ)!

I call you, O Ashvins (háve hí vāṃ ásvinā), for I have the gift of Offering for you (rā́tāhavyaḥ), at the breaking of the eternal Morning (śáśvattamā́yā uṣáso víuṣṭau)!"

Vocabulary:

rāta-havya, one to whom the offering is presented, one who receives the oblation ib.; m. (with ātreya) N. of the author of RV. v, 65

rātahavis, mfn. one who willingly presents offerings, a liberal offerer or worshipper (of the gods) RV.

śáśvattama, mfn. most constant or frequent or numerous RV.; (am) ind. once more, again ib.

Griffith's translation:

Come unto us combined in love, Nasatyas come with the fresh swift vigour of the falcon.

Bearing oblations I invoke you, Asvins, at the first break of everlasting morning.