

RV 1.116

ṛṣi: kākṣivān dairghatamasa (auśija); devatā: aśvinikumāra; chanda: triṣṭup

नासत्याभ्यां बर्हिर् इव प्र वृञ्जे स्तोमाश्च इयम्यु अश्रियेव वातः ।
 याव् अर्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥ १-११६-०१
 वीळुपत्मभिर् आशुहेमभिर् वा देवानां वा जूतिभिः शाशदाना ।
 तद् रासभो नासत्या सहस्रम् आज्ञा यमस्य प्रधने जिगाय ॥ १-११६-०२
 तुग्रो ह भुज्युम् अश्विनोदमेघे रयिं न कश् चिन् ममृवाश्च अवाहाः ।
 तम् ऊहथुर् नौभिर् आत्मन्वतीभिर् अन्तरिक्षप्रुद्धिर् अपोदकाभिः ॥ १-११६-०३
 तिस्रः क्षपस् त्रिर् अहातिव्रजद्धिर् नासत्या भुज्युम् ऊहथुः पतंगैः ।
 समुद्रस्य धन्वन्न आर्द्रस्य पारे त्रिभी रथैः शतपद्धिः षळश्चैः ॥ १-११६-०४
 अनारम्भणे तद् अवीरयेथाम् अनास्थाने अग्रभणे समुद्रे ।
 यद् अश्विना ऊहथुर् भुज्युम् अस्तं शतारित्रां नावम् आतस्थिवाँसम् ॥ १-११६-०५
 यम् अश्विना ददथुः श्वेतम् अश्वम् अघाश्वाय शश्वद् इत् स्वस्ति ।
 तद् वां दात्रम् महि कीर्तेन्यम् भूत् पैद्वो वाजी सदम् इद् धव्यो अर्यः ॥ १-११६-०६
 युवं नरा स्तुवते पञ्जियाय कक्षीवते अरदतम् पुरंधिम् ।
 कारोतराच् छफाद् अश्वस्य वृष्णः शतं कुम्भाश्च असिञ्चतं सुरायाः ॥ १-११६-०७
 हिमेनाग्निं घ्नंसम् अवारयेथाम् पितुमतीम् ऊर्जम् अस्मा अधत्तम् ।
 ऋवीसे अत्रिम् अश्विनावनीतम् उन् निन्यथुः सर्वगणं स्वस्ति ॥ १-११६-०८
 परावतं नासत्यानुदेथाम् उच्चाबुध्नं चक्रथुर् जिह्मवारम् ।
 क्षरन्न आपो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥ १-११६-०९
 जुजुरुषो नासत्योत वत्रिम् प्रामुञ्चतं द्रापिम् इव च्यवानात् ।
 प्रातिरतं जहितस्यायुर् दस्राद् इत् पतिम् अकृणुतं कनीनाम् ॥ १-११६-१०
 तद् वां नरा शंस्यं राध्यं चाभिष्टिमन् नासत्या वरूथम् ।

यद् विद्वाँसा निधिम् इवापगूळहम् उद् दर्शताद् ऊपथुर् वन्दनाय ॥ १-११६-११
 तद् वां नरा सनये दँस उग्रम् आविष् कृणोमि तन्यतुर् न वृष्टिम् ।
 दध्यङ् ह यन् मध्व् आथर्वणो वाम् अश्वस्य शीष्णां प्र यद् ईम् उवाच ॥ १-११६-१२
 अजोहवीन् नासत्या करा वाम् महे यामन् पुरुभुजा पुरंधिः ।
 श्रुतं तच् छासुर् इव वध्रिमत्या हिरण्यहस्तम् अश्विनाव् अदत्तम् ॥ १-११६-१३
 आस्रो वृकस्य वर्तिकाम् अभीके युवं नरा नासत्यामुमुक्तम् ।
 उतो कविं पुरुभुजा युवं ह कृपमाणम् अकृणुतं विचक्षे ॥ १-११६-१४
 चरित्रं हि वेर् इवाच्छेदि पर्णम् आज्ञा खेलस्य परितक्म्यायाम् ।
 सद्यो जङ्घाम् आयसीँ विष्पलायै धने हिते सतवे प्रत्य् अधत्तम् ॥ १-११६-१५
 शतम् मेषान् वृक्ये चक्षदानम् ऋज्राश्वं तं पितान्धं चकार ।
 तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्त्रा भिषजाव् अनर्वन् ॥ १-११६-१६
 आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठद् अर्वता जयन्ती ।
 विश्वे देवा अन्व् अमन्यन्त हृद्भिः सम् उ श्रिया नासत्या सचेथे ॥ १-११६-१७
 यद् अयातं दिवोदासाय वर्तिर् भरद्वाजायाश्विना ह्यन्ता ।
 रेवद् उवाह सचनो रथो वां वृषभश् च शिंशुमारश् च युक्ता ॥ १-११६-१८
 रयिं सुक्षत्रं स्वपत्यम् आयुः सुवीर्यं नासत्या वहन्ता ।
 आ जह्वावीँ समनसोप वाजैस् त्रिर् अहो भागं दधतीम् अयातम् ॥ १-११६-१९
 परिविष्टं जाहुषं विश्वतः सीँ सुगेभिर् नक्तम् ऊहथू रजोभिः ।
 विभिन्दुना नासत्या रथेन वि पर्वताँ अजरयू अयातम् ॥ १-११६-२०
 एकस्या वस्तोर् आवतं रणाय वशम् अश्विना सनये सहस्रा ।
 निर् अहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणाव् अरातीः ॥ १-११६-२१
 शरस्य चिद् आर्चत्कस्यावताद् आ नीचाद् उच्चा चक्रथुः पातवे वाः ।

शयवे चिन् नासत्या शचीभिर् जसुरये स्तर्यम् पिप्यथुर् गाम् ॥ १-११६-२२
 अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।
 पशुं न नष्टम् इव दर्शनाय विष्णाप्वं ददथुर् विश्वकाय ॥ १-११६-२३
 दश रात्रीर् अशिवेना नव द्यून् अवनद्धं श्रथितम् अप्स्व अन्तः ।
 विप्रुतं रेभम् उदनि प्रवृक्तम् उन् निन्यथुः सोमम् इव स्रुवेण ॥ १-११६-२४
 प्र वां दँसांस्यु अश्विनाव् अवोचम् अस्य पतिः स्यां सुगवः सुवीरः ।
 उत पश्यन् अश्रुवन् दीर्घम् आयुर् अस्तम् इवेज् जरिमाणं जगम्याम् ॥ १-११६-२५

Analysis of RV 1.116

नासत्याभ्यां बर्हिर् इव प्र वृञ्जे स्तोमां इयम्यु अभ्रियेव वातः ।
 याव् अर्भगाय विमदाय जायां सेनाजुवा न्यूहतू रथेन ॥ १-११६-०१

nāsatyābhyām barhír iva prá vṛñje stómām̐ iyarmi abhriyeva vātaḥ
 yāv ár bhagāya vimadāya jāyām̐ senājúvā niūhātū ráthena 1.116.01

Interpretation:

"For the Guides of our Journey (nāsatyābhyām), I impel the Affirmations [within myself] (stómām̐ iyarmi) like the wind compels the clouds to rain (abhriyeva vātaḥ), like the space which I vacate and trim for them to occupy at the Sacrifice (barhír iva prá vṛñje), who thus with the speed of a missile brought by their swift movement of the chariot (yau senājúvā niūhātū ráthena), the wife for the one who is young and unhappy (ár bhagāya vimadāya jāyām̐)."

Sāyaṇa says that as the Wind gathers clouds scattered in space containing diluted water and compels them to shower, thus Rishi by his Affirmations gathers and concentrates the power of consciousness scattered all over and makes it work in the sacrificial offering of it in himself to Ashvins.

Vocabulary:

abhriya, (RV. x , 68 , 12) mfn. *belonging to or produced from clouds* RV. AV.;
 (-as, -am) m. n. *thunder-cloud* RV.
 arbha, mfn. *little , small , unimportant* RV.
 arbhaga, mfn. *youthful* RV. i , 116 , 1.
 jāyā, f. 'bringing forth (cf. Mn. ix , 8)', *a wife* RV. AV. ŚBr. &c.; (in astron.) the
 7th lunar mansion VarBr. Laghuj. i , 15.

Griffith's translation:

I TRIM like grass my song for the Nasatyas and send their lauds forth as the wind drives rain–clouds, Who, in a chariot rapid as an arrow, brought to the youthful Vimada a consort.

वी॒लु॒प॒त्म॒भिर् आ॒शु॒हे॒म॒भिर् वा दे॒वानां॑ वा जू॒ति॒भिः शा॒श॒दाना॑ ।
तद् रा॒स॒भो ना॒स॒त्या सह॑स्र॒म् आ॒जा य॒मस्य॑ प्र॒धने॑ जि॒गाय॑ ॥ १-११६-०२

vīlupātmabhir āśuhémabhir vā devānāṃ vā jūtībhiḥ śāśadānā
tād rāsabho nāsatiyā sahasram ājā yamasya pradhāne jigāya 1.116.02

Interpretation:

"With the strong wings of the Gods, which urge to go fast, (vīlupātmabhir āśuhémabhir vā devānāṃ) and by the speed they thus become distinguished (jūtībhiḥ śāśadānā).

That Stallion of yours, O Guides of our Journey (tād rāsabho nāsatiyā), has conquered thousand in the contest of Yama (sahasram ājā yamasya pradhāne jigāya)."

Sāyaṇa says that Rāsabha was given to Ashvins by Prajāpati to conquer the enemies in the battle or contest which was carried out by Yama the son of Vivasvat to gain the Thousand Riks hidden in [the subconscious cave], *nihitam rk-sahasram*. Prajāpati was very pleased with their conquest and in this connection gave his daughter [Sūryā ??] to the Lord Soma for marriage.

...yuvayoḥ vāhanabhūto yo rāsabhaḥ prajāpatinā dattaḥ sa yamasya vaivasvatasya prītikare pradhane prakīrṇadhanopete ājā ājau saṃgrāme tat śatrūṇām sahasram jigāya jitavān vaivasvato hi bahūnām maraṇahetunā saṃgrāmeṇa tuṣṭo bhavati yad vā jetavyatvena prajāpatinā nihitam rk-sahasram śīghra-gamana-yukto rāsabhaḥ jigāya jayenālabhata anyebhyo devebhyaḥ pūrvamevājiṃ prāpya yuvām jayam prāpayāmāsa tathā ca'smīn arthe prajāpatir vai somāya rājñe duhitaram prāyacchad ity ādikam brāhmaṇam anusandheyam/

Vocabulary:

vīḍupatman, mfn. *flying strongly or incessantly* ib.

āśuheman, m. *urged to fast course, running on quickly inciting his horses* (N. of Agni, especially when regarded as Apām-napāt) RV. TS.

Śad, (only occurring in the forms śāśaduḥ, śāśadmahe, śāśadre, and śāśadāna), *to distinguish one's self; be eminent or superior, prevail, triumph* RV. AV.

pradhana, n. *spoil taken in battle, a prize gained by a victor, the battle or contest itself* RV. &c. &c.

anusandheya, mfn. *to be investigated, worthy of inquiry or scrutiny, &c.*

Griffith's translation:

Borne on by rapid steeds of mighty pinion, or proudly trusting in the Gods' incitements. That stallion ass of yours won, O Nasatyas, that thousand in the race, in Yama's contest.

तुग्रो ह भुज्युम् अश्विनोदमेघे रयिं न कश् चिन् ममृवाꣳ अवाहाः ।
तम् ऊहथुर् नौभिर् आत्मन्वतीभिर् अन्तरिक्षप्रुद्धिर् अपोदकाभिः ॥ १-११६-०३

túgro ha bhujyúm aśvinodameghé rayiṃ ná kás cin mamṛvāḿ ávāhāḥ
tám ūhathur naubhír ātmanvátibhir antarikṣaprúdbhir ápodakābhiḥ 1.116.03

Interpretation:

"Tugra dropped Bhujyu into the pouring waters, O Ashvins, (túgro ha bhujyúm aśvinodameghé) like man who died leaving his wealth behind him (rayiṃ ná kás cin mamṛvāḿ ávāhāḥ).

You two have carried Him by ships (tám ūhathur naubhír), which move by air by themselves (ātmanvátibhir antarikṣaprúdbhir), and are water resistant (ápodakābhiḥ)."

Sāyaṇa tells a story of Bhujyu:

atreyam ākhyāyikā – tugro nāma aśvinoḥ priyaḥ kaścidrājarṣiḥ/ sa ca dvīpāntaravartibhiḥ śatrubhir atyantam upadrutaḥ san/ teṣām jayāya svaputram bhujyum senayā saha nāvā prāhausīt/
sā ca naurmadhye samudram atidūram gatā vāyuvaśena bhinnāsīt/
tadānīm sa bhujyuh śīghram aśvinau tuṣṭāva stutau ca tau senayā sahitam ātmīyāsu nauṣu āropya pitustugrasya samīpam tribhir ahorātraiḥ prāpayām āsatur iti/ ... tugaḥ khalu pūrvam śatrubhiḥ piḍitaḥ san taj jayārtham udameghe udakair mihyate sicyata ity udameghaḥ samudraḥ tasmīn bhujyum etatsamjñam priyamputram avāhāḥ nāvā gantum paryatyāksīt/

"Here is an explanation – there was a Rajarishi named Tugra, dear to Ashvins. He was attacked and banished by his inner enemies. To conquer them he sent his son Bhujyu with the army by the ship.

The ship went far into the Ocean and by the force of the Wind was broken. Then Bhujyu immediately invoked Ashvins. Thus affirmed they lifted him together with his army by their own ships and brought him back to Tugra by three days and nights.

Tugra indeed was hunted by his enemies and to conquer them in the upper ocean he has sent there his son Bhujyu, lit. 'dear son', with the ship."

Vocabulary:

udamegha, m. a watery cloud a shower of rain RV. i , 116 , 3

mr, cl. 6. A. (Dhātup. xxviii , 110) mriyate (ep. and m. c. also P. -ti; 1. P. A. marati, marate RV. ; Impv. mara, Can2. ; pf. mamāra; p. mamṛvas RV.) to cause to die , kill , slay AV. &c. &c.

avahā, (aor.3. sg. avāhāḥ [for -hās-t] , perf. 3. sg. -jahā ind. p. -hāya) to leave, quit RV. i , 116 , 3

ātmanvat, mfn. *animated*, *having a soul* RV. AV. TS.
 antarīkṣaprut, mfn. (pru), *floating over the atmosphere* RV. i, 116, 3.
 apodaka, mfn. *waterless*, *watertight* RV. i, 116, 3; *not watery*, *not fluid* AV.

Griffith's translation:

Yea, Asvins, as a dead man leaves his riches, Tugra left Bhujyu in the cloud of waters. Ye brought him back in animated vessels, traversing air, unwetted by the billows.

ति॒स्रः॑ क्ष॒पस् त्रि॑र् अ॒हाति॑व्रज॒द्भिर् ना॑सत्या भुज्यु॑म् ऊ॒हथुः॑ प॒त॒गैः ।
 स॒मु॒द्र॒स्य॑ ध॒न्वन् आ॑र्द्र॒स्य पा॑रे त्रि॒भी रथैः॑ श॒तप॑द्भिः ष॒ळश्वैः॑ ॥ १-११६-०४

tisráḥ kṣápas trír áhātivrájadbhir nāsatyā bhujyúm ūhathuḥ patamgaíḥ
 samudrásya dhánvan ādrásya pāré tribhī ráthaiḥ śatápadbhiḥ śálaśvaiḥ
 1.116.04

Interpretation:

"Three nights and three days by the Winged Creatures, flying over [the Ocean] (tisráḥ kṣápas trír áhātivrájadbhiḥ patamgaíḥ), O Guides of our Journey, you carried Bhujyu (nāsatyā bhujyúm ūhathuḥ)! To the far shore of the Ocean, beyond the Waters, (samudrásya dhánvan ādrásya pāré) by three Cars with hundred feet and six horses (tribhī ráthaiḥ śatápadbhiḥ śálaśvaiḥ)."

Sāyaṇa says that in the middle of that upper Ocean there is a dry land:
samudrasya amburāśermadhye dhanvan dhanvani jalavarjita-pradeśe ādrasya udakena ādrībhūtasya samudrasya pāre tīradeśe ca...

Vocabulary:

kṣap, f. *night* RV. *a measure of time equivalent to a whole day of twenty-four hours* RV. *darkness* RV. i, 64, 8 kṣapaḥ, kṣapaḥ, kṣapā, acc. pl. gen. sg., instr ind. at night RV.

ativraj, *to pass by to fly over* RV. i, 116, 4 *to pass or wander through*.

dhanvan, n. *a bow* RV. &c.; (also m.) *dry soil*, *shore* (samudasya; cf. dhanu) *a desert*, *a waste* RV. &c. &c.

ādra, mfn. (ard Un2. ii, 18) *wet*, *moist*, *damp* RV. TS. ŚBr. MBh. Mn.

Griffith's translation:

Bhujyu ye bore with winged things, Nasatyas, which for three nights, three days full swiftly travelled, To the sea's farther shore, the strand of ocean, in three cars, hundred-footed, with six horses.

अ॒ना॒र॒म्भ॒णे॒ तद् अ॒वी॒र॒ये॒थाम् अ॒ना॒स्थाने॑ अ॒ग्र॒भ॒णे॒ समु॒द्रे ।
यद् अ॒श्वि॒ना ऊ॒ह॒थुर् भु॒ज्यु॒म् अस्तं॑ श॒ता॒रि॒त्रां ना॒वम् आ॒त॒स्थि॒वाँसम् ॥ १-११६-०५

anārambhaṇé tād avīrayethām anāsthāṇé agrabhaṇé samudré
yád aśvinā ūhāthur bhujyúm ástaṃ śatāritrāṃ nāvam ātasthivāṃsam
1.116.05

Interpretation:

"Then in the Ocean without beginning or end, without support and anything to hold to (anārambhaṇé tād anāsthāṇé agrabhaṇé samudré) you showed the heroic power (avīrayethām), when you, O Ashvins, carried Bhujyu home (yád aśvinā ūhāthur bhujyúm ástaṃ), who thus was taken by [your] ship of hundred oars (śatāritrāṃ nāvam ātasthivāṃsam)."

Vocabulary:

vīr, 10. A. (Dhātup. xxxv, 49 ; vīrayate), to be powerful or valiant, display heroism RV. VS. TBr.; (P. vīrayati) to overpower, subdue Nir. i, 7.
agrabhaṇa, mfn., having nothing which can be grasped RV. i, 116, 5.
śatāritra, mfn. hundred-oared RV. VS. AV.

Griffith's translation:

Ye wrought that hero exploit in the ocean which giveth no support, or hold or station, What time ye carried Bhujyu to his dwelling, borne in a ship with hundred oars, O Asvins.

यम् अश्विना ददथुः श्वेतम् अश्वम् अघाश्वाय शश्वद् इत् स्वस्ति ।

तद् वां दात्रम् महि कीर्तेन्यम् भूत् पैद्वो वाजी सदम् इद् धव्यो अर्यः ॥ १-११६-०६

yám aśvinā dadáthuḥ śvetám áśvam aghāśuvāya śásvad ít suastí
tád vāṃ dātrám máhi kīrténiyam bhūt paidvó vājī sádám íd dhávyo
aryáh 1.116.06

Interpretation:

"That white Horse, which you gave, O Ashvins (yám aśvinā dadáthuḥ śvetám áśvam), to Aghashva, - [as] a constant well-being, (aghāśuvāya śásvad ít suastí). That was your great gift worthy to be praised (tád vāṃ dātrám máhi kīrténiyam bhūt): the Aryan Horse of Pedu ever to be offered (paidvó vājī sádám íd dhávyo aryáh)!"

Sāyaṇa tells a story: *atedam ākhyāyate – pedur nāma kaścit sa cāśvinau tuṣṭāva tasmai prītau kaṃcit śvetavarnam aśvaṃ dattavantau/ sa cāśvaḥ prauḍham jayaṃ cakāreti etad atra pratipādyate/*

'Here it is explained – there was someone named Pedu, he praised Ashvins, who were pleased and gave him a Horse of white color. That Horse won a great Victory, which is mentioned here.'

Vocabulary:

aghāśva, mfn. *having a bad or vicious horse* RV. i , 116 , 6; m. N. of a snake AV.
kīrtēnya, mfn. *deserving to be named or praised* RV. i , 103 , 4 and 116 , 6.
dātra, n. *a sort of sickle or crooked knife* RV. Āpast. MBh. &c.; *allotted portion , share , possession* RV.
ind. (prob. fr. sadā below and connected with sa-) *always, ever , for ever , at any time* RV. AV. ŚBr. Vait.

Griffith's translation:

The white horse which of old ye gave Aghasva, Asvins, a gift to be his wealth for ever, – Still to be praised is that your glorious present, still to be famed is the brave horse of Pedu.

युवं नरा स्तुवते पत्रियाय कक्षीवते अरदतम् पुरंधिम् ।

कारोतराच्च छफाद् अश्वस्य वृष्णः शतं कुम्भाः असिञ्चतं सुरायाः ॥ १-११६-०७

yuvam narā stuvaté pajriyāya kakṣivate aradatam púramdhim
kārotarāc chaphād āśvasya vṛṣṇaḥ śatam kumbhām asiñcataṃ sūrāyāḥ
1.116.07

Interpretation:

"You, O Hero-Souls (yuvam narā), to the affirming and strong Kakshivan (stuvaté pajriyāya kakṣivate) broke open the fulfilling (manifold) Thought of Wisdom (aradatam púramdhim)!

Like from the filtering vessel (kārotarāc) the hoof of the Horse [which breaks the rock of honey] (chaphād āśvasya) [broke open and] poured out [on us] the hundred jars of Wine of the Lord (vṛṣṇaḥ śatam kumbhām asiñcataṃ sūrāyāḥ)."

Sāyaṇa tells us:

*atreyam ākhyāyikā - kakṣivān ṛṣiḥ purā tamasātirohita-jñānaḥ san
jñānārtham aśvinau tuṣṭāva tasmai aśvinau prabhūtām dhiyaṃ
dattavantāv iti/*

'Here is an explanation – Kakshivan Rishi from of old whose knowledge was overtaken by Darkness has worshiped Ashvins to get it back, who thus gave him a realization of a Mighty Thought."

Vocabulary:

pajriya, m. N. of Kakṣivat RV.

pajra, mfn. *solid, stout, fat, strong* RV.; m. N. of Kakshivat and other men ib. rad, 1. P. (Dhātup. iii, 16), *to scratch, scrape, gnaw, bite, rend, dig, break, split, divide* RV. AV. Suśr.; *to cut, open* (a road or path) RV.; *to lead* (a river) into a channel ib.; *to convey to, bestow on, give, dispense* RV. AV. Br.

kārotara, m. a *filtering vessel or a cloth used to purify the liquor called Surā* RV. i, 116, 7, VS. ŚBr. &c.

kumbha, m. a *jar, pitcher, waterpot, ewer, small water-jar.*

śapha, m. a *hoof* (esp. the hoof of a horse) RV. &c. &c.

Griffith's translation:

O Heroes, ye gave wisdom to Kaksivan who sprang from Pajra's line, who sang your praises. Ye poured forth from the hoof of your strong charger a hundred jars of wine as from a strainer.

हि॒मे॒नाग्निं॑ घ्रंस॒म् अ॒वार॑येथाम् पि॒तु॒मती॑म् ऊ॒र्ज॑म् अ॒स्मा अ॒धत्त॑म् ।
 ऋ॒बी॒से अ॒त्रि॑म् अ॒श्वि॒ना॒वनी॑तम् उ॒न् नि॒न्यथुः॑ स॒र्वग॑णं स्व॒स्ति ॥ १-११६-०८

himénāgnīm ghraṁsām avārayethām pitumātīm ūrjam asmā adhattam
 ṛbīse átrim aśvināvanītam ún ninyathuḥ sárvagaṇaṁ suastí 1.116.08

Interpretation:

"You thus protected/guarded burning Fire with cold (himénāgnīm ghraṁsām avārayethām), and thus established for Him the nourishing drink of substance (pitumātīm ūrjam asmā adhattam).
 And Atri, who thus descended into Abyss, O Ashvins, (ṛbīse átrim aśvināvanītam) you brought up with all his people to Well-being (ún ninyathuḥ sárvagaṇaṁ suastí)."

Sāyaṇa tells a story:

*Atredam ākhyānam – atri-ṛṣim asurāḥ śatadvāre-pīdā-yantra-gr̥he
 praveśya tuṣāgninā abādhiṣata/ tadānīmtane ṛṣinā stutau aśvinau agnim
 udakenopaśamayya tasmāt pīdāgr̥hād avikalendriyavargam santam
 niragamayatām iti/*

"Here is an explanation – Asuras introduced Atri Rishi to the house of torture with hundred doors to be burnt by the fires. In that moment of time Rishi affirmed in him Ashvins, who pacified the Fire with the water and led him out of the torture house without any injuries."

Vocabulary:

hima, m. cold, frost RV. &c. &c.

ghraṁsa, m. sun's heat RV. i, 116, 8; sunshine, brightness RV. v, 34, 3 and 44, 7.

pitumat, mfn. abounding in or accompanied by meat and drink, nourishing RV. AitBr. TBr.

tuṣāgni, m. chaff fire MBh.

Griffith's translation:

Ye warded off with cold the fire's fierce burning; food very rich in nourishment ye furnished. Atri, cast downward in the cavern, Asvins ye brought, with all his people, forth to comfort.

पराव॑तं॒ ना॒स॒त्या॒नु॒दे॒थाम्॒ उ॒च्चा॑बु॒ध्नं॒ च॒क्र॒थु॒र् जि॒ह्वा॒वार॑म् ।

क्ष॑रन् आ॒पो न॒ पा॒य॒नाय॑ रा॒ये स॒हस्रा॑य॒ तृ॒ष्य॒ते गो॑त॒मस्य॑ ॥ १-११६-०९

pārāvatām nāsatiyānudethām uccābudhnam cakrathur jihmābāram
kṣārann āpo ná pāyānāya rāyē sahasrāya trīsyate gótamasya 1.116.09

Interpretation:

"It is You, O Guides of our Journey, who turned it upside down and put the bottom high pouring the substance (pārāvatām nāsatiyānudethām uccābudhnam cakrathur jihmābāram).

The Waters flew as if to feed the thirsty (kṣārann āpo ná pāyānāya trīsyate), for Gotama Rishi to get the thousand riches (rāyē sahasrāya gótamasya)."

Sāyaṇa tells a story:

*atredam ākhyānam – kadācin marubhūmau vartamānasya stotur
gautamasya rṣeḥ samīpam deśāntare vartamānam kūpam utkhāyāśvinau
prāpayetām/ prāpayya ca tam kūpam snānapānādi-saukāryāya
uparimūlam adho-bīlam avasthāpayatām/*

"Here is an explanation – Once upon a time in the land of Maru there was a Well not far from the place where Rishi Gotama lived, where Ashvins brought him. Having reached that Well, which was meant for all good things such as bath and drinking water, they turned it upside down."

Vocabulary:

jimhabāra, mfn. *having an aperture on one side* RV. i , 116 , 9

uccābudhna, mfn. *having the bottom upwards* RV. i , 116 , 9.

pāyana, n. *causing or giving to drink* RV. i , 116 , 9; f. *watering , moistening* Suśr.

Griffith's translation:

Ye lifted up the well, O ye Nasatyas, and set the base on high to open downward. Streams flowed for folk of Gotama who thirsted, like rain to bring forth thousandfold abundance.

जुजुरुषो॑ नासत्यो॑त वव्रि॑म् प्रामुञ्च॑तं द्रापि॑म् इव च्यव॑नात् ।
 प्राति॑रतं ज॒हित॒स्यायु॑र् द॒स्राद् इत् पति॑म् अकृ॒णुतं॑ कनी॒नाम् ॥ १-११६-१०

jujurúṣo nāsatīyotá vavrím prāmuñcataṃ drāpīm iva cyāvānāt
 prātirataṃ jahitāsyaṅyur dasrā ād ít pátim akr̥ṇutaṃ kanīnām 1.116.10

Interpretation:

"O Guides of our Journey, you freed Chyavana from his older skin (jujurúṣo nāsatīyotá vavrím cyāvānāt), as if stripped off the worn out garments (prāmuñcataṃ drāpīm iva). You made his life long, who was abandoned, O Marvelous Workers, (prātirataṃ jahitāsyaṅyur dasrā), you made him be the Lord of the Maidens (ād ít pátim akr̥ṇutaṃ kanīnām)."

Vocabulary:

jur, (jṛ) 4. 6. P. jūryati (jūr A. -te Dhātup. xxvi , 47 ; p. jūryat and jurat ; pf. p. jujurvas) *to become old or decrepit , decay , perish* RV. i-iii , v , vii to cause to grow old or perish , i , 182 , 3
 drāpi, m. *mantle , garment* RV. AV.
 jahita, mfn. (Jaina Prakrit jadha) *abandoned , poor* RV. i , 116 , 10
 dasra, mfn. *accomplishing wonderful deeds , giving marvellous aid* (chiefly said of the Ashvins) RV.
 pratī, P. A. -tarati, -te (Ved. also -tirati, -te; inf. -tiram) , *to go to sea , pass over , cross* ŚBr. &c. &c.; *to set out , start* RV. ŚBr.; (A1.) *to rise , thrive , prosper* RV. *to raise , elevate , augment , increase , further , promote* ib. AV. ŚBr. MBh.; *to extend: prolong* (esp. with āyus, `to promote long life'; A. `to live on, live longer') RV.: Caus. -tārayati (aor. prāṭītarat) , *to extend , widen* MBh.

Griffith's translation:

Ye from the old Cyavana, O Nasatyas, stripped, as 'twere mail, the skin upon his body, Lengthened his life when all had left him helpless, Dasras! and made him lord of youthful maidens.

तद् वा॑ नरा॑ शंस्यं॑ राध्यं॑ चाभिष्टिमन्॑ नासत्या वरूथम् ।
यद् विद्वान्सा॑ निधिम्॑ इवापगूळ्हम्॑ उद् दर्शताद् उपथुर् वन्दनाय ॥ १-११६-११

tád vāṃ narā śaṃsiyaṃ rādhiyaṃ ca abhiṣṭimán nāsatiyā várūtham
yád vidvāṃsā nidhím ivāpagūḷham úd darśatād ūpáthur vāndanāya
1.116.11

Interpretation:

"That is your all-covering protection, O Hero-Souls, (tád vāṃ narā abhiṣṭimát várūtham), which is most worthy to be mentioned and realized here, O Guides of our Journey (śaṃsiyaṃ rādhiyaṃ ca nāsatiyā)!
When you pulled/poured out like the treasure hidden out of sight, (yád nidhím ivāpagūḷham úd darśatād ūpáthur) for Vandana (vāndanāya), for you have known/discovered it there (vidvāṃsā)."

Sāyana tells a story:

*atredam ākhyānam – vandano nāma kaścid ṛṣiḥ sa cāsuraiḥ kūpe nikhāya
uttarītum aśaknuvann aśvināv astaut/ tam aśvinau kūpāt unninyatur iti/*
"Here is an explanation - There was a Rishi by name Vandana. By Asuras he was dropped down into the Well and could not get out of it. He affirmed Ashvins, and they brought him up."

Vocabulary:

abhiṣṭimat, mfn. *rendering assistance* RV. i , 116 , 11.
varūtha, n. *protection , defence , shelter , secure abode* RV. AV. VS. TBr.
ud-vap, P. -vapati, (pf. 2. du. -ūpathus and -ūpathus RV.) to pour out , take out;
to scrape , dig up; to throw away , destroy , annul RV. AV. VS. ŚBr.

Griffith's translation:

Worthy of praise and worth the winning, Heroes, is that your favouring succour O Nasatyas, What time ye, knowing well his case, delivered Vandana from the pit like hidden treasure.

तद् वा॑ नरा॑ स॒नये॑ द॒स॒ उग्र॑म् आ॒विष् कृ॑णोमि त॒न्यतु॑र् न वृ॒ष्टिम् ।

द॒ध्यङ् ह॒ यन् म॒ध्व् आ॒थर्व॑णो॒ वाम् अ॒श्वस्य॑ शी॒र्ष्णा॒ प्र यद् ई॑म् उवाच॑ ॥ १-११६-१२

tád vāṃ narā sanāye dáṃsa ugrám āviṣ krṇomi tanyatúr ná vrṣṭīm
dadhyán ha yán mádhu ātharvaṇó vām áśvasya śirṣṇā prá yád im uvāca
1.116.12

Interpretation:

"To realize that marvelous and terrible Deed of yours, O Hero-Souls, (tád vāṃ narā sanāye dáṃsa ugrám), I make it here ready, preparing it like the Thunder announces Rain (āviṣ krṇomi tanyatúr ná vrṣṭīm).

When Dadhyac the son of Atharvan (dadhyán ha yán mádhu ātharvaṇó vām) by the head of the Horse revealed the [Knowledge of] Honey to you (áśvasya śirṣṇā prá yád im uvāca)!"

Sayana tells the story here:

atreyam ākhyāyikā – indro dadhīce pravargyam vidyām madhuvidyām ca upadīśya yadi imām anyasmāi vakṣyasi śiras te chetsyāmīty uvāca/ tato aśnivāv aśvasya śiraś chittvā dadhīcaḥ śiraḥ pracchidyānyatra nidhāya tatrāśvyam śiraḥ pratyadhattām tena ca dadhyāni ṛcaḥ sāmāni yajūṃṣi ca pravargya-viṣayāni madhu-vidyā-pratipādakam brāhmaṇaṃ cāśvināv adhyāpayām āsa tad indro jñātvā vajreṇa tac chiro'chinat athāśvinau tasya svakīyaṃ mānuṣaṃ śiraḥ pratyadhattām iti śātyāyana-vājasaneyayoh prapañcenoktam.

"Here is an explanation – Indra instructed Dadhyac in the Knowledge of Pravargya and Madhuvidyā and said thus: 'If you speak about it to someone else I will cut your head off.' Ashvins [wanted this knowledge], and so having cut his head fixed the head of the Horse instead, having hid his head elsewhere. So, Dadhyac now with the head of the Horse revealed to them the knowledge of the Rg Veda, Sāma and Yajur Veda and all the secrets of the Pravargya Sacrifice, and the instruction leading to the Madhuvidyā. When Indra found out about it he cut his head with his Varja, and Ashvins took his human head and fixed it again. Thus it is narrated in detail in the Śātyāyana and Vājasaneya traditions."

Vocabulary:

daṃsas, n. a surprising or wonderful deed, marvellous power or skill RV. i, 166, 13

dadhyac, m. (cf. Pāṇṇ. 6-1, 170) 'sprinkling dadhi' (cf. -dhi-krā and ghr̥tāi); N. of a mythical Rishi or sacrificer (RV. i, 80, 16 and [called Angiras] 139, 9 [Aṅgīrasa] TāṇḍyaBr. xii, 8; son of Atharvan [cf. Atharvaṇa] RV. vi, 16, 14 BhP.iv, 1, 42; having the head of a horse and teaching the Aśvins to find in Tvashtṛ's house the madhu or Soma RV. i, 116; f. and 119; ix, 108, 4; favoured by Indra [x, 48, 2] who slays 99 Vritras or foes with a thunderbolt made of his bones, i. 84, 13, BhP. vi, 11, 20; viii, 20, 7; propounder of the Brāhmaṇa called madhu SBr. iv, xiv BhP. vi, 9, 50ff.)

pravargya, m. a ceremony introductory to the Soma sacrifice (at which fresh milk is poured into a heated vessel called , mahā-vīra or gharma, or into boiling ghee) Br. ŚrS. MBh. &c.

Griffith's translation:

That mighty deed of yours, for gain, O Heroes, as thunder heraldeth the rain, I publish, When, by the horse's head, Atharvan's offspring Dadhyac made known to you the Soma's sweetness.

अजोहवीन् नासत्या करा वाम् महे यामन् पुरुभुजा पुरंधिः ।

श्रुतं तच्च छासुर इव वध्रिमत्या हिरण्यहस्तम् अश्विनाव् अदत्तम् ॥ १-११६-१३

ājohavīn nāsatyā karā vām mahé yāman purubhujā pūraṁdhiḥ
śrutam tac chāsura iva vadhrimatyā hiraṇyahastam aśvināv adattam
1.116.13

Interpretation:

"She who is Fullness and who holds the Fullness thus invoked you, O Guides of our Journey, (ājohavīn nāsatyā pūraṁdhiḥ) to be her helpers here on the great Path (karā vām mahé yāman), O Lords of manifold Enjoyment (purubhujā)! As if the order you have heard from a woman whose husband has no strength (śrutam tac chāsura iva vadhrimatyā), and you, O Ashvins, gave her a son who has golden hands (hiraṇyahastam aśvināv adattam)."

Sayana tells a story that there about Rajarishi who had a daughter whose husband was eunuch (*putrī napuṁsakabharṭṛkā*). So to get the son she invoked Ashvins and they came to her call and gave her a son named *Hiraṇyahasta*, 'with golden hands'.

It is interesting comparison here: pūraṁdhiḥ, 'manifold Intelligence' is invoking Ashvins to be her helpers here, on the Path, karā, which can be also translated as 'hands'. And they obey her order as a command of a woman whose husband is incapable of procreation and gave her a son with golden hands, hiraṇya-hastam.

Vocabulary:

pūraṁdhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. pur and dhā, 'bearing fulness' or 'bearing a body') *prolific, not barren* (lit. and fig.), *bountiful, munificent, liberal* RV. VS. TS.; f. *a woman, wife* RV. i, 116, 7; *liberality, munificence, kindness* (shown by gods to man e.g. RV. i, 5, 3; 158 2 &c.; or by man to gods in offering oblations e.g. i, 123, 6; 134, 3 &c.; also personified as goddess of abundance and liberality e.g. vii, 36, 8 &c.)

śāsus, n. *order, command* RV.

vadhrimatī, f. *a woman who has an impotent husband* RV.

kara, 'the doer', the hand RV. x, 67, 6 MBh. Mn. &c.; *symbolical expression for the number two; the lunar mansion Hasta* VarBrS.

Griffith's translation:

In the great rite the wise dame called, Nasatyas, you, Lords of many treasures, to assist her. Ye heard the weakling's wife, as 'twere an order, and gave to her a son Hiraṇyahasta.

आस्रो वृकस्य वर्तिकाम् अभीके युवं नरा नासत्यामुमुक्तम् ।
 उतो कविं पुरुभुजा युवं ह कृपमाणम् अकृणुतं विचक्षे ॥ १-११६-१४

āsnó vṛkasya vārtikām abhīke yuvāṃ narā nāsatiyāmumuktam
 utó kavīm purubhujā yuvāṃ ha kṛpamāṇam akr̥ṇutam vicākṣe 1.116.14

Interpretation:

"And from the wolf's jaws you have freed the Bird (āsnó vṛkasya vārtikām abhīke amumuktam) , O Hero-Souls, Guides of our Journey (yuvāṃ narā nāsatiyā)!

And lamenting Seer (utó kavīm kṛpamāṇam) you made see again (yuvāṃ ha akr̥ṇutam vicākṣe), O Lord of manifold enjoyment (purubhujā)!"

Sayana speaks of a Woman resembling a Bird (*vartikā-caṭaka-sadrśasya pakśīṇaḥ strī*), who was saved from the jaws of the Wolf. She is the Dawn according to Yaska (*vartikā uṣāḥ*), who comments on her name '*vartikā*' (lit. 'returning', 'rotating') as 'she is again and again moving around, coming back day by day (*punaḥ punar vartate pratidivasam āvartayata iti*). It is her that the Wolf tries to get into his jaws, who covers the *light* of the Dawn, who swallows the Sun, and thus Rishi becomes blind and calls for help. Ashvins come to the rescue of the Dawn and thus give the sight of the Rishi back.

vartikā uṣāḥ, tām vṛkeṇāvarakeṇa sarvajagat-prakāśenāchādayitrā sūryeṇa grastām uto api ca kavim ṛṣim he purubhujau bahupālakau yuvam ha yuvāmeva kṛpamāṇam santam vicakṣe vividhaṃdraṣṭum akr̥ṇutam akurutam/

Vocabulary:

kṛp, 6. A. kṛpate (impf. akr̥-panta ; aor. 3. pl. akr̥pran; pr. p. kṛpamāṇa) , *to mourn , long for* (acc.) RV.; *to lament , implore* RV. AV. v , 19 , 3

Griffith's translation:

Ye from the wolf's jaws, as ye stood together, set free the quail, O Heroes, O Nasatyas. Ye, Lords of many treasures, gave the poet his perfect vision as he mourned his trouble.

चरित्रं हि वेर् इवाच्छेदि पर्णम् आज्ञा खेलस्य परितक्म्यायाम् ।
 सद्यो जङ्घाम् आयसीं विश्पलायै धने हिते सतवे प्रत्य् अधत्तम् ॥ १-११६-१५

caritraṃ hí vér ivāchedi parṇám ājā khelásya páritakmiyāyām
 sadyó jáṅghām āyasīm viśpālāyai dhāne hité sártave práty adhattam
 1.116.15

Interpretation:

"Like the wing of bird the leg was cut in battle of Khela (caritraṃ hí vér ivāchedi parṇám ājā khelásya) in the night (páritakmiyāyām), and you immediately gave the iron leg to Vishpala (sadyó jáṅghām āyasīm viśpālāyai práty adhattam) to move in the established contest/treasure (dhāne hité sártave)."

Sāyaṇa tells a story about the King Khela who was in the battle with his enemies and whose wife Viśpalā lost her leg in it. Agastya was a family priest, purohita, of the King Khela, he invoked Ashvins in the night. They came at once and made an iron leg for Viśpalā.

Vocabulary:

caritra, n. a foot, leg RV. AV.

āji, m. rarely f. only once in RV. i , 116 , 15 , (aj) , a running-match; a fighting-match , prize-fight , combat RV. AV. &c.; war , battle, (ājau, in battle MBh. R.) paritakmya, mfn. wandering , unsteady , uncertain , dangerous RV.; (ā) f. travelling , peregrination ib.; night (as the wandering cf. x , 127) ib.

Griffith's translation:

When in the time of night, in Khela's battle, a leg was severed like a wild bird's pinion, Straight ye gave Vispali a leg of iron that she might move what time the conflict opened.

शतम् मेषान् वृक्ये चक्षदानम् ऋज्राश्वं तं पितान्धं चकार ।
 तस्मा अक्षी नासत्या विचक्ष आधत्तं दस्रा भिषजाव् अनर्वन् ॥ १-११६-१६

śatām meṣān vṛkiye cakṣadānām rjṛāśvaṃ tām pitāndhām cakāra
 tāsmā akṣī nāsatyā vicākṣa ādhattam dasrā bhiṣajāv anarvān 1.116.16

Interpretation:

"Hundred of rams to [give to] the she-wolf (śatām meṣān vṛkiye) the Father has blinded his son named Rjṛāśva, of Rudy Horses (cakṣadānām rjṛāśvaṃ tām pitāndhām cakāra). For him the eyes to see, O Guides of our Journey, (tāsmā akṣī nāsatyā vicākṣe), you have established (ādhattam), O Skillful Workers, Healers, without a limit (dasrā bhiṣajāv anarvān)."

Sāyaṇa refers to a strange story where the Rājarsī named Vṛṣāgir, lit. 'with the voice of the Bull', had a son Rjṛāśva, lit. 'with ruddy horses', or 'with quick horses'. He blinded his son for getting the She-Wolf to eat hundred sheep, which Sayana interprets as those of the citizens: pauraṇānām svabhūtān meṣān. It was Ashvins who took the form of the she-wolf and saved him by giving him back his sight.

Vocabulary:

rjṛāśva, m. 'having quick horses'; N. of a man RV.

vṛṣāgir, m. 'strong-voiced'; N. of a man.

anarva, mfn. or anarvan, mfn. *not to be limited, not to be obstructed, irresistible* RV.

Griffith's translation:

His father robbed Rjrasva of his eyesight who for the she-wolf slew a hundred wethers. Ye gave him eyes, Nasatyas, Wonder-Workers, Physicians, that he saw with sight uninjured.

आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठद् अर्वता जयन्ती ।
 विश्वे देवा अन्व् अमन्यन्त हृद्भिः सम् उ श्रिया नासत्या सचेथे ॥ १-११६-१७

ā vāṃ rátham duhitā sūriyasya kārṣmevātiṣṭhad árvatā jáyantī
 víśve devā ánv amanyanta hr̥dbhīḥ sám u śriyā nāsatiyā sacethe
 1.116.17

Interpretation:

"It is the daughter of the Sun who thus ascended your Car (ā vāṃ rátham duhitā sūriyasya atīṣṭhad), winning the Goal by [your] swift movement (kāṛṣmeva árvatā jáyantī)!

And All the Gods agreed/consented in their hearts [for this winning] (víśve devā ánv amanyanta hr̥dbhīḥ), for you, O Ashvins, move together with the Glory (Śrī) (sám u śriyā nāsatiyā sacethe)!"

Sāyaṇa tells the story:

savitā duhitaram sūryākhyām somāya rājñe dātum aicchat/ tām sūryām sarve devā varayāmāsuḥ/ te anyo'nyam ūcuḥ - ādityam avadhim kṛtvā ājim dhāvāma, yo'smākam madhye ujjeṣyati tasyeyam bhaviṣyatīti tatrāsvināv udajayatām sā ca sūryā jitavatos tayo ratham āruroha atra prajāpatir vai somāya rājñe duhitaram prāyacchad ityādikaṃ brāhmaṇam upasandheyam/

"Savitar wanted to give his daughter, named Surya, to the King Soma for marriage. All the gods were seeking Her hand in marriage! They said "Let us run in the race, having made Aditya as our final destination! The one who among us will win the race, will get Her!" So, Ashvins won the race, and She climbed their Chariot as the winners! Here Prajapati gave his daughter to the King Soma"- such was the story in the Brahmana." (AitBr 4.7.1)

Vocabulary:

kāṛṣman, n. *the goal of a race-course* (a line like a furrow) RV. i , 116 , 17

Griffith's translation:

The Daughter of the Sun your car ascended, first reaching as it were the goal with coursers. All Deities within their hearts assented, and ye, Nasatyas, are close linked with glory.

यद् अयातं दिवोदासाय वर्तिर् भरद्वाजायाश्चिना हयन्ता ।

रेवद् उवाह सचनो रथो वां वृषभश् च शिंशुमारश् च युक्ता ॥ १-११६-१८

yád áyātaṃ dívodāsāya vartír bharádvājāya aśvinā háyantā
revád uvāha sacanó rátho vāṃ vṛṣabhás ca śiṃśumāras ca yuktā
1.116.18

Interpretation:

"When you thus came rushing to Bharadvaja, the slave of heaven, [as] your home (yád áyātaṃ dívodāsāya vartír bharádvājāya aśvinā háyantā), your car has brought the blissful riches (revád uvāha sacanó rátho vāṃ)! The Bull and the Reptile were yoked together (vṛṣabhás ca śiṃśumāras ca yuktā)."

The last phrase becomes significant if we translate it literally: 'the Lord and 'the Death of his Son (or Him in manifestation)' were yoked together'. The Lord and his Sacrifice (as the Son) were made one by the movement of Ashvins.

Vocabulary:

varin, mfn. *abiding, staying, resting, living or situated in* (mostly comp.) Kāv. Kathas. &c.; *turning, moving, going* MW.

śiṃśumāra, m. a porpoise, Delphinus Gangeticus (= śiśu-māra q.v.) RV. TS. (= grāha Sāy.)

śiśumāra, m. 'child-killer', the Gangetic porpoise or dolphin, Delphinus Gangeticus VS. &c. &c.; an alligator Suśr.; a collection of stars supposed to resemble a dolphin (and held to be a form of Vishnu; also personified as a son of Dosha and Sarvari, or as father of Bhrāmi, wife of Dhruva) MBh. Pur.

Griffith's translation:

When to his house ye came, to Divodasa, hasting to Bharadvaja, O ye Ashvins, The car that came with you brought splendid riches: a porpoise and a bull were yoked together.

रयिं सुक्षत्रं स्वपत्यम् आयुः सुवीर्यं नासत्या वहन्ता ।

आ जह्नावीं समनसोप वाजैस् त्रिर् अहो भागं दधतीम् अयातम् ॥ १-११६-१९

rayiṃ suksatram suapatyām āyuh suvīryam nāsatiyā vāhantā
ā jahnāvīm sámanasópa vājais trír áhno bhāgām dádhatīm ayātam
1.116.19

Interpretation:

"The Wealth of Knowledge with the Perfect Power (rayiṃ suksatram), and life-force with the perfect offspring and Hero-force (suapatyām āyuh suvīryam), O Guides of our Journey, you brought with yourself (nāsatiyā vāhantā)!

To Jahnavi you came together, being one in the Mind and Power (ā jahnāvīm sámanasópa vājais ayātam), who thus has shared her portion of Delight with you trice a day (trír áhno bhāgām dádhatīm)!"

Sāyaṇa comments on Jahnāvī:

*jahnāvīm jahnor maharṣeḥ sambandhinīm prajāṃ āyātam
ābhimukhyenāgacchatam/*

"To Jahnāvī, to the relative of Maharishi Jahnu, they came to his offspring."

Vocabulary:

jahnāvī, f. Jahnu's family RV. i , 116 , 19

Griffith's translation:

Ye, bringing wealth with rule, and life with offspring, life rich in noble heroes; O Nasatyas, Accordant came with strength to Jahnu's children who offered you thrice every day your portion.

परिविष्टं जाहुषं विश्वतः सीं सुगोभिर् नक्तम् ऊहथू रजोभिः ।

विभिन्दुना नासत्या रथेन वि पर्वताꣳ अजरयू अयातम् ॥ १-११६-२०

páriveriṣṭaṃ jāhuṣaṃ viśvátaḥ sīm sugébhīr náktam ūhathū rájobhiḥ
vibhindúnā nāsatiyā ráthēna ví párvatām' ajarayū ayātam 1.116.20

Interpretation:

"Surrounded from all sides [by Night] Jahusha (páriveriṣṭaṃ jāhuṣaṃ viśvátaḥ sīm), you led by easy paths and spaces in/out of the Darkness sugébhīr náktam ūhathū rájobhiḥ!

Splitting the Mountains (from/through the heights) with your all-breaking Chariot you two approached (vibhindúnā ráthēna ví párvatām' ayātam), O Guides of our Journey (nāsatiyā), who are never exhausted (ajarayū)."

Sāyaṇa comments on *ajarayū* as *jarārahītau nityataruṇau*, 'free from aging and always young'.

Vocabulary:

pariviṣṭa, mfn. *surrounded, beset, besieged* RV. i, 116, 20; (fr. pari-viś) *surrounded by a halo* (sun or moon) MBh. Var.; *dressed, offered, presented* (as food) KātyŚr.

jāhuṣa, m. N. of a man protected by the Ashvins RV. i, 116, 20; vii, 71, 5.

vibhindu, mfn. *splitting or cleaving asunder* RV.; m. N. of a man ib.

Griffith's translation:

Ye bore away at night by easy pathways Jahusa compassed round on every quarter, And, with your car that cleaves the toe asunder, Nasatyas never decaying! rent the mountains.

एकस्या वस्तोर् आवतं रणाय वशम् अश्विना सनये सहस्रा ।
 निर अहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणाव् अरातीः ॥ १-११६-२१

ékasyā vástor āvatam raṇāya vāsam aśvinā sanāye sahásrā
 nír ahatam duchúnā índravantā pṛthuśrávaso vṛṣaṇāv árātīḥ 1.116.21

Interpretation:

“When the Light grows you increase [in us] the Will for Battle for Delight (ékasyā vástor āvatam raṇāya vāsam)! O Ashvins, to win the thousands [riches] (aśvinā sanāye sahásrā)! And strike out (or cut out from the bottom all) the ill-doings/imperfections with the help of Indra’s Light (or being charged with Indra’s force) (nír ahatam duchúnā índravantā), O Lords, [and remove all] those who do not sacrifice [in the house] of Prithushravas, the one who has vast inspiration (pṛthuśrávaso vṛṣaṇāv árātīḥ).”

Sāyaṇa comments that the Rishi, who is ready to fight and has conquered the thousand riches, Ashvins protect in his possessions.

Vocabulary:

vastu, f. *becoming light, dawning, morning* RV. VS.; (gen. vastoh, *in the morning*; vastor-vastoh, *every morning*; vastor asyāḥ, *this morning*, etc.
 raṇa, m. *delight, pleasure, gladness, joy* RV. VS. AV. (also n.) *battle* (as an object of delight), *war, combat, fight, conflict* RV. &c. &c.
 vāsa, m. *will, wish, desire* RV. &c. &c.; *authority, power, control, dominion*; N. of a Rishi preserved by the Ashvins RV.
 ducchunā, f. (prob. fr. dus and śuna) *misfortune, calamity, harm, mischief* (often personified as a demon) RV. AV. VS.
 nirhan, P. -hanti, *to strike off, expel, remove, strike or knock out* (eye, tooth &c.), *hew down, kill, destroy* RV. &c.
 pṛthuśravas, mfn. *far-famed, of wide renown*; m. N. of a man RV. MBh.

Griffith’s translation:

One morn ye strengthened Vaga for the battle, to gather spoils that might be told in thousands. With Indra joined ye drove away misfortunes, yea foes of Prthusravas, O ye mighty.

शरस्य चिद् आर्चत्कस्यावताद् आ नीचाद् उच्चा चक्रथुः पातवे वाः ।
 शयवे चिन् नासत्या शचीभिर् जसुरये स्तर्यम् पिप्यथुर् गाम् ॥ १-११६-२२

śarásya cid ārcatkásyāvatād ā nīcād uccā cakrathuḥ pātave vāḥ
 śayāve cin nāsatiyā śácībhir jásuraye staríyam pipyathur gām 1.116.22

Interpretation:

"And from the deep Well of Shara, son of Ricatka (śarásya cid ārcatkásyāvatād ā nīcād), you took the water up for him to drink (uccā cakrathuḥ pātave vāḥ)!

And for Shayu, O Guides of our Journey, with your powers (śayāve cin nāsatiyā śácībhir) you made his barren Cow of Knowledge full of milk (jásuraye staríyam pipyathur gām)!"

Sāyaṇa comments on śácībhiḥ as *yusmadīyaiḥ karmabhiḥ paricaranaiḥ* 'your works-assistances'.

Vocabulary:

śara, N. of a son of Ricatka RV.

ārcatka, m. (fr. ṛcatka Sāy.) N. of śara RV. i , 116 , 22.

avata, m. a well , cistern RV.

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

jasuri, mfn. starved RV. i , 116 , 22

starī, f. (nom. īs, acc. yaṃ ; pl. yas) a barren cow, heifer RV.; starya, mfn. to be laid low or overthrown ŚBr.

Griffith's translation:

From the deep well ye raised on high the water, so that Ricatka's son, Sara, should drink it; And with your might, to help the weary Sayu, ye made the barren cow yield milk, Nasatyas.

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शचीभिः ।

पशुं न नष्टम् इव दर्शनाय विष्णाप्वं ददथुर् विश्वकाय ॥ १-११६-२३

avasyaté stuvaté kṛṣṇiyāya rjūyaté nāsatiyā śácibhiḥ
paśúṃ ná naṣṭám iva dárśanāya viṣṇāpúvaṃ dadathur víśvakāya
1.116.23

Interpretation:

"To Vishvaka, who is seeking your assistance, (avasyaté víśvakāya) affirming you within himself, to son of Krishna (stuvaté kṛṣṇiyāya), who is sincere and direct (rjūyaté), O Guides of our Journey (nāsatiyā), you with your powers (śácibhiḥ) restored [his son] Vishnapu, like the lost animal [is rescued in the forest] (paśúṃ ná naṣṭám iva dárśanāya viṣṇāpúvaṃ dadathuḥ)!"

Vocabulary:

avasya, Nom P. (p. dat. sg. m. avasyate) to seek favour or assistance RV. i, 116, 23.

kṛṣṇiya, m. N. of a man (protected by the Asvins) RV. i, 116, 23 and 117, 7.

rjūya, Nom. P. (p. rjūyat) to walk straight-forward, be right or honest RV.; A. (p. rjūyamāna) to tend straight upward RV. x, 88, 9.

víśvaka, mfn. all-pervading, all-containing RāmatUp.; m. N. of a man (also called Kṛṣṇiya, the Aśvins restored to him his lost son Viṣṇāpu).

RV.; (with the patr. kārṣṇi) N. of the author of RV. viii, 86 Anukr.

viṣṇāpū, m. N. of a son of Víśvaka RV.

Griffith's translation:

To Visvaka, Nasatyas! son of Krsna, the righteous man who sought your aid and praised you, Ye with your powers restored, like some lost creature, his son Visnapu for his eyes to look on.

दश रात्रीर् अशिवेना नव द्यून् अवनद्धं श्रथितम् अप्स्व अन्तः ।
 विप्रुतं रेभम् उदनि प्रवृक्तम् उन् निन्यथुः सोमम् इव स्रुवेण ॥ १-११६-२४

dāśa rātrīr āśivenā náva dyūn āvanaddham śnathitám apsú antáh
 víprutam rebhám udáni právr̥ktam ún ninyathuḥ sómam iva sruvéṇa
 1.116.24

Interpretation:

"Ten nights and nine days in constant danger (dāśa rātrīr āśivenā náva dyūn), you carried Rebha up (rebhám ún ninyathuḥ), who drawned in waters, injured and driven away and lost in water (āvanaddham śnathitám apsú antáh/ víprutam udáni právr̥ktam), as if the Soma-wine with the Sacrificial Ladle [you have raised him] (ún ninyathuḥ sómam iva sruvéṇa)."

Story by Sāyaṇa:

'purā khalu rebham ṛṣim pāśair baddhā asurāḥ kūpe kasyacid divasasya
 sāyamkāle pracikṣipuḥ sa cāśvinau stuvan daśarātrīr navāhāni ca
 kūpamadhye tathāivāvatathe daśame'hani prātar āśvinau tam kūpād
 udatārayantām iti/

"Long ago indeed [this has happened], one day in the evening the Asuras bound Rebha Rishi by the nooses and threw him into the Well. But he was affirming in himself Ashvins for ten nights and nine days, staying in that well, and on the tenth day in the morning Ashvins lifted him up."

Vocabulary:

āśiva, mfn. *unkind, envious, pernicious, dangerous* RV. AV. MBh. &c.; m. N. of a demon causing disease Hariv. 9560; n. *ill-luck* RV. i, 116, 24
 avanaddha, mfn. *bound on, tied, covered with* (instr. or in comp.) AV.
 śnath, cl. 1. P. (Dhātup. xix, 37) śnathati; *to pierce, strike, injure, kill* RV.
 vipruta, mfn. *borne away, cast or carried away, vagrant* RV.
 právr̥kta, mfn. *placed in or near the fire* ŚBr.

Griffith's translation:

Asvins, ye raised, like Soma in a ladle Rebha, who for ten days and ten nights, fettered. Had lain in cruel bonds, immersed and wounded, suffering sore affliction, in the waters.

प्र वां दँसांस्य् अश्विनाव् अवोचम् अस्य पतिः स्यां सुगवः सुवीरः ।

उत पश्यन् अश्वुवन् दीर्घम् आयुर् अस्तम् इवेज् जरिमाणं जगम्याम् ॥ १-११६-२५

prá vāṃ dáṃsāṃsi aśvināv avocam asyá pátiḥ syāṃ sugávaḥ suvīraḥ
utá páśyann aśnuván dīrghám āyur ástam ivéj jarimāṇaṃ jagamyām
1.116.25

Interpretation:

"Expressing forward I spoke of your wonder-workings, O Ashvins (prá vāṃ dáṃsāṃsi aśvināv avocam)! May I be Lord of it, rich in Knowledge and perfect in Hero-strength (asyá pátiḥ syāṃ sugávaḥ suvīraḥ)! May I fulfill my time [here], as in my own home [may I live] (ástam ivéj jarimāṇaṃ jagamyām), seeing and enjoying a long life (utá páśyann aśnuván dīrghám āyuh)!"

The last phrase āyur ástam ivéj jarimāṇaṃ jagamyām can be also translated as: "And as to my old home may I return", meaning that the life in manifestation should be as comfortable as in 'the old home', suggesting the abode of the soul.

Vocabulary:

sugava, m. a vigorous bull MBh.; mfn. having fine cows, abounding in cattle RV.
jariman, m. old age, decrepitude, death from age RV. AV. TS. i, 8, 10.

Griffith's translation:

I have declared your wondrous deeds, O Asvins: may this be mine, and many kine and heroes. May I, enjoying lengthened life, still seeing, enter old age as 'twere the house I live in.