

RV 1.117

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

मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
 बर्हिष्मती रातिर् विश्रिता गीर् इषा यातं नासत्योप वाजैः ॥ १-११७-०१
 यो वाम् अश्विना मनसो जवीयान् रथः स्वश्वो विश आजिगाति ।
 येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिर् अस्मभ्यं यातम् ॥ १-११७-०२
 ऋषिं नराव् अँहसः पाञ्चजन्यम् ऋषीसाद् अत्रिम् मुञ्चथो गणेन ।
 मिनन्ता दस्योर् अशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥ १-११७-०३
 अश्वं न गूळ्हम् अश्विना दुरेवैर् ऋषिं नरा वृषणा रेभम् अप्सु ।
 सं तं रिणीथो विप्रुतं दँसोभिर् न वां जूर्यन्ति पूर्व्या कृतानि ॥ १-११७-०४
 सुषुप्वाँसं न निऋतेर् उपस्थे सूर्यं न दस्त्रा तमसि क्षियन्तम् ।
 शुभे रुक्मं न दर्शतं निखातम् उद् ऊपथुर् अश्विना वन्दनाय ॥ १-११७-०५
 तद् वां नरा शँस्यम् पञ्जियेण कक्षीवता नासत्या परिज्मन् ।
 शफाद् अश्वस्य वाजिनो जनाय शतं कुम्भाꣳ असिञ्चतम् मधूनाम् ॥ १-११७-०६
 युवं नरा स्तुवते कृष्णिनाय विष्णाप्वं ददथुर् विश्वकाय ।
 घोषायै चित् पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनाव् अदत्तम् ॥ १-११७-०७
 युवं श्यावाय रुशतीम् अदत्तम् महः क्षोणस्याश्विना कण्वाय ।
 प्रवाच्यं तद् वृषणा कृतं वां यन् नार्षदाय श्रवो अध्यधत्तम् ॥ १-११७-०८
 पुरू वर्षास्य् अश्विना दधाना नि पेदव ऊहथुर् आशुम् अश्वम् ।
 सहस्रसां वाजिनम् अप्रतीतम् अहिहनं श्रवस्यं तरुत्रम् ॥ १-११७-०९
 एतानि वां श्रवस्या सुदानू ब्रह्माङ्गूषं सदनं रोदस्योः ।
 यद् वाम् पज्रासो अश्विना हवन्ते यातम् इषा च विदुषे च वाजम् ॥ १-११७-१०
 सूनोर् मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदन्ता ।

अगस्त्ये ब्रह्मणा वावृधाना सं विशपलां नासत्यारिणीतम् ॥ १-११७-११
 कुह यान्ता सुष्टुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।
 हिरण्यस्येव कलशं निखातम् उद् ऊपथुर् दशमे अश्विनाहन् ॥ १-११७-१२
 युवं च्यवानम् अश्विना जरन्तम् पुनर् युवानं चक्रथुः शचीभिः ।
 युवो रथं दुहिता सूर्यस्य सह श्रिया नासत्यावृणीत ॥ १-११७-१३
 युवं तुग्राय पूर्वोभिर् एवैः पुनर्मन्याव् अभवतं युवाना ।
 युवम् भुज्युम् अर्णसो निः समुद्राद् विभिर् ऊहथुर् ऋज्रेभिर् अश्वैः ॥ १-११७-१४
 अजोहवीद् अश्विना तौग्रयो वाम् प्रोळ्हः समुद्रम् अव्यथिर् जगन्वान् ।
 निष् टम् ऊहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥ १-११७-१५
 अजोहवीद् अश्विना वर्तिका वाम् आस्रो यत् सीम् अमुञ्चतं वृकस्य ।
 वि जयुषा ययथुः सान्न् अद्रेर् जातं विष्वाचो अहतं विषेण ॥ १-११७-१६
 शतम् मेषान् वृक्ये मामहानं तमः प्रणीतम् अशिवेन पित्रा ।
 आक्षी ऋज्राश्वे अश्विनाव् अधत्तं ज्योतिर् अन्धाय चक्रथुर् विचक्षे ॥ १-११७-१७
 शुनम् अन्धाय भरम् अहयत् सा वृकीर् अश्विना वृषणा नरेति ।
 जारः कनीन इव चक्षदान ऋज्राश्वः शतम् एकं च मेषान् ॥ १-११७-१८
 मही वाम् ऊतिर् अश्विना मयोभूर उत स्रामं धिष्यया सं रिणीथः ।
 अथा युवाम् इद् अहयत् पुरंधिर् आगच्छतं सी वृषणाव् अवोभिः ॥ १-११७-१९
 अधेनुं दस्रा स्तर्यं विषक्ताम् अपिन्वतं शयवे अश्विना गाम् ।
 युवं शचीभिर् विमदाय जायां न्य् ऊहथुः पुरुमित्रस्य योषाम् ॥ १-११७-२०
 यवं वृकेणाश्विना वपन्तेषं दुहन्ता मनुषाय दस्रा ।
 अभि दस्युम् बकुरेणा धमन्तोरु ज्योतिश् चक्रथुर् आर्याय ॥ १-११७-२१
 आथर्वणायाश्विना दधीचे ऽश्व्यं शिरः प्रत्य् ऐरयतम् ।

स वाम् मधु प्र वोचद् ऋतायन् त्वाष्ट्रं यद् दस्त्राव् अपिकक्ष्यं वाम् ॥ १-११७-२२
 सदा कवी सुमतिम् आ चके वां विश्वा धियो अश्विना प्रावतम् मे ।
 अस्मे रयिं नासत्या बृहन्तम् अपत्यसाचं श्रुत्यं रराथाम् ॥ १-११७-२३
 हिरण्यहस्तम् अश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तम् ।
 त्रिधा ह श्यावम् अश्विना विकस्तम् उजू जीवस ऐरयतं सुदानू ॥ १-११७-२४
 एतानि वाम् अश्विना वीर्याणि प्र पूर्याण्यु आयवो ऽवोचन् ।
 ब्रह्म कृण्वन्तो वृषणा युवभ्यां सुवीरासो विदथम् आ वदेम ॥ १-११७-२५

Analysis of RV 1.117

मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
 बर्हिष्मती रातिर् विश्रिता गीर् इषा यातं नासत्योप वाजैः ॥ १-११७-०१

mádhvaḥ sómasya aśvinā mādāya pratnó hótā ā vivāsate vām
 barhiṣmatī rātīr víśritā gīr iṣā yātaṃ nāsatiyópa vājaiḥ 1.117.01

Interpretation:

"To get you drink of Honey Wine, O Ashvins, (mádhvaḥ sómasya aśvinā mādāya) the Ancient Hotar seeks to attract You here (pratnó hótā ā vivāsate vām)! The offering (or the Offerer) is spread into the vastness (barhiṣmatī rātīr)! The Word is thus arranged (víśritā gīr)! Come, O Guides of our journey, with the strength of impulsion and plenitudes (iṣā yātaṃ nāsatiyópa vājaiḥ)!"

Vocabulary:

rāti, mfn. ready or willing to give, generous, favourable, gracious RV. AV. VS. Br.; f. a favour, grace, gift, oblation RV. &c. &c.; (in RV. also 'the Giver' conceived of as a deity and associated with Bhaga; indrasya rāti v.l. -tiḥ, N. of a Sāman ĀrshBr.)

Griffith's translation:

1

ASVINS, your ancient priest invites you hither to gladden you with draughts of meath of Soma. Our gift is on the grass, our song apportioned: with food and strength come hither, O Nasatyas.

यो वाम् अश्विना मनसो जवीयान् रथः स्वश्वो विश आजिगति ।
 येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिर् अस्मभ्यं यातम् ॥ १-११७-०२

yó vām aśvinā mánaso jávīyān ráthaḥ suśvo víśa ājígāti
 yéna gáchathaḥ sukṛto duroṇam téna narā vartír asmábhyaṃ yātam 1.117.02

Interpretation:

"Your car, which is faster than the mind, O Ashvins, (yó vām aśvinā mánaso jávīyān ráthaḥ) drawn by the perfect Horses, comes to people (or to those souls who have entered the realm of manifestation) (suśvo víśa ājígāti)!
 By which you two go to the house of the perfect Worker (yéna gáchathaḥ sukṛto duroṇam), come with this Car to our home, O Heros (téna narā vartír asmábhyaṃ yātam)!"

2

That car of yours, swifter than thought, O Asvins, which drawn by brave steeds cometh to the people, Whereon ye seek the dwelling of the pious, –come ye thereon to our abode, O Heroes.

ऋषिं नराव् अहसः पाञ्चजन्यम् ऋबीसाद् अत्रिम् मुञ्चथो गणेन ।
 मिनन्ता दस्योर् अशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥ १-११७-०३

ṛṣiṃ narāv aṃhasaḥ pāñcājanyam ṛbīsād átrim muñcatho gaṇéna
 minántā dásyor áśivasya māyā anupūrvam vṛṣaṇā codáyantā 1.117.03

Interpretation:

"And Atri Rishi, O Heroes, with his Gaṇa, common to All Five Races, you have freed (ṛṣiṃ narāv pāñcājanyam átrim muñcatho gaṇéna) from the Narrowness and the Abyss of Inconscient (aṃhasaḥ ṛbīsād), diminishing the measuring powers of inauspicious Dasyu (minántā dásyor áśivasya māyā), releasing and hastening one by one all beings (of the Gaṇa) (anupūrvam vṛṣaṇā codáyantā)."

Vocabulary:

pāñcājanya, n. relating to the 5 races of men, containing or extending over them &c. RV. &c. Br. MBh.; m. N. of Krishna's conch taken from the demon Pañca-jana MBh. Hariv. &c.

3

Ye freed sage Atri, whom the Five Tribes honoured, from the strait pit, ye Heroes with his people, Baffling the guiles of the malignant Dasyu, repelling them, ye Mighty in succession.

अश्वं न गूळ्हम् अश्विना दुरैवैर् ऋषिं नरा वृषणा रेभम् अप्सु ।
सं तं रिणीथो विप्रुतं दंसोभिर् न वां जूर्यन्ति पूर्व्या कृतानि ॥ १-११७-०४

ásvaṃ ná gūḷhám aśvinā durévair ṛṣiṃ narā vṛṣaṇā rebhám apsú
sám tám riṇītho víprutaṃ dáṃsobhir ná vāṃ jūryanti pūrvyā kṛtāni 1.117.04

Interpretation:

“Like a horse hidden, O Ásvins, by the evildoers, (ásvaṃ ná gūḷhám aśvinā durévair), O Hero-Bulls, Rebha Rishi drowned in the waters (ṛṣiṃ narā vṛṣaṇā rebhám apsú), you have rescued and with your wonderful powers brought back to life (sám tám riṇītho víprutaṃ dáṃsobhir)! For what was done by you from the beginning cannot be gone or worn out by the time (ná vāṃ jūryanti pūrvyā kṛtāni).”

Vocabulary:

dureva, mfn. *ill-disposed, malignant*; m. *evildoer, criminal* RV. AV.
saṃrī, P. -riṇāti, *to join together, restore, repair* RV.; *to wash, purify* VS.
vipruta, mfn. *borne away, cast or carried away, vagrant* RV.

4

Rebha the sage, ye mighty Heroes, Asvins! whom, like a horse, vile men had sunk in water,— Him, wounded, with your wondrous power ye rescued: your exploits of old time endure for ever.

सुषुप्वाँसं न निरृतेर् उपस्थे सूर्यं न दस्रा तमसि क्षियन्तम् ।
शुभे रुक्मं न दर्शतं निखातम् उद् उपथुर् अश्विना वन्दनाय ॥ १-११७-०५

suṣupvāṃsaṃ ná nírṛter upásthe sūryaṃ ná dasrā támasi kṣiyántam
śubhé rukmāṃ ná darśatāṃ níkhātam úd ūpathur aśvinā vāndanāya 1.117.05

Interpretation:

“Like the one who is sleeping deep in the lap of Death (suṣupvāṃsaṃ ná nírṛter upásthe), like the Sun when dwelling in the Darkness, O Skillful Workers, (sūryaṃ ná dasrā támasi kṣiyántam), you have taken out the buried beauty, O Ashvins, (darśatāṃ níkhātam úd ūpathur aśvinā) like the gold to shine [again] for Vandana (śubhé rukmāṃ ná vāndanāya)!”

5

Ye brought forth Vandana, ye Wonder–Workers, for triumph, like fair gold that hath been buried, Like one who slumbered in destruction's bosom, or like the Sun when dwelling in the darkness.

तद् वा॑ नरा॑ शंस्य॑म् पञ्ज्रिये॑ण कक्षी॑वता॑ नासत्या॑ परि॑ज्मन् ।
 शफा॑द् अश्व॑स्य वा॒जिनो॑ जना॒य शतं॑ कुम्भा॑ꣳ असि॑ञ्चतम् मधू॑नाम् ॥ १-११७-०६

tád vāṃ narā śaṃsiyam pajriyéṇa kakṣivatā nāsatiyā párijman
 śaphād áśvasya vājino jánāya śatam kumbhām asiñcatam mádhunām 1.117.06

Interpretation:

"That [all pervading or all embracing] presence of yours, O Heroes, must be praised by Kakṣivān, the son of Pajra, O Guides of our Journey (tád vāṃ narā śaṃsiyam pajriyéṇa kakṣivatā nāsatiyā párijman)!

As from the hoof of the Horse the Stallion, for the embodied soul (śaphād áśvasya vājino jánāya), hundred of Jars of Honey-streams you poured (śatam kumbhām asiñcatam mádhunām)!"

Vocabulary:

párijman, mfn. (gam) *running or walking or driving round, surrounding, being everywhere, omnipresent* (said of the sun, of the clouds, of sev. gods &c.) RV. AV. (as loc. or ind. *all around, everywhere* RV.)

pajra, mf(ā)n. *solid, stout, fat, strong* RV.; m. N. of Kakshivat and other men ib.

6

Kaksivan, Pajra's son, must laud that exploit of yours, Nasatyas, Heroes, ye who wander! When from the hoof of your strong horse ye showered a hundred jars of honey for the people.

युव॑ं नरा॑ स्तुव॑ते कृ॒ष्णिया॑य वि॒ष्णाप्वं॑ ददथु॑र् विश्व॑काय ।
 घोषा॑यै चित् पितृ॑षदे॒ दुरो॑णे पतिं॑ जूर्य॑न्त्या अश्वि॑नाव् अदत्त॑म् ॥ १-११७-०७

yuvam narā stuvaté kṛṣṇiyāya viṣṇāpvaṃ dadathur vísvakāya
 ghóṣāyai cit pitṛśāde duroṇé pátiṃ jūryantya áśvināv adattam 1.117.07

Interpretation:

"You, O Heroes, to the affirming Krishna's son (yuvam narā stuvaté kṛṣṇiyāya) Vishvaka, restored his son Visnapu (viṣṇāpvaṃ dadathur vísvakāya), and to Ghosha, who in her father's house (ghóṣāyai cit pitṛśāde duroṇé) got old you gave a husband, O Ashvins (pātiṃ jūryantya áśvināv adattam)."

7

To Krsna's son, to Visvaka who praised you, O Heroes, ye restored his son Visnapu. To Ghosa, living in her father's dwelling, stricken in years, ye gave a husband, Asvins.

यु॒वं श्या॑वाय॒ रु॒शती॑म् अ॒दत्त॑म् महः॒ क्षो॑णस्या॒श्वि॒ना क॑ण्वाय ।
 प्र॒वाच्यं॑ तद् वृ॒षणा॑ कृ॒तं वां॑ यन् नार्ष॑दाय श्रवो॒ अ॒ध्य॒धत्त॑म् ॥ १-११७-०८

yuvám śyāvāya rúsatīm adattam maháḥ kṣoṇásya áśvinā kánvāya
 pravāciyaṃ tād vṛṣaṇā kṛtám vāṃ yán nārṣadāya śrávo adhyádhattam 1.117.08

Interpretation:

"And to the dark one, O Ashvins, you have given the Bright Maiden (yuvám śyāvāya rúsatīm adattam), to Kanva of the people of the Vastness (maháḥ kṣoṇásya áśvinā kánvāya)!
 What you have done must thus be spoken, O Lords, (pravāciyaṃ tād vṛṣaṇā kṛtám vāṃ) for you have thus established from above the Higher Knowledge for Narshada (yán nārṣadāya śrávo adhyádhattam)."

Vocabulary:

ruśat, 2 mf(-atī)n. (cf. 1. ruc) brilliant, shining, bright, white RV.;
 śyāva, mfn. (connected with śyāma) darkbrown, brown, dark-coloured, dark RV. AV. Br. &c.;
 drawn by brown or bay horses (said of chariots, Ved.) MW.; m. a brown horse RV.; N. of a man RV. night ib. (Naigh. i, 7); m. N. of a man RV.
 kṣoṇa, mfn. immovable [or m. 'a kind of lute' Sāy. = kṣayaṇa Nir. v, 6] RV. i, 117, 8 (ī) f. (nom. sg. also -ṇīs nom. pl. -ṇīs, once -ṇayas RV. x, 22, 9) a multitude of men, people (as opposed to the chief) RV.; (ī) f. Ved. nom. du. 'the two sets of people' i.e. the inhabitants of heaven and earth [' " heaven and earth "' Naigh. iii, 30] RV. ii, 16, 3

8

Rusati, of the mighty people, Asvins, ye gave to Syava of the line of Kanva. This deed of yours, ye Strong Ones should be published, that ye gave glory to the son of Nrsad.

पु॒रू॒ व॒र्पा॑स्यु॒ अ॒श्वि॒ना द॑धाना॒ नि॒ पे॒द॒व ऊ॒हथु॑र् आ॒शु॒म् अ॒श्व॑म् ।
 स॒हस्र॑सां वा॒जिन॑म् अ॒प्रती॑तम् अ॒हि॒हनं॑ श्रव॒स्यं त॑रु॒त्रम् ॥ १-११७-०९

purū vārpāṃsi áśvinā dádhanā ní pedáva ūhathur āśúm áśvam
 sahasrasāṃ vājīnam ápratītam ahihánam śravasíyaṃ tárutram 1.117.09

Interpretation:

"You, who have taken many forms, O Ashvins, (purū vārpāṃsi áśvinā dádhanā) brought down onto Pedu a swift horse (ní pedáva ūhathur āśúm áśvam), the Courser winning Thousands, Irresistible, (sahasrasāṃ vājīnam ápratītam), the Killer of the Pythons, swift seeker of the Inspired Knowledge, who carries you over (ahihánam śravasíyaṃ tárutram)."

Vocabulary:

varpas, n. (prob. connected with rūpa) a pretended or assumed form, phantom RV.; any form or shape, figure, image, aspect ib.; artifice, device, design ib.

tarutra, mfn. *carrying across* (as a horse) **RV. i , 117 , 9**; *conquering , triumphant , 174 , 1 granting victory , superior , iv , vi , viii , x.*

9

O Asvins, wearing many forms at pleasure, on Pedu ye bestowed a fleet-foot courser, Strong, winner of a thousand spoils, resistless the serpent slayer, glorious, triumphant.

ए॒तानि॑ वां श्रव॑स्या सु॒दानू॑ ब्र॒ह्माङ्गु॑षं स॒दनं॑ रोद॒स्योः ।

यद् वाम् प॒ज्रासो॑ अ॒श्विना॑ हवन्ते या॒तम् इ॒षा च॑ वि॒दुषे॑ च वा॒जम् ॥ १-११७-१०

etāni vāṃ śravaśiyā sudānū brāhmāṅgūṣaṃ sādanaṃ rōdasīyoḥ
yād vām pajrāso aśvinā hāvante yātām iṣā ca viduṣe ca vājam 1.117.10

Interpretation:

“These are your things of the Inspired Knowledge, O Perfect Givers (etāni vāṃ śravaśiyā sudānū): the Hymn that rising in the Heart (brāhmāṅgūṣaṃ) - the Seat of the two worlds (sādanaṃ rōdasīyoḥ)!

When strong Pajrasa call you, O Ashvins, (yād vām pajrāso aśvinā hāvante), come with your strength and the Impulsion to the Knower (yātām iṣā ca viduṣe ca vājam).”

Vocabulary:

aṅgūṣa, m. (aṅg or ag) , `moving rapidly', an ichneumon; an arrow.

āṅgūṣa, m. *praising aloud , a hymn* RV.; n. id. **RV. i , 117 , 10**

10

These glorious things are yours, ye Bounteous Givers; prayer, praise in both worlds are your habitation. O Asvins, when the sons of Pajra call you, send strength with nourishment to him who knoweth.

सू॒नोर् माने॑नाश्विना गृ॒णाना॑ वा॒जं वि॒प्राय॑ भु॒रणा॑ रदन्ता ।

अ॒गस्त्ये॑ ब्र॒ह्मणा॑ वावृ॒धाना॑ सं वि॒श॒पलां॑ नास॒त्यारि॑णीतम् ॥ १-११७-११

sūnór mānena aśvinā grṇānā vājam viprāya bhuraṇā rādantā
agāstīye brāhmaṇā vāvṛdhānā saṃ viśpālāṃ nāsatiyāriṇītam 1.117.11

Interpretation:

“You are , O Ashvins, sung by Māna, who presses Soma-Wine (=by the ‘Pride of a Distiller’), (sūnór mānena aśvinā grṇānā) or You are sung, O Ashvins, by the Mind of the one who presses Soma-Wine for you, O swift ones, it is for him, the inspired one, that you break through with the plenitude (vājam viprāya bhuraṇā rādantā)!

And in Agastya you grew strong by the inspired Word that rose in his heart, (agāstīye brāhmaṇā vāvṛdhānā) and thus restored Vishpala, O Guides of our Journey (saṃ viśpālāṃ nāsatiyāriṇītam)!”

Vocabulary:

bhuraṇa, mfn. *quick, active* (said of the Ashvins) RV.
 māna, 1 m. (man) *opinion, notion, conception, idea* Tattvas.; (cf. ātma-m-) *purpose, wish, design* AitBr.; *self-conceit, arrogance, pride* KaushUp. Mn. &c.; (with Buddhists one of the 6 evil feelings Dharmas. 67 ; or one of the 10 fetters to be got rid of. MWB. 127); N. *of the father of Agastya* (perhaps also of Agastya himself Pāṇ. the family of Māna) RV.
 sūnu, m. *one who urges or incites, an inciter* Sāy. on RV. i , 103 , 4; m. *a son, child, offspring* RV. &c. &c.; 3 m. (for 1. 2. see under 1. 2. sū) *one who presses out or extracts the Soma-juice* RV. iii , 1 , 12 (= 1. sotṛ Sāy.)
 rad, 1. P. (Dhātup. iii , 16) radati (rarely A. -te; Ved. Impv. ratsi ; pf. rarāda RV. ; aor. arādīt Gr.; fut. raditā, -diṣyati ib.) , 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. [Cf. Lat. rad-o, rod-o, Eng. rat]

11

Hymned with the reverence of a son, O Asvins, ye Swift Ones giving booty to the singer, Glorified by Agastya with devotion, established Vispala again, Nasatyas.

कुह यान्ता सुष्ठुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।

हिरण्यस्येव कलशं निखातम् उद ऊपथुर् दशमे अश्विनाहन् ॥ १-११७-१२

kúha yāntā suṣṭutīm kāviyāsya dívo napātā vṛṣaṇā śayutrā
 hiraṇyasyeva kaláśaṃ níkhātam úd ūpathur daśamé aśvināhan 1.117.12

Interpretation:

“Where you go (kúha yāntā)? To what Affirmation of the Poetic Word (suṣṭutīm kāviyāsya)? O Sons of Heaven (dívo napātā), O Lords, where do you go to rest (vṛṣaṇā śayutrā)? As if the jar filled with gold and buried underground (hiraṇyasyeva kaláśaṃ níkhātam), you have taken It up on the tenth day, O Ashvins (úd ūpathur daśamé aśvināhan)!”

Vocabulary:

śayutrā, ind. *on or to a couch* RV.
 kaláśa, m. (n. L.) *a waterpot, pitcher, jar, dish* RV. &c. Hit. &c.; (the breasts of a woman are frequently compared to jars cf. stana-k- and kumbha)

12

Ye Sons of Heaven, ye Mighty, whither went ye, sought ye, for his fair praise the home of Kavya. When, like a pitcher full of gold, O Asvins, on the tenth day ye lifted up the buried?

यु॒वं च्य॑वानम् अ॒श्विना॑ ज॒रन्त॑म् पु॒नर् यु॑वानं चक्रथुः श॒चीभिः॑ ।
 यु॒वो रथं॑ दु॒हिता॑ सू॒र्यस्य॑ सह श्रि॒या ना॑सत्यावृणीत ॥ १-११७-१३

yuvam cyavanam asvinā jarantam punar yuvānam cakrathuḥ śacībhiḥ
 yuvó rátham duhitā sūriyasya sahá śriyā nāsatiyāvṛṇīta 1.117.13

Interpretation:

“And the aging Chyavana, O Ashvins, (cyavanam asvinā jarantam) you made young again with all your powers (yuvam punar yuvānam cakrathuḥ śacībhiḥ)! For it is your car that the Daughter of the Sun (yuvó rátham duhitā sūriyasya) has chosen with all her glory, O Guides of our Journey here, (sahá śriyā nāsatiyāvṛṇīta)!”

13

Ye with the aid of your great powers, O Asvins, restored to youth the ancient man Cyavana. The Daughter of the Sun with all her glory, O ye Nasatyas, chose your car to bear her.

यु॒वं तु॒ग्राय॑ पू॒र्व्येभि॑र् ए॒वैः पु॒नर्म॑न्याव् अ॒भव॑तं यु॒वाना॑ ।
 यु॒वम् भु॒ज्यु॑म् अ॒र्णसो॑ निः स॒मुद्रा॑द् वि॒भिर् ऊ॒हथु॑र् ऋ॒ज्रेभि॑र् अ॒श्वैः॑ ॥ १-११७-१४

yuvam túgrāya pūrvyēbhir évaiḥ punarmanyāv abhavataṃ yuvānā
 yuvám bhujyúm arṇaso níḥ samudrād víbhir ūhathur rjarēbhir áśvaiḥ 1.117.14

Interpretation:

“As from before for Tugra by your first movements (yuvam túgrāya pūrvyēbhir évaiḥ), you thus became again passionate, O Youth (punarmanyāv abhavataṃ yuvānā)! And with your ruddy flying horses you [again] uplifted Bhujyu from the Infinite Ocean of Inconscient (yuvám bhujyúm arṇaso níḥ samudrād víbhir ūhathur rjarēbhir áśvaiḥ)!”

14

Ye, ever–youthful Ones, again remembered Tugra, according to your ancient manner: With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.

अजोहवीद् अश्विना तौग्रयो वाम् प्रोळ्हः समुद्रम् अव्यथिर् जगन्वान् ।
निष् टम् ऊहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥ १-११७-१५

ájohavīd aśvinā taugriyó vām próḷhaḥ samudrám avyathír jaganvān
niṣ ṭam ūhathuḥ suyújā ráthena mánojavasā vṛṣaṇā suastí 1.117.15

Interpretation:

"Taugrya thus invoked you, O Ashvins, (ájohavīd aśvinā taugriyó vām) and being carried by you forward he went uninjured through the Ocean (próḷhaḥ samudrám avyathír jaganvān).

And by your well controlled and thought-swift Chariot you took him out, (niṣ ṭam ūhathuḥ suyújā ráthena mánojavasā) O Lords, to his wellbeing (vṛṣaṇā suastí)."

15

The son of Tugra had invoked you, Asvins; borne on he went uninjured through the ocean. Ye with your chariot swift as thought, well-harnessed, carried him off, O Mighty Ones, to safety.

अजोहवीद् अश्विना वर्तिका वाम् आस्रो यत् सीम् अमुञ्चतं वृकस्य ।
वि जयुषा ययथुः सान्न् अद्रेर् जातं विष्वाचो अहतं विषेण ॥ १-११७-१६

ájohavīd aśvinā vārtikā vām āsnó yát sīm ámuñcataṃ vṛkasya
ví jayúṣā yayathuḥ sānu ádrer jātam viṣvāco ahatam viṣeṇa 1.117.16

Interpretation:

"The Bird who always returns has invoked you, O Ashvins, (ájohavīd aśvinā vārtikā vām) when you have freed her from the jaws of the Wolf (āsnó yát sīm ámuñcataṃ vṛkasya)! And with you victorious movement you crossed the top of the mountains (ví jayúṣā yayathuḥ sānu ádrer), with poison you have killed the offspring born of the Asura Vishvac (jātam viṣvāco ahatam viṣeṇa)!"

Vocabulary:

jayus, mfn. id. RV. i , 117 , 16

sānu, m. n. (accord. to Un2. i , 3 fr. san; collateral form 3. snu) a summit , ridge , surface , top of a mountain , (in later language generally) mountain-ridge , table-land RV. &c. &c.; (L. also , a sprout ; a forest ; road ; gale of wind ; sage , learned man ; the sun "").

viyā, P. -yāti, to go or pass through, traverse , cross , drive through (with a car) , cut through (with wheels) , destroy RV. MaitrS. ŚBr. to depart , turn away MaitrS. BhP.

viṣvāc, m. N. of an Asura RV. i , 117 , 16 (Sāy.)

{a4m} ind. happily , auspiciously , for growth or prosperity RV. AV.

16

The quail had invocated you, O Asvins, when from the wolf's devouring jaws ye freed her. With conquering car ye cleft the mountain's ridges: the offspring of Visvac ye killed with poison.

शतम् मेषान् वृक्ये मामहानं तमः प्रणीतम् अशिवेन पित्रा ।
आक्षी ऋज्राश्वे अश्विनाव् अधत्तं ज्योतिर् अन्धाय चक्रथुर् विचक्षे ॥ १-११७-१७

śatām meṣān vṛkiye māmahanāṃ tāmaḥ praṇītam ásivena pitrā
ākṣī rjṛāśve aśvināv adhattaṃ jyótir andhāya cakrathur vicakṣe 1.117.17

Interpretation:

"And who has thus offered hundred sheep to the she-wolf, (śatām meṣān vṛkiye māmahanāṃ), and got thus blinded by the merciless father (tāmaḥ praṇītam ásivena pitrā), to him, Rjrashva, you gave the Eyes (ākṣī rjṛāśve aśvināv adhattaṃ): light for the blind you've made for seeing (jyótir andhāya cakrathur vicakṣe)!"

17

He whom for furnishing a hundred wethers to the she-wolf, his wicked father blinded, To him, Rjrasva, gave ye eyes, O Asvins; light to the blind ye sent for perfect vision.

शुनम् अन्धाय भरम् अह्वयत् सा वृकीर् अश्विना वृषणा नरेति ।
जारः कनीन इव चक्षदानं ऋज्राश्वः शतम् एकं च मेषान् ॥ १-११७-१८

śunām andhāya bhāram ahvayat sā vṛkīr aśvinā vṛṣaṇā náréti
jārah kanīna iva cakṣadānaḥ rjṛāśuvaḥ śatām ékaṃ ca meṣān 1.117.18

Interpretation:

"To bring the happiness to the Blind, (śunām andhāya bhāram), O Ashvins, this She-wolf thus invoked you, O Lords: 'O Heroes! (ahvayat sā vṛkīr aśvinā vṛṣaṇā náréti) [It is for me] like lover for beloved that Rjrashva giving his eyes has offered (jārah kanīna iva cakṣadānaḥ rjṛāśuvaḥ) hundred and one sheep (śatām ékaṃ ca meṣān)."

So if we examine these two verses again:

śatām meṣān vṛkiye māmahanāṃ tāmaḥ praṇītam ásivena pitrā
ākṣī rjṛāśve aśvināv adhattaṃ jyótir andhāya cakrathur vicakṣe 1.117.17
śunām andhāya bhāram ahvayat sā vṛkīr aśvinā vṛṣaṇā náréti
jārah kanīna iva cakṣadānaḥ rjṛāśuvaḥ śatām ékaṃ ca meṣān 1.117.18

„The one who greatened the She-Wolf, who granted to Her one hundred soul-powers, and was thus led to Darkness by his merciless Father, Ashvins have established Eyes in Rjrashva; to see the Light for the Blind they made It.

To bring the joy and life of Spirit for the blinded (*śunām andhāya bhāram*) called the She-Wolf [to Ashvins]: O Heroes! O Ashvins, O Lords, like the youthful lover to the beloved thus Rijrashva gave his Sight [to me]: hundred and one soul-powers!"

What is interesting in this passage is that the She-Wolf, who symbolises most probably the selfish Nature of the first creation, has invoked the Ashvins, the Lords of the Supramental Force and Knowledge, to get the sight for the blinded Son of the Lord who thus greated her with his soul-powers and lost his sight in the darkness. Rijrashava, literally 'one who is of Ruddy Horses' the son of the Lord, his Father, Vṛṣagir, lit. 'the Voice of the Bull', meaning the Lord's Consciousness, was sacrificed to the Darkness, giving all this soul-powers (*meṣān*) to the lower Nature, the She-Wolf. Thus she was greated, or impragnated by the soul-powers of the Lord, through his Son. Having done all that he became blind and then She, seeing this, herself invoked Ashvins to make him again see the light. This is the symbol of the sacrifice of the lower Nature to the Spirit, which She thus has learned from his Self-giving. She herself wants now the Spirit, moved by the action of the sacrificial Selflessness of Rijrashva. Merciless Father, *aśivaḥ pitā*, can be thus interpreted as the one who dared self-annihilation, self-sacrifice for the sake of the She-Wolf. If He would be merciful He would never sacrificed His Son to the She-Wolf, which made him blind; but He did it, because of His Power of Love, he could make this self-offering. Ashvins seem to play an important role in the recovery of his lost Consciousness after the sacrifice was made. They are the Supramental Godheads, who lead us on our Journey back to the full recovery of Consciousness.

Vocabulary:

śunam, ind. *happily, auspiciously, for growth or prosperity* RV. AV.
kanī, f. *a girl, maiden* RV. (only gen. pl. *kanīnām*) Pañcad. Kāvyaḍ.
kanīna, mfn. *young, youthful* RV.

18

To bring the blind man joy thus cried the she-wolf: O Asvins, O ye Mighty Ones, O Heroes, For me Rjasva, like a youthful lover, hath cut piecemeal one and a hundred wethers.

मही वाम् ऊतिर् अश्विना मयोभूर उत स्रामं धिष्यता सं रिणीथः ।

अथा युवाम् इद् अह्वयत् पुरंधिर् आगच्छतं सीं वृषणाव् अवोभिः ॥ १-११७-१९

mahī vām ūtir aśvinā mayobhūr utā srāmam dhiṣṇiyā sam riṇīthaḥ
āthā yuvām id ahvayat pūramdhir āgachataṁ sīm vṛṣaṇāv avobhiḥ 1.117.19

Interpretation:

"Great is your Help, O Ashvins, creating Bliss (*mahī vām ūtir aśvinā mayobhūr*)! Attentive you restore [all] who are sick (*utā srāmam dhiṣṇiyā sam riṇīthaḥ*)! And thus Puramdhi called you for help (*āthā yuvām id ahvayat pūramdhir*), and you have come to her, O Lords, with your amending powers (*āgachataṁ sīm vṛṣaṇāv avobhiḥ*)!"

Vocabulary:

srāma, mfn. (of unknown derivation) , *lame , sick* RV. AV. ŚBr. ChUp.; (srāma) m. *lameness, sickness, disease* (esp. of animals) RV. TS. Kath. ŚBr.
 dhiṣṇya, mfn. *mindful , attentive , benevolent , liberal* (Ashvins) RV. i , 3 , 2
 saṃrī, P. -rīṇāti, *to join together, restore , repair* RV.; *to wash , purify* VS.

19

Great and weal-giving is your aid, O Asvins, ye, objects of all thought, made whole the cripple. Purandhi also for this cause invoked you, and ye, O mighty, came to her with succours.

अधे॑नुं द॒स्रा स्त॒र्यं वि॒षक्ता॑म् अ॒पि॒न्वतं॑ श॒यवे॑ अ॒श्विना॑ गाम् ।
 यु॒वं श॒ची॑भिर् वि॒मदा॑य जा॒यां न्यु॑ ऊ॒हथुः॑ पु॒रुमि॑त्रस्य यो॒षाम् ॥ १-११७-२०

ádhenum dasrā staríyaṃ víṣaktāṃ ápinvataṃ śáyave ásvinā gām
 yuvāṃ śácībhir vimadāya jāyāṃ ní ūhathuḥ purumitrásya yóṣām 1.117.20

Interpretation:

"The Cow you made for Shayu full of milk again, O Ashvins, (ápinvataṃ śáyave ásvinā gām), which was already barren and exhausted, O Skillful Workers (ádhenum dasrā staríyaṃ víṣaktāṃ)!

You with your powers brought wife for Vimada (yuvāṃ śácībhir vimadāya jāyāṃ ní ūhathuḥ) to be his consort, [the daughter] of Purumitra (purumitrásya yóṣām)!"

Vocabulary:

starya, mfn. to be laid low or overthrown ŚBr.

viṣakta, mfn. *hung to or on or upon , hung or suspended to , hanging or sticking on or in , firmly fixed or fastened or adhering to* (loc.) AV. &c. &c.; *stopped , interrupted* (said of a cow that has ceased to give milk) RV. i , 117 , 20

20

Ye, Wonder-Workers, filled with milk for Sayu the milkless cow, emaciated, barren; And by your powers the child of Purumitra ye brought to Vimada to be his consort.

य॒वं वृ॑के॒णाश्वि॑ना व॒पन्तेष॑ दु॒हन्ता॑ म॒नुषाय॑ द॒स्रा ।
 अ॒भि द॑स्यु॒म् ब॒कुरे॑णा ध॒मन्तो॑रु॒ ज्योति॑श् च॒क्रथु॑र् आ॒र्याय॑ ॥ १-११७-२१

yávaṃ vṛkeṇa ásvinā vápantā íṣaṃ duhántā mánuṣāya dasrā
 abhí dásyum bákureṇā dhámantā urú jyótiś cakrathur āriyāya 1.117.21

Interpretation:

"O Ashvins, sowing the grains [in the fields] with the help of the Wolf (yávaṃ vṛkeṇa ásvinā vápantā), milking the strength of impulsion for Man, O Wonder-Workers (íṣaṃ duhántā mánuṣāya dasrā), blowing down the Dasyu with your trumpet (abhí dásyum

bákureṇā dhámantā), you thus created the Vast Light for Aryan (urú jyótiś cakrathur āriyāya)!"

There can be interesting psychological interpretations of this verse in relation to the imagery of vṛka, since we already know that the She-Wolf, vṛkī, has invoked Ashvins for the sake of R̥jṛāśva who thus greatened her, māmahāna, with his hundred and one soul-powers.

The word yava- means 'grain', derived from root yu, which has two meanings: 'to unite' and 'to divide'. The movement of sowing of the 'separated' or 'separately shaped' truths of being, 'the seeds', 'the grain', 'the true substance of being', as it were, which will grow in time must be done with the help of the powers of Darkness, the power of Separation, Vṛka, lit. 'the tearer'. Sāyaṇa translates vṛka as lāṅgala, 'a plough', which is quite interesting in relation to the symbolism of this action of separation. To introduce the seed into manifestation one has to open it up: to cut or to plough it, as it were. The oneness of the Divine Being is brought down into the field of manifestation by the power of light, Ashvins are sowing it, and with the help of the power of darkness, Vṛka, it is taken into the being, being divided by time and space, or rearranged, as it were (see also the imagery of the twin sisters Night and Dawn). The sowing of the Truth therefore cannot be done without the help of the separating power, Vṛka.

So, Ashvins first introduce the substance of light into the Darkness, then they milk the essence of delight out of it, iṣam, the truth-impulsion for men, whose souls are like growing grains within the darkness, they are nourished with this strength of impulsion of the Dynamic Truth, which is the delight of being, as the only true motive of life and its growth towards the higher consciousness. And finally by removing the forces of Darkness which are obstructing this growth: the dualisers and destroyers, Dasyus, with the power of their blasting trumpet, announcing the coming of the Truth, they create the Vast Light for the Aryan, the noble soul of man, who grew or evolved enough to see it.

There is a subtle connection between the two concepts of food (as yava, grains) and drink (as iṣa, draught; see also aśanayāpipāse, hunger and thirst of Aitareya Upanishad). These two can be viewed as matter and subtle matter, gross body and subtle energy which the body contains, supporting it and which has to be extracted from it to support the growth of the body and thus the soul. These are the archaic views on the nature of matter as the support in the birth of Purusha (see also annāt puruṣaḥ BhG, TaittUp etc.).

According to Aitareya the hunger and thirst are not representing only the food and drink for the physical body, but are also assigned to all the faculties of consciousness or indriyas as their shareholders. Therefore whenever there is an offering made for any of the senses, says Aitareya, the hunger and thirst should also partake of it (yasyai kasyai ca devatāyai havir gr̥hyate asyām aśanapipāse bhavataḥ AitUp 1.2.4)

So these two (bread and wine in the Christian tradition), substance and energy, are present on all the levels of our existence, not only on the gross material level but also on the subtle, vital, mental and spiritual levels. What is being consumed is the energy of the being, which makes being grow, as it were, and carry this energy further.

Taittirīya Upanishad concludes with the magnificent intuitive insight into this profound view on our existence:

स यश्चायं पुरुषे यश्चासावादित्ये स एकः ।

“The one who is in the Purusha and the one who is in the Sun is One!”

स य एवंवित् । अस्माल्लोकात्प्रेत्य ।

एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य ।

एतं मनोमयमात्मानमुपसंक्रम्य । एतं विजानमयमात्मानमुपसंक्रम्य ।

एतमानन्दमयमात्मानमुपसंक्रम्य । इमाँल्लोकान्कामात्री कामरूप्यनुसञ्चरन् । एतत्साम गायन्नास्ते ।

“The one who knows thus, having gone from this world and having joined this Self made out of Matter, this Self made out of Prāṇa, this Self made out of Mind, this Self made out of Supermind, this Self made out of Bliss, partaking at will of all these worlds (having them as his Food), taking at will whatever form he wants, he sits immobile moving in all the worlds and sings this Saman”:

हा श्वु हा श्वु हा श्वु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः ।

अहं श्लोककृद्हं श्लोककृद्हं श्लोककृत् । अहमस्मि प्रथमजा ऋताश्स्य ।

पूर्वं देवेभ्योऽमृतस्य ना श्भायि । यो मा ददाति स इदेव माश्वाः । अहमन्नमन्नमदन्तमा श्चि ।

अहं विश्वं भुवनमभ्यभवाश्म् । सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

“Hā vu, hā vu, hā vu! I am food, I am food, I am food! I am the eater of food, I am the eater of food, I am the eater of food! I am the creator of the Hymn, I am the creator of the Hymn!

I am firstborn of the Truth! Before the gods in the Navel of Immortality! The one who gives/sacrifices Me, he is indeed nourishing Me! I am Food, I eat the eater of food. I overcame the whole world! O Sun-Light! – one who knows thus! this is the Upanishad.”

Vocabulary:

vṛka, m. (prob. ` " the tearer " connected with vṛasc, cf. vṛkṇa) , a wolf RV. &c. &c.; (L. also ` a dog ; a jackal ; a crow ; an owl ; a thief ; a Kshatriya'); a plough RV. i , 117 , 21

bakura, m. (prob.) a horn , trumpet (or other wind instrument used in battle ; cf. bākura, bekurā) RV. i , 117 , 21 (Naigh. ` " a thunderbolt , lightning ").

dham, or dhmā, 1. P. dhamati (A. -te Up. MBh.) to blow (either intrans. as wind [applied also to the bubbling Soma RV. ix , 73] or trans. , as to blow a conch-shell or any wind instrument) RV. &c. &c.; to blow into (loc.) MBh. I , 813; to breathe out, exhale RV. ii , 34 , 1 MBh. xiv , 1732; to kindle a fire by blowing RV. ii , 24 , 7, MBh. ii , 2483; to melt or manufacture (metal) by blowing RV. &c. &c.; to blow or cast away MBh. v , 7209

21

Ploughing and sowing barley, O ye Asvins, milking out food for men, ye Wonder–Workers, Blasting away the Dasyu with your trumpet, ye gave far–spreading light unto the Arya.

आथर्वणायाश्विना दधीचे ऽश्च्यं शिरः प्रत्य् ऐरयतम् ।

स वाम् मधु प्र वोचद् ऋतायन् त्वाष्ट्रं यद् दसाव् अपिकक्ष्यं वाम् ॥ १-११७-२२

ātharvaṇāya aśvinā dadhīce áśviyaṃ śíraḥ práti airayatam
sá vām mádhu prá vocad ṛtāyán tvāṣṭrám yád dasrāv apikakṣiyaṃ vām 1.117.22

Interpretation:

“To the son of Atharvan, O Ashvins, to Dadhyach, (ātharvaṇāya aśvinā dadhīce) you made the head of the Horse (áśviyaṃ śíraḥ práti airayatam)! Being of the truth he spoke of Honey to you (sá vām mádhu prá vocad ṛtāyán), the secret of Tvashtar which was hidden from you (tvāṣṭrám yád dasrāv apikakṣiyaṃ vām)!”

It is interesting that that secret of Tvashtar was hidden from Ashvins, the secret of the delight, madhu, in the material creation. Tvashtar has created the first vessel, the first ladle of Soma-offering, the container of Soma, the material frame of the body. This secret was unknown to Ashvins, since they are the typical or involutory godheads as the direct projection of the Supramental Force-Knowledge, who did not directly participate in the creation of the material form in the lower hemisphere. But it was essential for them to know it, for they bring honey into it from the pure transcendental realms and have to know how honey is extracted here from the material form. So they had to engage with the evolutionary beings to get this secret for themselves. Dadhyach was the Rishi, who took the human body, became evolutionary being and learnt it from Indra as a great secret. Indra is drinking Soma extracted from the being on all levels, and thus he is getting attracted to that being, flashing out with his lightnings of intuition, revealing the truth of it with his higher illumining Consciousness-Power. The secret of Madhu is therefore essential for the Gods to be able to swiftly come to the being and to effectively transform it or to heal it from the excessive influence of darkness.

Vocabulary:

apikakṣya, (5) mfn. *connected with the region of the arm-pits* RV. i , 117 , 22.

22

Ye brought the horse's head, Asvins, and gave it unto Dadhyac the offspring of Atharvan. True, he revealed to you, O WonderWorkers, sweet Soma, Tvashtar's secret, as your girdle.

सदा कवी सुमतिम् आ चके वां विश्वा धियो अश्विना प्रावतम् मे ।

अस्मे रयिं नासत्या बृहन्तम् अपत्यसाचं श्रुत्यं रराथाम् ॥ १-११७-२३

sádā kavī sumatīm ā cake vāṃ víśvā dhīyo aśvinā prāvataṃ me
asmé rayiṃ nāsatyā brhántam apatyasācam śrútiyaṃ rarāthām 1.117.23

Interpretation:

"I always look for your Supreme Delight of Thought, O Poets (sádā kavī sumatīm ā cake vāṃ)! Increase and strengthen all my holdings [onto you] (víśvā dhīyo aśvinā prāvataṃ me)! Reveal in us, O Guides of our Journey, the wealth (asmé rayiṃ nāsatyā) of great inspired knowledge which accompanies generations (brhántam apatyasācam śrútiyaṃ rarāthām)."

Vocabulary:

cak, (1. P. A. -kati, -kate), to be satiated or contented or satisfied Dhātup. iv , 19; to repel , resist ib.; to shine , xix , 21 (cf. kan and kam);
rā, rās, cl. 2. P. (Dhātup. xxiv , 49) rāti} (Ved. also A. rāte; Impv. rīrīhi, rarāsva, raridhvam; p. rarāṇa) , to grant , give , bestow , impart , yield , surrender RV. &c. &c.
apatyasac, m(acc. sg. -sācam)}fn. accompanied with offspring RV.

23

O Sages, evermore I crave your favour: be gracious unto all my prayers, O Asvins. Grant me, Nasatyas, riches in abundance, wealth famous and accompanied with children.

हिरण्यहस्तम् अश्विना रराणा पुत्रं नरा वध्रिमत्या अदत्तम् ।

त्रिधा ह श्यावम् अश्विना विकस्तम् उजू जीवस ऐरयतं सुदानू ॥ १-११७-२४

hiraṇyahastam aśvinā rārāṇā putrāṃ narā vadhrimatyā adattam
trīdhā ha śyāvam aśvinā vikastam új jīvása airayataṃ sudānū 1.117.24

Interpretation:

"O Ashvins, you have given the Son with golden hands (hiraṇyahastam aśvinā rārāṇā) to the Lady, O Hero Twins, who could not have a child, because of her powerless husband (putrāṃ narā vadhrimatyā adattam).

And Shyava who was torn into three pieces, O Ashvins, (trīdhā ha śyāvam aśvinā vikastam) you thus brought back to life, O Generous Lords (új jīvása airayataṃ sudānū)!"

Vocabulary:

vadhrimatī, f. a woman who has an impotent husband RV.
vikasta, mfn. (Pāṇ. 7-2 , 34) burst , split , rent asunder RV. VS. Kauṣ.

24

With liberal bounty to the weakling's consorts ye, Heroes, gave a son Hiranyahasta; And Syava, cut into three several pieces, ye brought to life again, O bounteous Asvins.

ए॒तानि॑ वा॒म् अ॒श्वि॒ना वी॒र्या॑णि प्र॒ पू॒र्व्या॑ण्यु॒ आय॑वो ऽवोचन् ।
 ब्र॒ह्म कृ॒ण्वन्तो॑ वृ॒षणा॑ यु॒वभ्यां॑ सु॒वीरा॑सो वि॒दथ॑म् आ वदे॑म ॥ १-११७-२५

etāni vām aśvinā vīriyāṇi prā pūrvyāṇi āyavo avocan
 bráhma kṛṇvānto vṛṣaṇā yuvábyāṃ suvīrāso vidátham ā vadema 1.117.25

Interpretation:

"These are the ancient deeds of yours, O Ashvins, of the heroic power (etāni vām aśvinā vīriyāṇi pūrvyāṇi), that Ayu thus declared [here] (prā āyavo avocan)! Shaping this word which rises from the heart for you, O Lords, (bráhma kṛṇvānto vṛṣaṇā yuvábyāṃ) may we who are of perfect heroic power express the finding of the Knowledge [here] (suvīrāso vidátham ā vadema)!

25

These your heroic exploits, O ye Asvins, done in the days of old, have men related. May we, addressing prayer to you, ye Mighty, speak with brave sons about us to the synod.