

## RV 5.74

ṛṣi: paura ātreya; devatā: aśvinīkumāra; chanda: anuṣṭup

कू॒ष्ठो दे॒वाव् अ॒श्विनाद्या॑ दि॒वो म॑नाव॒सू ।  
 तच् छ्र॑वथो वृ॒षण्व॑सू अ॒त्रिर् वाम् आ वि॑वासति ॥ ५-०७४-०१  
 कुह॑ त्या कुह॑ नु श्रु॒ता दि॒वि दे॒वा ना॑सत्या ।  
 कस्मि॑न् आ य॒तथो॑ जने॒ को वां॑ नदी॒नां स॑चा ॥ ५-०७४-०२  
 कं या॒थः कं ह॑ गच्छथः॒ कम् अ॒च्छा यु॒ञ्जाथे॑ रथम् ।  
 कस्य॑ ब्र॒ह्माणि॑ रण्यथो व॒यं वाम् उ॒श्मसी॑ष्टये ॥ ५-०७४-०३  
 पौरं॑ चिद् ध्यु॒ उद॑प्रुतम् पौर॑ पौराय॒ जिन्व॑थः ।  
 यद् ई॑ गृ॒भीत॑तातये॒ सिंह॑म् इव॒ द्रुह॑स् पदे ॥ ५-०७४-०४  
 प्र च्य॑वानाजू॒ जुजु॑रुषो व॒त्रिम् अ॒त्कं न॑ मुञ्चथः ।  
 युवा॑ यदी॒ कथः॑ पु॒नर् आ॑ कामम् ऋ॒ण्वे व॒ध्वः ॥ ५-०७४-०५  
 अस्ति॑ हि वाम् इह॒ स्तो॒ता स्म॑सि वां सं॒दृशि॑ श्रिये ।  
 नू श्रु॑तम् म आ ग॒तम् अ॒वोभि॑र् वाजि॒नीव॑सू ॥ ५-०७४-०६  
 को वाम् अ॒द्य पु॑रू॒णाम् आ॑ व॒त्रे म॒त्याना॑म् ।  
 को वि॒प्रो वि॒प्रवा॑हसा॒ को यज्ञै॑र् वाजि॒नीव॑सू ॥ ५-०७४-०७  
 आ वां रथो॑ रथानां॒ येषो॑ या॒त्व अ॒श्विना॑ ।  
 पु॒रू चिद् अ॒स्मयु॑स् ति॒र आ॒ङ्गुषो॑ म॒र्त्येष्व् आ ॥ ५-०७४-०८  
 शम् ऊ॒ षु वाम् म॒धूयु॑वास्माकम् अस्तु च॒र्कतिः॑ ।  
 अर्वा॑चीना वि॒चेत॑सा वि॒भिः श्ये॑नेव दी॒यत॑म् ॥ ५-०७४-०९  
 अ॒श्विना॑ यद् ध॒ कर्हि॑ चिच् छु॒श्रूया॑तम् इ॒मं ह॑वम् ।  
 वस्वी॑र् ऊ॒ षु वाम् भु॑जः पृ॒ञ्चन्ति॑ सु॒ वाम् पृ॑चः ॥ ५-०७४-१०

### Analysis of RV 5.74

कू॒ष्ठो॑ दे॒वाव् अ॒श्वि॒नाद्या॑ दि॒वो म॑ना॒वसू॑ ।  
तच्॑ छ्र॒वथो॑ वृ॒षण्व॑सू अ॒त्रिर् वाम् आ वि॑वासति ॥ ५-०७४-०१

kūṣṭho devāv aśvinā adyā divó manāvasū  
tác chravatho vṛṣaṇvasū átrir vām ā vivāsati 5.74.1

Where are ye today, O Riders on the Steed of Life, O divine Twins rich in mental power, in the divine world of mind and of That ye have the inspiration, O abundant rainers of substance; the Enjoyer of things labours to establish you in all his dwelling. (1)

#### Interpretation:

"Where are the Godheads Ashvins today, *kū sthaḥ devau aśvinādyā*? Shining with the mental power of Heaven, *divo manāvasū*?

You must hear, O Twins, *tat śravathaḥ*, shining with the indwelling power of the Lord, *vṛṣaṇvasū*, that the Enjoyer of things desires you [here] *atrir vām ā vivāsati!*"

Again we have the image of Atri, the Eater of things, Agni growing here in manifestation and desiring the Ashvins. As it was mentioned in the previous hymn 5.73.6:

*yuvór átriś ciketati nārā sumnéna cétasā  
gharmám yád vām arepāsam nāsatyāsnā bhuraṇyāti*

"Atri, the Eater of all Things (=Agni), becomes thus conscious by [the action of] your Perfect Conscious Thought, (*yuvór átriś ciketati nārā sumnéna cétasā*), when He bears the Heat of your unhurting Clarity in his mouth, O Godheads of the sacrificial journey, (*gharmám yád vām arepāsam nāsatyāsnā bhuraṇyāti!*)"

This unhurting heat, *gharmam arepasam*, is the essential quality of the consciousness-power of higher regions of the overmental or even supramental planes. Having this energy full of luminous clarity in his mouth, Agni,

becomes aware of the Supreme Consciousness working in him.

Vocabulary:

kū, 2 ind. (= kva) where? RV. v , 74 , 1.

śru, śravat/śravathaḥ Subj.

vṛṣaṇvasu, mfn. *possessing or bringing great wealth* RV.

vivāsati, Desir. From van, vanate, *to love, to desire, to crave for.*

Griffith's translation:

1. WHERE in the heavens are ye to-day, Gods, Asvins, rich in constancy?

Hear this, ye excellent as Steers: Atri inviteth you to come.

कुह॑ त्या॒ कुह॑ नु॒ श्रु॒ता दि॒वि दे॒वा ना॑सत्या ।  
कस्मि॑न् आ॒ यत॑थो॒ जने॑ को॒ वां न॑दीनां॒ सचा॑ ॥ ५-०७४-०२

kúha tyā kúha nú śrutā diví devā nāsatiyā  
kásminn ā yatatho jáne kó vāṃ nadīnāṃ sácā 5.74.2

Where are they? Where now is your word audible in heaven, O gods who lead our pilgrimage? In what creature born are ye labouring? Who is your companion by the rivers of being? (2)

Interpretation:

"Where are these two, *kuha tyā*? Where are the two Gods heard (or known) in Heaven, *kuha nu śrutā divi devā*, the leaders of our Sacrificial Journey, *nāsatyā*!

In what man [born here] you aspire to expand, *kasmin ā yatatho jane*? Who is [moving] along the currents [of higher consciousness] with you together, *ko vāṃ nadīnāṃ sacā*?"

Vocabulary:

kuha, 2 ind. (fr. 1. ku) , *where?* RV.

sacā, ind. *near, at hand, along, together, together with, in the presence of, before, in, at, by* (with loc. either preceding or following) RV. VS. TBr.

Griffith's translation:

2 Where are they now? Where are the Twain, the famed Nasatyas, Gods in heaven? Who is the man ye strive to reach? Who of your suppliants is with you?

कं याथः कं ह गच्छथः कम् अच्छा युञ्जाथे रथम् ।

कस्य ब्रह्माणि रण्यथो वयं वाम् उश्मसीष्टये ॥ ५-०७४-०३

kám yāthaḥ kám ha gachathaḥ kám áchā yuñjathe rátham  
kásya bráhmāṇi raṇyatho vayám vām úsmasīṣṭáye 5.74.3

To whom come ye or to whom do ye go, towards whose dwelling do ye yoke your car? In whose soul-thoughts are ye taking your delight? We for the sacrifice desire you. (3)

Interpretation:

“Who would approach you, *kam yāthaḥ?* Whom would you go to, *kam ha gacchathaḥ?* For whom would you yoke your chariot, *kam acchā yuñjāthe ratham?* Whose soul-invocations would you like, *kasya brahmāṇi raṇyathaḥ?* We all desire you for the Sacrifice, *vayam vām úsmasi iṣṭaye!*”

Here the word *iṣṭi*, ‘sacrifice’, gets its full meaning. The phrase: ‘We want you for the Sacrifice’, can be rendered as ‘we want you for the transformation/evolution/ growth towards the Divine’.

We desire your delight on the ascending path not for any other reason but for the growth towards greater and diviner delight, so your delightful support won’t be wasted on the egoistic self-satisfaction and gratification. It seems it is the very meaning of the path, to use the support of the divine twins generating delight at every step of our ascent towards the greater realizations.

Vocabulary:

raṇ, [or ran (cf. ram) cl. 1. 4. P. raṇati, raṇyati], *to rejoice, be pleased, take pleasure in* (loc. , rarely acc.) RV.; *to gladden , delight , gratify* ib.; *to be at ease, be pleased or satisfied with, delight in* (loc.) ib. TS. AV.

vaś, cl. 2. P. (Dhātup. xxiv , 71) vaṣṭi, (1. pl. úsmasi, or śmasi RV. ; 3. pl. úsanti ib. ; p. úsat, úsāna and úsamāna ib., *to will , command* (p. úsamāna, ‘having at command’) RV. AV.; *to desire, wish, long for, be fond of, like* (also with inf.) RV. &c. &c.; (p. úsat and úsāna, ‘willing , glad , eager , zealous , obedient’;

Griffith's translation:

3 Whom do ye visit, whom approach? to whom direct your harnessed car?  
With whose devotions are ye pleased? We long for you to further us.

पौरं चिद् ध्यु उदप्रुतम् पौर पौराय जिन्वथः ।  
यद् ई गृभीततातये सिंहम् इव द्रुहस् पदे ॥ ५-०७४-०४

paurám cid dhí udaprútam paúra paurāya jínvathah  
yád īṃ gr̥bhītatātaye siṃhám iva druhás padé 5.74.4

O twin power of the multiplicity, ye have joy for man born in the multiplicity in the pouring out of the waters of its multitude, when for man seized fast and bound in his self-extension ye come to him as to a lion snared in this world of harms. (4)

Interpretation:

"O Power of Multiplicity, you animate [all] to [enjoy] multiplicity, (paúra paurāya jínvathah)! For Multiplicity is indeed an outflow of the Heavenly Waters (paurám cid dhí udaprútam)! As if for the expansion of the caught, *yad īṃ gr̥bhītatātaye*, as if a lion in the traitorous space, *siṃham iva druhaspade*, [you do introduce the delight to support the growth of multiplicity]."

*Gr̥bhīta-tāti*, lit. 'the manifestation of the caught'; it is for the manifestation of the caught soul, who is the omnipresent and omnipotent Supreme, the lion, *siṃha*, who found himself for a moment in the place full of traitors, where he cannot rely on anyone, it is for his growth that they animate with joy the movement in multiplicity, being the twin power of that very movement.

Compare *gr̥bhīta-tāti* with *deva-tāti*, 'divine manifestation', 'divine multiplicity', *sarva-tāti* 'the manifestation of all', 'totality' etc.

Vocabulary:

paura, 1 m. ( pṛ) `filler, increaser', N. of Soma (Sāy. = udara-pūraka); of Indra (Sāy. = pūrāyitr); of the Aśvins &c. RV. gr̥bhīta-tāti, f. *the being seized* RV. v , 74 , 4.

Griffith's translation:

4 Ye, Strengtheners, for Paura stir the filler swimming in the flood, Advancing to be captured like a lion to the ambushade.

प्र च्यवानाज् जुजुरुषो वव्रिम् अत्कं न मुञ्चथः ।

युवा यदी कृथः पुनर् आ कामम् ऋण्वे वध्वः ॥ ५-०७४-०५

prá cyávānāj jujuruṣo vavrim ātkam ná muñcathah  
yuvā yādī kr̥thah púnarā kāmam ṛṇve vadhúvah 5.74.5

From the mover in things when he has grown old ye loose his faded covering like a worn raiment; young he grows again when you form him afresh and he meets the desire of the Bride. (5)

Interpretation:

"From the one who is on the journey, *cyavānāt*, when he has worn out his body, *jujuruṣah*, you remove his cover, like the garment or the armor, *vavrim atkam na muñcathah*. Young again is he, when made by you, *yuvā yādī kr̥thah punah*, and again he can attend to the Desire of the Bride, *ā kāmam ṛṇve vadhvah*."

The one journeying is the soul of man. When its surface, its cover, veil, *vavri*, is worn out by time, they remove the old cover and give him a new one; and he again can attend to the Desire of the Bride.

*ā kāmam vadhvah*, 'to the desire of the Bride', Sri Aurobindo puts 'the Bride' in capital, which is clearly a symbol of the realization in Nature: manifestation of the Divine. The soul cannot attend to the desire of Nature to manifest the Divine without the body, without reaching to the surface, without becoming one with it. So the surface is renewed by Ashvins for this purpose.

Only the everlasting No has neared  
 And stared into thy eyes and killed thy heart:<sup>1</sup>  
 But where is the Lover's everlasting Yes,  
 And immortality in the secret heart,  
 The voice that chants to the creator Fire,  
 The symbolled OM, the great assenting Word,  
 The bridge between the rapture and the calm,  
**The passion and the beauty of the Bride,**  
**The chamber where the glorious enemies kiss,**  
 The smile that saves, the golden peak of things?  
 This too is Truth at the mystic fount of Life.<sup>2</sup>

The passion and the beauty of the Bride is the symbol of divinized Nature, who is the Spouse of the Lord, his eternal companion and lover, ever-married to Him Alone. And the glorious enemies are these two: Purusha and Prakriti.

O Wisdom-Splendour, **Mother of the universe,**  
**Creatrix, the Eternal's artist Bride,**  
 Linger not long with thy transmuting hand  
 Pressed vainly on one golden bar of Time,  
 As if Time dare not **open its heart** to God.<sup>3</sup>

**For thou art the World-Mother and the Bride.**<sup>4</sup>

The World-Mother and the Bride are two major characteristics of the Divine Mother. As the World-Mother She is always with the Supreme, and as His Bride, She is born here to marry Him, to unite with Him in a new fashion, discovering Him anew, manifesting Him in all His infinite qualities in the world.

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<sup>1</sup> 'Killed thy heart' means that the possibility of the Divine manifestation in the world was killed. Heart represents that possibility of introducing the Transcendental into the lower hemisphere of Mind, Life and Body. The next lines speak about it as 'the Lover's everlasting Yes, and immortality in the secret heart.'

<sup>2</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 310

<sup>3</sup> volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 345

<sup>4</sup> Volume: 33-34 [CWSA] (Savitri -- A Legend and a Symbol), Page: 691

Vocabulary:

cyavāna, mfn. (pr. p. cyu) , 'moving', active RV. vi , 62 , 7  
 ṛṇ, cl. 8. P. A. ṛṇoti or arṇoti, ṛṇute, ānarṇa, ānrṇe, &c. , to go , move Dhātup.  
 xxx , 5  
 atka, armour , mail , garment RV.  
 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.; to cause to grow old or  
 perish , i , 182 , 3  
 vavri, m. a lurking-place RV.; a cover , vesture ib.; the body ib.  
 vadhū, f. (fr. vadh = vah; cf. ūḍhā) a bride or newly-married woman, young wife  
 spouse any wife or woman RV. &c. &c.; any younger female relation MBh. R.  
 &c.; the female of any animal, (esp.) a cow or mare RV. v , 47 , 6

Griffith's translation:

5 Ye from cyavana worn with age removed his skin as 'twere a robe.  
 So, when ye made him young again, he stirred the longing of a dame.

अस्ति हि वाम् इह स्तोता स्मसि वां संदृशि श्रिये ।  
 नू श्रुतम् म आ गतम् अवोभिर् वाजिनीवसू ॥ ५-०७४-०६

ásti hí vām ihá stotā smási vāṃ saṃdṛśi śriyé  
 nū śrutám ma ā gatam ávobhir vājinīvasū 5.74.6

Verily, there is one here who would affirm you and in the  
 vision of you we abide for the glory. Now hear, now come  
 to us with your fosterings, O gods who are rich in the  
 force of the plenitude. (6)

Interpretation:

"Here he is yours, *asti hi vām*, who indeed affirms you  
 here, *iha stotā*, and we are [also] yours, *smasi vām*, in  
 the concrete and complete vision of you, *saṃdṛśi*, striving  
 for glory, *śriye!*

Now hear me, *nū śrutam me*, and come [to us], *ā  
 gatam*, with your increasing powers of the growth,  
*avobhiḥ*, O Twain Divine fulfilled by the movement of the  
 indwelling knowledge, *vājinīvasū!*"

Vocabulary:

vājinīvasu, bestowing strength or power TAr.

Griffith's translation:

6 Here is the man who lauds you both: to see your glory are we here.  
 Now bear me, come with saving help, ye who are rich in store of wealth.

को वाम् अद्य पुरूणाम् आ वन्ने मर्त्यानाम् ।

को विप्रो विप्रवाहसा को यज्ञैर् वाजिनीवसू ॥ ५-०७४-०७

kó vām adyá purūṅām ā vavne mártiyānām  
kó vípro vipravāhasā kó yajñair vājinīvasū 5.74.7

Who today takes delight of you among mortals that have realised their multiplicity? What illumined soul, O you who bear up the illumined in his voyage? Who wins you by his sacrifices, O gods rich in the force of the plenitude? (7)

Interpretation:

“Who among mortals in all their endless varieties could come to you today?

Who is that illumined soul, O carriers of the illumined souls on their journey to the Truth? Who is he [who could enjoy your presence] by his sacrifices, O Twain Divine fulfilled with power of indwelling knowledge, *vājinīvasū!*”

The verse can be also translated as: ‘Who of mortals could have come to you today to enjoy your presence in multitude varieties of manifestation?’ Who is that soul illumined? Who by the Sacrificial journeys [could realise you to enjoy your presence in multiple varieties of manifestation]? O Twain Divine fulfilled by the power of the indwelling knowledge, which carries soul illumined to the goal!’

Vocabulary:

van, 1. P. (Dhātup. xiii , 19 ; 20 ; xix , 42; vanati, Ved. also –te; pf. vāvāna, vavne; etc. RV.) , to like , love , wish , desire RV. AV. ŚBr.; to gain , acquire , procure (for one's self or others) RV. AV. ŚBr. to conquer , win , become master of , possess RV. AV.; to prepare , make ready for , aim at , attack RV. vipravāhas, mfn. receiving the homage and offerings of the wise RV.

Griffith's translation:

7 Who among many mortal men this day hath won you to himself?  
What bard, accepters of the bard? Who, rich in wealth! with sacrifice?

आ वां रथो रथानां येषो यात्व् अश्विना ।

पुरू चिद् अस्मयुस् तिर आङ्गुषो मर्त्येष्व् आ ॥ ५-०७४-०८

ā vāṃ rátho ráthānāṃ yáyiṣṭho yātu aśvinā  
purū cid asmayús tirá āṅgūṣó mártiyeṣu ā 5.74.8

Most mobile for our paths of all divine chariots is the chariot of your movement, O Riders on the Life, let it come to us, seeking us, breaking through that world of the multitude and becoming a movement of power in mortals. (8)

Interpretation:

“The swiftest chariot of yours, O Ashvins, should come to us, *ā vāṃ ratho rathānāṃ yeṣṭho yātu*, crossing over the multitudes of things, seeking us, *purū cid asmayus tiraḥ*, becoming a movement of power in the mortals, *āṅgūṣo martyeṣu ā!*”

Sri Aurobindo translate āṅgūṣaḥ as ‘a movement of power’, based on his research in etymology of agni, aṅgiras, etc.

“The word [aṅgiras] is akin to the name Agni; for it is derived from a root aṅg which is only a nasalised form of ag, the root of Agni. These roots seem to convey intrinsically the sense of preeminent or forceful state, feeling, movement, action, light,<sup>5</sup> and it is this last sense of a brilliant or burning light that gives us agni, fire, aṅgati, fire, aṅgāra, a burning coal and aṅgiras, which must have meant flaming, glowing. ... It is fairly evident that the Angiras Rishis are here the radiant lustres of the divine Agni which are born in heaven, therefore of the divine Flame and not of any physical fire; they become equipped with the nine rays of the Light and the ten,

<sup>5</sup> For state we have agra, first, top and Greek agan, excessively; for feeling, Greek agape, love, and possibly Sanskrit aṅganā, a woman; for movement and action several words in Sanskrit and in Greek and Latin.

become most aṅgiras, that is to say most full of the blazing radiance of Agni, the divine flame, and are therefore able to release the imprisoned Light and Force and create the supramental knowledge.”<sup>6</sup>

Vocabulary:

yeṣṭha, mfn. (superl. fr. yā) *going best, very swift or rapid* RV.  
 asmayu, mfn. *endeavouring to attain us, desiring us, liking us* RV.  
 tira, mfn. (?) *carrying across, furthering, helping* TS. (Sch.)  
 tiras, ind. (g. svar-ādi ; tī) *through* (acc.) RV. AV. xiii, 1, 36; *across, beyond, over* (acc.) RV. AV.; *so as to pass by, apart from, without, against* (acc.) RV.; *apart or secretly from* (abl.) AV., ŚBr.; *obliquely, transversely* MārKP. xvii, 3; *apart, secretly* TS. ii, 5, 10, 6, AitBr., ŚBr. (Lat. trans)  
 Sāyana takes it as tiras-karoti, *to set aside, remove, cover, conceal* ŚBr. &c.; *to excel* Ragh. iii, &c.  
 āṅgūṣa, m. *praising aloud, a hymn* RV.

Griffith's translation:

8 O Asvins, may your car approach, most excellent of cars for speed.  
 Through many regions may our praise pass onward among mortal men.

शम् ऊ षु वाम् मधूयुवास्माकम् अस्तु चर्कृतिः ।

अर्वाचीना विचेतसा विभिः श्येनेव दीयतम् ॥ ५-०७४-०९

śám ū ṣu vām madhūyuvā asmākam astu carkṛtiḥ  
 arvācīnā vicetasā vibhiḥ śyenéva dīyatam 5.74.9

O seekers of honey, let our constant action be wholly full of bliss; downward yet keeping the wide and complete consciousness, come flashing (or, cleave) swift as eagles drawn by your winged powers. (9)

Interpretation:

“May our constant action here bear your delight and peace, śám ū ṣu vām astu carkṛtiḥ, O Twain Divine seeking the Honey here, madhūyuvā!

Approaching us from above, arvācīnā, with the vast and all pervading consciousness, vicetasā, like eagle flashing

<sup>6</sup> Volume: 15 [CWSA] (The Secret of the Veda), Page: 162

with the rays of light, *vibhiḥ śyeneva*, come [to us] *dīyatam!*”

Sāyaṇa comments on *vibhiḥ* as *ganṭṛbhir abhīsubhir dīyatam gacchatam*, ‘come with the moving rays of light’. Sri Aurobindo translates *vibhiḥ* as ‘by your winged powers’, and *dīyatam* as ‘come flashing (or cleave)’, which is again based on his etymological research.

Vocabulary:

carkṛti, f. (2. kr) *praising , mention , glory* RV. v , 74 , 9;

Sāyaṇa: punaḥ-punaḥ-karaṇam

arvācīna, mfn. *turned towards , favouring* RV.; *turned towards* (in a hostile manner) RV. (with abl.) *being on this side or below* ŚBr.; *belonging to a proximate time , posterior , recent*.

vi, m. *a bird* (also applied to horses , arrows , and the Maruts) RV. VS., (also occurring in later language).

abhīsu, m. (fr. aś with abhi Nir. iii , 9) , chiefly Ved.; *rein , bridle* RV. &c.; *ray of light* Naigh. (through incorrect interpretation of daśābhīsu q.v.) *arm , finger* Naigh.

Griffith's translation:

9 May our laudation of you Twain, lovers of meath! be sweet to you.  
Fly hitherward, ye wise of heart, like falcons with your winged steeds.

अ॒श्वि॒ना॑ यद् ध॒ कर्हि॑ चिच् छु॒श्रूया॑तम् इ॒मं ह॒वम् ।

व॒स्वी॒र् ऊ॒ षु॒ वाम् भुजः॑ पृ॒ञ्चन्ति॑ सु॒ वाम् पृ॒चः॑ ॥ ५-०७४-१०

áśvinā yád dha kárhi cic chuśrūyātam imáṃ hávam  
vásvīr ū śu vām bhújaḥ pṛñcānti sú vām pṛcaḥ 5.74.10

O Riders on the Life, whensoever ye are ready to hear  
this call of man, utterly full of a rich substance are your  
enjoyings, your satisfactions fill our cup to the brim. (10)

Interpretation:

“O Ashvins, whenever you come to attend to this call [or us], *yaddha karhi cicchuśrūyātam imaṃ havam*, your enjoyments become richly substantiated, *vasvīr ū śu vām bhujah*, and your fulfilling nourishments nourish perfectly our being, *pṛñcanti su vām pṛcaḥ*.”

Vocabulary:

pr̥c, 7. P. (Dhātup. xxix , 25) pr̥ṅakti, A. pr̥ṅkte; Dhātup. xxiv , 20 ; 1. P. pr̥ñcati AV. ; 3. P. RV.) , *to mix, mingle, put together with, unite, join* RV. &c. &c.; *to fill* (A. one's self?), *sate, satiate* RV. MBh.; *to give lavishly, grant bountifully, bestow anything* (acc. or gen.) *richly upon* (dat.) RV.; *to increase, augment* ib. (Prob. connected with p̥r̥, to fill ; cf. also pr̥j.)  
 śuśrūyātam, = śr̥ṅutam (Sāy).  
 pr̥c, f. *food, nourishment, refreshment* RV. v , 74 , 10 (cf. ghr̥ta- , madhu-).

Griffith's translation:

10 O Asvins, when at any time ye listen to this call of mine,  
 For you is dainty food prepared: they mix refreshing food for you.