

## RV 5.73

ṛṣi: paura ātreya; devatā: aśvinikumāra;  
chanda: anuṣṭup; Anuvāka VI

यद् अद्य स्थः परावति यद् अर्वावत्य् अश्विना ।  
 यद् वा पुरू पुरुभुजा यद् अन्तरिक्ष आ गतम् ॥ ५-०७३-०१  
 इह त्या पुरुभूतमा पुरू दंसांसि विभ्रता ।  
 वरस्या याम्य् अधिगू हुवे तुविष्टमा भुजे ॥ ५-०७३-०२  
 ईर्मान्यद् वपुषे वपुश् चक्रं रथस्य येमथुः ।  
 पर्य् अन्या नाहुषा युगा म्हा रजांसि दीयथः ॥ ५-०७३-०३  
 तद् ऊ षु वाम् एना कृतं विश्वा यद् वाम् अनु ष्ट्वे ।  
 नाना जाताव् अरेपसा सम् अस्मे बन्धुम् एयथुः ॥ ५-०७३-०४  
 आ यद् वां सूर्या रथं तिष्ठद् रघुष्यदं सदा ।  
 परि वाम् अरुषा वयो घृणा वरन्त आतपः ॥ ५-०७३-०५  
 युवोर् अत्रिश् चिकेतति नरा सुम्नेन चेतसा ।  
 घर्म यद् वाम् अरेपसं नासत्यास्त्रा भुरण्यति ॥ ५-०७३-०६  
 उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः ।  
 यद् वां दंसोभिर् अश्विनात्रिर् नराववर्तति ॥ ५-०७३-०७  
 मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।  
 यत् समुद्राति पर्षथः पक्वाः पृक्षो भरन्त वाम् ॥ ५-०७३-०८  
 सत्यम् इद् वा उ अश्विना युवाम् आहूर् मयोभुवा ।  
 ता यामन् यामहूतमा यामन्न आ मृळयत्तमा ॥ ५-०७३-०९  
 इमा ब्रह्माणि वर्धनाश्विभ्यां सन्तु शंतमा ।  
 या तक्षाम रथा इवावोचाम बृहन् नमः ॥ ५-०७३-१०

### Analysis of RV 5.73

यद् अद्य स्थः परावति यद् अर्वावत्य् अश्विना ।

यद् वा पुरू पुरुभुजा यद् अन्तरिक्ष आ गतम् ॥ ५-०७३-०१

yád adyá stháh parāvāti yád arvāvāti áśvinā  
yád vā purú purubhujā yád antárikṣa ā gatam 5.73.1

Whether your station be in the supreme world or in this of the descent, whether you range multitudinously enjoying the world of the Multitude or in the mid-habitation, - come to me, O Riders on the Steed of Life. (1)

#### Interpretation:

"Come to [us] (ā gatam), O Ashvins, wherever you are today (yád adyá stháh), in the far beyond, or here [close to us] (parāvāti yád arvāvāti), or in the many other places enjoying the multitudes (yád vā purú purubhujā), or in the mid-world (yád antárikṣe)!"

Parāvat and arvāvat have particular connotations 'turned upwards' or 'being above' or even 'beyond' and 'turned downwards' or 'being below', respectively. So one can translate it as - "whether you are now ascending or descending, or moving in the spaces between the two, enjoying 'multitude in the many', come now to us, O Ashvins!"

#### Vocabulary:

purubhuj, mfn. *enjoying much* RV.

#### Griffith's translation:

1. WHETHER, O Asvins, ye this day be far remote or near at hand,  
In many spots or in mid-air, come hither, Lords of ample wealth.

इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता ।  
 वरस्या याम्य् अधिगू हुवे तुविष्टमा भुजे ॥ ५-०७३-०२

ihá tyā purubhūtāmā purū dáṃsāṃsi bíbhratā  
 varasyā yāmi ádhriḡū huvé tuviṣṭāmā bhujé 5.73.2

I approach the Twins, children of the highest who are its rays on this hill of Matter, and they become in the multiplicity of its forms here upon earth and bear up the manifoldness of its works. I call them to me for world-enjoying in their utter multiplicity. (2)

Interpretation:

"I approach these two here (ihá tyā yāmi), who are being/becoming in many places (purubhūtāmā), carrying out many wonderful deeds (purū dáṃsāṃsi bíbhratā), most desired (varasyā), with the light which cannot be held by the rays (ádhriḡū), most powerful (tuvīṣṭāmā), I invoke for enjoyment (huvé bhujé)!"

Sri Aurobindo translates *adhri-gū*, as *adri-gū*, whose rays are on (or in) the hill. Most probably it is because the word *gū* is often used in that context in the Veda. The rays of light are found in the cave of the hill. Sāyaṇa gives another explanation: *anyairadhṛtagamanakarmānau*, 'whose action of movement cannot be withheld by others', which means 'irresistible'. He treats *adhri-* as from *a-dhr*, which is again an interpretation only; the word *adhri-* met only in the Atharva Veda once in this context.

Elesarenkova is interpreting *a-dhri-gu*, as lit. 'those who are not withholding cows', meaning 'generous'; in our interpretation of *go* as light it could mean 'those whose light is not withheld'.

Vocabulary:

purubhū, mfn. *being or appearing in many places* (superl. -tama) ib.

varasyā, Sāyaṇa =varaṇīyau;

adhriḡu, (adhri-) mfn. (m. pl. avas) , *irresistible* RV. , (us) m. N. of a heavenly killer of victims RV.; N. of a formula concluding with an invocation of Agni ŚBr. &c. ; Sāyaṇa = anyair adhṛtagamana-karmānau.

adhri, mfn. (dhr) , *unrestrained, irresistible* AV. v , 20 , 10.

tuvīṣṭama, mfn. superl. *strongest* , i , v; AV. vi , 33 , 3.

Griffith's translation:

2 These here, who show o'er widest space, bringing full many a wondrous act,  
 Resistless, lovingly I seek, I call the Mightiest to enjoy.

ई॒र्मान्य॑द् व॒पु॒षे व॒पु॒श् च॒क्रं र॒थस्य॑ ये॒मथुः॑ ।

प॒र्य॑ अ॒न्या ना॒हुषा॑ यु॒गा म॒ह्ना र॒जांसि॑ दी॒यथः॑ ॥ ५-०७३-०३

īrmānyád vāpuṣe vāpuś cakrām rāthasya yemathuḥ  
pāry anyā nāhuṣā yugā mahnā rājānsi dīyathaḥ 5.73.3

One moving wheel of your chariot ye keep in governed labour, form for that which takes form; two others ye set shining (or moving) by your might throughout these kingdoms and these periods of man's pilgrimage. (3)

Interpretation:

"You fix one wheel of your chariot here constantly as a form for shaping a form (or for beauty) (īrmānyád vāpuṣe vāpuś cakrām rāthasya yemathuḥ); the other wheels you make shine (or fly all over) (pāry anyā dīyathaḥ), by your might over the vital spaces (mahnā rājānsi) and ages (yugā) of the kindred creatures (nāhuṣā)!"

Sāyaṇa comments that the first wheel is fixed in the moving Sun, *gantary-āditye*, to shine, *tasya shobāyai*. The other wheel, *anyena cakreṇa*, by their might they go around the times and spaces of the neighboring people, *nahuṣā-manuṣyāḥ teṣām yugā*.

Vocabulary:

īrma, or īrmā ind. *in this place, here, to this place; going constantly, or instigating* [Sāy.] RV.

vapus, mfn. *having form or a beautiful form, embodied, handsome, wonderful* RV.; n. *form, figure, (esp.) a beautiful form or figure, wonderful appearance, beauty* (vapuse ind. for beauty) RV. &c. &c.; *nature, essence* Mn. v, 96

anya, 2 as, ā, at, other, different, other than, different from, opposed to (abl. or in comp.); another anyānya, anyacca; nāhuṣa, 1 mf(ī)n. (fr. nahuṣa) neighbouring, kindred; m. neighbour, kinsman RV.

dī, 1 (cf. ḍi, 4. P. A dīyati, -te) *to soar, fly* RV. SV.

Griffith's translation:

3 Another beauteous wheel have ye fixed there to decorate your car.

With others through the realms ye roam in might unto the neighbouring tribes.

तद् ऊ षु वाम् एना कृतं विश्वा यद् वाम् अनु ष्टवे ।  
 नाना जाताव् अरेपसा सम् अस्मे बन्धुम् एयथुः ॥ ५-७३-०४

tád ū śú vām enā kṛtāṃ víśvā yád vām ánu ṣṭáve  
 nānā jātāv arepāsā sám asmé bāndhum éyathuḥ 5.73.4

Well by this that is here has that been worked out by you,  
 O ye universal Twain, and I affirm it in me according to  
 your making of it; born separately in us, you come wholly  
 into union and brotherhood without any hurt. (4)

Interpretation:

“That indeed is perfectly made by this (tád ū śú vām enā  
 kṛtāṃ), O Universal Godheads, (víśvā), what I affirm in me  
 of you (yád vām ánu ṣṭáve).

Thus you are born pure separately [in us] (nānā jātāv  
 arepāsā), and then come into a complete union within us  
 (sám asmé bāndhum éyathuḥ).”

These two are born in man separately, or even variously,  
 differently, in many different ways, but at the end they  
 come into a complete union within his being. In  
 psychological terms the experiences of gaining knowledge  
 and power are numerous and various, but at the end they  
 constitute one being which is able (=powerful) and  
 conscious (=knowledgeable).

These two riders upon the life energy or of the life  
 experience are born in many ways, but always come  
 together in a coherent meaningful existence.

Vocabulary:

nānā, ind. (Pāṇ. 5-2 , 27 ; g. svarādi) *differently, variously,  
 distinctly, separately*, (often used as an adj.), RV. &c. &c.

Griffith's translation:

4 That deed of yours that is extolled, Visvas! hath all been  
 done with this.

Born otherwise, and spotless, ye have entered kinship's  
 bonds with us.

आ यद् वां सूर्या रथं तिष्ठद् रघुष्यदं सदा ।  
परि वाम् अरुषा वयो घृणा वरन्त आतपः ॥ ५-०७३-०५

ā yád vāṃ sūriyā rátham̐ tíṣṭhad raghuṣyádam̐ sádā  
pári vām aruṣā váyo ghrṇā varanta ātapaḥ 5.73.5

For the daughter of the Sun of Truth ever ascends your swift-running car, therefore red of action and full of the heat of her force are the winged powers that draw you and they guard us from attack on every side by their burning clarity. (5)

Interpretation:

"Always when Suryā mounts your swift car, (ā yád vāṃ sūriyā rátham̐ tíṣṭhad raghuṣyádam̐ sádā), you get surrounded by aura of red and shining winged powers of heat (pári vām aruṣā váyo ghrṇā varanta ātapaḥ)."

The symbolism of marriage of Suryā, the daughter of the Sun, to Ashvins is central in their imagery.

Vocabulary:

ātapas, Ved. Inf. (abl.) from burning or singeing, RV. v , 73 , 5 and viii , 73 , 8; Sāyaṇa: ātapa iti viśeṣyam vayogantāra uktalakṣaṇāḥ ātapaḥ sarvatas tāpayitryodīptayaḥ parivarante/ parivṛ, 1. P. A. (-varati, -te) , to cover , surround , conceal , keep back , hem in RV. &c.

vayas, n. (cf. 2. vi) a bird , any winged animal , the winged tribe (esp. applied to smaller birds) RV. &c. &c.

vi, m. (nom. vis) or ves acc. vim gen. abl. ves; pl. nom. acc. vayas [acc. Vīn]; vibhis, vibhyas, vīnām) a bird (also applied to horses, arrows, and the Maruts) RV. VS.

Griffith's translation:

5 When Surya mounted on your car that rolls for ever rapidly,  
Birds of red hue were round about and burning splendours compassed you.

युवोर् अत्रिश् चिकेतति नरा सुम्नेन चेतसा ।

घर्मं यद् वाम् अरेपसं नासत्यास्त्रा भुरण्यति ॥ ५-०७३-०६

yuvór átrís ciketati nárā sumnéna cétasā  
gharmám yád vām arepásam nāsatyāsnā bhuranyāti  
5.73.6

O twin divine Souls, by your bliss the Enjoyer of things awakens to knowledge in his conscious mind when he bears in his mouth of enjoyment your burning clarity that yet hurts not, O ye leaders of man's pilgrimage. (6)

Interpretation:

"Atri, the Eater of all Things (=Agni), becomes thus aware of [the action of] your Perfect Conscious Thought, (yuvór átrís ciketati nárā sumnéna cétasā), when He bears the Heat of your unhurting Clarity in his mouth, O Godheads of the sacrificial journey, (gharmám yád vām arepásam nāsatyāsnā bhuranyāti)!"

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

The mouth of Atri is the transforming agent of the Sacrifice: the power (=heat) inherent with knowledge. It is only when this power acts the awareness of the supreme consciousness grows in the being.

Vocabulary:

nāsatya, mfn. (prob. fr. 2. nas, Caus.) *helpful, kind, friendly* (mostly m. du. as N. of the Ásvins RV. ; later m. sg. N. of one of the Ásvins, the other being then called Dasra) relating or belonging to the Ásvins MBh. (ā); f. the constellation Ásvinī L. (The derivations fr. na + asatya, or fr. nāsā + tya or fr. nā + satya are very improbable.)

āsan, n. (defective Pāṇ. 6-1, 63), *mouth, jaws* RV. AV. VS. ŚBr. TBr.

Griffith's translation:

6 Atri bethinks himself of you, O Heroes, with a friendly mind,  
What time, Nasatyas, with his mouth he stirs the spotless flame for you.

उग्रो वां ककुहो ययिः शृण्वे यामेषु संतनिः ।  
यद् वां दंसोभिर् अश्विनात्रिर् नराववर्तति ॥ ५-०७३-०७

ugró vāṃ kakuhó yayiḥ śṛṇvé yāmeṣu saṃtaniḥ  
yád vāṃ dáṃsobhir aśvinā átrir narāvavártati 5.73.7

Heard in man's voyagings is the clanging voice of the Bird of strength that leads your movement when the Enjoyer of things, O strong souls, O Riders of Life, by his works sets you moving towards the paths. (7)

Interpretation:

"And in your movements [on the Path], (yāmeṣu), the extension is strong and high, (ugró vāṃ saṃtaniḥ), which moves towards the top, (kakuho yayiḥ), - thus I hear (śṛṇvé).

When by your Deeds, O Ashvins, (yád vāṃ dáṃsobhir aśvinā), Atri, O Godheads of the heroic soul of man, should return to himself (átrir narāvavártati)."

Sayana takes Atri as *asmat-pitā*, 'our Father'. So the Father is returning to himself by the movement of his Son, Agni and the wondrous deeds of Ashvins.

Vocabulary:

kakuha, (= kakubha) mfn. *lofty, high, eminent, great* RV.  
yayi, mfn. ( yā) *going, hastening, quick* RV.; m. *a cloud* ib.  
vṛt, 1. A. (Dhātup. xviii, 19) vartate (rarely -ti; in Veda also vavartti and [once in RV.] vartti; Subj. vavartat, vavartati, etc., *to turn, turn round, revolve, roll* (also applied to the rolling down of tears) RV. &c. &c.  
saṃtani, mfn. *continuing, prolonging, forming an uninterrupted line or series* AitBr. &c.; m. or f. *sound, harmony, music* R.; m. or f. *a partic. oblation* SBr.

Griffith's translation:

7 Strong is your swiftly moving steed, famed his exertion in the course  
When by your great deeds, Ashvins, Chiefs, Atri is brought to us again.

मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।

यत् समुद्राति पषथः पक्वाः पृक्षो भरन्त वाम् ॥ ५-०७३-०८

mádhva ū śú madhūyuvā rúdrā síṣakti pipyúṣī  
yát samudrāti páṛsathaḥ pakvāḥ pṛkṣo bharanta vām  
5.73.8

O violent enjoyers who seek the sweetness, she fed full of the sweetness cleaves to you; when you cross over the two oceans, ripe are your satisfaction that you bring. (8)

Interpretation:

"From Honey you are perfect, O Seekers of Honey (mádhva ū śú madhūyuvā)! She, who is full (overflowing with) of Sweetness, cleaves onto you, O Violent Godheads (rúdrā síṣakti pipyúṣī), when you cross over the oceans (yát samudrāti páṛsathaḥ), carrying your mixed delights ready to use (pakvāḥ pṛkṣo bharanta vām)."

Vocabulary:

madhūyu, mfn. *eager for sweetness* RV.

sac, (connected with 2. sajj, sañj, sakh; cf. sap); 1 A. (Dhātup. vi, 2) sacate (in RV. also P. sacati and siṣakti, 2. sg. saścasi, 3. pl. saścati, 2. 3. pl. saścata, 1. sg. A. saśce; p. saścāmāna, sacāna and saścāt or saścāt [q.v.] RV.) , *to be associated or united with, have to do with, be familiar with, associate one's self with* (instr.) RV. AV.

pipyuṣī, f. (Perf. Part. m. pipivāms, from pyai); pyai 1. A. payate, *to swell, overflow, be exuberant, abound, increase, grow* pṛkṣa, mfn. (either connected with pṛśni, pṛṣat, or fr. 1. pṛc) *spotted, dappled* (others 'fleet, swift'; others, 'having or bringing food'); m. *a spotted (or a swift &c.) horse* (others 'beast of burden'; others 'food, nourishment, abundance') RV.

Griffith's translation:

8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.

When ye have travelled through the seas men bring you gifts of well-dressed food.

सत्यम् इद् वा उ अश्विना युवाम् आहुर मयोभुवा ।  
ता यामन् यामहूतमा यामन्न आ मृळयत्तमा ॥ ५-०७३-०९

satyám íd vā u aśvinā yuvām āhur mayobhúvā  
tā yāman yāmahūtamā yāmann ā mṛḍayāttamā 5.73.9

Truth have they spoken, O Riders upon Life, when they called you creators of the Beatitude. Therefore in our journey most ready are you for the call to the journeying, therefore in our journey you give us wholly bliss. (9)

Interpretation:

"Truth they speak indeed, O Ashvins, (satyám íd vā u aśvinā), who call you the Beings of the Delight (yuvām āhur mayobhúvā).

Such are you in [our] journey (tā yāman), ready most to be approached, (yāmahūtamā), ready most to bestow upon us your bliss in our journey (yāmann ā mṛḍayāttamā)."

Vocabulary:

yāman, n. *going, coming, motion, course, flight* RV.; *march, expedition* ib.; *approaching the gods, invocation, prayer, sacrifice* &c. ib. AV. TS. ; (loc. yāman sometimes = this time or turn).

yāmahū, mfn. *one who allows himself to be invoked by devout approach or prayers* RV. (others "invoked during the sacrifice").

Griffith's translation:

9 Asvins, with truth they call you Twain bestowers of felicity;

At sacrifice most prompt to hear, most gracious ye at sacrifice.

इ॒मा ब्र॑ह्म॒णि व॑र्ध॒नाश्वि॑भ्यां॒ सन्तु॑ श॒न्त॒मा ।

या॒ तक्ष॑ाम॒ रथाँ॑ इ॒वावो॑चाम॒ बृह॑न् नमः॒ ॥ ५-०७३-१०

imā bráhmāṇi vārdhanā aśvibhyāṃ santu śamtamā  
yā tákṣāma ráthām̐ iva ávocāma br̥hān námaḥ 5.73.10

May these soul-thoughts that increase these gods in us be full of the bliss for the twin Riders on the Life, - the thoughts that we fashion like chariots for their movement, and we express in ourselves the limitless surrender. (10)

Interpretation:

“These uprisings of the Heart, which are increasing the Godheads in us, (imā bráhmāṇi vārdhanā), should be most auspicious for the Ashvins (aśvibhyāṃ santu śamtamā). For we are fashioning [these hymns] like chariots, (yā tákṣāma ráthām̐ iva)! Thus we have expressed the vast surrender (ávocāma br̥hān námaḥ).”

Griffith's translation:

10 Most pleasing to the Asvins be these prayers which magnify their might,  
Which we have fashioned, even as cars high reverence have we spoken forth.