

## RV 5.78

ṛṣi: saptavadhri ātreya; devatā: aśvinīkumārau; chanda: anuṣṭup,  
1-3 uṣṇik,4 triṣṭup

अ॒श्वि॒नाव् ए॒ह ग॒च्छ॒तं ना॒स॒त्या मा॒ वि वे॒न॒तम् ।

हं॒सा॒व् इ॒व प॒त॒तम् आ॒ सु॒ताँ उप ॥ ५-०७८-०१

अ॒श्वि॒ना ह॒रि॒णा॒व् इ॒व गौ॒रा॒व् इ॒वानु॒ यव॑सम् ।

हं॒सा॒व् इ॒व प॒त॒तम् आ॒ सु॒ताउ॒प ॥ ५-०७८-०२

अ॒श्वि॒ना वा॒जि॒नी॒वसू॒ जु॒षे॒थां य॒ज्ञम् इ॒ष्ट्ये॑ ।

हं॒सा॒व् इ॒व प॒त॒तम् आ॒ सु॒ताउ॒प ॥ ५-०७८-०३

अ॒त्रि॒र् यद् वाम्॑ अ॒वरो॒ह॒न्न ऋ॒बी॒सम् अ॒जो॒ह॒वीन् ना॒ध॒मा॒ने॒व यो॒षा ।

श्ये॒न॒स्य॑ चि॒ज् ज॒वसा॑ नू॒तने॒नाग॑च्छ॒तम् अ॒श्वि॒ना श॑न्त॒मेन॑ ॥ ५-०७८-०४

वि जि॒ही॒ष्व व॒न॒स्प॒ते यो॒निः सू॒ष्य॒न्त्या॑ इ॒व ।

श्रु॒तम् मे॑ अ॒श्वि॒ना ह॒वं स॒प्त॒व॒धिं च॑ मु॒ञ्च॒तम् ॥ ५-०७८-०५

भी॒ताय॑ ना॒ध॒मा॒नाय॑ ऋ॒षये॑ स॒प्त॒व॒ध्रये॑ ।

मा॒या॒भिर् अ॒श्वि॒ना यु॒वं वृ॒क्षं सं च॑ वि चा॒चथः॑ ॥ ५-०७८-०६

यथा॑ वा॒तः पु॒ष्करि॑णी॒ समि॒ङ्ग॒यति॑ स॒र्वतः॑ ।

ए॒वा ते॑ गर्भ॑ ए॒जतु॑ नि॒रैतु॑ द॒श॒मा॒स्यः॑ ॥ ५-०७८-०७

यथा॑ वा॒तो यथा॑ व॒नं यथा॑ स॒मु॒द्र ए॒जति॑ ।

ए॒वा त्वं॑ द॒श॒मा॒स्य॑ स॒हावे॑हि॒ ज॒रा॒यु॒णा ॥ ५-०७८-०८

द॒श मा॑सा॒ञ्छ॒श्या॒नः कु॒मारो॑ अ॒धि मा॒तरि॑ ।

नि॒रैतु॑ जी॒वो अ॒क्षतो॑ जी॒वो जी॒व॒न्त्या॑ अ॒धि ॥ ५-०७८-०९

## Analysis of RV 5.78

अश्वि॑नाव् ए॒ह गच्छ॑तं नास॑त्या मा वि वे॑नतम् ।  
हंसा॑व् इव॒ पत॑तम् आ सु॒ताँ उप॑ ॥ ५-०७८-०१

áśvināv éhá gachataṃ nāsatyā mā ví venatam  
haṃsāv iva patatam ā sutāṃś ūpa 5.78.1

Hither arrive, O Riders on the Life, O Leaders of our voyage, let not our delight turn away from us; like twin swans come flying to the outpourings of the wine. (1)

### Interpretation:

„O Ashvins, come here (áśvināv éhá gachataṃ), do not turn away from us (mā ví venatam), O Leaders of our Journey (nāsatyā)! Like twin swans descend to our offering of Delight (haṃsāv iva patatam ā sutāṃś ūpa)!”

### Vocabulary:

ven (in Dhātup. xxi , 13 v.l. for veṅ q.v.) cl. 1. P. venati, *to care or long for, be anxious, yearn for* RV. ŚBr.; *to tend outwards* (said of the vital air) AitBr.; *to be homesick* TBr.; *to be envious or jealous* RV. (accord. to Naigh. ii , 6 and 14 also ,to go' and ,to worship').

vi-ven P. -venati, *to be hostile or ill-disposed* RV. TBr.

### Griffith's translation:

1. YE Asvins, hither come to us: Nasatyas, be not disinclined.  
Fly hither like two swans unto the juice we shed.

अश्वि॑ना हरि॑णाव् इव॒ गौरा॑व् इवा॒नु यव॑सम् ।  
हंसा॑व् इव॒ पत॑तम् आ सु॒ताँ उप॑ ॥ ५-०७८-०२

áśvinā hariṇāv iva gaurāv ivānu yávasam  
haṃsāv iva patatam ā sutāṃś ūpa 5.78.2

O Riders on the Life, like twin stags, like two bulls that hasten to the pastures, like twin swans come flying to the outpourings of the wine. (2)

### Interpretation:

„O Ashvins, like a pair of deers (áśvinā hariṇāv iva), like two bulls who are in search of food (gaurāv ivānu yávasam),

Like twin swans descend to our offering of Delight (haṃsāv iva patatam ā sutām ūpa)!"

Vocabulary:

hariṇa, mfn. (the fem. hariṇī belongs to harita) fawn-coloured , yellowish , tawny (also said of unhealthy complexion) , greenish , green MaitrUp. MBh.; a deer , antelope , fawn , stag RV. &c.

Griffith's translation:

2 O Asvins, like a pair of deer, like two wild cattle to the mead:  
Fly hither like two swans unto the juice we shed.

अश्विना वाजिनीवसू जुषेथां यज्ञम् इष्टये ।  
हंसाव् इव पततम् आ सुताँ उप ॥ ५-०७८-०३

áśvinā vājīnīvasū juṣéthāṃ yajñám iṣṭáye  
haṃsāv iva patatam ā sutām ūpa 5.78.3

O Riders on the Life, gods rich in force of the plenitude, cleave to the sacrifice for the offering of our desire; like twin swans come flying to the oupourings of the wine. (3)

Interpretation:

„O Ashvins, shining with the force of plenitude (áśvinā vājīnīvasū), approve our sacrifice for the sake of the sacrifice (juṣéthāṃ yajñám iṣṭáye)!

Like twin swans descend to our offering of Delight (haṃsāv iva patatam ā sutām ūpa)!"

Griffith's translation:

3 O Asvins rich in gifts, accept our sacrifice to prosper it:  
Fly hither like two swans unto the juice we shed.

अत्रिर् यद् वाम् अवरोहन् ऋबीसम् अजोहवीन् नाधमानेव योषा ।  
श्येनस्य चिज् जवसा नूतनेनागच्छतम् अश्विना शंतमेन ॥ ५-०७८-०४

átrir yád vām avaróhann ṛbīsam ajohavīn nādhamāneva yōṣā  
śyenásya cij jávasā nūtanena ágachatam aśvinā śāntamena 5.78.4

When the eater of things descended down into Hell, then he called to you like a woman that woos her paramour and new was your speed as of the eagle with which you came to him and it was full of the purest bliss. (4)

Interpretation:

„And when Atri, (Agni as the eater of things), descended into the Abyss (=Hell) (*átrir yád vām avaróhann ṛbīsam*), he called to you for help, like a helpless wife (calling for her husband) (*ájohavīn nādhmāneva yóṣā*)! And with the new speed of the Eagle you came to him (*śyenásya cij jávasā nūtanena ágachatam*), O Ashvins, with your most auspicious peace/bliss (*aśvinā śám̐tamena*)!”

Vocabulary:

*ṛbīsa*, n. *an abyss, chasm* (in the earth, from which hot vapours arise) RV. *nādh* 1. A. (Dhātup. ii, 5; *nādhate*, occurring only in p. *Nādhmana*), *seeking help, asking begging* RV. (cf. *nāth*).

Griffith's translation:

4 As Atri when descending to the cavern called on you loudly like a wailing woman.

Ye came to him, O Asvins, with the freshest and most auspicious fleetness of a falcon.

वि जिहीष्व वनस्पते योनिः सूष्यन्त्या इव ।

श्रुतम् मे अश्विना हवं सप्तवध्रिं च मुञ्चतम् ॥ ५-०७८-०५

*ví jihīṣva vanaspate yóniḥ sūṣyantiyā iva*  
*śrutám me aśvinā hávaṃ saptávdhriṃ ca muñcatam* 5.78.5

O Tree that keepest the Delight, start apart like the womb of a mother giving birth; hear my cry, O Riders on the Life, and deliver me who am smitten with the seven pains. (5)

Interpretation:

„O Lord of Delight! Separate it from the Origin [in a healthy way] (*ví jihīṣva vanaspate*), like the child who is born from the mother [healthy] (*yóniḥ sūṣyantiyā iva*)!

Hear my call, O Ashvins, (*śrutám me aśvinā hávaṃ*), and free me from the seven deadly wounds (*saptávdhriṃ ca muñcatam*)!”

Vocabulary:

*sapta-vadhri*, mfn. fettered by 7 thongs (applied to the soul) BhP.; m. N. of an Atreya (protected by the Ashvins and author of the hymns RV. v, 78, viii, 62) RV. AV.

*vadhri*, mfn. ‚one whose testicles are cut out‘, *castrated, emasculated, unmanly* (opp. to *vṛṣan*) RV. AV. ŚBr.

*sū* (cf. 1. *sū* and 5. *su*) cl. 2. A. (Dhātup. xxiv, 21) *sūte* (p. f. *sūṣyantī* RV.) *to beget, procreate, bring forth, bear, produce, yield* RV. &c. &c.

Griffith's translation:

5 Tree, part asunder like the side of her who bringeth forth a child.  
Ye Asvins, listen to my call: loose Saptavadhri from his bonds.

भी॒ताय॑ ना॒धमा॑नाय ऋ॒षये॑ सप्त॒वध्र॑ये ।

मा॒याभि॑र् अ॒श्विना॑ यु॒वं वृ॒क्षं सं च॑ वि चाचथः ॥ ५ -०७८-०६

bhītāya nādhamānāya ṛṣaye saptavadhraye  
māyābhir aśvinā yuvam vṛkṣam sam ca ví cācathah 5.78.6

For the seer smitten with the seven pains in his fear and in his crying joy,  
O Riders on the Life, by the powers of your knowledge, bring together  
over him the Tree, tear it apart. (6)

Interpretation:

„To the scared and begging Rishi (bhītāya nādhamānāya ṛṣaye), who  
[has descended into the Abyss and] got seven deadly wounds  
(saptavadhraye), you, O Ashvins, with your creative powers (māyābhir  
aśvinā yuvam) create a tree in its totality and in its evergrowing branches  
(vṛkṣam sam ca ví cācathah)!”

Vocabulary:

vi-ac (or añc) P. A. -acati, -te, to bend asunder, make wide, extend RV. AV.  
vṛkṣa, m. ( prob. connected with 2. bṛh, to grow, or with 1. bṛh, to root up) a  
tree, (esp.) any tree bearing visible flowers and fruit (see Mn. i, 47; but also  
applied to any tree and other plants, often = wood see comp.) RV. &c. &c.

Griffith's translation:

6 For Saptavadhri, for the seer affrighted when he wept and wafled,  
Ye, Asvins, with your magic powers rent up the tree and shattered it.

यथा॑ वा॒तः पु॒ष्करि॑णीं॒ समि॑ङ्गयति॒ सर्व॑तः ।

ए॒वा ते॑ गर्भ॑ ए॒जतु॑ निरै॒तु द॑शमा॒स्यः ॥ ५ -०७८ - ०७

yāthā vātaḥ puṣkarīṇiṃ samingāyati sarvātaḥ  
evā te gārbha ejatu niraitu dāsamāsiyah 5.78.7

As a wind sets the pool rippling from bank to bank, so let thy child move  
in thee, O Tree, and in the tenth month come forth. (7)

Interpretation:

„As the Wind agitates the lotos-pool from every side (yāthā vātaḥ  
puṣkarīṇiṃ samingāyati sarvātaḥ), thus your Embryo should move and

come out when it is ten months old (evā te gārbha ejatu niraítu dáśamāsiyaḥ)!"

Vocabulary:

puṣkariṇī, f. a lotus pool , any pool or pond RV. &c. &c.  
samiṅ, Caus. -iṅgayati, to cause to move or throb , agitate , shake about RV.  
daśa-māsyā, mfn. 10 months old (the child just before birth) RV. v , 78 , 7

Griffith's translation:

7 Like as the wind on every side ruffles a pool of lotuses,  
So stir in thee the babe unborn, so may the ten-month babe descend.

यथा वातो यथा वनं यथा समुद्र एजति ।  
एवा त्वं दशमास्य सहावेहि जरायुणा ॥ ५-०७८-०८

yáthā vāto yáthā vánaṃ yáthā samudrá éjati  
evā tvam daśamāsiya sahāvehi jarāyuṇā 5.78.8

As the wind moves and as the wood and as the sea, so, O ten month's child, do they descend with [blank in manuscript] in which thou art wrapped. (8)

Interpretation:

„As the Wind (yáthā vāto), as the Forest of Delight (yáthā vánaṃ), as the Ocean moves in agitation (yáthā samudrá éjati), thus you should move and descend (evā tvam sahāvehi), who is ten months old together with your older life (daśamāsiya saha jarāyuṇā) !“

Vocabulary:

jarāyu, mfn. withering , dying away (?) RV. x , 106 , 6; the outer skin of the embryo (opposed to ulba), after-birth RV. v , 78 , 8; AV. VS. &c.

Griffith's translation:

8 Like as the wind, like as the wood, like as the sea is set astir,  
So also, ten-month babe, descend together with the after-birth.

दश मासाञ् छशयानः कुमारो अधि मातरि ।  
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥ ५ -०७८-०९

dāśa māsāñ chaśayānaḥ kumāró ádhi mātári  
niraítu jīvo ákṣato jīvo jīvantiyā ádhi 5.78.9

Ten months let the Boy lie in his mother and then come forth living and unhurt, living in her alive. (9) -

Interpretation:

„Ten months the Prince was lying in the Mother (dáśa māsāñ chaśayānáḥ kumāró ádhi mātári)!

Living he should come out unhurt, living by her who is living (niraítu jīvo ákṣato jīvo jīvantiyā ádhi)!”

Griffith's translation:

9 The child who hath for ten months' time been lying in his mother's side,-

May he come forth alive, unharmed, yea, living from the living dame.

Appendix

But since it is from the Ignorance that we proceed to the Knowledge, we have had first to discover the secret nature and full extent of the Ignorance.<sup>1</sup> If we look at this Ignorance in which ordinarily we live by the very circumstance of our separative existence in a material, in a spatial and temporal universe, we see that on its obscurer side it reduces itself, from whatever direction we look at or approach it, into the fact of a many-sided self-ignorance.

- 1) We are ignorant of the Absolute which is the source of all being and becoming; we take partial facts of being, temporal relations of the becoming for the whole truth of existence,—that is the first, the original ignorance.
- 2) We are ignorant of the spaceless, timeless, immobile and immutable Self; we take the constant mobility and mutation of the cosmic becoming in Time and Space for the whole truth of existence,—that is the second, the cosmic ignorance.
- 3) We are ignorant of our universal self, the cosmic existence, the cosmic consciousness, our infinite unity with all being and becoming; we take our limited egoistic mentality, vitality, corporeality for our true self and regard everything other than that as not-self,—that is the third, the egoistic ignorance.
- 4) We are ignorant of our eternal becoming in Time; we take this little life in a small span of Time, in a petty field of Space, for our beginning, our middle and our end,—that is the fourth, the temporal ignorance.
- 5) Even within this brief temporal becoming we are ignorant of our large and complex being, of that in us which is superconscient, subconscient, intraconscient, circumconscient to our surface becoming; we take that surface becoming with its small selection of overtly mentalised experiences for our whole existence,—that is the fifth, the psychological ignorance.
- 6) We are ignorant of the true constitution of our becoming; we take the mind or life or body or any two of these or all three for our

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<sup>1</sup> Volume: 18-19 [SABCL] (The Life Divine), Page: 654

true principle or the whole account of what we are, losing sight of that which constitutes them and determines by its occult presence and is meant to determine sovereignly by its emergence their operations,—that is the sixth, the constitutional ignorance.

- 7) As a result of all these ignorances, we miss the true knowledge, government and enjoyment of our life in the world; we are ignorant in our thought, will, sensations, actions, return wrong or imperfect responses at every point to the questionings of the world, wander in a maze of errors and desires, strivings and failures, pain and pleasure, sin and stumbling, follow a crooked road, grope blindly for a changing goal,—that is the seventh, the practical ignorance.