RV 5.73
ṛṣi: pauru śātreya; devatā: aśvinīkumāra; chanda: anuṣṭup; Anuvāka VI

यद्य अद्य स्थः परावति यद्य अर्बवत्यः अधिना।
यद्य वा पुरुष पुरुभुजा यद्य अन्तरिष्क आ गतम्॥ ५.०७३-०१
इह त्या पुरुभूमता पुरुषं दंसौसि विष्णु।
वरस्या याम्यू अधिमू वृहे तुविष्मा सुके॥ ५.०७३-०२
ईस्मान्त्यदु वपुषेन वपुष्य च रघुरव येमयुः।
पयो अनव नाहुप युग महा रजसिः दीप्तः॥ ५.०७३-०३
तद्य उ वाम्य पन्न सज्ज विश्वा यद्य वाम्य अनु गहे।
नाना जातावः अरेपसा समु असे बन्धुमू पङ्खुः॥ ५.०७३-०४
आ यद्य वा सूयां स्थं तिष्ठद रघुजङ्गं सदा।
परि वाम्य अवशा वयो घुणाः वर्नत आतपः॥ ५.०७३-०५
युवोः अम्बेश चिनेकर्षति नरा सुमेन चेतसा।
घर्म यद्य वाम्य अरेपसं नासत्याशा भुरुणायत॥ ५.०७३-०६
उपो वा कुलो यथा: श्रुण्य यामेषु संतलिः।
यद्य वा दंसौभिः अधिनार्जिः नराववतीत्॥ ५.०७३-०७
मध्य उ वु मध्यवा रुद्रा तिष्ठकं पित्युक।
यत्समुद्राति परशः: पवाः: फृष्टो भरन्त वाम्य॥ ५.०७३-०८
सत्यम् इद्य वा उ अधिना युवाम् आहु मयोभुवा।
तायामान्य वामृहत्या यामच् आ मृहवत्मा॥ ५.०७३-०९
इमा बहार्णे वर्षनामधिभ्यां सन्तु शोतमा।
या तश्याम रथा इवावोचाम बृहत्न्न नमः॥ ५.०७३-१०
Analysis of RV 5.73

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 gamatam), O Ashvins, wherever you are today (yād adya sthāḥ), in the far beyond, or here [close to us] (parāvāti yād arvāvāti), or in the many other places enjoying the multitudes (yād vā purū purubhujā), or in the mid-world (yād antārikṣe)”
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.

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 (ihā tyā yāmi), who are being/becoming in many places (purubhūtamā), carrying out many wonderful deeds (purū dāmsāṃsi
bībhratā), most desired (varasyā), with the light which cannot be held by the rays (ādhrīgū), most powerful (tuviṣṭamā), I invoke for enjoyment (huvē bhujē)!

Sri Aurobindo translates adhrī-gū, as adrī-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-dhrī, which is again an interpretation only; the word adhri- met only in the Atharva Veda once in this context.

Elesarenkova is interpreting a-dhṛi-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 = varaniyau;
- adhrigu, (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 adhṛta-gamana-karmānau.
- adhri, mfn. (dhrī), unrestrained, irresistible AV. v , 20 , 10.
- tuviṣṭama, 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.

ीर्मांयाद वपुषेव वपुषुः चक्रं रथस्य येमथुः।
पर्यं अन्त्य नाहुषा युगा महा रजास्य दीयथं।

īrmānyād vápuṣe vápuṣu cakram rāthasya yemathuḥ
páry anyā nāhuṣā yugā mahnā rájāṃsi diyathaḥ 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) (īrmānyād vápuṣe vápuṣu cakram rāthasya yemathuḥ); the other wheels you make shine (or fly all over) (páry anyā diyathaḥ), by your might over the vital spaces (mahnā rájāṃsi) 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.
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.

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 (tād ū śu vām enā kṛtām), O Universal Godheads, (vīśvā), what I affirm in me of you (yād vām ānu śtāve). Thus you are born pure separately [in us] (nānā jātāv arepāsā), and then come into a complete union within us (sām asmē bāndhum ēyathuḥ).”

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.
I

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 yād vām sūriyā rāthaṃ tiṣṭhad raghuṣyādam sādā), you get surrounded by aura of red and shining winged powers of heat (pāri vām aruṣā váyo ghṛṇā varanta ātāpaḥ).”
The symbolism of marriage of Suryā, the daughter of the Sun, to Ashvins is central in their imagery.

Vocabulary:
ātapaḥ, Ved. Inf. (abl.) from burning or singeing, RV. v, 73, 5 and vii, 73, 8; Sāyana: ātapa iti viśeṣyam vayogantāra uktalakṣanāḥ ātapaḥ sarvatas tāpayitryodiptayah parivarante/
parivr, 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. viṣ) or ves acc. vim gen. abl. ves; pl. nom. acc. vayas [acc. Vin]; vibhis, vibhyas, vinām) 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.

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, (yuvóra átri ciketati nára sumnéna cétasā), when He bears the Heat of your unhurting Clarity in his mouth, O Godheads of the sacrificial journey, (gharmám yād vām arepasam násatyāsnā bhuranyáti)!”

This unhurting heat, gharma m 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 supramental consciousness grows in the being.

**Vocabulary:**

násatya, mfn. (prob. fr. 2. nas, Caus.) helpful, kind, friendly (mostly m. du. as N. of the Aśvins RV.; later m. sg. N. of one of the Aśvins, the other being then called Dasra) relating or belonging to the Aśvins MBh. (ā); f. the constellation Aśvini 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.

उत्यो वां ककुहो ययि: श्रुण्वे यामेषु संतानि:।
यद्वं दंसोभिर अधिनायमि नरावरति॥ ५-३३-०७

ugro vām kakhuhoyayih śrṇvé yāmesu samtanīh
yād vām dámsobhir áśvinā átrir narāvavartati 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], (yāmesu), the extension is strong and high, (ugro vām samtanīh), which moves towards the top, (kakuhó yayih), - thus I hear (śrṇvé).
When by your Deeds, O Ashvins, (yād vām dámsobhir áśvinā), Atri, O Godheads of the heroic soul of man, should return to himself (átrir narāvavartati).”

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:**

kakuhā, (= 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.

samtani, mfn. continuing, prolonging, forming an uninterrupted line or series AitBr. &c.; m. or f. sound, harmony, music R.; m. or f. a partic. oblation ŚBr.

**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.

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.

**Interpretation:**

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

**Vocabulary:**

madhūyu, mfn. eager for sweetness RV.
sac, (connected with 2. sajj, saňj, sakh; cf. sap); 1 A. (Dhātup. vi, 2) sacate (in RV. also P. sacati and siṣakti, 2. sg. saścasi, 3. pl. saścata, 2. 3. pl. saścata, 1. sg. A. saše; p. saścamāna, sacāna and saścat or saścat [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 pṛṣni, prṣat, or fr. 1. prc) 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.
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 mayobhūvā).
Such are you in [our] journey (tā yāman), ready most to be approached, (yāmahūtāmā), ready most to bestow upon us your bliss in our journey (yāmann ā mṛdayāttamā)."

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.

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 brāhmāṇi vārdhanā), should be most auspicious for the Ashvins (aśvībhyaṃ santu śaṃtamā).
For we are fashioning [these hymns] like chariots, (yā tākṣāma ráthām' iva ávocāma brhān nāmaḥ)!
Thus we have expressed the vast surrender (ávocāma brhān nāmaḥ)."
**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.