

## RV 5.74

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

कू॒ष्ठो॑ दे॒वाव् अ॒श्विना॑द्या दि॒वो म॑नाव॒सू ।  
 तच् छ्र॑वथो वृ॒षण्व॑सू अ॒त्रिर् वाम् आ॑ वि॒वास॑ति ॥ ५-०७४-०१  
 कु॒ह॒ त्या कु॒ह॒ नु श्रु॑ता दि॒वि दे॒वा ना॑सत्या ।  
 कस्मि॑न् आ यतथो जने॒ को वां॑ नदी॒नां स॑चा ॥ ५-०७४-०२  
 कं या॑थः कं ह ग॒च्छथः॑ कम् अ॒च्छा यु॑ञ्जाथे रथम् ।  
 कस्य॑ ब्रह्मा॒णि रण्य॑थो वयं॒ वाम् उ॑श्मसीष्टये ॥ ५-०७४-०३  
 पौरं॑ चिद् ध्यू उद॒प्रुत॑म् पौर॒ पौराय॑ जिन्वथः ।  
 यद् ई॑ गृभीतता॒तये॑ सि॒ंहम् इ॒व द्रु॑हस् पदे ॥ ५-०७४-०४  
 प्र च्य॑वाना॒ज् जु॒जुरु॑षो व॒त्रिम् अ॒त्कं न॑ मुञ्चथः ।  
 यु॒वा यदी॑ कृथः पु॒नर् आ॑ कामम् ऋ॒ण्वे व॑ध्वः ॥ ५-०७४-०५  
 अ॒स्ति हि॑ वाम् इ॒ह स्तो॑ता स्म॒सि वां सं॑दृशि श्रिये ।  
 नू श्रु॑तम् म आ गतम् अ॒वोभि॑र् वा॒जिनी॑वसू ॥ ५-०७४-०६  
 को वाम् अ॒द्य पु॑रू॒णाम् आ॑ व॒न्ने म॑र्त्या॒नाम् ।  
 को वि॒प्रो वि॒प्रवा॑हसा को य॒ज्ञैर् वा॑जिनीवसू ॥ ५-०७४-०७  
 आ वां रथो॑ रथानां॒ येषो॑ या॒त् अ॒श्विना॑ ।  
 पु॒रू चिद् अ॒स्मयु॑स् ति॒र आ॑ङ्गु॒षो म॑र्त्येष्व् आ ॥ ५-०७४-०८  
 शम् ऊ॒ षु वाम् म॑धू॒युवा॑स्माकम् अस्तु च॒र्क॑तिः ।  
 अ॒र्वाची॑ना 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

कूष्ठो॑ दे॒वाव् अ॒श्विनाद्या॑ दि॒वो म॑नावसू ।  
तच्च॑ छ्र॒वथो॑ वृष॒ण्वसू॑ अ॒त्रिर् वाम्॑ आ वि॒वासति॑ ॥ 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:

yuvór átriś ciketati nārā sumnéna cétasā  
gharmám yád vām arepásam nāsatyāsnā bhuraṇyāti 5.73.6

"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 arepásam nāsatyāsnā bhuraṇyāti)!" This unhurting heat, gharmam arepasam, is the essential quality of the consciousness-power of a higher regions of overmental or even supramental plane. Having this energy full of luminous clarity in his mouth, Agni, is aware of the Supreme Consciousness working within 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 ना॒सत्या॑ ।  
 कस्मि॑न् आ॒ यत॑थो॒ जने॑ को॒ वां न॒दीनां॑ स॒चा ॥ ५-०७४-०२

kúha tyā kúha nú śrutā divi devā nāsatyā  
 kásminn ā yatatho jāne 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, inspired?) to be in Heaven, *kuha nu śrutā divi devā*, the leaders of our journey, *nāsatyā*!

In what manifested being [here] they aspire, *kasmin ā yatatho jane*? Who is with you [moving] along the currents of existence, *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?

कं॑ याथः॒ कं॑ ह॒ गच्छ॑थः॒ कम् अ॒च्छा॑ यु॒ञ्जाथे॑ रथम् ।  
 कस्य॑ ब्रह्मा॒णि रण्य॑थो॒ वयं॑ वाम् उ॒श्मसी॑ष्टये ॥ ५-०७४-०३

kāṃ yāthaḥ kāṃ ha gachathaḥ kām áchā yuñjathe rátham  
 kásya bráhmāṇi raṇyatho vayāṃ vām uśmasiṣṭāye 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, *kāṃ yāthaḥ*? To whom would you go, *kāṃ ha gacchathaḥ*? For whom would you yoke your chariot, *kam acchā yuñjāthe ratham*?

Whose soul-involutions would you like, *kasya brahmāṇi raṇyathaḥ*? We all desire you for the Sacrifice, *vayam vām uśmasi ṣṭāye*!”

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 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 for our ascent towards 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. uśmasi, or śmasi RV. ; 3. pl. uśanti ib. ; p. uśat, uśāna and uśamāna ib., *to will , command* (p. uśamāna, 'having at command') RV. AV.; *to desire, wish, long for, be fond of, like* (also with inf.) RV. &c. &c.; (p. uśat and uśāna, '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 ध्यू उदप्रुतम् पौर पौराय जिन्वथः ।

यद् ईं गृभीततातये सिंहम् इव द्रुहस् पदे ॥ ५-०७४-०४

paurāṃ cid dhī udaprútam paúra paurāya jínvathah  
yád īṃ gr̥bhītātāyaye siṃhām 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 (paurāṃ cid dhī udaprútam)!

As if for the expansion of the caught, *yad īṃ gr̥bhītātāyaye*, as a lion into 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 omni-present and omni-potent 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', *sarva-tāti* 'the manifestation of all', etc.

Vocabulary:

paura, 1 m. ( p̄r ) `filler, increaser', N. of Soma (Sāy. = udara-pūraka); of Indra (Sāy. = pūrāyitr); of the Aśvins &c. RV.  
grbhīta-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 kṛthah púnarā kāmam ṛṇve vadhvaḥ 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 its cover, like the garment or the armor, *vavrim atkam na muñcathah*.

Young again is he, when made by you, *yuvā yādī kṛthah punah*, and again he can attend to the Desire of the Bride, *ā kāmam ṛṇve vadhvaḥ*."

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 vadhvaḥ*, 'to the desire of the Bride' (Sri Aurobindo puts 'the Bride' in capital), 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. 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,**

<sup>1</sup> 'Killed thy heart' means killed the possibility of the Divine manifestation in the world. 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.'

**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 a 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.

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. ūdhā) 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.

अस्ति॑ हि॒ वाम् इह॑ स्तोता॒ स्मसि॑ वां॒ संदृशि॑ श्रिये ।

नू॒ श्रुतम्॑ म॒ आ ग॒तम्॑ अवोभिर् वाजिनीवसू ॥ ५-०७४-०६

ásti hí vām ihá stotā smási vāṃ saṃdrśi śriyé  
nū śrutám ma ā gatam ávobhir vājiniवासू 5.74.6

<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

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 vision of you, *saṃdrśi*, 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 with power of 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 वव्ने मर्त्यानाम् ।  
को विप्रो विप्रवाहसा को यज्ञैर् वाजिनीवसू ॥ ५-०७४-०७

kó vām adyá purūṅāṃ ā vavne mártiyanām  
kó vipro 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 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 with power of indwelling knowledge, who 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 यात्व अश्विना ।

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

ā vāṃ rátho ráthānāṃ yáyiṣṭho yātu ásvinā  
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 tirah*, 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 *aṅ* 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, 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* MārK. xvii, 3; *apart, secretly* TS. ii, 5, 10, 6, AitBr., ŚBr. (Lat. trans)

<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.

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

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

Sāyana comments on *vibhiḥ* as *ganṭrbhir 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; Sāyana: *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.

अश्विना यद् ध कर्हि चिच् छुश्रूयातम् इमं हवम् ।

वस्वी॑रु ऋ॒ षु॒ वा॒म॒ भु॒जः॑ पृ॒ञ्चन्ति॑ सु॒ वा॒म॒ पृ॒चः॑ ॥ ५-०७४-१०

áśvinā yád dha kárhi cic chuśrūyātam imáṃ hávam  
vásvīr ū ṣu vām bhujahḥ 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 ṣu vām bhujahḥ*, and your fulfilling nourishments nourish perfectly our being, *pṛñcānti su vām pṛcaḥ*."

Vocabulary:

पृ॒च, 7. P. (Dhātup. xxix , 25) पृ॒णक्ति, A. पृ॒णक्ते; Dhātup. xxiv , 20 ; 1. P. पृ॒ण्चति 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 पृ॒, to fill ; cf. also पृ॒ज.)

śuśrūyātam, = śṛṇutam (Sāy).

पृ॒च, f. *food, nourishment, refreshment* RV. v , 74 , 10 (cf. ghṛta- , 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.