

RV 5.76

ṛṣi: atriḥ; devatā: aśvinīkumārau; chanda: triṣṭup

आ भा॒त्य् अ॒ग्नि॒र् उ॒ष॒साम् अ॒नी॒कम् उ॒द् वि॒प्रा॒णां दे॒वया॑ वा॒चो॑ अ॒स्थुः ।
 अ॒र्वा॒ञ्चा नू॒नं र॒थ्ये॒ह या॒तम् पी॒पिवा॑ंसम् अ॒श्वि॒ना घ॒र्मम् अ॒च्छ ॥ ०१
 न सं॒स्कृत॑त् प्र मि॒मीतो॑ गमि॒ष्ठान्ति॑ नू॒नम् अ॒श्विनो॑प॒स्तुते॑ह ।
 दि॒वाभि॑पि॒त्वे ऽव॒साग॑मि॒ष्ठा प्र॒त्य् अ॒वर्ति॑ दा॒शुषे॑ श॒म्भवि॑ष्ठा ॥ ०२
 उ॒ता या॒तं सं॒गवे॑ प्रा॒तर् अ॒हो म॒ध्यंदि॑न उ॒दिता॑ सूर्य॒स्य ।
 दि॒वा न॒क्तम् अ॒वसा॑ श॒न्तमे॑न ने॒दानी॑म् पी॒तिर् अ॒श्वि॒ना त॒तान ॥ ०३
 इ॒दं हि॑ वा॒म् प्र॒दिवि॑ स्थान॒म् ओ॒क् इ॒मे गृ॒हा अ॒श्वि॒नेदं॑ दु॒रोण॑म् ।
 आ नो॑ दि॒वो बृ॒हतः॑ प॒र्वता॑द् आ॒द्भ्यो॑ या॒तम् इ॒षम् ऊ॒र्जं व॒हन्ता ॥ ०४
 सम् अ॒श्वि॒नेर् अ॒वसा॑ नू॒तने॑न म॒योभु॒वा सु॒प्रणी॑ती ग॒मेम ।
 आ नो॑ र॒यिं व॒हत॑म् ओ॒त वी॒रान् आ॑ वि॒श्वान्य् अ॒मृता॑ सौ॒भगा॑नि ॥ ०५

Analysis of RV 5.07.01

आ भा॒त्य् अ॒ग्नि॒र् उ॒ष॒साम् अ॒नी॒कम् उ॒द् वि॒प्रा॒णां दे॒वया॑ वा॒चो॑ अ॒स्थुः ।
 अ॒र्वा॒ञ्चा नू॒नं र॒थ्ये॒ह या॒तम् पी॒पिवा॑ंसम् अ॒श्वि॒ना घ॒र्मम् अ॒च्छ ॥ १

ā bhāti agnir uśāsām ānikam úd viprāṇāṃ devayā vāco asthuḥ
 arvāñcā nūnaṃ rathiyehā yātam pīpivāṃsam aśvinā gharmām ācha
 5.76.1

Strength shines out as the might of the dawns, upward rise the
 Words of the illumined mind, words that travel towards the
 godheads. Downward now come to us hither, O Drivers of the
 Chariot, O Riders on the Life, to the swelling clarity. (1)

Interpretation:

"The Flame of the Divine Will is shining [illuminating all] (*ā bhāti agnīr*), the Force of the Dawns (*uśāsām ānikam*)! The words of the seers have risen in search of the Divine (*úd víprāṇāṃ devayā vāco asthuḥ*)!

O Ashvins, descend to us today, O Charioteers (*arvāñcā nūnām rathiyehā yātam aśvinā*), directly to our heated and growing/swelling clarity here (*pīpivāṃsam gharmām ácha*)!"

Vocabulary:

devāya, mfn. *going to the gods, longing for them* RV.
gharma, m. (2. ghr) *heat, warmth* (of the sun or of fire), *sunshine* RV. AV. &c.; *internal heat* R. ii , 75 , 45 (v.l.); *a cauldron, boiler, esp. the vessel in which the milk-offering to the Ashvins is boiled* RV. AV. vii VS. viii , 61 AitBr. i ŚBr.; *a cavity in the earth shaped like a cauldron* (from which Atri was rescued by the Ashvins ; 'heat' Gmn.) RV.; *hot milk or any other hot beverage offered as an oblation* (esp. to the Ashvins) RV. AV.

Griffith's translation:

1. AGNI, the bright face of the Dawns, is shining; the singers' pious voices have ascended.

Borne on your chariot, Asvins, turn you hither and come unto our full and rich libation.

न संस्कृतम् प्र मिमीतो गमिष्ठान्ति नूनम् अश्विनोपस्तुतेह ।
 दिवाभिपित्वे ऽवसागमिष्ठा प्रत्य् अवर्ति दाशुषे शम्भविष्ठा ॥ ०२

ná saṃskṛtām prá mimīto gamiṣṭhā ánti nūnām aśvínopastutehá dívābhipitve ávasāgamiṣṭhā praty ávartiṃ dāśúṣe śámbhaviṣṭhā
 5.76.2

When it is perfected ye diminish it not, O swift voyagers, O Riders on the Life, now here affirmed within us; swift are ye in your coming with increase for the Caller drinking in the soul's daytime and when he rests from the journey ye create the utter peace for the giver. (2)

Interpretation:

"These two, who are most frequent visitors of man, do not diminish the perfected (*ná saṃskṛtām prá mimīto gamiṣṭhā*), when they are affirmed here within [us], the Ashvins (*ánti nūnām aśvínopastutehá*).

It is with their increase that they mostly come to the giver, who drinks from light, and when he comes to rest, they give him peace (*dívābhipitve ávasāgamiṣṭhā praty ávartiṃ dāśúṣe śámbhaviṣṭhā*)."

We can also translate it as:

“They do not touch the one who has perfected himself, most swift they are in their movement but now they got affirmed within [us] here!

They come with their growing light most swiftly to the Giver when he consumes of that delight, but when he draws back (from enjoyment/ =faces adversary) they become most auspicious supporting him with peace.”

Vocabulary:

abhipitva, n. (cf. apa-pitva), *approaching, visiting, putting up* (for the night at an inn) RV.; (with or without the gen. pl. ahnām) *close or departure of the day, evening* RV.

see apa- 2. pat.

apapitva, n. (probably for -pittva fr. 2. pat; cf. abhi-pitva, ā-pitva, pra-pitva; but cf. also api-tva s.v. api), *turning away, separation* RV. iii , 53 , 24.

prapitva, n. (perhaps for pra-pit-tva fr. pat [682,3]; cf. apa-pitva) *start, flight, haste* RV.;

the advanced day i.e. evening ib.

pitu, m. once n. (pī, pyai) *juice, drink, nourishment, food* RV. AV. TS. VS. AitBr. (cf. Naigh. ii , 7.)

avarti, f. (ṛti fr. ṛ), *bad fortune, poverty, distress* RV. AV. (cf. ā-ṛti) [103,2]

Griffith's translation:

2 Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us. With promptest aid they come at morn and evening, the worshipper's most blessed guards from trouble.

उ॒ता या॑तं॒ सं॒ग॒वे प्रा॑त॒र् अ॒ह्नो॑ म॒ध्या॑दि॒न उ॒दि॒ता सूर्य॑स्य ।

दि॒वा न॒क्त॒म् अ॒वसा॑ श॒न्त॒मे॒न ने॒दा॒नी॒म् पी॒ति॒र् अ॒श्वि॒ना त॒तान॑ ॥ ०३

utā yātaṃ saṅgavé prātár áhno madhyáṃdina úditā sūriyasya
divā náktam ávasā śámtamena nédānīm pītír asvínā tatāna 5.76.3

Yea, come when the rays of the Truth gather together in its evenings and in the dawn of its day; in its midday come and when the sun of Truth is rising, by day and by night with your blissful increasing. Not now first, O Rider on the Life, is lengthened out the drinking of the honey. (3)

Interpretation:

“Come to us, when the Rays are gathered/ concentrated in the breaking of the Day (utā yātaṃ saṅgavé prātár áhno), and in the middle when the Sun has risen (madhyáṃdina úditā sūriyasya)! With your constant and blissful increase by light and by night

[come to us] (*dívā náktam ávasā sám̐tamena*)! For it is not today that you have started to spread your first enjoyments here (*nédānīm pītír aśvínā tatāna*)."

We can also translate it as:

"In our gathering of Knowledge come to us before the breaking of the Dawn and when the Sun is rising!

By your increase of light and peace at night [support us]; for it is not today that your enjoyment got established."

Vocabulary:

samgava, m. the time when grazing cows are collected for milking or when they are together with their calves (the second of the five divisions of the day , three Muhūrtas after Prāstana q.v.) RV. AV. Br.

Griffith's translation:

3 Yea, come at milking-time, at early morning, at noon of day and when the Sun is setting, By day, by night, with favour most auspicious. Not only now the draught hath drawn the Asvins.

इदं हि वाम् प्रदिवि स्थानम् ओक इमे गृहा अश्विनेदं दुरोणम् ।

आ नो दिवो बृहतः पर्वताद् आद्भ्यो यातम् इषम् ऊर्जं वहन्ता ॥ ०४

idam̐ hí vām̐ pradīvi sthānam̐ óka imé gr̥hā aśvinedam̐ duroṇam̐
ā no divó br̥hatáḥ párvatād ā adbhyó yātam̐ iṣam̐ ūrjam̐ váhantā
5.76.4

This is your station in the front of heaven and your dwelling place; these are your houses, O Riders on the Life, and this your gated mansion. Come to us from the mountain of the vastest Heaven and from the waters of that Ocean bearing to us the impulsion, carrying to us the energy. (4)

Interpretation:

"This is your place in the front of heaven (projecting heaven) (*idam̐ hí vām̐ pradīvi sthānam̐*), your home where you dwell, your inner spaces with this entrance, O Ashvins (*óka imé gr̥hā aśvinedam̐ duroṇam̐*)!

From that high mountain of the Vast Heaven (*ā no divó br̥hatáḥ párvatād*), come to us, bringing with you from Waters of that Ocean the power and the nourishment to us (*ā adbhyó yātam̐ iṣam̐ ūrjam̐ váhantā*)."

This verse can be also interpreted as:

"This is your place eternal, and all these (beings/creatures here) are houses for your dwelling, O Ashvins, This (Universe) is your one Gated Mansion!

Come thus to us from the High Mountain of your Great Heaven, bringing the concentrated power of support of your celestial Waters here!"

Vocabulary:

pradiv, f. (fr. div, 'heaven'; nom. -dyaus) the third or highest heaven (in which the Pitris are said to dwell) AV.; the fifth of seven heavens ŚāṅkhBr.; mfn. (fr. div, 'day') existing from olden times, ancient RV.; (-divas) ind. from of old, long since, always, ever (anuprad- , as of old , as formerly) ib. AV.; (-divi) ind. at all times , always , ever RV.

Griffith's translation:

4 For this place, Asvins, was of old your dwelling, these were your houses, this your habitation. Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.

सम् अश्विनोर् अवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयिं वहतम् ओत वीरान् आ विश्वान्य् अमृता सौभगानि ॥ ०५

sám aśvínor ávasā nūtanena mayobhúvā supráṇīti gamema
ā no rayiṃ vahatam ótá vīrān ā víśvāni amṛtā saúbhagāni 5.76.5

May we attain by their perfect leading, by this new manifestation of the Ashvins that creates the Beatitude. Bring to us felicity, bring to us hero-strengths, all immortal enjoyings. (5)

Interpretation:

"May we come totally together by the perfect guidance and increase of Ashvins, with which they thus today create for us Bliss, (sám aśvínor ávasā nūtanena mayobhúvā supráṇīti gamema). Bring to us Wealth, and the Strength of a Hero, and all the delights, O Immortals (ā no rayiṃ vahatam ótá vīrān ā víśvāni amṛtā saúbhagāni)!"

Or we can put it also differently:

"May we become totally united/fulfilled with (the help of) the perfect guidance and the new support of Ashvins, which makes us grow, creating bliss. O Ye Immortals, bring us your riches and the hero-strengths and the delights of/for our perfect being."

Vocabulary:

supraṇīti, f. safe guidance RV.; mfn. guiding safely RV. AV. Kauś.; following good guidance RV.

Griffith's translation:

5 May we obtain the Asvins' newest favour, and gain their health-bestowing happy guidance. Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!