

RV 5.77

r̥ṣi: atriḥauma; devatā: aśvinīkumārau; chanda: triṣṭup

प्रातर्यावाणा प्रथमा यजध्वम् पुरा गृध्राद् अररुषः पिबातः ।
 प्रातर् हि यज्ञम् अश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥ ५ ०७७ ०१
 प्रातर् यजध्वम् अश्विना हिनोत न सायम् अस्ति देवया अजुष्टम् ।
 उतान्यो अस्मद् यजते वि चावः पूर्वः पूर्वो यजमानो वनीयान् ॥ ५ ०७७ ०२
 हिरण्यत्वङ् मधुवर्णो घृतस्रुः पृक्षो वहन्न आ रथो वर्तते वाम् ।
 मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥ ५ ०७७ ०३
 यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठम् पित्वो ररते विभागे ।
 स तोकम् अस्य पीपरच् छमीभिर् अनूर्ध्वभासः सदम् इत् तुतुर्यात् ॥ ५ ०७७ ०४
 सम् अश्विनोर् अवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
 आ नो रयिं वहतम् ओत वीरान् आ विश्वान्य् अमृता सौभगानि ॥ ५ ०७७ ०५

Analysis of RV 5.77

प्रातर्यावाणा प्रथमा यजध्वम् पुरा गृध्राद् अररुषः पिबातः ।
 प्रातर् हि यज्ञम् अश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः ॥ ०१

prātaryāvāṇā prathamā yajadhvam purā gṛdhrād āraruṣaḥ pibātaḥ
 prātār hí yajñám aśvinā dadhāte prá śamsanti kavayaḥ pūrvabhājaḥ
 5.77.1

Sacrifice to the Twins supreme who come with the Dawn, - they shall drink before the greed of the Devourer makes war upon us, - in the dawn the Riders on the Life uphold the sacrifice and the Seers of the Truth express the Word when they enjoy the first pourings. (1)

Interpretation:

"Sacrifice (=introduce into your being, seeking its true existence here) first the Riders, who come with the Dawn (prātaryāvāṇā prathamā

yajadhvam)! These twins must drink first of delight of [our] being before the Devourer comes with war upon us (*purā gr̥dhrād áraruṣaḥ pibātaḥ*)! For it is in the Dawn that Ashvins uphold our Sacrifice (*prātár hí yajñám aśvínā dadhāte*), [when] the Poets express them here enjoying their first share of delight (*prá śamsanti kaváyaḥ pūrvabhājaḥ*)!"

Vocabulary:

yāvan, m. *a rider horseman, invader, aggressor, foe* R.; *going, driving, riding* (cf. akṣṇa-, agra-, eka-y- &c.)

gr̥dhra, mfn. *desiring greedily or fervently* RV.; *eager for, desirous of* (in comp.) MBh. vii, 210, BhP. Xi; m. *a vulture* RV. AV. TS. v AdbhBr. Mn. &c.

araru, mfn. id. RV. i, 129, 3; (us) m. Ved. N. of a demon or Asura RV. x, 99, 10 VS. &c.

pūrvabhāj, mfn. *receiving the first share, the first sharer, preferred, privileged, excellent* RV.

Griffith's translation:

1. FIRST worship those who come at early morning: let the Twain drink before the giftless niggard. The Asvins claim the sacrifice at daybreak: the sages yielding the first share extol them.

प्रा॒त॒र् य॒ज॒ध्व॒म् अ॒श्वि॒ना॑ हि॒नो॒त् न सा॒य॒म् अ॒स्ति॑ दे॒व॒या अ॒जु॒ष्ट॒म् ।

उ॒ता॒न्यो॑ अ॒स्मद् य॒ज॒ते॒ वि चा॒वः॑ पू॒र्वः॑ पू॒र्वो॑ य॒ज॒मा॒नो व॒नी॒यान् ॥ ०२

prātár yajadhvam aśvínā hinota ná sāyám asti devayā ájuṣṭam
utānyó asmád yajate ví cāvaḥ pūrvāḥ-pūrvō yájamāno váníyān 5.77.2

In (or, At) the dawn sacrifice to the Riders on the Life and set them galloping on their paths, not at the falling of the night does the sacrifice journey to the gods nor is it accepted by them; yea, and another than ourselves sacrifices and discovers his increase; he who sacrifices first is stronger for the conquest. (2)

Interpretation:

"Sacrifice the Riders on the Steed of Life in the Dawn (*prātár yajadhvam aśvínā*)! Release them [into manifestation] (*hinota*)! Not in the evening this is going to the Divine, unwanted (*ná sāyám asti devayā ájuṣṭam*).

For then someone else, different from us, sacrifices and grows strong here (*utānyó asmád yajate ví cāvaḥ*). Whoever is the first to sacrifice he is obtaining most of it (*pūrvāḥ-pūrvō yájamāno váníyān*)."

The offering is to be made when there is a presence of the Divine seeking its own manifestation, symbolically in the morning when the whole day can be captured by the Divine, and not in the evening when it is gone and the time of assimilation and rest has come.

For in the time when the Divine is absent if the Sacrifice is done, it is done for the increase of the being which lives without the Divine presence. It is the part which was meant to assimilate the presence of

the Divine from its action during the Day. It is important that Ashvins first partake of the delight of being and lead the soul on its journey to its fulfillment.

For who partakes first he is the strongest in action. The role of intention of the soul is defined by the first offering.

Vocabulary:

vaniyas, mfn. (compar.) *obtaining most , imparting more RV.*

Griffith's translation:

2 Worship at dawn and instigate the Asvins: nor is the worshipper at eve rejected. Besides ourselves another craves and worships: each first in worship is most highly favoured.

हिरण्यत्वद् मधुवर्णो घृतस्रुः पृक्षो वहन्न आ रथो वर्तते वाम् ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥ ०३

hiraṇyatvañ mādhuvarṇo ghr̥tasnuḥ pṛkṣo vāhann ā rātho vartate vām
mānojavā aśvinā vātaraṃhā yēnātiyātho durityāni víśvā 5.77.3

Your chariot comes to you with the bride of your satisfying pleasures, its surface is that golden light, its hue is the honey of sweetness, it rains down clarities, it has the swiftness of the mind, it has the rush of the life, your chariot in which you pass beyond all evil stumblings. (3)

Interpretation:

"With golden skin of honey color, dripping with Clarity (hiraṇyatvañ mādhuvarṇo ghr̥tasnuḥ), carrying mixed delights, the Car returns to you (pṛkṣo vāhann ā rātho vartate vām), O Ashvins; it is fast as the mind, instigated by the forces of Life (mānojavā aśvinā vātaraṃhā), it is with this Car that you move over all universal stumblings (yēnātiyātho durityāni víśvā)."

Sri Aurobindo translates *pṛkṣaḥ* as 'the bride of your satisfying pleasures', *pṛkṣ*, is a refreshment, nourishment, abundance; from root *pṛc*, to mix, to fill, to unite, join. So *pṛkṣo vahan*, can be translated as 'bringing all possible movements of satisfaction in manifestation'. All the desires are thus satisfied by the movement of their Car, when it returns to their original state.

Vocabulary:

ghr̥tasnu, mfn. (fr. 2. snu) = -pṛṣṭha (Nir. xii , 36) , one whose surface is brilliant with ghee RV.; 2 dripping , trickling , sprinkling (see ghr̥ta-snu).

pṛkṣa, mfn. (either connected with pṛṣni, pṛṣat, or fr. 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.

pr̥kṣ, f. (nom. wanting ; prob. fr. 1. pr̥c) refreshment, satiation, nourishment , food RV.

Griffith's translation:

3 Covered with gold, meath-tinted, dropping fatness, your chariot with its freight of food comes hither, Swift as thought, Asvins, rapid as the tempest, wherewith ye travel over all obstructions.

यो भू॒यि॑ष्ठं॒ नास॑त्याभ्यां॒ वि॒वेष॑ च॒नि॒ष्ठम्॑ पि॒त्वो र॑रते विभागे ।

स॒ तो॒कम् अ॒स्य पी॑पर॒च् छ॒मीभि॑र् अनू॒र्ध्वभा॑सः स॒दम् इ॒त् तु॒तुर्या॑त् ॥ ०४

yó bhūyīṣṭhaṃ nāsatyābhyāṃ vivēṣa cániṣṭham pitvó rárate vibhāgé
sá tokám asya pīparac chámībhir ánūrdhvabhāsaḥ sádam ít tuturyāt
5.77.4

He who has entered into the largest kingdom by the strength of the lords of the voyage and enjoys that delightfulest essence of the food of the gods in their apportioning, carries his creation to its goal by the achieving of his works and ever he breaks through beyond all the lights that aspire not to the highest. (4)

Interpretation:

"The one who could thus move together with Ashvins to the greatest realization in manifestation (yó bhūyīṣṭhaṃ nāsatyābhyāṃ vivēṣa), and in the partaking of delight could yield the greatest portion of their delight (cániṣṭham pitvó rárate vibhāgé), he could thus overgrow his own beginning (fulfill his mission) by his works (sá tokám asya pīparac chámībhir), and could have passed beyond all lower lights for ever (ánūrdhvabhāsaḥ sádam ít tuturyāt)."

Vocabulary:

viṣ, 3. P. viveṣṭi (only RV. cf. Intens. ; here and ep. also cl. 1. P. veṣati cf. below ; Subj. RV. ; pf. viveṣa, viviṣuḥ ib.) , to be active , act , work , do , perform RV. . ŚBr. (cl. 1. P. veṣati cf. Dhātup. xvii , 47) to be quick, speed, run, flow (as water) ib.; to have done with, i.e. overcome , subdue , rule ib.

caniṣṭha, mfn. (superl. fr. canas) very acceptable RV.; very favourable , very gracious , vii , 57 , 4

śamī, f. (cf. śami) effort , labour , toil RV. VS.; the Shami tree , Prosopis Spicigera or (accord. to others) Mimosa Suma (possessing a very tough hard wood supposed to contain fire cf. Mn. viii , 247 Ragh. iii , 9 ; it was employed to kindle the sacred fire , and a legend relates that Pururavas generated primeval fire by the friction of two branches of the Sami and Ashvattha trees) AV. &c. rā, 1 or rās; 2. P. (Dhātup. xxiv , 49) rāti (Ved. also A1. rāte; Impv. rīrihi, rarāsva, raridhvam; p. rarāṇa; 3. sg. rarate and rāsate; pf. rarima, rare; aor. arāsma Subj. etc.) , to grant , give , bestow , impart , yield , surrender RV. &c. &c.

Griffith's translation:

4 He who hath served most often the Nasatyas, and gives the sweetest food at distribution, Furthers with his own holy works his offspring, and ever passes those whose flames ascend not.

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

sám aśvīnor ávasā nūtanena mayobhuvā supraṇīti 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 their Bliss for us, (sám aśvīnor ávasā nūtanena mayobhuvā supraṇīti 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 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!