

## RV 5.75

ṛṣi: avasyu ātreya; devatā: aśvinīkumāra; chanda: pañkti

प्रति॑ प्रि॒यत॑मं रथं॑ वृ॒षणं॑ वसु॒वा॒हन॑म् ।  
 स्तो॒ता वा॒म् अ॒श्वि॒ना॒व् ऋ॒षिः॑ स्तो॒मे॒न॒ प्रति॑ भू॒षति॑ मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०१  
 अ॒त्या॒या॒तम् अ॒श्वि॒ना॒ ति॒रो वि॒श्वा॒ अहं॑ स॒ना ।  
 द॒स्रा हि॒रण्य॑व॒र्तनी॑ सु॒षु॒म्ना॒ सि॒न्धु॒वा॒ह॒सा मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०२  
 आ नो॑ र॒त्नानि॑ वि॒भ्र॒ता॒व् अ॒श्वि॒ना॒ ग॒च्छ॒तं यु॒वम् ।  
 रु॒द्रा हि॒रण्य॑व॒र्तनी॑ जु॒षा॒णा वा॒जि॒नी॒व॒सू मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०३  
 सु॒ष्टु॒भो वां वृ॒षण्व॑सू रथे॒ वा॒णी॒च्य् आ॒हि॒ता ।  
 उ॒त वां क॒कु॒हो मृ॒गः पृ॒क्षः॑ कृ॒णो॒ति वा॒पु॒षो मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०४  
 बो॒धि॒न्म॒न॒सा रथ्ये॑षि॒रा ह॒व॒न॒श्रु॒ता ।  
 वि॒भि॒श् च्य॒वा॒नम् अ॒श्वि॒ना॒ नि या॒थो अ॒द्व॒या॒वि॒नम् मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०५  
 आ वां न॒रा म॒नो॒यु॒जो ऽश्व॑सः प्रु॒षि॒त॒प्स॒वः ।  
 व॒यो व॒ह॒न्तु पी॒तये॑ स॒ह सु॒म्ने॒भिर् अ॒श्वि॒ना॒ मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०६  
 अ॒श्वि॒ना॒व् ए॒ह ग॒च्छ॒तं ना॒स॒त्या मा॒ वि वे॒न॒तम् ।  
 ति॒रश् चि॒द् अ॒र्य॒या परि॑ व॒र्ति॒र् या॒तम् अ॒दा॒भ्या मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०७  
 अ॒स्मि॒न् यज्ञे॑ अ॒दा॒भ्या॒ ज॒रि॒तारं॑ शु॒भस् प॒ती ।  
 अ॒व॒स्यु॒म् अ॒श्वि॒ना॒ यु॒वं गृ॒ण॒न्त॒म् उ॒प भू॒षथो॑ मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०८  
 अ॒भू॒द् उ॒षा रु॒श॒त्प॒शुर् आ॒ग्नि॒र् अ॒धा॒य्य् ऋ॒त्वि॒यः ।  
 अ॒यो॒जि वां वृ॒षण्व॑सू रथो॑ द॒स्रा॒व् अ॒म॒त्यो॑ मा॒ध्वी॒ मम॑ श्रु॒तं ह॒वम् ॥ ५-७५-०९

## Analysis of RV 5.75

प्रति॑ प्रिय॑तमं॑ रथं॑ वृष॑णं॑ वसु॑वाहनम् ।

स्तो॒ता वाम्॑ अ॒श्विना॑व् ऋ॒षिः स्तो॒मेन॑ प्रति॑ भू॒षति॑ मा॒ध्वी॑ मम॑ श्रु॒तं हव॑म् ॥ ५-७५-०१

prāti priyátamaṃ ráthaṃ vṛṣaṇaṃ vasuvāhanam  
stotā vām aśvināv ṛṣiḥ stómena prāti bhūṣati  
mādhvī máma śrutaṃ hávam 5.75.1

Towards the abundant movement of your utter delight, your car that bearest our rich substance, O Rider on the Life, the seer who affirms you grows by his affirmation to that in his being. O Sons of the sweetness, hear my call. (1)

### Interpretation:

"Rishi who thus affirms You here, O Ashvins, (stotā vām aśvināv ṛṣiḥ) - seeking your all-conceiving movement of the Supreme Delight (prāti priyátamaṃ ráthaṃ vṛṣaṇaṃ), which causes the Luminous Dweller within the Substance move (vasuvāhanam),- he by that Affirmation makes himself ready and fit [for this Delight of Yours] (stómena prāti bhūṣati), O Two Sweet ones, (mādhvī), hear my call, (máma śrutaṃ hávam)."

### Vocabulary:

pratibhūṣ, (P. -bhūṣati), to make ready, prepare, fit out RV.; to serve, wait upon, honour, worship ib. TS.; to concede, acquiesce in, agree to (acc.) RV.  
mādhvī, f. (Pāṇ. vi, 4, 175) sweet RV. (i, 90, 6; 8) ŚBr. TS. BhP.; a kind of intoxicating liquor Mn. xi, 94; du. 'the two sweet ones' N. of the Ashvins RV. VS. AV. TS.

### Griffith's translation:

1. To meet your treasure-bringing car, the mighty car most dear to us, Asvins, the Rsi is prepared, your raiser, with his song of praise. Lovers of sweetness, hear my call.

अत्या॑यातम् अ॒श्विना॑ तिरो॑ विश्वा॑ अहं॑ सना॑ ।

द॒स्रा हिर॑ण्यवर्तनी॑ सु॒षुम्ना॑ सिन्धु॑वाहसा॑ मा॒ध्वी॑ मम॑ श्रु॒तं हव॑म् ॥ ५-७५-०२

atiāyātam aśvinā tiró vísvā ahám sánā  
dásrā hiraṇyavartanī sūṣumnā síndhuvāhasā  
mādhvī máma śrutaṃ hávam 5.75.2

Come breaking through beyond to me; I call to you, O ye universal, O ye eternal Twain, O fulfillers of the Work, O treaders of the path of gold, O keepers of the perfect peace, O voyagers on the upper Waters. Sons of the sweetness, hear my call. (2)

### Interpretation:

“O Ashvins, come over (*atiāyātam aśvinā*)! [For] I am hidden constantly beyond All [creatures] (*tiró vísvā ahám sánā*). O Skillful Workers, who tread the Golden Path (*dásrā híraṇyavartanī*), Perfect in Knowledge (*súṣumnā*), Streaming Waters of the Supreme Ocean (*síndhuvāhasā*), O Sons of Honey, hear this call of mine (*mādhvī máma śrutam hávam*).”

Vocabulary:

tiras, ind. (g. svar-ādi; tī) *through* (acc.) RV. AV. xiii , 1 , 36; *across, beyond, over* (acc.) RV. AV. vii , 38 , 5; *so as to pass by, apart from, without, against* (acc.) RV. suṣumna, mfn. *very gracious or kind* RV. VS.; m. N. of one of the 7 principal rays of the sun (supposed to supply heat to the moon) VP.; f. a partic. artery (prob. `the carotid') or vein of the body (lying between those called idā and piṅgalā, and supposed to be one of the passages for the breath or spirit; cf. brahma-randhra) Up. BhP. Rājat. sumna, mfn. (prob. fr. su and mnā=man) *benevolent, kind, gracious, favourable* RV. x, 5, 3; (am) n. *benevolence, favour, grace* RV. TS.; *devotion, prayer, hymn* RV.

Griffith's translation:

2 Pass, O ye Asvins, pass away beyond all tribes of selfish men, Wonderful, with your golden paths, most gracious, bringers of the flood. Lovers of sweetness, hear my call.

आ नो रत्नानि बिभ्रताव् अश्विना गच्छतं युवम् ।

रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥ ५-७५-०३

ā no rātnāni bíbhratāv áśvinā gáchatam yuvám  
rúdrā híraṇyavartanī juṣāṇā vājinīvasū  
mādhvī máma śrutam hávam 5.75.3

Bearing to us the Delights, O Riders on the Life, come, ye Twain; O violent ones who tread the ways of golden light, choosing and cleaving to us, gods rich in the force of plenitude. Sons of the sweetness, hear my call. (3)

Interpretation:

“Come, bringing us Luminous Riches of Heaven, O Ashvins (*ā no rātnāni bíbhratāv áśvinā gáchatam yuvám*)! O Rudras, treading the Golden Path (*rúdrā híraṇyavartanī*), happily agreeing [to help us here] (*juṣāṇā*), full of the powerful movements of the luminous inner light (*vājinīvasū*), O Sons of Honey hear this call of mine (*mādhvī máma śrutam hávam*).”

Vocabulary:

vājinīvasu, *bestowing strength or power* TAr.  
vājinīvat, mfn. *possessing or driving swift mares, rich in horses* (applied to various gods, and to the rivers Sindhu and Sarasvatī) RV. AV. TBr.; (accord. to others `strong', `spirited', `rich in sacrifices' &c.); m. *the sun* AV.; pl. *the steeds of the gods* ib.

Griffith's translation:

3 Come to us, O ye Asvin Pair, bringing your precious treasures, come Ye Rudras, on your paths of gold, rejoicing, rich in store of wealth. Lovers of sweetness, hear my call.

सुष्टु॑भो॑ वां वृ॒षण्व॑सू रथे॒ वाणी॑च्य आहि॒ता ।

उ॒त वां॑ ककु॒हो मृ॒गः पृ॒क्षः कृ॒णोति॑ वापु॒षो मा॒ध्वी म॒म श्रु॒तं ह॒वम् ॥ ५-७५-०४

suṣṭúbho vāṃ vṛṣaṇvasū ráthe vāṇīcī āhitā  
utá vāṃ kakuhó mrgáh pṛkṣaḥ kṛṇoti vāpuśó  
mādhvī máma śrutaṃ hávam 5.75.4

She who is as the speech of the perfect Affirmer of things, ye have taken her and set by you in your car, O ye abundant rainers of our substance; so indeed your clanging swan of the paths creates for you your rich-bodied satisfactions. O Sons of the sweetness, hear my call. (4)

Interpretation:

"The one, who perfectly affirms you here (suṣṭúbho vāṃ), his speech you hold, and setting in your car (ráthe vāṇīcī āhitā), O Great bestowers of the Luminous Substance (vṛṣaṇvasū), [you move]!  
And thus your Courser (or a Swan), lofty, wonderful, [by moving your car] (utá vāṃ kakuhó mrgáh), creates the mixture [of heavenly delight with earthly (pṛkṣaḥ kṛṇoti vāpuśó)! O Sons of Honey, hear this call of mine (mādhvī máma śrutaṃ hávam)."

Sāyaṇa translates 'pṛkṣaḥ as 'food', annam, or 'offering', haviḥ. He takes pṛkṣaḥ as pṛkṣas, Acc., sing.

Vocabulary:

suṣṭubh, mfn. *uttering a shrill cry* RV.; (prob. f.) *a shrill cry* RV.

vṛṣaṇvasu, mfn. *possessing or bringing great wealth* RV.

vāṇīcī, f. (prob.) a partic. musical instrument RV. v , 75 , 4 ('speech' Naigh.)

kakuha, (=kakubha) mfn. *lofty, high, eminent, great* RV.

pṛkṣa, mfn. (either connected with pṛśni, 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.

vāpuṣa, mfn. (fr. vapu) *wonderful, admirable* RV.

Griffith's translation:

4 O strong and Good, the voice of him who lauds you well cleaves to your car.  
And that great beast, your chariot-steed, fair, wonderful, makes dainty food.  
Lovers of sweetness, hear my call.

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।  
विभिश् च्यवानम् अश्विना नि याथो अद्वयाविनम् माध्वी मम श्रुतं हवम् ॥ ५-७५-०५

bodhínmanasā rathíyā iṣirā havanaśrútā  
vibhíś cyávānam aśvinā ní yātho ádvayāvinam  
mādhvī máma śrutam hávam 5.75.5

Ye who have the mind that wakes to knowledge, drivers of your chariot, man's impetuous impellers, hearers of his cry, drawn by your winged energies you come, O Riders on the Life, to the mover in things when he has freed himself from the duality. O Sons of the sweetness, hear my call. (5)

Interpretation:

"You are charioteers, active in your movement, (rathíyā iṣirā) with open mind (bodhínmanasā), attentive to our Call (havanaśrútā)! O Ashvins! You come down to the moving one with your winged powers (vibhíś cyávānam aśvinā ní yātho)! To the one who overcome duality (ádvayāvinam)! O Sons of Honey, hear this call of mine (mādhvī máma śrutam hávam)."

Sāyaṇa says that *cyavāna* is a name of *ṛṣi*, who overcame the power of illusion, *māyārahitaḥ*.

Vocabulary:

bodhinmanas, mfn. (according to Padap. fr. bodhit-m-) *one whose mind is awake, watchful, attentive* RV.  
rathya, mfn. *belonging or relating to a carriage or chariot, accustomed to it &c.* RV. ŚBr.; n. *carriage equipments* (trappings, a wheel &c.) RV.; *a chariot-race or match* RV.; *a carriage, vehicle* (?) ib.  
iṣira, mfn. *refreshing, fresh flourishing vigorous, active, quick* RV. AV. VS.; m. N. of Agni L.; (am) ind. *quickly* RV. x, 157, 5  
havanaśrut, mfn. *listening to or hearing invocations* RV.  
advayāvin, [RV.] or mfn. *free from double-dealing or duplicity.*  
cyavāna, mfn. (pr. p. cyu), 'moving', active RV. vi, 62, 7

Griffith's translation:

5 Watchful in spirit, born on cars, impetuous, listing to his cry, Asvins, with winged steeds ye speed down to cyavana void of guile. Lovers of sweetness, hear my call.

आ वां नरा मनोयुजो ऽश्वसः प्रुषितप्सवः ।  
वयो वहन्तु पीतये सह सुम्नेभिर् अश्विना माध्वी मम श्रुतं हवम् ॥ ५-७५-०६

ā vāṃ narā manoyújo áśvāsaḥ pruṣitāpsavaḥ  
váyo vahantu pītāye sahá sumnébhir aśvinā  
mādhvī máma śrutam hávam 5.75.6

O divine Souls, let your chariot-horses that are yoked by the mind, that eat of the streaming honey, let your winged powers bear you to the drinking of the wine with all kinds of bliss in your car, O Riders on the Steed of Life. Sons of the sweetness, hear my call. (6)

Interpretation:

"To the enjoyment of Delight (*pītáye*), let your horses bring you (*áśvāsaḥ vahantu*), O Souls Divine (*narā*)! They are controlled by the Mind (*manoyújo*) and fashioned by the streams of Honey (*pruṣitápsavaḥ*), swift are they moving (*váyo vahantu*) with the perfect thoughts (*sahá sumnébhiḥ*), O Ashvins! O Sons of Honey, hear this call of mine (*mādhvī máma śrutam hávam*)."

Vocabulary:

pruṣitapsu, mfn. *dappled, piebald* (as horses) ib. (Sāy pruṣita-psavaḥ=vicitrarūpāḥ) psu, (prob. =bhsu fr. bhāsu, bhās), *aspect, appearance, form, shape* (only ifc. ; cf. aruṇa-, ṛta-psu, &c.)

vayaḥ n. (cf. vi) a bird, any winged animal, the winged tribe (esp. applied to smaller birds) RV. &c. &c.; =śighragantāraḥ (Sāy)

Griffith's translation:

6 Hither, O Heroes, let your steeds, of dappled hue, yoked at the thought, Your flying steeds, O Asvins, bring you hitherward, with bliss, to drink. Lovers of sweetness, hear my call.

अश्वि॑नाव् ए॒ह गच्छ॑तं नास॒त्या मा वि वे॑नतम् ।

तिर॑श् चिद् अ॒र्यया॑ परि॒ वर्ति॑र् या॒तम् अ॒दाभ्या॑ मा॒ध्वी म॒म श्रु॑तं ह॒वम् ॥ ५-७५-०७

áśvināv éhá gachataṃ nāsatyā mā ví venatam  
tirás cid aryayā pári vartír yātam adābhiyā  
mādhvī máma śrutam hávam 5.75.7

O Riders on the Life, come hither, let not your delight ever turn away from us, O aspirers in our pilgrimage, and let your movement pervade our path and speed beyond, O invincible! Sons of the sweetness, hear my call. (7)

Interpretation:

"O Ashvins, come here (*áśvināv éhá gachataṃ*), let not the delight escape you (*mā ví venatam*) which was meant for you in this manifestation (*mā ví venatam*), O Guides in our Journey (*nāsatyā*)!

And by the movement [which overcomes all the obstacles] (*aryayā*) you go to the beyond (*tiráś cid yātam*) encompassing [all] on your path (*pári vartír*), O Invincible Twins (*adābhiyā*)! O Sons of Honey, hear this call of mine (*mādhvī máma śrutam hávam*)."

Sāyaṇa reads aryayā as dual of 'arya' =aryau, ignoring the accent in the word aryayā, which shows that it is not a Vocative case as in the first half of the verse: áśvināv and nāsatyā, it does not also correspond with the verb yātam (2 pers., dual). Sri Aurobindo takes aryayā in its deep etymological sense, deriving it from root ṛ, 'to move' and 'to overcome all obstacles'.

*mā vi venatam*, 'be not disinclined' by Griffith. Sri Aurobindo follows the suggestion from the word *vena-*, as 'the ascending delight of Soma, extracted from the lower being'. So he translates it as 'let not your delight ever turn away from us', meaning the delight which is extracted and offered to the gods, the delight which is hidden in manifestation but meant for Ashvins to enjoy, that delight should not escape us here.

Vocabulary:

vi-ven, P. -venati, *to be hostile or ill-disposed* RV. TBr.; (Sāy: venatiḥ kāntikarmā);  
vena, mf(ī)n. *yearning , longing , eager , anxious , loving* RV.; m. *longing , desire , wish , care* ib.

tiras, ind. (g. svar-ādi ; tī) *through* (acc.) RV. AV. xiii , 1 , 36; *across , beyond , over* (acc.) RV. AV. vii , 38 , 5; *so as to pass by , apart from , without , against* (acc.) RV.  
vartis, n. *circuit , orbit* RV.; *lodging, abode* ib. (= mārga Mahidh. ; = gr̥ha Sāy.)

Griffith's translation:

7 O Asvins, hither come to us; Nasatyas, be not disinclined.

Through longing for the pious turn out of the way to reach our home. Lovers of sweetness, bear my call.

अस्मिन् यज्ञे अदाभ्या जरितारं शुभस् पती ।

अवस्युम् अश्विना युवं गृणन्तम् उप भूषथो माध्वी मम श्रुतं हवम् ॥ ५-७५-०८

asmín yajñé adābhiyā jaritāraṃ śubhas patī  
avasyúṃ aśvinā yuvāṃ gr̥ṇántam úpa bhūṣatho  
mādhvī máma śrutam hávam 5.75.8

O invincible, O Lords of Bliss, ye in this sacrifice grow in your being, upon your adorer who in his desire of increase expresses by the word the Riders on the Steed of Life. Sons of the sweetness, hear my call. (8)

Interpretation:

"In this Sacrifice (*asmín yajñé*), O Invincible Twins (*adābhiyā*), O Lords of Delight (*śubhas patī*), you approach and strengthen the one who adores you (*jaritāraṃ úpa bhūṣathaḥ*), who is seeking an expansion (*avasyúṃ*), who is expressing you in his being (*gr̥ṇántam*)! O Sons of Honey, hear this call of mine (*mādhvī máma śrutam hávam*)."

Root *bhūṣ* in its etymological and grammatical form can be interpreted as a desirative modality of *bhū*, 'to be, to become', with the significance 'wanting to become', 'wanting to occupy a space', 'seeking manifestation', 'increasing', etc. It is in this sense that Sri Aurobindo translates it as 'grow in your being'.

Vocabulary:

avasyu, mfn. *desiring favour or assistance* RV. VS.; (said of Indra) *desirous of helping or assisting* RV. iv , 16 , 11 and v , 31 , 10 , (cf. Pāṇ. 6-1 , 116)

upabhūṣ, P. (-bhūṣati), *to approach* (in order to revere) RV. x , 104 , 7; *to regard , be careful , pay attention to , observe , obey* RV. (Sāy. upabhūṣathaḥ = upaprāpnutam)

bhūṣ, 1. P. bhūṣati} (pf. bubhūṣa Gr. ; aor. abhūṣit ib. ; fut. bhūṣiṣyati; inf. bhūṣitum ib.), *to strive after, use efforts for, be intent upon* (dat.) RV. iii , 25 , 2; *to adorn* Dhātup. xvii , 30: Caus. bhūṣayati (Dhātup. xxxiii , 56 , ep. also -te; aor abubhūṣat; inf. bhūṣayitum), *to adorn, embellish, attire*.

Griffith's translation:

8 Ye Lords of Splendour, free from guile, come, stand at this our sacrifice. Beside the singer, Asvins, who longs for your grace and lauds you both. Lovers of sweetness, hear my call.

अ॒भू॒द् उ॒षा॑ रु॒शत्प॑शु॒र् आ॒ग्नि॑र् अ॒धाय्यु॑ ऋ॒त्वि॒यः ।

अ॒योजि॑ वां वृ॒षण्व॑सू॒ रथो॑ द॒स्राव् अ॒मर्त्यो॑ मा॒ध्वी॑ म॒म श्रु॑तं ह॒वम् ॥ ५-७५-०९

ábhūd uṣā rúṣatpaśur āgnír adhāyi ṛtvíyaḥ  
áyoji vāṃ vṛṣaṇvasū rátho dasrāv ámartiyo  
mādhvī máma śrutam hávam 5.75.9

Dawn has been born with her shining herds, the fire of the Will has been established and it observes the order of the Truth, yoked is your immortal car, O abundant rainers of our substance, O achievers of the Works. Sons of the sweetness, hear my call. (9)

Interpretation:

"The Dawn was there with her shining herds (ábhūd uṣā rúṣatpaśur), and Agni was established there, the knower of the proper time for things (āgnír adhāyi ṛtvíyaḥ)! Your Car Immortal was there yoked (áyoji vāṃ rátho ámartiyaḥ), O Great bestowers of the Luminous Substance (vṛṣaṇvasū), O Skillful Workers (dasrau)! O Sons of Honey, hear this call of mine (mādhvī máma śrutam hávam)."

The Dawn expanded with Her Shining Herds, the Fire was held creating Rhythm in Time. The Movement of the Blissful Twins was yoked, Immortal was it, O ye Skillful Twins, whose Luminous Substance is bestowed on us!  
O Sons of Honey, hearken to my call!

Vocabulary:

ruṣatpaśu, mfn. *having white cattle* RV.  
ṛtviya, mfn. (fr. ṛtu) , *being in proper time, observing or keeping the proper time, regular, proper* RV. AV. iii , 20 , 1

Griffith's translation:

9 Dawn with her white herd hath appeared, and in due time hath fire been placed. Harnessed is your immortal car, O Wonder Workers, strong and kind. Lovers of sweetness, bear my call.