

RV 5. 71

ṛṣi: bāhuvṛkta ātreya; devatā: mitrāvaruṇā; chandaḥ: gāyatrī

आ नो॑ गन्तं॑ रिशादसा॑ वरुण॑ मित्र॑ बर्हणा॑ । उपे॑मं चारु॑म् अध्वर॑म् ॥ १
 विश्व॑स्य हि प्रचे॑तसा वरुण॑ मित्र॑ राजथः॑ । ईशाना॑ पिप्य॑तं धियः॑ ॥ २
 उप॑ नः सु॒तम् आ ग॑तं वरुण॑ मित्र॑ दाशु॑षः । अस्य॑ सोम॑स्य पी॒तये॑ ॥ ३

ā no gantaṃ riśādasā vāruṇa mītra barhāṇā
 ūpemāṃ cārum adhvarām 5.071.01

vīsvasya hī pracetasā vāruṇa mītra rājathaḥ
 īśānā pipyataṃ dhīyaḥ 5.071.02

ūpa naḥ sutām ā gataṃ vāruṇa mītra dāsūṣaḥ
 asyā sōmasya pītāye 5.071.03

An Invocation to the Sacrifice

The Rishi invokes Mitra and Varuna to the Soma offering as destroyers of the enemy and greateners of our being and as helpers of our thoughts by their mastery and wisdom.

आ नो॑ गन्तं॑ रिशादसा॑ वरुण॑ मित्र॑ बर्हणा॑ । उपे॑मं चारु॑म् अध्वर॑म् ॥ १

ā no gantaṃ riśādasā vāruṇa mītra barhāṇā
 ūpemāṃ cārum adhvarām 5.071.01

1. O destroyers of the Enemy, come with your greatenings,¹
 O Varuna, O Mitra, to this our delightful sacrifice.

¹ By destroying the enemy, the hurters, who pervert and diminish our being, will and knowledge, they increase in us the largenesses proper to the "vast Truth". When they govern, the control of the Dasyu is removed and the knowledge of the Truth increases in our thoughts.

Interpretation:

"Come, O destroyers of enemies, O Varuna, O Mitra, the wideners of our consciousness, *barhanā*, to this our beautiful adventure, *cārum adhvaram*."

Sri Aurobindo translates *cārum adhvaram* as 'delightful sacrifice', implying a subjective evaluation by the Rishi, saying that this pilgrim-sacrifice, as he elsewhere translates *adhvaram* (cf. *adhvan*, path) is wonderful and the most beautiful to be engaged in. He invokes the supreme Adityas to join this adventure of consciousness in the discovery of the Supreme here in His manifestation. All here is for the liberated Self a manifestation of the infinite plenitude of the Supreme. The sense of wonder and beauty is the essential characteristic of the Sacrifice, making all sacred, or rather making it discover its own sacred reality; what can be more beautiful and delightful here to do? Therefore Sri Aurobindo says 'to this our delightful sacrifice'.

विश्वस्य हि प्रचेतसा वरुण मित्र राजथः । ईशाना पिप्यतं धियः ॥ २

vísvasya hí pracetasā váruṇa mítra rājathaḥ
īśānā pipyatam dhíyaḥ 5.071.02

2. O Varuna, O Mitra, you govern every man and are the wise thinkers; you are the rulers, nourish our thoughts.

Interpretation:

"You two are the Kings, ruling the Universe! O Varuna, O Mitra, indeed you are of a direct awareness. The two Lords make our inner concentration increase!"

Vocabulary:

pi (connected with pyai) , 1. A., 2. A, pr.p. piyāna; cl. 3. P. Impv. pīpihī; impf. apīpet, Subj. pipyatam, -tām; *to swell , overflow , be exuberant ,*

abound , increase , grow (trans.) to fatten , cause to swell or be exuberant , surfeit RV.

उप॑ नः॑ सु॒तम् आ॑ ग॒तं वरु॑ण॒ मि॒त्रं दा॑शुषः॑ । अ॒स्य सोम॑स्य पी॒तये॑ ॥ ३

úpa naḥ sutám ā gataṃ váruṇa mítra dāśúṣaḥ
asyá sómasya pītáye 5.071.03

3. Come, O Varuna, O Mitra, to our Soma offering, to the sacrifice of the giver, that you may drink of this wine.

Interpretation:

“Come to our offering of delight (which was extracted and distilled from our gross perceptions of reality), to the giver of delight, to partake of this immortal wine of existence.”

In the first verse Rishi invites Varuna and Mitra to the beautiful pilgrim-sacrifice, or to the ‘delightful sacrifice’, here this delight is being specified as extracted, sutam, and prepared for them to drink, asya somasya pītaye.

The symbolism of Soma is explained by Sri Aurobindo in various ways:

“Soma, the wine of immortality, is given to the gods in three parts, on three levels of our being, the mind, life and body. (SV 398)

This wine of Soma represents,... the intoxication of the Ananda, the divine delight of being, inflowing upon the mind from the supramental consciousness through the Ritam or Truth. (SV 74)

The Soma wine symbolises the replacing of our ordinary sense-enjoyment by the divine Ananda. That substitution is brought about by divinising our thought-action, and as it progresses it helps in its turn the consummation of the movement which has brought it about. The Cow, the Horse, the Soma-Wine are the figures of this triple sacrifice. (SV 80)

He (the Deva) is the source and outpurer of the ambrosial Wine of divine delight and we drink it drawn from the sevenfold waters of existence or pressed out from the luminous plant on the hill of being and uplifted by its raptures we become immortal." (SV 371)

RV 5.72

r̥ṣi: bāhuvṛkta ātreya; devatā: mitrāvaruṇā; chandaḥ: uṣṇik

आ मि॒त्रे वरु॑णे वयं गी॒र्भिर् जु॑हु॒मो अ॒त्रिवत् । नि ब॒र्हिषि॑ सद॒तं सोम॑पी॒तये ॥ १
 व्र॒तेन॑ स्थो ध्रु॒वक्षे॑मा ध॒र्मणा॑ या॒तय॑ज्जना । नि ब॒र्हिषि॑ सद॒तं सोम॑पी॒तये ॥ २
 मि॒त्रश् च॑ नो वरु॑णश् च जु॒षेतां॑ य॒ज्ञम् इ॒ष्टये॑ । नि ब॒र्हिषि॑ सद॒तां सोम॑पी॒तये ॥ ३

ā mitré vāruṇe vayāṃ gīrbhír juhumo atrivát
 ní barhīṣi sadataṃ sómapītaye 5.072.01

vratēna stho dhruvākṣemā dhārmaṇā yātayājjanā
 ní barhīṣi sadataṃ sómapītaye 5.072.02

mitrás ca no vāruṇás ca juṣétāṃ yajñám iṣṭāye
 ní barhīṣi sadatāṃ sómapītaye 5.072.03

An Invocation to the Sacrifice

The Rishi invokes Mitra and Varuna to the sacrifice as the godheads who lead man on the path according to the law of the truth and confirm our spiritual gains by its workings.

आ मि॒त्रे वरु॑णे वयं गी॒र्भिर् जु॑हु॒मो अ॒त्रिवत् । नि ब॒र्हिषि॑ सद॒तं सोम॑पी॒तये ॥ १

ā mitré vāruṇe vayāṃ gīrbhír juhumo atrivát

ní barhíṣi sadataṃ sómapītaye 5.072.01

1. With the words we sacrifice to Mitra and to Varuna as the Atri.
Sit on the seat of the largeness for the drinking of the wine.

Interpretation:

"Into Mitra and Varuna we make an oblation with our Invocations, *vayám gīrbhír juhūmo*, like Atri! O you two, take you seat in the prepared place within us to drink the Delight of our existence."

The word barhis, the sacrificial grass, which the place for the gods to sit on is arranged with in the ritualistic ceremonies, is derived from root br̥h, to grow, expand, from which the word 'brahman' is also derived. This word when used in the Veda implies the preparation or the widening of consciousness within the yajamāna, the one who makes the offering, where the gods are invited to take their seat and to partake of Soma, the delight of existence.

व्रतेन॑ स्थो॑ ध्रुवक्षे॑मा धर्म॑णा यातय॑ज्जना । नि ब॑र्हिषि॑ सद॒तां सोम॑पीतये ॥ २

vratēna stho dhruvākṣemā dhármaṇā yātayájjanā
ní barhíṣi sadataṃ sómapītaye 5.072.02

2. By your working you keep firm the gettings of good and you make men to walk the path by your law. Sit on the seat of the largeness for the drinking of the wine.

Interpretation:

"By the law of your working you stand firm, *vratena sthaḥ*, you, whose good is steady, *dhruva-kṣemā*, who make men walk the path of the Sacrifice by your all upholding law, *dharmaṇā yātayajjanā*. O you two, take you seat in the prepared place within us to drink the Delight of our existence."

मि॒त्रश् च॑ नो॒ वरु॑णश् च॒ जुषे॑तां॒ यज्ञ॑म् इष्ट॒ये । नि ब॑र्हिषि॑ सद॒तां सोम॑पीतये ॥ ३

mitrás ca no váruṇás ca juṣétāṃ yajñám iṣṭáye
 ní barhísi sadatāṃ sómapītaye 5.072.03

3. May Mitra and Varuna take delight in our sacrifice that we may have our desire. Sit on the seat of the largeness for the drinking of the wine.

Interpretation:

"Mitra and Varuna should take delight in our self-sacrifice for the desired end of it. O you two, take you seat in the prepared place within us to drink the Delight of our existence."

The word *iṣṭi*, can be derived from the three different roots, *iṣ*, *icchati*, to desire, to want, to seek after; from *iṣ*, to throw, to cast, to cause to move quickly, and from *yaj*, to sacrifice. All of them are closely semantically related. So the word *iṣṭaye*, can be translated as:

- 1) that we may have our desire;
- 2) that we may have a powerful impulsion on the way, a breakthrough, a fast advance, as it were;
- 3) that we may fulfill the sacrificial offering.