

## RV 5-64

ṛṣi: arcanānā ātreya; devatā: mitrāvaruṇā; chandaḥ: anuṣṭup, 7  
pañkti

वरुणं॑ वो रि॒शाद॑सम् ऋ॒चा मि॒त्रं ह॑वामहे ।  
 परि॑ व्रजेव॒ बाह्वो॑र् जगन्वाँसा॒ स्वर्ण॑रम् ॥ ५-०६४-०१  
 ता बा॒हवा॑ सु॒चेतु॑ना प्र॒ यन्त॑म् अस्मा अ॒र्चते॑ ।  
 शेवं॑ हि जा॒र्यं वां॑ विश्वा॒सु क्षा॒सु जो॒गुवे॑ ॥ ५-०६४-०२  
 यन् नू॒नम् अ॒श्यां ग॑तिम् मि॒त्रस्य॑ यायां पथा ।  
 अस्य॑ प्रियस्य॒ शर्म॑ण्यु अहि॒सानस्य॑ सश्चिरे ॥ ५-०६४-०३  
 युवा॑भ्यां मि॒त्रावरु॑णोपमं धे॒याम् ऋ॒चा ।  
 यद् ध॒ क्षये॑ म॒घोनां॑ स्तो॒तृणां॑ च॒ स्पू॒र्धसे॑ ॥ ५-०६४-०४  
 आ नो॑ मि॒त्र सु॒दीति॑भिर् वरु॒णश् च॑ स॒धस्थ॑ आ ।  
 स्वे क्षये॑ म॒घोनां॑ स॒खीनां॑ च वृ॒धसे॑ ॥ ५-०६४-०५  
 युवं॑ नो॒ येषु॑ वरु॒ण क्ष॑त्रं बृ॒हच् च॑ वि॒भृथः॑ ।  
 उरु॑ णो वाजसा॒तये॑ कृ॒तं रा॒ये स्व॑स्तये ॥ ५-०६४-०६  
 उ॒च्छन्त्यां॑ मे यज॒ता दे॒वक्ष॑त्रे रु॒शद्र॑वि ।  
 सु॒तं सोमं॑ न ह॒स्तिभि॑र् आ प॒द्भिर् धा॑वतं नरा॒ बिभ्र॑ताव् अ॒र्चनान॑सम् ॥ ५-०६४-०७

vāruṇaṃ vo riśādasam ṛcā mitrāṃ havāmahe  
 pari vrajēva bāhuvōr jaganvāṃsā súvarṇaram 5.064.01

tā bāhāvā sucetúnā prá yantam asmā árcate  
 sévaṃ hí jārīyaṃ vāṃ víśvāsu kṣāsu jóguve 5.064.02

yán nūnám aśiyāṃ gátim mitrásya yāyām pathā  
 ásyā priyásya sármaṇi áhiṃsānasya saścire 5.064.03

yuvābhyām mitrāvaruṇā upamāṃ dhēyām ṛcā

yád dha kṣáye maghónāṃ stotrñāṃ ca spūrdháse 5.064.04

ā no mitra sudītíbhír váruṇás ca sadhástha ā  
suvé kṣáye maghónāṃ sákhīnāṃ ca vṛdháse 5.064.05

yuváṃ no yéṣu varuṇa kṣatrám brhác ca bibhrtháh  
urú ṇo vājasātaye kṛtám rāyé suastáye 5.064.06

uchántiyām me yajatā devákṣatre rúsadgavi  
sutám sómaṃ ná hastíbhír ā paḍbhír dhāvataṃ narā  
bíbhratāv arcanānasam 5.064.07

The Leaders to the Blissful Home.

The Rishi invokes the Lords of the infinite wideness and harmony whose arms embrace the soul's highest plane of the Truth and Bliss, to extend to him those arms of awakened consciousness and knowledge, so that he may have their all-embracing delight. He aspires by the path of Mitra to the joy of his harmonies in which there is no wound nor hurt; conceiving and holding the highest by the power of the illumining word, he would aspire to an increase in that plane, the proper home of the gods. Let the two great gods create in his being that wide world of their divine strength and vastness; let them bring to him its plenitude and felicity in the dawning of the divine light and the divine force.

वरुणं वो रिशादसम् ऋचा मित्रं हवामहे ।  
परि व्रजेव बाह्वोर् जगन्वाँसा स्वर्णरम् ॥ ५-०६४-०१

váruṇaṃ vo riśādasam ṛcā mitráṃ havāmahe  
pári vrajéva bāhuvór jaganvāṃsā súvarṇaram 5.064.01

1. Varuna, destroyer of the foe, and Mitra we call to you by the word of illumination; their arms encompass the world of the power of Light<sup>1</sup> as if cast around the pens of the shining herds.

*Interpretation:*

<sup>1</sup> Swarnara. Swar is the solar world of the Truth and the herds are the rays of its solar illuminations, therefore it is compared to the pens of these shining Vedic cattle.

We call your Varuna as the destroyer of enemies [and] Mitra by the luminous word!

For they went around with their hands embracing the luminous world of power as if around the cow pens [where the light is hidden in the Darkness]!

Vocabulary:

riśādas mfn. (prob. fr. riśa+adas, from [ad]) *devouring or destroying enemies* RV.

vraja, m. (n. only RV.5.6.7 ; ifc. f. ā ; fr. vrj) *a fold, stall, cow-pen, cattle-shed, enclosure or station of herdsmen* RV. &c. &c.

svarṇara, m. *lord of heaven* (applied to Agni, the sun, Soma &c.) RV.; n. *bright space, ether* RV.

ता बाहवा॑ सुचेतुना॑ प्र यन्तम् अस्मा अर्चते॑ ।

शेवं॑ हि जा॒र्यं वां॑ विश्वा॒सु क्षा॒सु जो॒गुवे॑ ॥ ५-०६४-०२

tā bāhāvā sučetúnā prá yantam asmā árcate  
śevaṃ hí jārīyaṃ vāṃ víśvāsu kṣāsu jóguve 5.064.02

2. Stretch out your arms of awakened knowledge<sup>2</sup> to the human being when he chants to you the illumining word; your bliss adorable shall reach through all our earths.<sup>3</sup>

Interpretation:

Those far reaching hands of yours perfectly conscious stretch forth for the one who flames in the prayer of aspiration.

Your loving intimacy should constantly sound (echo and reecho/vibrate/be present as active awareness) on all the levels of our being.

Vocabulary:

sucetunā, of perfect consciousness/awareness; ind. (instr. of -cetu) *with benevolence or favour, graciously* RV.

bāhava, m. (Pāṇ2. 7-1, 39 Vārtt. 1 Pat.) = 1. {bāhu}, *the arm* (also n. ShBr.)

pra-yam-tam, Impr, dual, 2 pers. 'stretch forward';

jārya, n. (fr. jāra) *intimacy* RV. v , 64 , 2 [mfn. "to be praised", fr. 3. jī Sāy. to call]

jogū, mfn. (gu) *praising* RV. x , 53.

gu, cl. 1 A. gavate, to sound; Intens. A. (1. and 3. sg. joguve, p.joguvāna) "to cause to sound", proclaim RV.1,61 ,14

<sup>2</sup> The epithet shows how entirely symbolic are the bodies and members of the Gods as well as their other physical belongings, weapons, chariots, horses.

<sup>3</sup> All the planes of our being.

ševa, mfn. (prob. fr. švi, and connected with šavas and šiva) *dear, precious* RV. AV.

यन् नूनम् अश्यां गतिम् मित्रस्य यायां पथा ।  
अस्य प्रियस्य शर्मण्यु अहिंसानस्य सश्चिरे ॥ ५-०६४-०३

yán nūnám aśiyāṃ gátim mitrásya yāyām pathā  
ásya priyásya śármaṇi áhiṃsānasya saścire 5.064.03

3. May I go by the path of the Friend<sup>4</sup> that even now I may attain to the goal<sup>5</sup> of my journey; so men cling firmly to the bliss of that Beloved in whom there is no wounding.

Interpretation:

If I shall reach today the Goal then may I walk it by the Path of Mitra.  
In the safe place of this beloved, who does no harm, men seek their refuge and oneness.

Vocabulary:

sac/saśc, to be associated or united with, have to do with, be familiar with, associate one's self with (instr.) RV. AV.; be possessed of., enjoy (instr. or acc.) ib.; to take part or participate in, suffer, endure (instr.) RV.; to belong to, be attached or devoted to, serve, follow, seek, pursue, favour, assist (acc.) RV. AV. VS.; to be connected with; to be together RV. AV.; to go after, follow, accompany, adhere or be attached to (acc.) RV.

युवाभ्यां मित्रावरुणोपमं धेयाम् ऋचा ।  
यद् ध क्षये मघोनां स्तोतृणां च स्पूर्धसे ॥ ५-०६४-०४

yuvābhyām mitrāvaruṇā upamāṃ dhēyām ṛcā  
yád dha kṣāye maghónāṃ stotrṇāṃ ca spūrdhase 5.064.04

<sup>4</sup> Mitra, who creates the perfect and unhurt harmonies of our higher, divine existence.

<sup>5</sup> Gati. The word is still used for the spiritual or supratererestrial status gained by man's conduct or efforts upon earth. But it may also mean the movement to the goal or the way, "May I even now attain to the Way, go by the path of Mitra."

4. O Mitra and Varuna, may my thought hold by the illumining word that highest which is your possession, so that it shall aspire<sup>6</sup> to the home of the masters of plenitude for them and for men who affirm you.

Interpretation:

By you two, O Mitra and Varuna, [with your help and assistance] may I hold within my mind the Supreme by the luminous Word of the Hymn that it may strive and aspire for its Home of the Masters of Plenitudes and of those who affirm you!

What is interesting here is that the thought is to 'hold by the illumining word the highest', which will make it thus aspire for it, or to strive towards it. In other words, we cannot concentrate on the highest, for we do not have here the highest, it is somewhere else. The only way how we can do it is by the Word, the illumining word, the hymn of the Rishi, who has realized the higher state of consciousness and has made this hymn as a means or a vehicle for this purpose: to create an aspiration within the self of man to strive towards this higher home of the masters of plenitude and thus to do the Work of the Sacrifice for both: the Gods and men, who affirm them here on earth. It is by illumining Word that we make our Thought strive towards the Divine. By the word affirming the Divine in thought we can aspire in our thinking towards the higher realizations.

Therefore Panis and Dasyus hate the word, for it is with the Word that we can change the level of consciousness.

Vocabulary:

dheyām, Ved. Pot. from dhā, "May I hold"; dheya, mfn. *to be held or taken* &c.; upama, mf(ā)n. *uppermost, highest most excellent, eminent, best* RV. AV.; *nearest, next, first* RV.

kṣaya, mfn. *dwelling, residing* RV.; *an abode, dwelling-place, seat, house*; spūrdhase, Ved. Inf. *to compete, to strive, to aspire* by SA; spūrdh, *to emulate, compete, rival, vie or cope with, contend or struggle for* (loc.) RV.; vi-spardhas, mfn. (spardh; cf. vi-spardh) *emulating, vying, envious* RV. (Sāy. "free from emulation") VS.

आ नो॑ मि॒त्र सु॒दी॒तिभि॑र् वरु॒णश् च॑ सध॒स्थ आ॑ ।  
स्वे क्ष॑ये॒ मघो॑नां॒ सखी॑नां च॒ वृध॑से ॥ ५-०६४-०५

ā no mitra sudītībhīr vāruṇas ca sadhāstha ā  
suvé kṣāye maghónāṃ sakhīnāṃ ca vṛdhāse 5.064.05

<sup>6</sup> That is, manifesting in men it shall strive to raise them up to its own proper station, the Truth-plane.

5. O Mitra, come to us with thy perfect givings and Varuna in the world of our session, for increase in their own home of the masters of plenitude<sup>7</sup> and for increase of your companions.

Interpretation:

Come to us, O Mitra, with your flaming brightness, and Varuna to the world of these sacrificial gatherings!  
In your own home of the Lords of the Plenitudes and Friends for a growth and increase.

Vocabulary:

sudīti, f. *bright flame* RV. mfn. *flaming, shining, brilliant* RV. TS.  
vṛdhase, Ved. Inf., *to increase, augment, strengthen, cause to prosper or thrive* RV. AV.  
sadhastha, (sadha-) mfn. *"standing together", present* RV. AV. n. *"place where people stand together", place of meeting, any place, spot, abode, home, region, world* ib. VS.

यु॒वं नो॒ येषु॑ वरु॒ण क्ष॒त्रं बृ॒हच् च॑ बिभृ॒थः ।  
उरु॒ णो वाज॑सातये कृ॒तं रा॒ये स्व॑स्तये ॥ ५-०६४-०६

yuvám no yéṣu varuṇa kṣatrám bṛhác ca bibhrtháh  
urú ṇo vājasātaye kṛtám rāyé suastāye 5.064.06

6. For in them you twain bring to us, O Varuna, the might<sup>8</sup> and the vastness; form in us the wide world for the conquest of our plenitudes, for bliss, for our soul's happiness.

Interpretation:

In whose many beings you two carry our force and wideness, that wide world is made for us: to conquer the plenitudes, wealth and well-being.

उ॒च्छन्त्या॑म् मे यज॒ता दे॒वक्ष॑त्रे रु॒शद्भ॑वि ।  
सु॒तं सोमं॑ न ह॒स्तिभि॑र् आ प॒द्भिर् धा॑वतं नरा बिभ्र॑ताव् अ॒र्च॒नान॑सम् ॥ ५-०६४-०७

<sup>7</sup> The gods. Swar is the "own house" of the Gods.

<sup>8</sup> The divine force of the Truth-conscious being, called in the next verse "the force of the gods"; the Vast, bṛhat, is the constant description of that plane or "wide world", – the Truth, the Right, the Vast.

uchántiyām me yajatā devákṣatre rúśadgavi  
 sutám sómaṃ ná hastíbhír ā paḍbhír dhāvataṃ narā  
 bíbhratāv arcanānasam 5.064.07

7. To me, O lords of sacrifice, in the breaking of the dawn, in the flashing of the ray, in the force of the gods, to my wine pressed out as if <sup>9</sup> by men with hands come racing with your trampling steeds, O gods who bring, – to the pilgrim of the Light.<sup>10</sup>

Interpretation:

In the dawning, o lords of the sacrifice, in the flashing of knowledge and the luminous power, come to me, as if to the Soma pressed by those who have hands, rush onto me with your galloping feet of gods, O you two Powerful Heros, who are carrying me through, a pilgrim in the car of the flaming word of aspiration!

Vocabulary:

ruśadgu, mfn. *having white or bright cattle* ib.

devakṣatra, n. *domain of the gods*;

bibhrat, mfn. (pr.p. of bhr) *bearing, carrying* RV. &c. &c.

arcanānas, m. "whose luminous Word carry him forward as in a car"; "who has a rattling carriage"; N. of a Rishi RV. v , 64 , 7 and AV. xviii , 3 , 15. anas, n. ( -an Un2.), *a cart* RV. &c.; arcana, mf(ī)n. ifc. *honouring, praising* Nir.

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<sup>9</sup> "As if", – showing, as often, that the wine and its pressing are figures and symbols.

<sup>10</sup> Arcanānas, he who travels to the illumination created by the word, the significant name of the Rishi of this hymn, one of the line of Atri.