

RV 7. 66

ṛṣi: vasiṣṭha maitrāvaruṇi; devatā: mitrāvaruṇā,
4-13 ādityagaṇa, 14-16 sūrya; chanda: gāyatrī, 10-15 pragātha
(samā br̥hatī, viṣamā satobr̥hatī), 16 pura uṣṇik

प्र मि॒त्रयो॑र् वरु॒णयो॑ स्तोमो॑ न ए॒तु शू॒ष्यः ।
 नम॑स्वान् तु॒विजा॑तयोः ॥ ७-०६६-०१
 या धा॑रयन्त दे॒वाः सु॒दक्षा॑ दक्ष॒पित॑रा ।
 असु॑र्याय प्रमह॒सा ॥ ७-०६६-०२
 ता न॑ स्ति॒पा त॑नू॒पा वरु॑ण ज॒रितृ॑णाम् ।
 मि॒त्र सा॑धय॒तं धि॒यः ॥ ७-०६६-०३
 यद् अ॒द्य सू॒र उ॒दिते॑ ऽना॒गा मि॒त्रो अ॑र्य॒मा ।
 सु॒वाति॑ स॒विता॑ भ॒गः ॥ ७-०६६-०४
 सु॒प्रावी॑र् अस्तु॒ स क्ष॑यः प्र॒ नु या॑मन् सु॒दान॑वः ।
 ये नो॑ अँहो॒ ऽति॑पिप्रति ॥ ७-०६६-०५
 उ॒त स्व॑रा॒जो अ॒दि॒तिर् अ॒दब्ध॑स्य॒ व्रत॑स्य॒ ये ।
 महो॑ राजान॒ ई॒शते॑ ॥ ७-०६६-०६
 प्रति॑ वां सू॒र उ॒दिते॑ मि॒त्रं गृ॑णी॒षे वरु॑णम् ।
 अ॒र्यम॑णं रि॒शाद॑सम् ॥ ७-०६६-०७
 रा॒या हि॑र॒ण्यया॑ म॒तिर् इ॒यम् अ॑वृ॒काय॑ श॒वसे॑ ।
 इ॒यं वि॑प्रा॒ मे॒धसा॑तये ॥ ७-०६६-०८
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 इ॒षं स्व॑श् च॒ धीम॑हि ॥ ७-०६६-०९

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 त्री॒णि ये॒ येसु॑र् वि॒दथानि॑ धी॒तिभि॑र् विश्वानि॑ परि॒भूति॑भिः ॥ ७-०६६-१०
 वि॒ ये द॒धुः श॒रद॑म् मा॒सम् आ॒द् अ॒हर् य॒ज्ञम् अ॒क्तुं चा॒द् ऋ॒चम् ।
 अ॒नाप्यं॑ वरु॒णो मि॒त्रो अ॒र्यमा॑ क्ष॒त्रं राजा॑न आ॒शत ॥ ७-०६६-११
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 यद् ओ॒हते॑ वरु॒णो मि॒त्रो अ॒र्यमा॑ यू॒यम् ऋ॒तस्य॑ रथ्यः ॥ ७-०६६-१२
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 तेषां॑ वः सु॒म्ने सु॒च्छर्दि॑ष्टमे नरः स्या॒म ये च॑ सू॒रयः॑ ॥ ७-०६६-१३
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 यद् ई॒म् आ॒शुर् व॒हति॑ दे॒व ए॒तशो॑ विश्व॒स्मै च॑क्ष॒से अ॒रम् ॥ ७-०६६-१४
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 पश्ये॑म श॒रदः॑ श॒तं जी॒वेम॑ श॒रदः॑ श॒तम् ॥ ७-०६६-१६
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 मि॒त्रश् च॑ सो॒मपी॑तये ॥ ७-०६६-१७
 दि॒वो धा॑मभि॒र् वरु॑ण मि॒त्रश् चा॑ या॒तम् अ॒द्रुहा॑ ।
 पि॒बतं॑ सो॒मम् आ॒तुजी॑ ॥ ७-०६६-१८
 आ या॑तम् मि॒त्राव॑रु॒णा जु॒षाणा॑व् आ॒हुतिं॑ नरा ।
 पा॒तं सो॒मम् ऋ॒तावृ॑धा ॥ ७-०६६-१९

Analysis of RV 7-66

प्र मित्रयोर् वरुणयो स्तोमो न एतु शूष्यः । नमस्वान् तुविजातयोः ॥ ७-०६६-०१
 prā mitráyor várūṇayo stómo nā etu śūṣyah/ nāmasvān tuvijātáyoh 7.066.01

1. Let our strong hymn of praise go forth, the laud of Mitra-Varuna,
 With homage to that high-born Pair;¹

Interpretation:

“Forward our affirmation of Mitra and Varuna should go, sounding and resounding all over, bringing surrender to them who are born in multitudes!” It is a hymn-affirmation which is to create their presence within the speaker of this affirmation. It is interesting that the word *śūṣya* is used, meaning resounding, echoing within. It is after the hymn is recited it stays in the consciousness of the speaker continuing its influence by echoing in the inner spaces of the mind.

Vocabulary:

śūṣya, mfn. *resounding, loud-sounding, hissing* RV.
 tuvi-jāta, mfn. *of powerful nature* (Indra, Varuna, &c.), i-vii, x.

या धारयन्त देवाः सुदक्षा दक्षपितरा । असुर्याय प्रमहसा ॥ ७-०६६-०२
 yā dhārayanta devāḥ sudākṣā dākṣapitarā/ asuryāya prāmahasā 7.066.02

2 The Two exceeding wise, the Sons of Daksa, whom the gods ordained, for
 lordship, excellently great.

Interpretation:

“Whom all the gods should hold in themselves, for they have perfect power of Discernment, whose Father is the Discernment, for the Great Power of them who are exceedingly Great!”

The gods should support them in themselves and in their workings, for they are having perfect Discerning and Distributing Thought of the Supramental Consciousness-Power. They are born in the Supermind, who is their Father, and All-Father (later in Puranas Daksha is Prajapati). But the domains they represent are beyond the Supermind, so therefore they are called *pramahasā*, with the greatness projected forward. They are born in the Supermind for the sake of Creation and thus they can ling the transcendental realms with the creation.

¹ Griffith's translation.

Vocabulary:

dakṣa-pitr, m. having Dakṣa as father, (Mitra & Varuṇa , the gods &c.), VS. TS.
pramahas, mfn. of great might or splendour (said of Mitra-Varuṇa) RV.

ता न स्तिपा तनूपा वरुण जरितृणाम् । मित्र साधयतं धियः ॥ ७-०६६-०३

tā 'na stipā tanūpā 'varuṇa jaritrṇām / mitra sādhyataṃ dhīyaḥ 7.066.03

3 Such, Guardians of our homes and us, O Mitra-Varuna, fulfill the thoughts of those who sing your praise.

Interpretation:

"They are the Lords of all that is, of all the extensions and embodyings of the Spirit on all the planes of Being! O Varuna, O Mitra, lead those who fixed their consciousness to express you in their beings to the goal."

The language is quite plain and clear here. Dhī is the Thought which is fixed on the goal, meditative thought, and thought of self-establishment. Tanu is the extension (from the root *tan*, to stretch,) or the 'embodying' as Sri Aurobindo translates it elsewhere.

Vocabulary:

stipā mfn. *protecting dependents* ib.;

sti, m. (only in acc. pl. stīn; fr. as cf. upa-sti, abhi- and pari-ṣṭi) *a dependent, vassal* RV.

stip, (cf. step) 1. A, *stepate, to ooze, drip, drop;*

jaritr, m. *an invoker, praiser* RV. AV.

यद् अद्य सूर उदिते ऽनागा मित्रो अर्यमा । सुवाति सविता भगः ॥ ७-०६६-०४

yád adyá sūra údite ánāgā mitró aryamā suvāti savitā bhagaḥ 7.066.04

4 So when the Sun hath risen to-day, may sinless Mitra, Aryaman, Bhaga, and Savitar send us forth.

Interpretation:

"Today at Sunrise, may Mitra, Aryaman, Savitar and Bhaga impel us forward in our journey!"

The other two Adityas are mentioned Savitar and Bhaga. *Suvāti*, Subjunctive of root *su*, to propel, to compel, to move forward. Savitar is derived from the same root, meaning the impeller, the propeller, the one who moves forward the evolution of consciousness and being.

Vocabulary:

anāgas, mfn. *sinless, blameless* RV. &c.; (an-āgas); mfn. *not injuring* RV. 10.165, 2.

suvāti, Subj. of su, *to compel, propel, push forward*, the word *savitṛ* is from this root.

sūra, m. *the sun* RV. AV.

सुप्रावीर् अस्तु स क्षयः प्र नु यामन् सुदानवः । ये नो अँहो ऽतिपिप्रति ॥ ७-०६६-०५
 sūprāvīr astu sá kṣāyaḥ prá nú yāman sudānavaḥ yé nō aṁho 'tipiprati 7.066.05

5 May this our home be guarded well forward, ye Bounteous, on the way, who bear us safely o'er distress.

Interpretation:

“May this body, this perishable dwelling of ours be perfectly open to the future, to the forward movement on our Path, O You who are perfect in giving, who bring us over this narrowness and darkness.”

It is interesting that the Rishi is using word *kṣaya* here, which has two meanings: the dwelling place, and the perishable thing or that which diminishes and disappears. In both senses it is the body, which is embodying the soul and which cannot sustain itself. So Rishi prays ‘may it be open totally forward’, ‘may it not shrink, resist, or be afraid of the changes it may undergo on this journey, etc., and then he adds ‘straight on the Path’, *pra nu yāman*; for the Adityas can save us from all turmoil, *ye no aṁho atipiprati*.

Vocabulary:

āvis, ind., *before the eyes, openly, manifestly, evidently* RV. AV. VS.

yāman, n. *going, coming, motion, course, flight* RV.; *march, expedition* ib.

aṁhas, n. *anxiety, trouble* RV. &c.

उत स्वराजो अदितिर् अदब्धस्य व्रतस्य ये । महो राजान ईशते ॥ ७-०६६-०६
 utá svarājo áditir ādabdhasya vratasya yé mahó rājāna īsate 7.066.06

6. And those Self-reigning, Aditi, whose statute is inviolate, the Kings who rule a vast domain.

Interpretation:

“For the Sovereign Emperors are this Infinite Consciousness, Aditi, who are the Kings ruling over the Vastness, the law of which cannot ever be conquered.”

Vasishtha has this particular direct style of using predicate without any indicators or auxiliary verbs, which makes it difficulty for the reader thinking in a language of an analytical type like English. Being a synthetic type, Sanskrit permits this use. One can say *sah pitā*, or *te aditiḥ*, etc., which is meaningful as it is. This use of language confuses many English speaking scholars like Griffith himself. So he puts Aditi as unrelated to the context of the rest, which is impossible to understand, for it is not Vocative but Nominative here. There are even more difficult cases like for instance: *āditāso aditayaḥ syāma*, 'Adityas Aditis may we be', which is impossible to translate for the analytical language speaker. But this kind of language is the most ancient, for it is simple in us and complex in meaning.

प्रति वां सूर उदिते मित्रं गृणीषे वरुणम् । अर्यमणं रिशादसम् ॥ ७-०६६-०७
 prāti vām sūra údite mitrāṃ grṇīṣe vāruṇam āryamaṇaṃ riśādasam 7.066.07

7 Soon as the Sun hath risen, to you, to Mitra-Varuna, I sing, and Aryarnan who slays the foe.

Interpretation:

"When the Sun is up, I call for you two, for Mitra and Varuna! For Aryaman (I call), who destroys the enemies."

When the Sun is risen up, then the Rishi is singing to Mitra and Varuna and Aryaman. In the highest realization of the risen Sun, the Rishi manifests the highest Godheads of Sat and Chit-Tapas.

Vocabulary:

gṛ, 9. P. A; (1. sg. A grṇīṣe RV.), to call, call out to, invoke RV. AV.; to announce, proclaim RV.

राया हिरण्यया मतिर् इयम् अवृकाय शवसे । इयं विप्रा मेधसातये ॥ ७-०६६-०८
 rāyā hiraṇyayā matir iyām avṛkāya śavase iyam viprā medhāsātaye 7.066.08

8 With wealth of gold may this my song bring unmolested power and might, and, Brahmans, gain the sacrifice.

Interpretation:

"For the manifestation of their Might here, which cannot hurt, with all its shining wealth and gold, this Thought [is made]! This Thought inwardly stirred is for gaining this nourishing drought, this luminous intelligence!"

Lit. 'The Thought is with the wealth of gold; It is for Might which cannot hurt! It's stirred within to get the Draught, the nourishment of higher Thought!'

Vocabulary:

avṛka, mfn. *not hurting, inoffensive* RV.; *unendangered, safe* RV.
vipra, mf(ā)n. *stirred or excited (inwardly), inspired, wise* (said of men and gods, esp. of Agni , Indra , the Ashvins , Maruts &c. ;) RV. AV. VS.; *a sage , seer , singer. poet , learned theologian* RV. VS.

ते स्याम देव वरुण ते मित्र सूरिभिः सह । इषं स्वश् च धीमहि ॥ ७-०६६-०९

té syāma deva varuṇa té mitra sūrībhiḥ sahá / iṣam súvaś ca dhīmahi 7.066.09

9 May we be thine, God Varuna, and with our princes, Mitra, thine.
Food and Heaven's light will we obtain.

Interpretation:

"These beings we want to be, O God Varuna, these, O Mitra, with luminous beings together! We fix our mind on the Force of impulsion and Svar! "

Griffith is translating *te*, as 'thine', which is impossible, for the word is accented and starts the sentence. It can be only 'they' or 'these'.

बहवः सूरचक्षसो ऽग्निजिह्वा ऋतावृधः ।
त्रीणि ये येमुर् विदथानि धीतिभिर् विश्वानि परिभूतिभिः ॥ ७-०६६-१०

bahávaḥ sūracakṣaso agnijihvā ṛtāvṛdhaḥ
trīṇi yé yemúr vidáthāni dhītībhīr víśvāni páribhūtībhīḥ 7.066.10

10 Many are they who strengthen Law, Sun-eyed, with Agni for their tongue,
They who direct the three great gatherings with their thoughts, yea, all things
with surpassing might.

Interpretation:

"For many are they the sun-eyed, grown by the Truth, with fiery tongues, who have stretched all over the three Sacrifices by their Thoughts-Establishments encompassing all things!"

There are many beings in that world who work for the manifestation of the Divine here, who expand the three Sacrificial gatherings all over by their mighty Thought-Forces, which encompass all things here.

They are sun-eyed and fire-tongued, grown by the Truth. We want to be with them, says Vasishtha in the previous verse, we want to be them.

वि॒ ये दधुः॑ शर॒दम् मा॒सम् आद् अ॒हर् य॒ज्ञम् अ॒क्तुं चाद् ऋ॒चम् ।

अ॒नाप्यं वरु॑णो मि॒त्रो अ॒र्यमा॑ क्ष॒त्रं रा॒जान॑ आ॒शत॑ ॥ ७-०६६-११

ví yé dadhúḥ śarádam māsam ād áhar / yajñám aktúm ca ād ṛcam
anāpiyám varuṇo mitró aryamā / kṣatráṃ rājāna āśata 7.066.11

11 They who have established year and month and then the day, night, sacrifice and holy verse,
Varuna, Mitra, Aryanan, the Kings, have won dominion which none else may gain.

Interpretation:

“Who have established year, and then month, day, sacrifice, night and the Rik, they are the Kings, Varuna, Mitra, Aryaman, who got the Might which none here can gain.”

The Adityas have stretched the Time into Manifestation, created day and night and sacrifice between them, and the Word by which it all be done.

तद् वो॑ अद्य॑ म॒नामहे॑ सू॒क्तैः सू॒र उ॒दिते॑ ।

यद् ओ॒हते॑ वरु॑णो मि॒त्रो अ॒र्यमा॑ यू॒यम् ऋ॒तस्य॑ रथ्यः ॥ ७-०६६-१२

tád vo adyá manāmahe / suuktaíḥ sūra údite
yád óhate varuṇo mitró aryamā / yūyám ṛtasya rathiyah 7.066.12

12 So at the rising of the Sun we think of you with hymns to-day,
Even as Varuna, Mitra, Aryaman deserve: ye are the charioteers of Law.

Interpretation:

“Thus we concentrate our mind on you today using the Hymns at the rising of the Sun, which Varuna, Mitra, Aryaman observes and listens for, you, who are marching with the chariots of the Truth.”

Now the Rishi says that today we also think of them, concentrate on them with our hymns, at the rising of the Sun, as if coming to our time here. And these godheads still attain to our invocations, they who march down with the army of chariots of the Truth. Of course they come only at the rising of the Sun.

Vocabulary:

ūh, 1. P. A ūhati, -te (Ved. ohati), to observe, mark, note, attend to, heed, regard RV. AV.; to expect, hope for, wait for, listen for RV.; to comprehend, conceive, conjecture, guess, suppose, infer, reason, deliberate upon MBh. BhP.

ऋ॒ता॒वान् ऋ॒तजा॒ता ऋ॒तावृ॒धो॑ घो॒रासो॑ अ॒नृत॒द्विषः॑ ।

तेषां॑ वः सु॒म्ने सु॒च्छर्दि॑ष्टमे॒ नरः॑ स्याम॒ ये च॑ सू॒रयः॑ ॥ ७-०६६-१३

ṛtāvāna ṛtājātā ṛtāvṛdho / ghorāso anṛtadvīṣaḥ
tēṣāṃ vaḥ sumné suchardīṣṭame naraḥ / siyāma yé ca sūrāyaḥ 7.066.13

13 True to Law, born in Law the strengtheners of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.

Interpretation:

"The Masters of the Truth, born to the Truth, grown by the Truth, they are terrible and fighting all those who do not want the Truth.

In your Grace, which is the most secure place to be, we want to be your heroes fighting for you together with the gods, (or those who press and offer Soma for the gods)."

Vasishtha now affirms the intention of fighting for the Truth and asks the godheads born of the Truth to support them by their Grace.

Vocabulary:

chardis, n. a fence, secure place or residence; RV

sūri, m. "inciter", the institutor of a sacrifice (= yajamāna in later language) RV. AV.; a lord, chief (also of gods) RV.; m. a presser or extractor of Soma, Soma sacrificer RV.

उ॒द् उ॒ त्यद् दर्श॑तं व॒पुर् दि॒व ए॒ति प्र॑ति॒ह्वरे॑ ।

यद् ई॒म् आ॒शुर् व॒हति॑ दे॒व ए॒तशो॑ वि॒श्वस्मै॑ च॒क्षसे॑ अ॒रम् ॥ ७-०६६-१४

úd u tyád darśatāṃ vapor / divá eti pratihvaré
yád īm āśúr váhati devá étaśo / víśvasmai cákṣase áram 7.066.14

14 Uprises, on the slope of heaven, that marvel that attracts die sight
As swift celestial Etasa bears it away, prepared for every eye to see.

Interpretation:

“And from the heavenly vault rises the Marvel that creates that Sight, which thus the God Etasha, the Horse of the Sun with variegated colors, brings fast to us all to see!”

It is a mystic description of the Revelation of the Supramental Planes.

Vocabulary:

pratihvara m. (hvr) a slope, the rising vault (of the sky) RV.

etaša, mfn. of variegated colour, shining, brilliant (said of Brahmanas-pati) RV.; m. a horse of variegated colour, dappled horse (esp. said of the Sun's horse) RV.; N. of a man (protected by Indra) RV.

daršata, mfn. visible, striking the eye, conspicuous, beautiful RV. AV.

शीर्ष्णोः-शीर्ष्णो॑ जग॑तस् तस्थु॑षस् पति॑ समया॑ विश्वम् आ रजः॑ ।

सप्त॑ स्वसारः॑ सुवि॒ताय॑ सूर्य॑ वह॒न्ति हरि॑तो रथे ॥ ७-०६६-१५

śīrṣṇāḥ-śīrṣṇo jāgatas tasthúṣas pátiṃ / samáyā víśvam ā rájaḥ
saptá svásāraḥ suvitāya sūriyaṃ / váhanti haríto ráthe 7.066.15

15 Lord of each single head, of fixt and moving things, equally through the
whole expanse,
The Seven sister Bays bear Surya on his car, to bring us wealth and happiness.

Interpretation:

“The Lord of all the Lords and of all that moves and moves not, equally is present and ruling over all through the whole expanse. The seven golden sisters carry the Sun in his car for his supreme movement.”

It is a description of the Supramental Manifestation.

Vocabulary:

suvita, mfn. (fr. su + ita) easy of access or to traverse, prosperous (as a path) RV. n. a good path, prosperous course (opp. to dur-ita) ib. welfare, prosperity, fortune, good luck ib. AV. TBr.

तच् चक्षु॑र् देव॑हितं शुक्र॑म् उच्च॑रत् ।

पश्ये॑म शरदः॑ शतं जीवे॑म शरदः॑ शतम् ॥ ७-०६६-१६

tác cákṣur deváhitam śukráṃ uccárat

páśyema śarádaḥ śatám / jīvema śarádaḥ śatám 7.066.16

16 A hundred autumns may we see that bright Eye, God-ordained, arise
A hundred autumns may we live.

Interpretation:

“That bright Eye established by the Gods, arose! May we see hundred years, May we live hundred years!”

काव्येभिर् अदाभ्या यातं वरुण द्युमत् । मित्रश् च सोमपीतये ॥ ७-०६६-१७
kāviyebhir adābhiyā ā yātaṃ varuṇa dyumāt / mitrás ca sómapītaye 7.066.17

17 Infallible through your wisdom, come hither, resplendent Varuna,
And Mitra, to the Soma draught.

Interpretation:

“Come powerfully and clearly to us, O Varuna and Mitra, with your wisdom, which cannot be overcome, to partake of the delight here, to drink the Draught of Soma!”

Vocabulary:

dyumat, mfn. *bright, light, brilliant, splendid, excellent* RV. VS. BhP. clear, loud, shrill RV. AV. n. eye ib.; ind. *clearly, brightly, loudly* RV.

adābhya, (3, 4) mfn. *free from deceit, trusty not to be trifled with* RV.

kāvya, mfn. (fr. kavi), *endowed with the qualities of a sage or poet, descended or coming from a sage, prophetic, inspired, poetical* RV. i, 117, 12; n. *wisdom, intelligence, prophetic inspiration, high power and art* (often in pl.) RV. AV.

दिवो धामभिर् वरुण मित्रश् चा यातम् अद्रुहा । पिबतं सोमम् आतुजी ॥ ७-०६६-१८
divó dhāmabhir varuṇa mitrás cā yātam adrúhā / pibatam sómam ātuji 7.066.18

18 Come as the laws of Heaven ordain, Varuna, Mitra, void of guile:
Press near and drink the Soma juice.

Interpretation:

“With you Realms from Heaven, O Varuna and Mitra, come friendly to us, you, who are rushing on, and drink the delight of the divine existence.”

Vocabulary:

ātuji, mfn. (tuj), *rushing on* RV. vii, 66, 18.

आ या॑तम् मि॒त्राव॑रुणा जु॒षा॑णाव् आ॒हु॑तिं नरा । पा॒तं सो॑मम् ऋ॒तावृ॑धा ॥ ७-०६६-१९
 ā yātam mitrāvaruṇā juṣāṇāv āhutiṃ narā / pātāṃ sómam ṛtāvṛdhā 7.066.19

19 Come, Mitra, Varuna, accept, Heroes, our sacrificial gift:
 Drink Soma, ye who strengthen Law.

Interpretation:

“Come here, Mitra-Varuna, accepting with joy our offering, O Heroes! Drink Soma, you, who grow by Truth.”