

## अथैकत्रिंशदुत्तरशततमं सूक्तम् HYMN - CXXXI (131)

अस्य सप्तर्चस्य एकत्रिंशदुत्तरस्य शततमस्य सूक्तस्य  
परुच्छेप ऋषिः । इन्द्रो देवता । २ निचृदत्यष्टिः । ४ विरा-  
डत्यष्टिच्छन्दः । गान्धारः स्वरः । ३, ५, ६, ७ भुरिग-  
ष्टिच्छन्दः । मध्यमः स्वरः ॥

The Seer of the hymn-Parucchepa. Devata or subject-  
Indra. Metres-Atyasthi of two forms. Tunes - Gandhara and  
Madhyama.

अथैवं कस्य राज्यमित्याह ।

Whose Kingdom is all this is told in the first Mantra.

Mantra—1

इन्द्राय हि घौरसुरो अनमन्तेन्द्राय मही पृथिवी वरीमभि-  
द्युम्नसाता वरीमभिः । इन्द्रं विश्वे सजोषसा देवासो दधिरे  
पुरः । इन्द्राय विश्वा सवनानि मानुषा रातानि सन्तु  
मानुषा ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्मै इन्द्राय घौः असुरः यस्मै इन्द्राय  
मही पृथिवी वरीमभिः द्युम्नसाता अनमन्त यम् इन्द्रं सजो-  
षसः विश्वे देवासः पुरः दधिरे तस्मै इन्द्राय हि मानुषा  
इव वरीमभिः धर्मैः विश्वा सवनानि मानुषा रातानि सन्तु  
इति विजानीत ॥

TRANSLATION

O men, let all riches earned by men be dedicated to  
Indra (God the Destroyer of all miseries) to whom the sun,  
the cloud, the Matter, the earth bow down for glorification with  
their acceptable and admirable attributes. It is to Indra (God  
the Lord of the whole Universe) that all enlightened truthful

persons who equally love and serve one another offer their homage and meditate upon with reverence. It is to that Indra (God) that all wealth is to be dedicated as He is its Lord. All this you must know and bow before Him.

### PURPORT

Men should know that whatever is in this vast Universe consisting of the cause and effect and all the souls that are there, are all under the sovereignty of God. He is the Sovereign of this world

### THE COMMENTATOR'S NOTES

- (द्यौः) सूर्यः = The sun.  
 (असुरः) मेघः = The cloud.  
 (मही) प्रकृतिः = Matter.  
 (सवनानि) ऐश्वर्याणि = Riches.

### TRANSLATOR'S NOTES

असुर इति मेघनाम ( निघ० १.१० ,

सवनानि is derived from षु-प्रसवैश्वर्ययोः Here the meaning of ऐश्वर्य or wealth has been taken by Rishi Dayananda Sarasvati.

पुनः सर्वैः कः उपासनीयः इत्याह

Who should be adored by all is told in the Second Mantra

### Mantra--2

विश्वेषु हि त्वा सर्वनेषु तुङ्गते समानमेकं वृषमण्यवः  
 पृथक् स्वः सनिष्यवः सनिष्यवः पृथक् । तं त्वा नावु न  
 प्रपेणिं शुषस्य धुरि धीमहि । इन्द्रं न युवैश्चितयेन्त आयवः  
 स्तोमोभिरिन्द्रमायवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे परमेश्वर ! पृथक् पृथक् सनिष्यवः वृषमण्यवः वयं  
समानम् एकं स्वः विश्वेषु सवनेषु विद्वांसः यथा तुञ्जते  
(पालयन्ति) तथा हि तं त्वा शूषस्य धुरि पर्वसि । नावं न  
धीमहि इन्द्रम् आयवः इव यज्ञः इन्द्रं न चितयन्तः आयवः  
वयं स्तोमेभिः च प्रशंसेम ॥

#### TRANSLATION

O God, possessing righteous indignation like mighty persons, worshipping Thee individually, we also adore Thee Collectively in all Yajnas and on the occasions of getting all prosperity, as Thou art ever the same, pervading all equally One and One only. We meditate on Thee, the Sustainer of our strength, like a boat that bears passengers across a stream; we mortals being industrious, propitiate or please Thee with Yajnas in the form of association with and service of the wise enlightened persons. We adore Thee, who art giver of all great wealth and art the Sun of the suns. We always sing hymns in Thy praise.

#### PURPORT

Men should adore and have communion with that God whom all wise learned persons worship and who has absolute existence, absolute consciousness and absolute Bliss, who is eternal, ever pure and ever free, who pervades all the beings and things of the world, who is Support of all and Giver of all wealth (Spiritual as well as material) who is one and only one.

#### THE COMMENTATOR'S NOTES

( तुञ्जते ) तुञ्जन्ति-पालयन्ति = Protect.

( यज्ञः ) विद्वत्संगसेवनेः

= By the association of the wise and their service.

(आयवः) ये पुरुषार्थयन्ति ते मनुष्याः

= Industrious men.

(शूषस्य) बलवतः = Of the mighty.

### TRANSLATOR'S NOTES

तुजि-पालने म्वा०

यज-देवपूजा संगतिकरणदानेषु म्वा

आयव इति मनुष्यनाम ( निघ० २.३ ) शूषमिति बलनाम ( निघ० २.९ ) । Even Sayanacharya has admitted in his commentary on this Mantra while explaining वित्वा ततस्त्रे मिथुना that यद्यपि स्त्रिया नास्ति पृथगधिकार-स्तथापिपूर्वमीमांसायां षष्ठेऽधिकाराध्याये तृतीयचतुर्थाम्या-मधिकरणाभ्याम् अस्त्येव स्त्रिया अधिकारः सच पत्या सहेति प्रपञ्चितत्वात् जायापती अग्निमादधीयातामित्या-धानविधानात् स्मृतिषु च 'नास्ति स्त्रीणां पृथग् यज्ञो न व्रतम् ( मनु० ५.१५५ ) इति पृथगधिकारस्येव निवारित-त्वादस्त्येव स्त्रियाः पत्या सहाधिकारः । अध्ययनाभावेऽपि वेदमस्येप्रदाय वाचयेत् ( आश्वलायन गृह्यसूत्रे १.११ ) इति सूत्रकारवचनात् पत्न्यन्वास्ते इत्यादि विधिषु "सुप्रज-सस्त्वावयम्" इति इत्यादि मन्त्रविधानाद् यत्र वचनमस्ति तत्रास्त्येव मन्त्रेऽधिकारः । that women have a right to study the Vedas, though he has not understood the full significance of the Mantra like 'ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् ।' ( अथर्व० ११. ६. १८ ) etc. where there is the mention of Brahmacharya ( including the study of the Vedas ) for girls afterwhich only they are entitled to marry.

पुनः के किं कृत्वा किं कुर्युरित्याह

Men should always adore God is taught further in the third Mantra.

## Mantra—3

वि त्वा ततस्त्रे मिथुना अवस्यवा व्रजस्य साता गव्यस्य  
 निःसृजः सक्षन्तः इन्द्र निःसृजः । यद्गव्यन्ता द्वा जना  
 स्वर्यन्ता समूहसि । आविष्करिक्कृषणं सचाभुवं वज्रमिन्द्र  
 सचाभुवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! सक्षन्तः निःसृजः अवस्यवाः निःसृजः मिथुना  
 त्वा प्राप्य व्रजस्य गव्यस्य साता इव (दुःखानि) विततस्त्रे  
 हे इन्द्र ! यत् (यो) गव्यन्ता द्वा स्वर्यन्ता जना जना आवि-  
 ष्करिक्कृषणं सन् त्वं समूहसि तं सचाभुवं वज्रं वृषणं सचा-  
 भुवं त्वा तो नित्यम् उपासेताम् ॥

## TRANSLATION

O Lord, we who worship Thee individually do also adore Thee Collectively desirous of protection. The married couples adore Thee and get rid of all misery, putting up bravely with all sorts of obstacles. They desire to serve the cattle and have noble refined speech and true delight. Thou givest them true knowledge. Thou displayest Thy thunderbolt of justice for the wicked, but showerest happiness upon Thy true devotees. Let all the couples always adore Thee sincerely, as Thou art showerer of peace and bliss and enablest Thy worshippers to attain Truth.

## PURPORT

Those men and women always enjoy happiness who adore God, the Illuminator of the world, its creator, upholder, Giver of all objects and Omnipresent.

## THE COMMENTATOR'S NOTES

(ततस्त्रे) तस्यन्ति-दुःखान्मुपक्षयन्ति--

= Get rid of all misery. (तसु-उपक्षये-निवा) T.

(सहन्तः) सहन्तः अत्र सहाधातोः पृषोदरादित्वात्  
सकारागमः

= Putting up bravely with all obstacles.

(सच्चाभुवम्) सत्यंभाषकम्

= Enabling to attain Truth.

पुनः के किं कृत्वा किं कुर्युरित्याह

Who should do what is told in the fourth Mantra.

Mantra—4

विदुष्टे अस्य वीर्यस्य पूरवः पुरो यदिन्द्र शारदीरवातिरः  
सासहानो अवातिरः । शासस्तपिन्द्र मर्त्यमयंज्यु शवसस्पते ।  
महीममुष्णा पृथिवीमिमा अपो मन्दसान इमा अपः ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यथा पूरवः ते ( तव ) अस्य वीर्यस्य पुरः  
प्रभावं विदुः ( तथा अन्येऽपि जानन्तु ) यत् ( यः )  
सासहान जनः इमा शारदीः अपः अवातिरः ( तथा त्वम्  
अपि जानीहि ) अवातिरः च । हे शवसः पते इन्द्र ! यथा  
त्वं यम् अयंज्युं मर्त्यं शासः यः मन्दसानः महीं पृथिवीं  
प्राप्य इमाः अपः ( प्राणिनः ) पीडयेत् तं त्वम् अमुष्णाः  
वयम् अपि च शिष्याम ।

#### TRANSLATION

O Indra (King or President of the Assembly or Council of ministers), let all men know thy ancient power as good learned persons know it well. When O upholder of men, endowed with the power of endurance, thou destroyest the cities of the Rakshasas or wicked people, humiliating their defenders like the sun bringing down the waters in the autumn season. O Lord of strength, thou chastisest the man who does not perform Yajnas and other good acts. Thou

takest away the right of rulership of the person who desiring wealth gives trouble to these living beings. May we also give such persons good teachings, so that they may refrain from doing such ignoble deeds.

### PURPORT

Those persons who always observe the rules of righteousness, knowing the great influence and glory of the absolutely truthful persons in mind, word and deed, are able to chastise and rule over the wicked persons.

### THE COMMENTATOR'S NOTES

( पुरवः ) मनुष्याः ( निघ० २.३ ) = Men.

( मन्दसानः ) कामयमानः = Desiring.

( अयः ) प्राणाः इव वर्तमानाः = Living beings.

पूरव इति मनुष्यनाम ( निघ० २.३ ) मदि-स्तुति  
मोद मद स्वप्न कान्तिगतिषु अत्र कान्तिः कामना ।

पुनः प्रजारक्षका किं कुर्युरित्याह

What should the guardians of men do is taught further in the 5th Mantra.

### Mantra—5

आदित्ते अस्य वीर्यस्य चकिरन्मदेषु वृषन्नुशिजो यदाविथ  
त्रुक्थे कारमेभ्यः पृतनासु प्रवन्तवे । ते अन्यामन्यां नद्यं  
सनिष्णत श्रवस्यन्तः सनिष्णत ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

हे वृषन् विद्वन् यत् ( ये आप्ताः ) ते ( तव ) अस्य  
वीर्यस्य प्रभावेण मदेषु वर्तमानाः उशिजः ( धर्मं कामय-  
मानाः जनाः ) दुष्टासु चकिरान् श्रवस्यन्तः सन्तः प्रवन्तवे  
पृतनासु सनिष्णताः । अन्याम् अन्यां नद्यं मेघः इव कारं  
सनिष्णत् तासु सखीयतः जनासु त्वम् आविथ तासु ( पुरुषार्थ-

वतः ) चकथं । एभ्यः सर्वं राज्यम् आरिचः, यत् ( ये च )  
ते भृत्याः ते अपि धर्मेण आत् इत् ( प्रजाः पालयेयुः ) ।

### TRANSLATION

O learned showerer of bliss ! Those absolutely truthful persons who are impressed by thy strength, are always in an exhilarated or cheerful mood, desiring righteousness, throw away or overcome all wicked ignoble persons. Desirous of getting food in order to distribute it among the needy persons, they gladly do so to help others. As a cloud produces rivers by raining down water, so they do many things to benefit others. Thou defendest or protectest those who desire to be thy friends and makest them industrious. With the help and co-operation of these righteous persons, thou protectest the whole State. Let thy servants or subordinates also protect the people righteously.

### PURPORT

Those men who are authorised to protect the people should always try to discharge their duty honestly and righteously, desiring the welfare or protection of the people.

### THE COMMENTATOR'S NOTES

( उशिजः ) धर्मं कामयमानाः = Desiring Dharma or righteousness.

( पृतनासु ) मनुष्येषु । पृतना इति मनुष्यनाम

( नि० २.३ ) = Among men.

( प्रवन्तवे ) प्रविभागं कर्तुम् = In order to distribute.

### TRANSLATOR'S NOTES

उशिजः is derived from वश-कान्तौ कान्तिः कामना वन-संभक्तौ ।

पुनर्मनुष्याः केन किं कुर्युरित्याह

What should men do with what is told in the sixth Mantra.



## Mantra—6

उतो नो अस्या उषसो जुषेत अर्कस्य बोधि हविषो  
हवीमभिः स्वर्षाता हवीमभिः । यदिन्द्र हन्तवे मृधो वृषा  
वज्रिच्चिकेतसि । आ मे अस्य वेधसो नवीयसो मन्म  
श्रुधि नवीयसः ॥

मन्त्रिच्छेदसहिताऽन्वयः (ऋषिकृतः)

हे वज्रि इन्द्र ! भवास् यथा अर्कस्य अस्याः उषसः च  
प्रभाषेण जनाः बुद्ध्यन्ते तथा नः (अस्मान्) बोधि हि  
हि किलउतो स्वर्षाता हवीमभिः हवीमभिः हविषः जुषेत यत्  
( यः ) वृषा त्वं मृधः हन्तवे चिकेतसि नवीयसः वेधसः मे  
अस्य नवीयसः मन्म आश्रुधि ।

## TRANSLATION

O Indra (destroyer of the malevolent) O possessor of  
of strong weapons, Thou wake us up as at the advent of the  
Dawn and the rise of the Sun, people get up. In order to  
distribute happiness among the people, by the admirable  
and imitable noble acts, accept our gifts. Thou enlightenest  
us to kill our wicked enemies standing in the battle field.  
Listen to me—who am an intelligent learner of a new science  
and a new teacher about a Scientific teaching.

## PURPORT

As men begin to perform their works in light at the  
advent of the Dawn, in the same manner, learned persons  
do their noble deeds in the light of knowledge  
of science. Those persons succeed in accomplishing their  
objects, who keep the wicked away, serve good persons and  
acquire knowledge from those who have learned new  
sciences.

## THE COMMENTATOR'S NOTES

( इन्द्र ) दुष्टविदारक = Destroyer of the malevolent.

( वेधसः ) मेधाविनः = Of a highly intelligent person.  
 ( मन्त्र ) विज्ञानजनकं शास्त्रम् = Scientific knowledge.

पुनर्मनुष्यैः किवद् भवितव्यमित्याह

How should men be is further told in the Seventh Mantra.

Mantra--7

त्वं तमिन्द्र वावृधानो अस्मयुरमित्रयन्तं तुविजात मर्त्यं  
 वज्रेण शूर मर्त्यम् । जहि यो नो अघायति शृणुष्व सुश्र-  
 वस्तमः । रिष्टं न याप्रन्नप भूत दुर्मतिर्विश्वाप भूत दुर्मतिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तुविजात शूर इन्द्र ! सुश्रवस्तमः वावृधानः अस्मयुः  
 त्वं वज्रेण अमित्रयन्तं मर्त्यं जहि । यः नः अघायति तं  
 मर्त्यं जहि । यः यामव दुर्मतिः अपभूत तं रिष्टं न इव  
 जहि । या दुर्मतिः स्यात् सा विश्वा अस्मत्तः अप भूत इति  
 शृणुष्व ।

#### TRANSLATION

O Indra ( lord of wealth of wisdom ) endowed with many excellent virtues, do thou who art exalted by our praises and art well disposed towards us, slay the man who is inimical to us, slay, such a man O hero, destroyer of thy foes, with thy strong weapons, kill him who sins against us, ever most prompt to hear us, let every ill-intent toward us, such as alarms a worried traveller on the road, be counter-acted, let every evil-thought be kept away.

#### PURPORT

Those who are righteous rulers and their subjects they should destroy all wicked cheats who take away other's property, with all tact and cleverness. They should govern

the State righteously, should construct fearless (safe) paths and should spread knowledge and education.

#### THE COMMENTATOR'S NOTES

(तुविजात) तुविषु-बहुषु प्रसिद्ध = Distinguished among many.

( यामन् ) यामनि मार्गे = On the road.

( रिष्टम् ) हिंसितम् = Voilated.

#### TRANSLATOR'S NOTES

तुघीति बहुनाम ( निघ० ३. १ )

रिष-हिंसायाम्

( यामन् ) या-गति प्रापणयोः यान्ति अनेनेतियामा  
मार्गस्तस्मिन् ।

This hymn is connected with the previous hymn, as there is mention of honouring good men and punishing the ignoble, as in that hymn.

Here ends the commentary on the 131th hymn and 20th Varga of the first Mandala of the Rigveda Samhita.

## अथ द्वात्रिंशदुत्तरशततमं सूक्तम्

### HYMN CXXXII (132)

अस्य षडर्चस्य द्वात्रिंशदुत्तरशततमस्य सूक्तस्य पदच्छेप  
ऋषिः । इन्द्रो देवता । १, ३, ६ विराडत्यष्टिश्छन्दः ।  
गान्धारः स्वरः । २ भूरिगतिशक्वरी छन्दः । पञ्चमः स्वरः ।  
४ निचूदष्टिश्छन्दः । मध्यमः स्वरः ।

Seer of the hymn-Parucchepa. Devata or subject-Indra  
Metres-Ashti, Atyashti and Atishakvari, Tunes-Panchama  
and Madhyama.

पुनर्युद्धसमये सेनेशः किं कुर्यादित्याह

What should the commander of an army at the time of  
a battle do is told in the first Mantra.

Mantra—1

त्वया वृयं मघवन्पूर्व्ये धन इन्द्र त्वोताः सासह्याम पृतन्यतो  
वनुयाम वनुष्यतः नेदिष्ठे अस्मिन्नहन्यधि वोच्चा नु सुन्वते ।  
अस्मिन्यज्ञे वि चयेमा भरे कृतं वाज्रयन्तो मरे कृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र ! त्वाऊताः वयम् त्वया सह पूर्व्ये धने  
पृतन्यतः सासह्याम । वनुष्यतः वनुयाम भरे कृतं विचयेम  
नेदिष्ठे अस्मिन् अहनि सुन्वते त्वं सत्योपदेशं नु अधि  
वोच ।

#### TRANSLATION

O Indra ( Chief Commander of the Army ) possessor of  
much admirable wealth, protected by thee, may we overcome  
those who are arrayed in hostile posts, in the conquest of  
former opulence. May we gather together what we have  
achieved to protect others and utilise well what has been  
achieved in the battle, giving knowledge to others. Give  
true teachings in this Yajna that is being performed today to

the person who deals with others, so that he may act righteously and may discharge his duties properly.

### PURPORT

It is the duty of all righteous soldiers to have true love towards the commander of an army, to conquer their foes zealously and to obtain wealth of the enemies. The duty of the commander of the army is to teach about heroism, bravery, fearlessness and other virtues in inspiring and impressive words and thus incite and encourage the soldiers to fight with their foes.

### THE COMMENTATOR'S NOTES

( भरे ) १ पालने = In the act of protection.

२ संग्रामे = In the battle.

भरे इति संग्रामनाम ( निघ० ४. २. ४ )

(वाजयन्तः) ज्ञापयन्तः = Teaching or giving knowledge.

### TRANSLATOR'S NOTES

१ भर is derived from भृञ्-भरणे

२ वाजयन्तः is from वज-गतौ रिचि गतेस्त्रयोऽर्थाः

ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणात् रिचि

ज्ञापयन्त इत्यर्थः ।

पुनस्तमेव विषयमाह

The same subject is continued.

### Mantra—2

स्वर्जेषे भर आपस्य वक्मन्युषुर्बुधः स्वस्मिन्नञ्जसि काण-  
स्य स्वस्मिन्नञ्जसि । अहमिन्द्रो यथा विदे शीर्ष्णाशीर्ष्णो-  
पवाच्यः । अस्मन्ना ते सुध्यं सन्तु रातयो भद्रा भद्रस्य  
रातयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा सम्यक् इन्द्रः स्वः जेषे विदे  
शीर्ष्वा शीर्ष्वा उपवाच्यः तथा भरे आप्रस्य क्रावस्य उष-  
वृषः वक्मनि स्वस्मिन् अञ्जसि इव स्वस्मिन् अञ्जसि मेघं  
सूर्यः ग्रहन् इव शत्रून् धनन्तु या अस्मन्ना भद्राः रातयः ते  
भद्रस्य रातयः इव स्युः ( ताः ते सन्तु ) ।

#### TRANSLATION

As the sun dispels darkness, in order that people may acquire knowledge of all visible objects and is therefore admired by all, in the same manner, Indra ( the President of the Assembly ) arranges in his State to eradicate the darkness of ignorance by diffusing knowledge and is therefore praised reverentially by all who conquer happiness, as reverence is by prostration to a holy sage. Following such a mighty President, who is most powerful in battle and acting upon his instructions, you should destroy wicked enemies as the sun destroys the clouds. Let thy gifts O Indra, be for our use O auspicious one and let our presents be for thy pleasure.

#### PURPORT

The President of the Assembly who honours all brave persons as his own selves, can bestow happiness upon all by conquering all enemies. At the time of battle, let there be mutual exchange of articles with love among soldiers and their commanders, so that by giving up all animosity, victory may be achieved.

#### THE COMMENTATOR'S NOTES

( वक्मनि ) उपदेशे = In the sermon or teaching.

( आप्रस्य ) पूर्णबलस्य = Of the mighty.

= Desiring and manifest.

( अञ्जसि ) कामयमाने, प्रकटे = Desiring and manifest.

## TRANSLATOR'S NOTES

( सध्यक् ) सह अंचतीति = He who goes together.

सध्यक्-सह अंचु-गतिपूजनयोः अत्र गत्यर्थग्रहणम्  
अंचु-व्यक्तिभक्षणकान्तिगतिषु अत्र व्यक्ति कान्त्यर्थ-  
ग्रहणं कृतं महर्षि दयानन्देन  
पुनर्मनुष्याः किं कृत्वा कीदृशा भवेयुरित्याह

How should men be by doing what is told in the third Mantra.

## Mantra—3

तत्तु प्रयः प्रतनयां ते शुशुक्लं यस्मिन्यज्ञे वारमकुण्वत  
क्षयमृतस्य वारसि क्षयम् । वि तद्वोचैरध द्वितान्तः पश्यन्ति  
रश्मिभिः । स यां विदे अन्विन्द्रो गवेषणो बन्धुसिद्धयो  
गवेषणः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! गवेषणः इन्द्रः इव ते ( तव ) प्रतनया  
यस्मिन् यज्ञे ऋतस्य शुशुक्लं क्षयं वारं वाः क्षयम् इव ये  
प्रयः अकुण्वत तेषां तत् तु त्वं प्राप्तः असि । अध ( अथ )  
द्विता रश्मिभिः अन्तः यत् पश्यन्ति तत् त्वं विवाचेः स  
बन्धुक्षिद्म्यः गवेषणः इन्द्रः अहं यत् अनु विदे ( तत् एव  
त्वं विजानीहि ) ।

## TRANSLATION

O learned person, thou art like the sun, who art conveyor of the illuminated abode of truth seated in the Yajna in a prominent place and therefore men utter pleasing words to thee. Thou givest peace like the water. As men see everything visible with the help of the rays of the sun, in the same manner, teach us, so that we may see well what is with in and without. As I praise a person who is kind to his kith

and kin, and know what is to be known, in the same manner, you should also be

### PURPORT

Those who love truth and virtues, become learned. It is such learned persons that can see the real nature of all objects, as external articles are seen with the light of the sun

### THE COMMENTATOR'S NOTES

( प्रयः ) प्रीतिकारकं वचः = Pleasing word.

( अयम् ) निवासम् = Abode.

( शशुक्लनम् ) प्रतिज्ञयेन प्रदीप्तम् Bright.

( गवेषणः ) १ यः गां वाणीम् इच्छति सः

= Who desires to use good speech.

२ गवां किरणम् इष्टः । सूर्यः इव = Like the sun.

### TRANSLATOR'S NOTES

क्षि-निवासगत्योः शोचतिर्ज्वलतिकर्मा ( निघ० १. १६ ) ।

गौरितिवाङ्नाम ( निघ० १. ११ ) ।

गौरिति सूर्यरश्मिनाम व्याख्यातं निरुक्ते 'सर्वेऽपि रश्मयो गाव उच्यन्ते' ( निरुक्ते २. २. ६ ) ।

पुनः के चक्रवर्तिराज्यं कर्तुमर्हन्तीत्याह

Who deserve to rule empire is told further in the fourth Mantra.

### Mantra-- 4

नू इत्या ते पूर्वया च प्रवाच्यं यदङ्गिरोभ्योऽवृणोरपं व्रज-  
मिन्द्र शिक्षापं व्रजम् । ऐभ्यः समान्या दिशास्मभ्यं जेषि



योत्सि च । सुन्वद्भ्यो रन्धया कं चिद्व्रतं हृणायन्तं  
चिद्व्रतम् ॥

सन्धिच्छेदसहितोऽन्वयः (श्रुतिकृतः)

हे इन्द्र ! त्वं शिक्षन् सन् अप व्रजं कुटिलगामिनम् इव  
व्रजंजनम् अपावृणोः । अङ्गिरोभ्यः यत् पूर्वथा प्रवाच्यं तत्  
च तु गृहाण । यः त्वम् एभ्यः सुन्वद्भ्यः अस्मभ्यं समान्या  
दिशा शत्रून् आयोत्सि जैषि हृणायन्तम् अव्रतं चित् इव  
वर्तमानम् अव्रतं जनं रन्धय च तावृशं कंचित् अपि दुष्टं  
दण्डदानेन विना मा त्यज । इत्था वर्तमानम्य ते ( तव )  
इह अमुत्र आनन्दसिद्धिः भविष्यति इति जानीहि ।

#### TRANSLATION

O Indra ! ( Destroyer of ignorance by good teaching )  
giving good knowledge, thou removest the person who is  
treading upon the path of crookedness and un-righteousness.  
Take always what is praiseworthy for learned persons who  
should be loved like one's ownself. For the benefit of the  
performers of Yajnas and other good deeds, thou fightest with  
and conquerest enemies from all sides. Slay him who behaves  
like an animal and who is devoid of truthfulness and other  
vows, acting falsely. Don't leave any wicked person without  
giving proper punishment. Thou shouldst know that it is only  
doing like this that thou wouldst attain bliss here and here-  
after.

#### PURPORT

It is only such persons that deserve to rule over a vast  
and good Government in whose kingdom, there are no  
thieves uttering ignoble words and no debauchees, uttering  
bad words.

#### THE COMMENTATOR'S NOTES

( इन्द्र ) अध्यापनादविद्याच्छेत्तः

= Destroyer of ignorance by teaching.

( अङ्गिरोम्यः ) प्राणेभ्य इव विद्वद्भ्यः

= For ( the benefit of ) the learned persons who are to be treated as one's ownself.

#### TRANSLATOR'S NOTES

प्राणो वा अङ्गिराः ( शतपथ ६. १. २. २८ )

It is wrong on the part of Prof. Wilson, Griffith and others to take Angira as a proper noun, instead of taking it in the general sense, as the principle of Vedic terminology requires. In the mantra, only the word अग्रत has been used which simply means devoid of truthfulness and other vows, but Griffith adds this erroneous note —“The lawless man is the non-Aryan inhabitant of the country, the natural enemy of the new settler” Such an interpretation is quite wrong and un-wanted.

पुनर्भनुष्याः किं कर्तुं शक्नुवन्तीत्याह

What can men do is told in the fifth Mantra.

#### Mantra— 5

सं यज्जनान् क्रतुभिः शूरं ईक्षयद्दने हिते तरुषन्त श्रवस्यवः  
प्र यक्षन्त श्रवस्यवः । तस्मा आयुः प्रजावदिद्वाधे अर्चु-  
न्त्योजंसा । इन्द्रं ओक्थं दिधिषन्त धीतयो देवां अच्छा  
न धीतयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! श्रवस्यवः इव वर्तमानाः श्रवस्यवः यूयं  
क्रतुभिः यत् जनान् हिते धने तरुषन्त प्रयक्षन्त च । यः  
शूरः समईक्षयत् तस्मै प्रजावत् आयुः भवतु । हे विप-  
श्चितः ! ये यूयं धीतयः न धीतयः सन्तः इन्द्रे परमेश्वर्यं  
युक्ते ओक्थं सम्पाद्य देवान् अच्छा विधिषन्त बाधे ओजस्ते  
अर्चन्ति इव बाधे इत् रक्षतः ।

## TRANSLATION

O learned persons, acting like those men who desire knowledge and reputation, you take people away from misery by giving them good knowledge ( advice ) and by teaching them how to act to achieve the wealth that leads to happiness, also punishing the evil-doers. The hero who thus shows the right path, may get long life with good progeny. O wise men ! you should act like men who bear good virtues and wisdom, having abode in the Lord ( always thinking of Him ) and teaching enlightened persons and for the removal of the wicked, worship God with all their might.

## PURPORT

Those persons who augment their prosperity by industriously acquiring the knowledge of various sciences from the association of learned persons and their service, are able to make all intelligent and happy.

## THE COMMENTATOR'S NOTES

( तरुषन्त ) ये दुःखानि तरन्ति तद्वत् आचरन्त

= Act like those persons who take men away from miseries.

( तू-प्लवन सन्तरणयोः ) = Tr.

( यक्षन्त ) रौषत हिस्त = Punish or slay.

( दिधिषन्त ) उपदिशन्ति अत्र व्यत्ययेनात्मनेपदम्

पुनः सेनाजनाः परस्परं कथं वर्तेरन्नित्याह ।

How should soldiers deal with one another, is told in the sixth mantra.

## Mantra - 6

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तन्तुमिद्धं  
वज्रेण तन्तुमिद्धतम् । दूरे तृतायं छन्सूदगह्नं यदि नक्षत् ।  
अस्माकं शत्रून्परि शूर विश्वतो दुर्मा दर्वीष्ट विश्वतो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरोयुधा ! इन्द्रापर्वता युवं यं न पृतन्यात् तं  
दक्षेण अपहत यथा युवां यं यं हतं तं तम् इत् वयम्  
अपि हन्याम । यं यं वयं हन्याम तंतम् इत् युवाम् अप-  
हतम् । हे शूर दर्मा त्वं यान् अस्माकं शत्रून् विश्वतः परि-  
दर्शोष्महि चत्ताय गहने दूरे छन्तसत् शत्रुसेनाम् इनक्षत्  
( तं युवां सततं रक्षतम् ) ।

#### TRANSLATION

O President of the assembly and the Chief-Commander of the army, who are like the sun and the cloud and foremost in battles, slay every one who wants to bring his army against us ( righteous persons ); slay every such wicked adversary with the thunderbolt-like strong weapon, the strong weapon that is bent upon his destruction, pursue him, however far to whatever hindring place he may have fled. Thou hero destroyer of wicked persons, tearest our enemies, entirely topieces, the tearer of foes, the thunder-bolt or strong weapon sends them entirely as under.

#### PURPORT

Soldiers should consider the enemies of the commanders of the army. as their own enemies. Men should protect the people, by tearing their enemies, not being turned away or disunited as the result of the foes' endeavour.

#### THE COMMENTATOR'S NOTES

( इन्द्रापर्वता ) सूर्य मेघाविव वर्तमानो सभा सेनेशौ

= The President of the Assembly and the Commander of an army who are like the Sun and the clouds.

( इनक्षत् ) व्याप्नुयात् = Pervades.

( दर्मा ) विदारकः सन् = Being tearer.

पर्वत इति मेघनाम ( निघ० १. १० )

This hymn is connected with the previous hymn as there is the mention of the duties of the rulers and officers as in that hymn.

Here ends the commentary on the 132nd Hymn and twenty first Varga of the first Mandala of the Rigveda Sanhita.

## अथ त्रयस्त्रिंशदुत्तरशततमं सूक्तम् HYMN CXXXIII (133)

अस्य सप्तर्चस्थ सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता ।  
१ त्रिष्टुप् छन्दः । धैवतः स्वरः । २, ३ निचृदनुष्टुप् छन्दः ।  
४ स्वराडनुष्टुप् छन्दः । गान्धारः स्वरः ५ धार्षी गायत्री  
छन्दः । गान्धारः स्वरः । ६ स्वराड् बाह्यी छन्दः । निषादः  
स्वरः । ७ विराडष्टिष्टुप् छन्दः । मध्यमः स्वरः ॥

The seer of the hymn - Parucchhepa. Devata or subject  
Indra. Metres-Trishtup, Anushtup, Gayatri and Jagati of  
various forms. Tunes Gandhara, Nishada and Madhyama.

कथं स्थिरं राज्यं स्यादित्याह ।

How can the Kingdom be made stable is told in the  
first Mantra

**Mantra—**

उभे पुनामि रोदसी ऋतेन दुहो दहामि सं महीरनिन्द्राः ।  
अमिन्लस्य यत्र हता अमित्रा बैलस्यानं परि तूळहा  
अशेरन् ॥

सन्धिच्छेदसहितोऽवयः ( ऋषिकृतः )

हे मनुष्याः ! यथा अहम् अनिन्द्राः महीः अभिवलस्य-  
ऋतेन उभे रोदसी पुनामि दुहः सन्दहामि यत्र बैलस्यानं  
प्राप्ताः परि तूढाः हताः सन्तः अमित्राः अशेरन् (तत्र अहं  
प्रयते तथा यूयम् अपि आचरत) ॥

**TRANSLATION**

O men, I purify by Truth both heaven and earth, going  
to places of the big earth where there are no good kings or  
which are anarchic and therefore haunts of the wicked. I  
burn those wicked persons who desire to slay others.  
Wherever the wicked enemies congregate, I slay them and  
destroy them utterly. They sleep in deep pit-so do the same.

## PURPORT

Men should always desire to have such true dealing by which the State may prosper, there may be purity all around, the enemies may be annihilated and there may be thornless or un-obstructed administration.

## THE COMMENTATOR'S NOTES

(अविक्लाय) अभितः सर्वतो लगित्वा । अत्र पृषोदरा-  
दिनाद्युगागमः

= Having approached from all sides.

(तृढाः) हिंसिताः = Slain or killed.

तृह्— हिंसायाम्-रुधा Tr.

पुनः शत्रवः कथं हन्तव्या इत्युपदिश्यते ।

How should enemies be killed is taught in the second Mantra.

## Mantra—2

अभिक्लृप्या चिदद्रिक् शीर्षा यातुमतीनाम् ।

छिन्धि वटूरिणा पदा महावटूरिणा पदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिक् शूर ! त्वं प्रशस्त्रं बलम् अभिक्लृप्य यातु-  
मतीनां महावटूरिणा पदा चित् वटूरिणा पदा शीर्षा  
छिन्धि ॥

## TRANSLATION

O hero benefactor like the cloud ! having acquired good strength, trample on the head of the malignant hosts, crush them with thy wide-spreading foot, thy vast wide-spreading foot.

## THE COMMENTATOR'S NOTES

(अद्रिक्) अद्रिक्त्व-मेघ इव वर्तमान

= Being a benefactor like the cloud.

(अभिब्लग्या) अभितः सर्वतः प्राप्य । अत्र अन्येषा-  
मपीति दीर्घः । (यातुमतीनाम्) बहवः यातवः हिंसकाः  
विद्यन्ते यासु तासु सेनासु ।

= Armies containing many violent persons.

(वटूरिणा) वेष्टितेन वट वेष्टने इति धातोः बाहुल-  
कात् औणादिकः ऊरिः प्रत्ययः ।

= Wide spreading.

#### TRANSLATOR'S NOTES

अत्रिरिति मेघनाम (निघ० १.१०)

वल्गु-गती भ्वा० । यातयति-वधकर्मा (निघ० २.१६)

पुनः शत्रुसेनाः कथं हन्तव्या इत्याह

How should the armies of the enemies be slain is told  
in the third Mantra.

#### Mantra—3

अवासां मघवज्जहि शर्धां यातुमतीनाम् ।

वैलस्थानके अर्मके महावैलस्थे अर्मके ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

हे मघवन् अर्मके वैलस्थानके इव अर्मके महावैलस्थे  
अवासां यातुमतीनां शर्धाः अवजहि ॥

#### TRANSLATION

O Commander of the Army, possessor of much admira-  
ble wealth, annihilate the might of malignant hosts, hurl  
them into the vile pit, the vast and vile pit or fort.

#### THE COMMENTATOR'S NOTES

(अर्मके) दुःख प्रापके

= Causing misery or suffering.



(महावैलस्ये) महागर्तयुक्ते = Having great pits.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra - 4

यासां तिस्रः पञ्चाशतोऽभिष्टुक्षैरुपावयः ।

तत्सु ते' मनायति तक्तु ते' मनायति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् यासां तिस्रः पञ्चशतः सेनाः अभिष्टुङ्गेः अथ  
अवयः तासां तत् ते सुमनायति तक्तु ते सुमनायति ॥

#### TRANSLATION

O Commander of the army, thou destroyest by thy assaults with weapons thrice fifty of such hosts, is a deed that well becomes thee. That well becomes thee.

#### PURPORT

Men should increase their strength to such an extent that even one should be able to conquer one hundred fifty persons of the opposite army. He should protect his force and the strength of the army.

#### THE COMMENTATOR'S NOTES

(अभिष्टुङ्गेः) अभितो गमनागमनैः

= By going and coming or assaulting from all sides with sharp weapons.

(अपावयः) दूरे प्रक्षिप = Throw away.

पुनाराजजनेः किं वर्धनीयमित्याह

What should officers of the State increase is told in the fifth Mantra.

## Mantra—5

पिशाचभृष्टिमभृष्टं पिशाचमिन्द्र स भृष्ट ।

सर्वं रक्षो नि बर्हय ॥

सन्धिच्छेदसहितोऽन्वयः (व्रक्षिकृतः)

हे इन्द्र ! त्वं पिशाचभृष्टिम् अमभृष्टं पिशाचं सं भृष्ट  
सर्वं रक्षः निबर्हय ॥

## TRANSLATION

O destroyer of the wicked, destroy the tawny-coloured, fearfully roaring Pishacha (Oppressor), annihilate all the Rakashasas.

## THE COMMENTATOR'S NOTES

(अमभृष्टम्) शत्रुभ्योभयंकरम्

= Fierce for the enemies or roaring fearfully.

(पिशाचम्) यः पिशतितम्

= Oppressor who cuts others into pieces.

## TRANSLATOR'S NOTES

अमभृष्टम् is from भृष्ट-शब्दे

पिशाचि is from पिश्ल-संघूर्णने

पुनरुत्तमर्नरैः किं निवार्य किं प्रचारणायमित्याह

What should good men remove and what should they preach is told in the sixth Mantra.

## Mantra—6

अवर्मेह इन्द्र दादृहि श्रुधी नः शुशोवु हि यौः सा न ग्रीषा

अद्रिवो घृणास ग्रीषाअद्रिवः । शुष्मिन्तमो हि शुष्मिमि-

वृधैरुग्रेग्रीयसे । अपूरुषघ्नो अपतीत शूर सत्वमिस्त्रि-

सुप्तैः शूर सत्वमिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः इन्द्र ! त्वम् अवः दादृहि नः शुशोच नः  
(अस्माकं) न्यायं श्रुधि द्यौः क्षा न ( इव ) महः रक्ष । हे  
अद्रिवः । त्वं हि भीषा (भयेन) घृणात् न ( इव ) न्यायं  
द्योतयस्व भीषा दुष्टान् ताडय हे शूर यः शुष्मिन्तमः अपूरु-  
षघ्नः त्वम् उग्रैभिः शुष्मैभिः सह शत्रूणां वर्धः ईयसे स  
त्वं त्रिसप्तैः सत्वभिः सह एव वर्तस्व । हे अप्रतीत शूर त्वहि  
सत्वभिः सम्पन्नः भव ॥

#### TRANSLATION

O Indra (Commander of the Army) who art like the sun, fell down thy enemy and make us shine with glory and protect us well. Listen to our just demands. O wielder of the thunder bolt, who hast mountains in the State, most powerful with mighty energies, thou assailest thy enemies with terrible blows. By thy fear, like the lightning, the earth and the heaven tremble. Doing no injury or harm to good men, thou marchest invincible, by thy enemies, O hero-slayer of thy foes, be surrounded by learned wise men and be like the soul, doing noble deeds with ten Pranas (Vital energies) ten senses and soul force.) Be the possessor of good articles.

#### PURPORT

Righteous persons should remove all meanness, spread all nobility, protect the subjects with the help of brave persons, always do noble deeds with ten Pranas, soul and ten senses and should thus augment all necessary substances.

#### THE COMMENTATOR'S NOTES

(सत्वभिः) विज्ञानवद्भिः

= By learned and wise persons.

(त्रिसप्तैः) दश प्राणैः एकेन जीवेन दशभिः इन्द्रियैः

= Ten Pranas, soul and ten senses.

पुनः किं कृत्वा किं निवार्य मनुष्याः समर्था जायन्त इत्याह

By doing what and by removing what men become Powerful is told in the seventh Mantra

Mantra—7

वनोति हि सुन्वन्क्षयं परीणसः सुन्वानो हि ष्या यजुत्यवृ  
द्विषो देवानामवृ द्विषः । सुन्वान इत्सिषासति सुहस्ता  
वाज्यवृत्तः । सुन्वानायेन्द्रो ददात्याभुवं रयि ददात्याभुवंम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः सुन्वानाय आभुवं रयि ददाति स सुन्वानः  
अवृत्तः वाजी सहस्रा देवानाम् अवृद्विषः इत् सिषासति यः  
अवृ द्विषः सर्वस्मै आभुवं धियं ददाति यः हि सुन्वानः  
यजति स स्म परीणसः क्षयं सुन्वन् हि सुखं वनोति ॥

#### TRANSLATION

Indra-the learned President of the assembly gives to the performer of the Yajnas much wealth that leads him to happiness from all sides. He the performer of the Yajnas being full of knowledge, destroys thousands of his wicked enemies bravely manifesting his power. He distinguishes between good and bad men. He destroys the foes of enlightened truthful persons. He who gives to all prosperity, conferring delight from all sides, putting Soma and other nourishing herbs in the fire, gets good dwelling place and happiness, by God's grace, to Whom he prays for his welfare of all kinds.

#### PURPORT

Those who regard all as friends and remove their enemies can give much happiness to all, being their benefactors.

#### THE COMMENTATOR'S NOTES

(वनोति) याचते अत्र व्यत्ययेन परस्मैपदम्

= Begs or prays.

(परीणतः) बहून् = Many.

(वाजी) प्रशस्तज्ञानवान् = Full of good knowledge.

#### TRANSLATOR'S NOTES

बनु-याचने तना०

परीणसेति बहुनाम (निघ० ३.१) = Many.

वाजी is from वज-गतौ गतेस्त्रयोऽर्थ्यं ज्ञानं गमनं  
प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

This hymn is connected with the previous hymn, as there is mention of the protection of righteous persons and removal and destruction of the wicked, as in that hymn

Here ends the commentary on the 133rd hymn, twenty-second Varga and nineteenth Anuvaka of the first Mandala of the Rigveda Samhita.

## अथ चतुस्त्रिंशदुत्तरशततमं सूक्तम् HYMN CXXXIV (134)

अस्य षड्विंशस्य चतुस्त्रिंशदुत्तरशततमस्य सूक्तस्य  
परुच्छेप ऋषिः । वायुर्वेवता । १, ३, निचृदत्यष्टिश्छन्दः ।  
२, ४ विराडत्यष्टिश्छन्दः । गान्धारः स्वरः । ५ अष्टिः ।  
६ विराड्छन्दः । मध्यमः स्वरः ।

Scer of the hymn-Paruschhepa. Devata or subject-  
Vayu. Metres - Ashti & Atyashti of various forms, Tunes -  
Gandhara and Madyama.

अथ विद्वांसः कीदृशा भवेयुरित्याह

How should learned men be is told in the first Mantra.

Mantra—1

आ त्वा जुवो' रारहाणा अभि प्रयो वायो वहन्तिवह पूर्व-  
पीतये सोमस्य पूर्वपीतये । ऊर्ध्वा ते अनु सूनृता मनस्ति-  
ष्ठतु जानती । नियुत्वता रथेना याहि दावने वायो मखस्य  
दावने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो ( विद्वन् ) इह सोमस्य पूर्वपीतये पूर्वपीतये  
जुवः रारहाणाः वायवः त्वा प्रयः अभि आवहन्तु । हे  
वायो ! यस्य ते ऊर्ध्वा सूनृता जानती मनः अनुतिष्ठति स  
त्वं मखस्य दावने इव दावने नियुत्वता रथेन आयाहि ॥

TRANSLATION

O learned person powerful like the wind, may the swift  
winds, keeping away all diseases, be source of love and  
happiness to thee for drinking the Soma - the Juice of  
nourishing and invigorating herbs as prepared by the experi-  
enced people. May our un-raised, discriminating and  
sincere praise be acceptable to thy mind. May thy wife who is

sublime, sweet tongued and highly educated be of one mind with thee. Come with thy steed-yoked car along with your wife, to the dwelling of the performer of the Yajna who is a liberal donor.

### PURPORT

Learned persons should love all, like their own Pranas and should come and go to various places in their care yoking several horses.

### THE COMMENTATOR'S NOTES

(जुवः) वेगवन्तः = Speedy.

(रारहाणाः) त्यक्तारः । अत्र तुजादीनामिति दीर्घः  
= Removers of diseases.

(वायो) वायुरिव वर्तमान विद्वन्

= O learned person powerful like the wind.

### TRANSLATOR'S NOTES

Rishi Dayananda Sarasvati takes वायु used in the Mantra for a learned person who is benefactor or powerful like the wind, while other commentators take it only for wind. But even their own faulty translation like "Come with thy steed-yoked car for the libation to be presented to thee. Come, Vayu, for granting (the objects of our worship). (Wilson) "Come with thy team-drawn car, O Vayu to the gift, come to the sacrificers" "Gifts" (Griffith) clearly show that material air cannot be meant ऊर्ध्वा ते अनुसूता मनस्विष्ठु जानती even according to their own translation "May our un-raised, disiminating, and sincere praise be acceptable to thy mind. (Wilson) May our glad hymn, discerning well, lifted, gratify thy mind" Cannot mean the air or the wind as it has no mind. Rishi Dayananda Saraswati therefore takes these adjectives for a learned wife who is sweet-tongued and noble. He explains जानती as या जानति सा स्त्री—a learned lady.

पुनर्भन्तुष्यः किं ससेष्यं किं प्राप्तव्यमित्याह

What should men serve to achieve what is told in the second Mantra.

**Mantra—2**

मन्दन्तु त्वा मुन्दिनो वायुविन्दवोऽस्मत्क्राणासुः सुकृता  
अभिद्यवो गोभिः क्राणा अभिद्यवः । यद् क्राणा इरध्यै  
दक्षं सचन्त ऊतयः ।

सध्रीचीना नियुतो दावने धिय उप ब्रवत ई धियः ॥

मन्थिच्छेदसहितोऽन्वयः (शृषिकृतः)

हे वायो ( विद्वत् ) ! यत् ( ये ) अस्मत् क्राणासुः  
अभिद्यवः सुकृताः अभिद्यवः इव इन्धवः क्राणाः इव मन्धिनः  
त्वा मन्दन्तु ते ह ऊतयः क्राणाः इषं गोभिः इरध्यै सचन्ते ये  
दानवे सध्रीचीनाः नियुतः धियः उपब्रवते ते ई धियं  
प्राप्नुवन्ति ।

**TRANSLATION**

O learned person desired by all as the air, those persons who receive the light of knowledge from us, are pious and engaged always in doing noble deeds, indoustriously being illumined like the rays of the sun, desiring happiness, kind-hearted desire to associate with thee, protecting others and doing benevolent deeds unitedly, they acquire great strength on earth and going together for giving donation appointed by the authorities of the State, give good advice to all and achieve good results of the actions done with pure intentions.

**PURPORT**

Those persons who serve learned men and preach truth, why should not acquire the strength of the body and the soul ?



## THE COMMENTATOR'S NOTES

( वायो ) वायुः इव कमनीय = Desired by all like the air.

( अभिद्यवः ) अभितः द्यवः विद्याप्रकाशा येषां ते  
= Those who have the light of knowledge on all sides.

२ अभितः सूर्यकिरणा इव देदीप्यमानाः  
= Shining like the rays of the sun on all sides.

( कारणाः ) १ उत्तमानि कर्माणि कुर्वन्तः  
= Doing noble deeds.

२ पुरुषार्थं कुर्वाणाः = Industrious

पुनर्विद्वद्भिः कथं वर्तितव्यमित्याह

How should learned persons deal is told in the third

Mantra

Mantra—3

वायुर्युक्ते रोहिता वायुररुणा वायू रथे अजिरा धुरि  
बोळ्ढवे वहिष्ठा धुरि बोळ्ढवे । प्र बोधया पुरन्धि जार  
आ संसृतीमिव ।

प्र चक्षय रोदसी वासयोषसुः श्रवसे वासयोषसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! धुरिबोळ्ढवे वहिष्ठा वायुः बोळ्ढवे धुरि-  
रोहिता वायुः अरुणावायुः अजिरा रथे युक्ते इति त्वं जारः  
संसृतीम् इव पुरन्धि प्रबोधय रोदसी प्रचक्षय तद्गुणान्  
आख्याय उषसः वासय श्रवसे च उषसः वासय ।

## TRANSLATION

O learned person, as the air yokes its power to carry articles to distant places when combined with red fire etc. used in machines, thou shouldst give the scientific knowledge to men and women, awakening them. As a lover awakens his sleeping wife, thou shouldst awaken thy highly

Intelligent wife, giving her this scientific knowledge about air, fire etc Teach about the attributes of the heaven and the earth. Use in machines burning substances and with the knowledge of electricity arrange to send messages to distant places at the dawn and other parts of the day.

### PURPORT

Those who labour like the air, teach absolutely truthful persons awakening them to discharge their duties, shine like the sun and endure like the earth

### THE COMMENTATOR'S NOTES

(युक्ते) कलाकौशलेन प्रेरितः संपर्चयति

= Yokes or works when used in various machines and Industrial works.

(उषसः) दाहादिकत्वं पदार्थात्— Burning substances.

उष—दाहे ।

पुनः के मनुष्याः कल्याणकराभवन्तीत्याह

Who are the men that bring about welfare of others is told in the fourth Mantra

### Mantra—4

तुभ्यमुपासुः शुचयः परावति मद्रा वस्त्रा तन्वते वंसु  
रश्मिषु चित्रा नव्येषु रश्मिषु । तुभ्यं धेनुः सवर्द्ध्या  
विश्वा वसूनि दोहते ।

अजनयो मरुतो वसुणाभ्यो दिव आ वसुणाभ्यः ॥

मन्त्रिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यथा शुचयः उषासः परावति वंसु रश्मिषु  
नव्येषु रश्मिषु इव तुभ्यं चित्रा मद्रा वस्त्रा तन्वते । यथा  
सवर्द्ध्या धेनुः वाक् तुभ्यं विश्वा वसूनि दोहते यथा अजनयः

मरुतः वक्षणाभ्यः इव दिवः वक्षणाभ्यः जलम् प्रातन्वते  
तथा त्वं भव ॥

### TRANSLATION

O powerful man, like the wind, thou shouldst be like the pure dawns rising from afar, spreading abroad their auspicious raiments in inviting rays, invariogated and glorious rays. Thou shouldst have the speech that yields all kinds of wealth for thee like a cow yielding good milk. Thou shouldst be like the winds that spread water in the flowing rivers through the rain being in the middle regions

### PURPORT

Those persons enjoy all happiness, who manifest justice like the rays, victory like the refined and cultured speech and carrying noble virtues like the rivers

### THE COMMENTATOR'S NOTES

(सर्वदुष्ठा)सर्वास् कामास् पूरयन्ती = Fulfilling all desires.

(मरुतः) वायवः = Winds.

(वक्षणाभ्यः) वोढूभ्यो नदीभ्यः = From flowing rivers.

### TRANSLATOR'S NOTES

दुह-प्रपूरणो, वक्षणा इति नदीनाम् (निघ० २.१३)

पुनर्मनुष्याः कथं वर्तेरन्नित्याह

How should men behave is told further in the fifth Mantra.

### Mantra— 5

तुभ्यं शुक्रासुः शुचयस्तुरण्यवो मदेष्टुमा इषणन्त भुर्वण्यपा-  
मिषन्त भुर्वणिं । त्वां त्सारी दत्तमानो भगमीद्रे तव्वीये ।  
त्वं विश्वस्माद्भुवनात्पासि धर्मणासुर्योत्पासि धर्मणा ॥

मन्त्रिणैरुदसहितोऽन्वयः (कश्चित्तुः)

हे विद्वद् ! त्वं धर्मणा असुर्यात् पासि धर्मणा विद्वद्-  
स्मात् भुवनात् पासि त्सारी दसमानः भवास् तत्त्वधीये ईदृ  
तं त्वां ये अपाम् भुर्वणि इषन्त तुरण्यवः शुचयः शुक्रासः  
उपा मवेषु भुर्वणि तुम्यम् इषणन्त ॥

#### TRANSLATION

O learned person, as thou protectest us with thy uphold-  
ing power from the fear of evil-doers and protectest us from  
the world by thy Dharma or righteousness, thou going about  
everywhere and destroying internal as well as external ene-  
mies, praisest wealth in a safe thief-less (where there is no  
fear of the thieves and robbers) path, therefore those, who  
desire thee in the performance of good actions, being pure,  
virile and purifiers, protectors of all and mighty may attain  
thee on the occasion of all joy in doing acts that uphold and  
support all.

#### PURPORT

It is proper to protect those persons (when necessary)  
who guard and defend them and desire to acquire wealth by  
the removal of all evils and wicked persons. They should  
never trust such ignoble wicked persons.

#### THE COMMENTATOR'S NOTES

(तुरण्यवः) पालकाः = Protectors or defenders.

(तत्त्वधीये) तत्त्वनां स्तेनानाम् असम्बन्धे मार्गे  
= On the safe pathes free from the fear of thieves.

(इषणन्त) १ इच्छन्तु=प्राप्नुवन्तु

#### TRANSLATOR'S NOTES

तत्त्वा इति स्तेन नाम (३.२४)

इषु-इच्छायाम् इष-गती गतेस्त्रयोऽर्थाः ज्ञानं गमनं  
प्राप्तिश्च अत्र प्राप्त्यर्थप्रहणम्

## पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—6

त्वं नो वाग्वेषामपूर्यः सोमानां प्रथमः पीतिमर्हसि  
सुतानां पीतिमर्हसि । उतो विहुत्मतीनां विशां बवर्जुषी-  
णाम् ।

विश्वा इत्ते धेनवो दुह आशिरं घृतं दुहते आशिरम् ॥

मन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

हे वायो! (परमबलवान्) अपूर्यः त्वं नः सुतानां सोमानां  
पीतिम् अर्हसि प्रथमः त्वम् एषां पीतिम् अर्हसि याः ते  
विश्वाः धेनवः इति (एव) आशिरं घृतं दुहते आशिरं दुहते  
तासां बवर्जुषीणां विहुत्मतीनां विशाम् उतो (रक्षणं सततं  
कुरु) ॥

## TRANSLATION

O learned person powerful like the wind and dear to us like the prana, thou being the best among wise persons and most wonderful and distinguished art entitled to drink first of the Soma (Juice of Soma and other nourishing plants) prepared by us. Thy cows yield milk, they yield Ghee or clarified butter. It is thy duty to protect all people who are of pure intellect and who give up all evils and defects.

## PURPORT

It is the duty of the officers and servants of the State, to develop their physical and spiritual power by the observance of Brahmacharya, good medicines and proper nourishing food taken regularly and engage themselves in the protection of their subjects righteously.

THE COMMENTATOR'S NOTES

( विद्वन्मतीनाम् जुह्वति स्वीकुर्वन्ति याभिस्ता विद्वतो  
 मतयो यासु तासाम् = Possessing good intellects  
 (ववर्जुषीणाम्) भृशं दोषाद् वर्जयन्तीनाम् । अत्र यद्  
 सुगन्ताद् वजेः विघ्नोरूपम् ।

This hymn is connected with the previous hymn as there is mention of the duties towards the people by the illustration of the airs or winds.

Here ends the commentary on the 134th Hymn and 23rd Varga of the first Mandala of the Rigveda Samhita

## अथ पञ्चत्रिंशदुत्तरशततमं सूक्तम्

### HYMN - CXXXV (135)

अस्य नवर्चस्य पञ्चत्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप  
ऋषिः । वायुर्देवता । १,३ निष्पदत्यष्टिः । २,४ विराडत्य-  
ष्टिश्छन्दः । गाधारः स्वरः । ५,६ भुरिगष्टिः ६,८ निष्पद-  
ष्टिः । ७ अष्टिश्छन्दः । मध्यमः स्वरः ।

The seer of the hymn-Parucchepa. Devata or subject  
Vayu. Metres-Ashti and Atyashti of various forms. Tunes-  
Gandhara and Madhyama.

पुनः के केषां संगेन केन किं प्राप्नुयुरित्याह

Who attain what by whose association is told in the  
first Mantra.

Mantra—1

स्तीर्णं बहिरूपं नो याहि वीतये सहस्रेण नियुता नियुत्वते  
शतिनीभिर्नियुत्वते । तुभ्यं हि पूर्वपीतये देवा देवाय  
येमिरे ।

प्र ते सुतासो मधुमन्तो अस्थिरन्मदाय क्रत्वे अस्थिरन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यस्मै देवाय तुभ्यं हि पूर्वपीतये देवाः  
येमिरे यस्य ते (तव) मदाय क्रत्वे मधुमन्तः सुतासः  
प्रास्थिरन् भद्रा अस्थिरन् स त्वं नः स्तीर्णं बहिः उपयाहि  
नियुत्वते सहस्रेण नियुता उपयाहि शतिनीभिः सह नियुत्वते  
उपयाहि ॥

## TRANSLATION

O learned person, it is thou to whom enlightened truthful men have given the first and foremost place for drinking Soma (Juice of Soma Plant), as thou art possessor of divine virtues. It is for thy pleasure and intellectual growth that sweet effused juices (of Soma) are ready. They the bestowers of happiness, have been particularly prepared for thee. Come therefore with thousands of thy powers and hundreds of thy followers, to our good and spacious home for the attainment of bliss and the pleasure of the Master of many horses.

## PURPORT

It is the duty of those who are seekers after wisdom and Dharma (righteousness), to invite highly educated wisemen. They should always enjoy bliss by advancing all kinds of knowledge (Scientific as well as spiritual) by their association and service

## THE COMMENTATOR'S NOTES

(बर्हिः) उत्तमं विशालं गृहम् = Good and spacious home.

(वीतये) सुखप्राप्तये

= For the attainment of happiness.

(नियुत्वते) १ नियुतः बहवः अश्वाः विद्यन्ते यस्य तस्मै

= For the person who possesses many horses.

(नियुत्वते) २ बहुबलमिधिताय

= For the man who possesses much power.

## TRANSLATOR'S NOTES

बर्हिः इति पदनाम पव-गतौ गतेस्त्रिव्यंषु प्राप्त्यर्थमावाय  
सुखप्राप्तं गृहम् बर्हिवि इति महन्नाम ( निघ० ३.३ )  
बृह-वृद्धौ नियुतो वायोः (अश्वाः) आदिष्टोपयोजनानि  
( निघ० १.१५ )

नियुत्वते is from यु मिथुनामिथुणयोः अत्र मिथुणार्थ-  
ग्रहणम् बहुबलमिधिताय



वीतये-वी-गतिव्याप्तिप्रजनकान्त्यसनस्त्रादनेषु गतेस्त्रि-  
द्वयैवत्र प्राप्त्यर्थग्रहणम् ।

पुनर्मनुष्यैः किं कृत्वा किं प्राप्तव्यमित्याह ।

What should men attain by doing what is told in the second Mantra.

Mantra 2

तुभ्यायं सोमः परिपूतो अद्रिमिः स्पार्हा वसानः परि  
कोशमर्षति शुक्रा वसानो अर्षति । तवायं भाग आयुषु  
सोमो देवेषु हूयते  
वह वायो नियुतो यास्मयुर्जुषाणो यास्मयुः ॥  
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो ! त्वं नियुतः पवनः इव स्वयानानि वेशान्तरं  
बह जुषाणः अस्मयुः याहि । अस्मयुः सत् प्रायाहि यस्य तव  
अयम् आयुषु देवेषु सोमः भागः अस्ति यः भवान् हूयते स  
वसानः सन् शुक्रा अर्षति यः अयम् अद्रिभिः परिपूतः सोमः  
कोषः परि अर्षति तद्वत् स्पार्हा वसानः त्वं याहि तस्य  
तुभ्यं तत् सर्वम् आप्नोतु ॥

TRANSLATION

O learned person who art benevolent like the air, harness thy horses like the air and take thy chariot to distant places well-disposed towards and loving us come to us and go wherever you desire. Thou who hast among ordinary men as well as enlightened persons a venerable band of divine virtues and who art therefore invoked by all, putting on pure decent clean clothes, do always noble deeds and be like the Soma plant that is clothed with admirable splendour, produced by the clouds and purified. He attains God who is the treasure of all good virtues and showerer of Peace and Bliss like the cloud.

## PURPORT

Those men who put on decent clean dress and ornaments and perform good actions are admired every where.

## THE COMMENTATOR'S NOTES

(अद्रिभिः) मेघैः = By the clouds

(कोशम्) मेघम् = The cloud.

(भागः) भजनीयः = Venerable.

## TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)

कोश इति मेघनाम (निघ० १.१०)

In the spiritual sense, the word कोश can be used for God who is the Treasure or Repository of all Divine virtues and showerer of Peace and Bliss like the Cloud (of the water).

पुना राज्ञा प्रजाभ्यः किं ग्राह्यमित्याह

What should a King take from his subjects is told in the third Mantra.

## Mantra—3

आ नो नियुदिमः श्रुतिर्नाभिरध्वरं सहस्रिणीभिर्ह्ययाहि  
वीतये वायो हव्यानि वीतये । तवायं भाग ऋत्विजः  
सरश्मिः सूर्ये सचा ।

अध्वर्युभिर्भरमाणा अयंसत वायो शुक्रा अयंसत ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

हे वायो ! त्वं ये अध्वर्युभिः भरमाणाः जनाः अयंसत  
ते सुखम् अयंसत यस्य तव सूर्ये सचा शुक्राः किरणाः इव  
सरश्मिः ऋत्विजः अयं भागः अस्ति स त्वं वीतये हव्यानि

उपयाहि हे वायो ये शक्तिनीभिः सहस्रिणीभिः नियुक्तिः  
वीतये नः अश्वरम् उपयान्ति तान् त्वम् उप आयाहि ॥

#### TRANSLATION

O learned person, powerful like the wind, those of thy followers who are supported or upheld by men desiring to lead non-violent noble lives, refrain from evil deeds, they are not attached to worldly pleasures. Thou who possessest venerable portion of Divine virtues like the rays of the sun, come to us to partake of our acceptable articles of food, to fulfil thy noble desires. Come to us O mighty learned leader, along with speedy horses, hundreds of armies and thousands of brave warriors to co-operate in the administration of the State which is like a Yajna.

#### PURPORT

It is the duty of the officers of the State to have four-fold power of their army and to fight with unrighteous enemies. They should collect from the subjects only a reasonable revenue and should serve righteous learned persons.

#### THE COMMENTATOR'S NOTES

(अश्वरम्) राज्यपालनाख्यम्

= The administration of the State which is also called a Yajna.

(वीतये) कामनाये

= For the fulfilment of noble desires

(अयंसत) उपयच्छेयः

= May restrain themselves or refrain from evils and be un-attached to worldly pleasures

#### TRANSLATOR'S NOTES

अश्वरो वे यज्ञः ( शत० १.४.१.३८, १.२.४.५१,  
१,४,५,३॥

अश्वर इति यज्ञनाम ( निघ० ३.१७ )

अयंसत is from यमु-उपरमे

## THE COMMENTATOR'S NOTES

(नियुत्वान्) वायुवद् वेगवान्

= Quick-going like the air.

(वीतये) १ आनन्दप्राप्तये

= For the attainment of joy

(वायो) दुष्टानां हिंसक = Destroyer of the wicked.

(वा-गतिगन्धनयोः) Tr.

(चन्द्रेण) सुवर्णेन चन्द्रमिति सुवर्णनाम (निघ० १.२)

(इन्द्रः) विद्युत् = Electricity.

पुनर्विद्वद्भिः किं कर्तव्यमित्याह

What should learned men do is told further in the fifth Mantra.

Mantra—4

आ वां रथो नियुत्वान् वक्षुदवसेऽमि प्रयांसि सुधितानि  
 वीतये वायो हव्यानि वीतये । पिबतं मध्वो अन्धसः पूर्वं  
 पेयं हि वां हितम् । वायुवा चन्द्रेण राधसा गतमिन्द्रश्च  
 राधसागतम् ॥

सन्धिच्छेदसहितोऽन्धयः (ऋषिकृतः)

( हे सभासेनेशौ ) यः वां नियुत्वान् रथः वीतये सुधि-  
 तानि प्रयांसि अभि आत्रक्षत् अवसे वीतये हव्यानि च तौ  
 युवां यथा इन्द्रः वायुः ६ तथा राधसा आगतम् । वां हि  
 यत् मध्वः अन्धसः पूर्वपेयं वां हितम् अस्ति तत् पिबतं  
 चन्द्रेण राधसा आगतम् । हे वायो ! त्वं चन्द्रेण राधसा  
 हितम् आयाहि हे वायो हव्यानि च आयाहि ।

## TRANSLATION

O President of the Council of Ministers and Comman-  
 der in-chief of the army, with your quick-going chariot come

to us like the electricity and the air, for the attainment of joy and for victory, to partake of the sweet food and other lovely articles prepared by us for you, come with joy-bestowing wealth and gold with which many purposes are accomplished. Drink of the sweet beverage, for the first draught is your joint due.

### PURPORT

As the air and electricity prevade all and serve all objects usefully, in the same manner, good men should use all legitimate means for the acquisition of wealth and prosperity.

### THE COMMENTATOR'S NOTES

इन्द्रः-ईन्द्वारयितेतिनिश्चते दू.-विदारणो वेषा इति मेधाविनाम ( निघ० ३.१५ )

मन्म मन-अवसमे-बोधे

पुना राजप्रजाजनः किं निवार्यं किं कर्त्तव्यमित्याह

What should be done by the rulers and the people is told in the eighth Mantra.

### Mantra—5

आ वां धियो वृत्त्युर्ध्वराँ उपेममिन्दुं मर्मजन्त वाजिन-  
माशुगत्यं न वाजिनम् । तेषां पिबतपस्मयू आ नां  
गन्तमिहोत्या ।

इन्द्रवायू सुतान्नामद्रिमिर्युवं मदाय वाजता युवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्रवायू ये वां धियः अर्ध्वरान् इमम् इन्दुं वाजिनं  
च आशुवाजिनम् अत्यं च (इव) आवृत्त्युः इमम् इन्दुम्  
उपमर्मजन्त तेषाम् अद्रिभिः सुतावां रसं मदाय युवं पिबतम्

अस्मय वाजदा युवम् इह ऊर्या न ( अस्मान् )  
आगन्तम् ॥

### TRANSLATION

O President of the Council of Ministers and Commander-in-chief of the army who are like the sun and the wind, those teachers and preachers who follow your intelligence and good actions and as the grooms rub down a fleet, quick-running horse, in the same way, purify all great wealth, making all good and non-violent. Drink their juices of various nourishing herbs that they have prepared with the help of the grinding stones and उतुबल युवम् etc. for your delight. Come to us being well-disposed towards us or desiring our welfare, come to us for our protection as you are givers of knowledge and strength

### PURPORT

Those teachers and preachers who purify the intellects of the people and make them vigorous like the trained good horses, enjoy bliss.

### THE COMMENTATOR'S NOTES

(इन्दुम्) परमेश्वर्यम् । अत्र इविधातोर्बाहुलकाद्  
प्रत्ययः

(वाजदा) ज्ञानप्रदो ।  
= Givers of Knowledge.

वज-मती गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

### TRANSLATOR'S NOTES

इदि-परमेश्वर्ये ।

वाज इति बलनाम (निघ० २.६)

Therefore वाजदा may also mean-givers of strength.

पुनर्मनुष्यैः किं कर्तव्यमित्याह ।

What should men do is further told in the sixth Mantra

## Mantra - 6

इमे वां सोमां अप्स्वा सुता इहाध्वर्युभिर्भरमाणा अयंसत्  
वायो शुक्रा अयंसत । एते वांभ्यंसृक्षत तिरः पवित्र-  
माशवः ।

युवायवोऽति रोमाण्यव्यया सोमासो अत्यव्यया ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

हे इन्द्र वायो ये इमे इह अध्वर्युभिः अप्सु सुताः  
सोमाः भरमाणाः वाम् अयंसत शुक्राः अयंसत ये एते आशवः  
युवायवः सोमासः अव्यया अतिरोमाणि अति अव्यया इव  
तिरः पवित्रं वाम् अभिभ्रसृक्षत तान् युवां पिबतं  
संगच्छेतां च ॥

## TRANSLATION

O Indra and Yaju (Wealthy President of the council of Ministers and Chief-Commander of the army) who are like the sun and the wind, the Some Juices, produced in waters and borne by those who desire Yajna (non-violent sacrifices) are prepared for you both, these pure juices have been prepared for you both. Drink them both of you with gladness and delight. These wealthy persons who desire you and are active, have been appointed for your help and to give you abiding joy by doing pure deeds, like the Soma passed through the woolly fleece and filter and thus made pure or cleansed, associate yourselves with them taking their co-operation.

## PURPORT

You should always take those articles which strengthen your body and soul, make you healthy and purify your mind. You should associate yourselves with such pure-minded persons.

पुनर्मनुष्यैः किं कर्तव्यमित्याह

What should men do is further told in the sixth Mantra.

Mantra—7

अति वायो ससतो याहि शश्वतो यत्र प्रावा वदति तत्र  
गच्छतं गृहमिन्द्रश्च गच्छतम् ।  
वि सूनृता ददृशे रीयते घृतमा पूर्णया नियुता यायो  
अध्वरमिन्द्रश्च याथो अध्वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वायो ( विद्वन् ) त्वं ससतः शश्वतः याहि यत्र प्रावा  
वदति तत्र त्वम् इन्द्रः च गच्छतं गृहं गच्छतं यत्र सूनृता  
विवदृशे घृतम् आरीयते तत्र पूर्णया नियुता यो त्वम् इन्द्रः  
च अध्वरं याथः तौ युवाम् अध्वरं याथः ॥

#### TRANSLATION

O mighty learned person like the wind, go to those persons who are rising above the slumber of ignorance and have acquired eternal wisdom. Go you both—a wealthy and mighty person who are like the sun and the wind to that house where a very wiseman or a genius delivers sermons. Go quickly to that non-violent sacrifice where pleasant and true speech is uttered and shining or bright knowledge is diffused, so that you may attain the knowledge of true Dharma consisting of *अहिंसा* ( non-violence ) kindness, purity and other virtues.

#### PURPORT

It is the duty of men to go to that place where absolutely truthful learned persons preach truth and they should attentively listen to their sermons, so that they may attain noble speech, true wisdom and the knowledge of Dharma.



## THE COMMENTATOR'S NOTES

(ग्रावा) मेघाधी = A genius or very wise man.

(घृतम्) प्रदीप्तविज्ञानम् = Bright knowledge.

(धृष्ट्वरम्) ग्रहितादिलक्षणं धर्मम्

= To Dharma consisting of non-violence, kindness, truth, purity and other virtues.

## TRANSLATOR'S NOTES

विद्वांसो हि ग्रावाणः ( शत० ३.६. ३. १४ ) । घृतम्

is from घृ-क्षरणदीप्तयोः hence the meaning of bright knowledge besides the well-known meaning of Ghee or clarified butter.

Therefore the word is generally used for Yajna as explained by Yaskacharya ध्वरति हिंसाकर्मा तत्प्रतिषेधः ( निरुक्ते २. ७ )

Here Rishi Dayananda Sarasvati has taken it in the widersense of Dharma itself consisting of non-violence, kindness, truth, purity and other virtues.

ग्रहिता परमोधर्मस्तथाऽहिंसा परं तपः । (महाभारते)  
तत्राहिंसा सर्वथा सर्वदा सर्वभूतानामनभिद्रोहः ।  
उत्तरे च यमनियमास्तन्मूलास्तत् सिद्धिपरतयैव  
तत्प्रतिपादनाय प्रतिपाद्यन्ते ॥ योगदर्शनस्य २. ३०  
भाष्ये महर्षि वेदव्यासवचनम् ॥

Such passages certainly corroborate Rishi Dayananda Sarasvati's interpretation of धृष्ट्वर quoted above.

पुनर्मनुष्यैः किं कर्तव्यमित्याह

What should men do is told further in the eighth Mantra.

## Mantra—8

अत्राह तद्देहे मध्व आहुतिं यमन्वत्यमुपतिष्ठन्त जायवोऽमे  
ते सन्तु जायवः ।

साकं गावः सुवते पच्यते यवो न ते वाय उप दस्यन्ति  
धेनवो नाप दस्यन्ति धेनवः ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

हे वायो ( विद्वन् ) यो अध्यापकोपदेशको अत्र अह तत्  
वहेथे अश्वत्थं पक्षिणः इव जायवः यं त्वाम् उपतिष्ठन्त  
मध्वः आहुतिं च उपतिष्ठन्त ते अस्मे जायवः सन्तु । एवं  
समाचरतः ते गावः साकं सुवते यवः साकं पच्यते धेनवः न  
अप दस्यन्ति धेनवः न उपवस्यन्ति ॥

## TRANSLATION

O learned person mighty like the wind, those teachers and preachers who carry on or spread this sweet knowledge stand by thee, as the birds have their nests on the Pippal tree. Let those victorious persons who approach thee and accept the sweet knowledge given by teachers and preachers take shelter in thee. When you behave righteously, the cows give birth to good progeny, all dealing whether united or separate ( individual or collective ) is matured well, the cows will not grow meagre and your noble speech will not fail to create good effect.

## PURPORT

If all men always desire to have the association with righteous persons and have mutual love, their knowledge and strength will not diminish and they will not be made antagonistic to one another.

## THE COMMENTATOR'S NOTES

(मध्वः) मधुरस्य विज्ञानस्य

= Of sweet knowledge.

(यवः) मिश्रामिश्रव्यवहारः

= Individual or Collective dealing.

(धेनवः) वाण्यः = speeches.

## TRANSLATOR'S NOTES

यवः is from य-मिश्रणामिश्रणयोः ( धातुपाठे ) धेनव  
इति वाङ्नाम (निघ० १.११)

The word मधु is derived from मन्-अवगमे-बोधे कलि  
पाटि नामिमनि जनाम् ( उणादिकोषे १.१८ ) इति  
धः अनुवृत्त्या उश्च ॥

पुनाराजा युद्धाय के प्रेषणीया इत्याह ।

Who are the persons that should be sent by a king  
for battles is told in the ninth Mantra.

## Mantra--9

इमे ये ते सु वायां बाह्वोजसोऽन्तर्नदी ते पतयन्त्युक्ष्णो  
महिवाधन्त उक्ष्णः ।

धन्वंञ्चिद्ये अनाश्वो जीराश्चिदगिरोक्षः ।

सूर्यस्येव रश्मयो दुर्नियन्तवो हस्तयोर्दुर्नियन्तवः ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

हे वायो ये इमे ते ( तव ) सहायेन बाह्वोजसः अन्तः  
सुपतयन्ति तान् उक्ष्णः सम्पादयत । ये इमे तव उपदेशेन  
महि वाधन्तः सुपतयन्ति तान् उक्ष्णः कुरु । ये धन्वन् नदी

चित् (इव) अनाश्वः जीराः अंगिरीकसः दुनियन्तवः रश्मयः  
 सूर्यस्य इव चित् हस्तयोः प्रतापेन शत्रुभिः दुनियन्तवः  
 सुपतयन्ति ( तान् सततं सत्कुर्वन् ) ॥

### TRANSLATION

O learned person-Commander of the army mighty like the wind, make those warriors who by the strength of their arms, rule over others or are self-controlled, those who are strong, youthful and vigorous, make them more virile and givers of strength. Honour those brave persons who like the milky way in the sky, shine, cannot be overcome, are never lost but hold on their speed, unretarded by reviling, difficult are they to be arrested as the beams of the sun, difficult are they to be arrested by force.

### PURPORT

It is the duty of the officers of the State to have brave heroes in the army who possess great power in their arms and can not be overcome by their enemies so that the power of the King may ever grow from strength to strength.

(जीराः) वेगवन्तः = Speedy.

(व्राधन्तः) वर्धमानाः । अत्र पृषोदरादिना

पूर्वस्याकारादेशो व्यत्ययेन परस्मैपदं च ( उक्तराः ) १

सेचनसमर्थान् २ बलप्रदान् ।

Virile possessing manly power of reproduction. ( 2 )  
 Givers of strength.

This hymn is connected with the previous hymn as there is mention of how the people should deal with one another.

Here ends the 135th Hymn and 25th Varga of the first Mandala of the Rigveda Samhita.

## अथ षट्त्रिंशदुत्तरशततमं सूक्तम् HYMN - CXXXVI ( 136 )

अस्य सप्तर्चस्य षट्त्रिंशदुत्तरशततमस्य सूक्तस्य परुच्छेप  
ऋषिः । मित्रावरुणो देवते । षष्ठसप्तमयोर्मन्त्रोक्ता  
देवताः । १, ३, ५, ६ स्वराष्टत्यष्टिश्छन्दः । गान्धारः  
स्वरः । २ निचुदष्टिश्छन्दः । ४ भुरिगष्टिश्छन्दः । मध्यमः  
स्वरः ७ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

The seer of the hymn—Paruccheпа. Devata or subject—  
Mitravaruna. Metres—Ashti and Atyashti. Tunes—Gan-  
dhara, Madhyama and Dhaivata.

अथ के केभ्यः किं गृहीत्वा कीदृशा भवेयुरित्याह

Who become how by taking what is told in the first  
Mantra.

Mantra—।

प्र सु ज्येष्ठं निचिराभ्यां बृहन्नमो हव्यं मूर्ति मरता  
मृळयद्भ्यां स्वादिष्टं मृळयद्भ्याम् । ता सुम्राजा घृतासुती  
यज्ञेयं उर्पस्तुता ।  
अथैनोः क्षत्रं न कुतश्चनाधृषे देवत्वं नू चिदाधृषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यूयं मृळयद्भ्याम् इव निचिराभ्यां  
मृळयद्भ्यां सह ज्येष्ठं स्वादिष्टं हव्यं बृहत् नमः मूर्ति च नु  
प्रसुभरत यज्ञे यज्ञे उपस्तुता घृतासुती सम्राजा ता प्र सुभरत  
अथ एनोः क्षत्रम् आधृषे चित् ( अपि ) देवत्वम् आधृषे  
कृतः च न क्षीयेत् ॥

## TRANSLATION

O men offer excellent and ample adoration, reverence and most delicious and acceptable food to the teacher and preacher who confers happiness along with your joy-conferring parents and take advice or knowledge from those old orexperienced persons. They shine well on account of their virtues, are honoured by the gift of Ghee and other nourishing articles of food at every Yajna ( non-violent benevolent act ) being well glorified. Their divinity and Kingdom ( guided by them ) can in no way be opposed. it can not be resisted.

## PURPORT

Those who acquire knowledge and take advice from the old experienced teachers and preachers, can become rulers of a vast and good empire. Their wealth never diminishes.

## THE COMMENTAOR'S NOTES

( नि खिरान्याम् ) नितरां सनातनाभ्याम् ।

= Very old, experienced.

( मृळयद्भ्याम् ) सुखकारकाभ्यां मातापितृभ्यां सह

= Along with the parents who confer happiness.

( क्षत्रम् ) राज्यम् = Kingdom.

पुनर्मनुष्याः किं प्राप्य कीदृशा भवन्तीत्याह

How are men after getting what is told in the second Mantra.

Mantra—2

अदक्षि गातुरवे वरीयसी पन्यां कृतस्य समयंस्त रुमि-  
मिश्रचक्षुर्मगस्य रुमिमिः । शुभं मित्रस्य सादनपर्यम्णो  
वरुणस्य च ।

अयां दधाते बृहदुक्थ्यं वयं उपस्तुयं बृहद्वयः ॥

मन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

येन उरवे वरीयसी गातुः अर्वाणि यत्र सूर्यस्य रश्मिभिः  
इव रश्मिभिः सह चक्षुः ऋतस्य भगस्य पन्थाः सम् अयंस्त  
मित्रस्य अयंष्णः वरुणस्य शुक्षं सावनं सम् अयंस्व अथ वयः  
बृहत् इव ये वयः उपस्तुत्यं बृहदुक्थ्यं दधति यो दधाते ते  
सुखं प्राप्नुवन्ति ।

#### TRANSLATION

This earth is seen fine or beautiful for a person of great might. As by the rays of the sun the eyes of men are opened and the path of true knowledge of external objects including that of water is clear, so by the rays of knowledge of the Divine Adorable Sun ( God ) the internal eyes of men are opened enabling them to acquire true knowledge. The seat of Mitra ( a man who looks upon all beings as his friends ) ( Varuna-an excellent, most acceptable person dispeller of all darkness ), and Aryama ( dispenser of justice or a judge ) is very high, being in the world of light, in the sky so to speak. As the birds move freely, so those persons who desire the welfare of all and are always engaged in the performance of admirable and praise worthy great works, enjoy happiness.

#### PURPORT

As by the light of the sun, all paths on the earth are clearly seen, in the same manner, all true knowledge is manifested by the association of good and highly learned persons. As the birds enjoy happiness by taking shelter in a good place, in the same manner, men enjoy happiness by acquiring good knowledge.

#### THE COMMENTATOR'S NOTES

( शुक्लम् ) शुलोकस्थम्

= Seated in the heaven or exalted, being in the light of knowledge.

( गातुः ) भूमिः = earth.

( वयः ) १ पक्षिणः २ कमितारः  
= 1 Birds 2 Desiring welfare of all.

( अयंभ्यः ) न्यायाधीशस्य

— Of a dispenser of justice or judge.

#### TRANSLATOR'S NOTES

वयः is from वी-गतिव्याप्ति प्रजन कान्त्यसन खादनेषु

here the meaning of कान्ति or desire has been taken.

यसो वा अयंमा ( तैत्तिरीय २, ३, ५, ४ )

अयमेति तमाहुर्वो ददाति ( तैत्तिरीय १.१.२.४ )

अयान्-श्रेष्ठान् मिमीते इति ।

Hence the word अयंमा is used for a respectable liberal  
dispenser of justice or giver. न्यायं ददातीति गातुरिति  
पृथिवी नाम ( निघ० १. १ )

पुनर्विद्वद्भिः किवत् किं प्राप्तव्यमित्याह

What should learned persons achieve like whom is told  
in the third Mantra.

Mantra— 3

ज्योतिष्मतीमदिति धारयत्क्षितिं स्वर्वतीमा सचेते द्विवेदिवे  
जागृवांसां द्विवेदिवे । ज्योतिष्मत्स्रमांशाते आदित्या  
दानुनस्पती ।

मित्रस्तयोर्वरुणो यातयज्जनोऽर्यमा यातयज्जनः ॥

सन्धिच्छेदसहितोऽन्वयः ( श्रविकृतः )

अथवा आदित्या द्विवे द्विवे स्वर्वतीं धारयत् क्षितिं  
ज्योतिष्मतीम् अदितिम् आ सचेते तथा यातयज्जनः अयंमा



वरुणः यातञ्जनः मित्रः च वानुनः पती जागृवासा सभा-  
सेनेशो दिवेदिवे ज्योतिष्मत् क्षत्रम् आशाते तयोः प्रभावेण  
प्रजाः सेनाः च अत्यन्तं सुखं प्राप्नुवन्ति ॥

### TRANSLATION

As the sun and the Prana uphold the bright and happiness-conferring heaven, which is the upholder of the earth, in the same manner the President of the Assembly and commander-in-chief of the army who are like the sun and Prana are vigilant every day. They are protectors of munificence. They are animators or inspires of mankind, making all men industrious. All these three including the dispenser of justice are animators of mankind, prompting all to become industrious. They rule over a State which is full of the light of justice.

### PURPORT

Those persons who being like the sun and the Prana, like great Yogis, being ever alert or vigilant please their subjects and army with knowledge, humility and Dharma (rightousness) get good raputation.

### THE COMMENTATOR'S NOTES

( अदितिम् ) दिवम् = The heaven.

( आदित्या ) सूर्यप्राणौ = The sun and the Prana.

( याततञ्जना ) यातयन्तः प्रयत्न कारयितारो जना

यस्य = Whose men are industrious,

For the meaning of अदिति as दिवम् । There is the authority of the Veda itself in अदितिर्द्यौरदितिरन्तरिक्षम् ( ऋ० १. ८६. १० ) ।

पुनरत्र मनुष्यैः कथं वर्तितव्यमित्याह

How should men behave is told in the fourth Mantra.

Mantra—4

अयं मित्राय वरुणाय श्रान्तमः सोमो भूत्ववृषानेष्वामगो  
देवो देवेष्वामगः । तं देवासो जुषेरत् विश्वे अयं  
सुजोषसः ।

तथा राजाना करयो यदीमह ऋतावाना यदीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अयम् अवृषानेषु मित्राय वरुणाय आभगः श्रान्तमः  
सोमः भवतु तथा यः देवः देवेषु आभगः भवतु तम् अयं  
सुजोषसः विश्वे देवासः जुषेरत् यथा यत् ( यं ) राजाना  
करय, तथा तं वयम् ईमहे यथा ऋतावाना यत् ( यं )  
करयः तथा तं वयम् ईमहे ।

TRANSLATION

May this justice which leads to happiness and prosperity be the source of joy to the Mitra (friend of all) and Varuna ( the excellent or most acceptable ) in all protective actions. May the learned person who is giver of happiness among the enlightened or divine virtues be endowed with all prosperity. May all enlightened persons, observing the same Dharma equally, serve and please him. May the President of the Assembly and Commander-in-chief of the army who shine on account of their virtues do as we desire, may they who are ever truthful, do as we request.

PURPORT

All men should spend all their wealth in good actions, as absolutely truthful persons do by augmenting their wealth by righteous dealing and by spending it for benevolent works. As seekers after truth request righteous learned persons to enlighten them, so all should request highly learned persons to give them knowledge of various sciences.

## THE COMMENTATOR'S NOTES

( सोमः ) सुखैश्वर्यकारको न्यायः

=Justice leading to happiness and prosperity.

( सजोषसः ) समानं धर्मं सेवमानाः

=Observing the same Dharma equally

( राजाना ) प्रकाशमानौ सभासेनेशौ

=The President of the Assembly and the commander of the army shining on account of their good virtues.

## TRANSLATOR'S NOTES

सोमः is from सू-प्रसवेऽश्वर्ययोः Hence the meaning of

सोम as given above by Rishi Dayananda Saraswati.

सजोषसः is from सह जुषी-प्रोतिसेवनयोः

( राजाना ) राज-दीप्ती

पुनर्विद्वांसः किं कुर्युरित्याह

What should learned men do is told further in the fifth Mantra.

Mantra— 5

यो मित्राय वरुणाय विधुज्जनोऽनर्वाणं तं परि पातो

अंहसो दाश्वांसं मर्तमंहसः । तमर्यमाभि रक्षत्यृजुयन्तुमनु

वतम् ।

उक्थेर्य एनोः परिभूषति व्रतं स्तोमैराभूषति व्रतम् ॥

सन्धिच्छेदसहितोऽन्वयः (श्रुषिकृतः)

हे सभासेनेशो यः जनः मित्राय वरुणाय युवाभ्याम्  
अविधत् तम् अनर्वाणं मर्तम् अंहसः युवां परिपातः तं  
दाश्वांसं मर्तम् अंहसः परिपात यः अर्यमा व्रतम् ऋजुयन्तम्

अभिरक्षति तं युवाम् अतुरक्षयः एनोः उक्थः व्रतं परिभूषति  
स्तोमः व्रतम् आभूषति तं सर्वे विद्वांसः सततम् धारयन्तु ॥

### TRANSLATION

O President of the Assembly and Commander of the Army : You protect ( preserve ) the person who serves you both who are friendly to all and possessing the most acceptable temperament, you protect the person from sin from all sides who is free from malice and other evils and who is giver of knowledge to others. You also protect the person who is just and preserves the man of upright or straight forward and truthful nature. It is the duty of all enlightened persons to protect a man who serves them ( Mitra and Varuna as explained above ) with good sermons and who adorns good temper and conduct with admirable praises and acts.

### PURPORT

Learned persons should teach and instruct the persons who desire to know Dharma and Adharma ( righteousness and unrighteousness ) and to accept Dharma and to renounce adharmā. They should adorn them from all sides with Vidya ( Wisdom ) Dharma and other noble virtues and actions.

### THE COMMENTATOR'S NOTES

( अनर्षणम् ) द्वेषादिदोषरहितम्

= Free from malice and other evils.

( दादवांसम् ) विद्यादातारम् = Giver of knowledge.

### TRANSLATION

अर्षा Here is used in bad sense as given in the Unadi Kosh 5.54

अवद्यावमाधमार्चरेकाः कुत्सिते ( उणा० ५.५४ )

It is also from **अथर्व-हितायाम् भ्वा०** Therefore Rishi Dayananda Saraswati has interpreted **अनर्वाणम्** as **अद्वे-विणम्** and has quoted the Brahmanic passages to substantiate his interpretation.

**आतृव्यो वा अर्वेतिश्रुते**

**पुनर्मनुष्याः किवत् किं कुर्युरित्याह**

Then what should men do and like what is told in the sixth Mantra

**Mantra—6**

नमो दिवे बृहते रोदसीभ्यां मित्राय वोचं वरुणाय मीळ-  
हुषे सुमृळीकाय मीळहुषे । इन्द्रमग्निमुपं स्तुहि शुभमर्य-  
मणं भगम् ।

ज्योर्जीवन्तः प्रजयां सचेमहि सोमस्योती सचेमहि ॥

**सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)**

हे विद्वन् ! यथा अहं बृहते दिवे रोदसीभ्यां मित्राय  
वरुणाय मीळहुषे सुमृळीकाय मोदुषे नमो वोचं तथा त्वं  
वदेथाः । यथा अहम् इन्द्रम् अग्निं वृक्षम् अर्यमणं भगं वोचं  
तथा त्वम् उपस्तुहि । यथा जीवन्तः वयं प्रजया सह ज्योक्  
सचेमहि सोमस्य ऊती सह सचेमहि तथा त्वम् अपि  
सचस्व ॥

#### TRANSLATION

As I proclaim veneration for a great person shining on account of his virtues, always engaged in doing noble deeds for the benefit of the heaven and earth, for the person who is friendly to all, who is noble, benevolent, conferrer of happi-

ness, showerer of peace, so you should also do. As I praise a man who is the possessor of great wealth of wisdom, who is full of splendour like the fire, who is just observer of the rules of righteousness, so you should also do. May we enjoy long life, being blessed with good progeny and be ever happy with the protection of God and well earned wealth ( of all kinds ).

## PURPORT

Men should always enjoy bliss by imitating the learned persons, by acquiring the scientific knowledge and becoming prosperous thereby.

## THE COMMENTATOR'S NOTES

(सुमृडीकाय) सुखकारकाय= For the conferer of happiness. ( भगम् ) धर्मं सेवमानम्= Observer of the rules of righteousness.

( भग-सेवायाम् ) Tr.

( धृक् ) द्योतमानम्

= Bright or shining on account of his virtues

पुनर्विद्वांसोऽथ जगति कियद् वर्तेरन्नित्याह

= Like whom should learned persons behave is told further in the seventh Mantra.

## Mantra—7

ऊती देवानां वयमिन्द्रवन्तो मंसीमहि स्वयंशसो मरुदग्निः ।

अग्निमित्रो वरुणः धर्मं यंसन् तदश्याम मघवानो वयं च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा मरुद्भिः सह अग्निः मित्रः वरुणः धर्मं यंसन् तथा तत् इन्द्रवन्तः स्वयंशसः वयम् देवानाम् ऊती मंसीमहि अग्नेन च वयं मघवानः भद्रम् अश्याम ॥

## TRANSLATION

May Agni ( in the form of electricity etc. ) Mitra (Sun), Varuna ( Moon ) give us happiness along with the Maruts ( learned wise men who are dear to us like our own Prana ). May we being affluent or prosperous by the protection of the enlightened persons who always desire truth, and having good reputation of our own, enjoy happiness and delight, being endowed with knowledge.

## THE COMMENTATOR'S NOTES

( मित्रः ) सूर्यः = The sun.

( वरुणः ) चन्द्रः = The moon.

( देवानाम् ) सत्यं कामयमानानां विबुषाम्  
= Of the persons desiring truth.

( मरुद्भिः ) प्राणैरिव वर्तमानैः श्रेष्ठैः जनैः सह  
= With good men who are dear to us like the Pranas.

## TRALANSTOR'S NOTES

ग्रहमित्रः ( ताण्ड्य० २५.१०.१० ), ग्रहर्वे मित्रः ( ऐ० ४.१० ), रात्री वरुणः ( का० सं० २२. ६ कपिष्ठल संहिता ३४.१ ), ग्रहर्वे मित्रो रात्रिर्वरुणः ( ऐत० ४.१० ),

These Brahmanic passages clearly indicate that the words Mitra and Varuna are used for the sun and the moon which are creators of the day and the night,

प्राणोर्वेमरुतः ( ऐत० ३. १६ ) । देवानाम् has been interpreted here as सत्यं कामयमानानां विबुषाम् having the meaning of कान्ति-कामना or desire among the various meanings of विबु-क्रोडा विजिगीषा व्यवहार द्युतिस्तुति-मदस्वप्नकान्तिवृत्तिषु । This hymn is connected with the previous hymn as the subject of education and wisdom for mankind has been mentioned by the illustration of Vayu and Indra etc.

In this Chapter (1) there is mention of the removal of anger and other vices and preservation of food, acquisition of wealth and attainment of prosperity etc. and so it is connected with the preceding chapter.

Here ends the commentary on the 136th Hymn and 26th Varga of the first Mandala of the Rigveda Samhita. Here ends the first Chapter of the Second Ashtaka of the Rigveda.