

अथैकनवतितमं सूक्तम् HYMN LXXXXI (91)

अथास्यैकनवतितमस्य सूक्तस्य रूहगणपुत्रो गौतम ऋषिः । सोमो देवता । १, ३, ४ स्वराट्पंक्तिश्छन्दः । २ पंक्तिश्छन्दः । १८, २० भुरिक् पंक्तिश्छन्दः । २२ विराट् पंचमः स्वरः । ५ पादनिचृद् गायत्री । ६, ८, ९, ११ निचृद् गायत्री । ७ वर्धमाना गायत्री । १०, १२ गायत्री । १३, १४ विराट् गायत्री । १५, १६ पिपीलिका मध्यानिचृद् गायत्री च छन्दः । षड्जः स्वरः । १७ परोष्णिक् छन्दः । ऋषभः स्वरः । १९, २१, २३ निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn-Gotama, Devata-Soma. Metres-Pankti and Gayatri in various forms. Tunes-Rishabha, Shadja and Dhaivata.

अथ सोमशब्दार्थ उच्यते

The meaning of Sama is stated in the first Mantra.

Mantra—1

त्वं सोम प्र चिकितो मनीषा त्वं रजिष्ठमनु नेषि षन्थाम् ।
तव प्रणीती पितरो न इन्द्रो देवेषु रत्नमभजन्त धीराः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्रो सोम । त्वं यथा मनीषा चिकितः तव प्रणीतो
धीराः पितरः देवेषु रत्नं प्राभजन्त तथा नः (अस्मात्) रजिष्ठं
षन्थाम् अनुनेषि (तस्मात् त्वम् अस्माभिः सत्कर्तव्यः असि ।

TRANSLATION

(1) O God the Lord of the world, Thou thoroughly knowest everything by Thy Supreme Wisdom. Thou leadest us along the straight path. O Source of Peace ; It is under Thy guidance that wisemen possessing the power of medita-

tion and perserverance, obtain charming wealth among the enlightened persons and divine Merits and actions. Therefore, Thou art to be adored by us.

(2) The Mantra is also applicable to highly educated persons of peaceful nature who lead towards the straight path of righteousness. It is under their guidance, that wise men endowed with perseverance and the power of meditation obtain charming wealth of knowledge and wisdom and distribute it among others.

PURPORT

As God and a great scholar dispel all darkness of ignorance and lead towards the path of knowledge and righteousness; in the same manner, the Soma and other herbs used according to instructions given by expert physicians root out all diseases and cause great happiness.

THE COMMENTATOR'S NOTES

(चिकितः) जानासि — Thou knowest.

(पितरः) ज्ञानिनः — Wise learned men.

(धीराः) ध्यानधैर्ययुक्ताः

— Endowed with the power of meditation and perseverance.

The same subject is continued

Mantra—2

त्वं सोम क्रतुभिः सुक्रतुर्भूस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।

त्वं वृषा वृषत्वेभिर्महित्वा शुम्नेभिर्धुम्न्यभवो नृचक्षाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं क्रतुभिः सुक्रतुः दक्षैः विश्ववेदाः भूः । यतः त्वं महित्वा वृषत्वेभिः वृषा शुम्नेभिः शुम्नी नृचक्षाः अभवः (तस्मात् त्वं सर्वोत्कृष्टोऽसि) ।

TRANSLATION

(1) O God ! as Thou art the Wisest and Doer of noble deeds by Thy wisdom, and Thou art Powerful by Thy energies and Knowest all things. Thou art the showerer of knowledge and happiness by Thy peace raining powers and bounties; Thou art Great by Thy Greatness; Thou art the Guide of men art Glorious by Thy wealth of all kinds. Therefore Thou art to be adored by us.

(2) The Mantra is also equally applicable to a highly educated wiseman, who knows all sciences, is mighty and great and is showerer of knowledge and happiness. Therefore he should be honoured.

PURPORT

As Soma and other herbs taken properly in the prescribed manner increase intelligence, skill and strength leading to the acquisition of wealth, in the same manner, God when meditated upon and a scholar when served well lead to the development of intellect, knowledge and other great virtues.

THE COMMENTATOR'S NOTES

(ऋतुभिः) प्रज्ञाभिः, कर्मभिः

= By wisdom and noble deeds.

(वृषा) विद्यासुखवर्षकः

= Showerer of knowledge and happiness.

(द्युम्नी) प्रशस्तधनी यशस्वी वा

= Endowed with good wealth and glorious.

(दक्षैः) विज्ञानादिगुणैः

= With knowledge and other virtues.

दक्ष-गति हिंसनयोः गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

The same subject is continued

Mantra—3

राज्ञो नु ते वरुणस्य व्रतानि बृहद्गम्भीरं तव सोम धाम ।

शुचिष्ट्वमसि प्रियो न मित्रो दक्षाय्यो अर्यमेवासि सोम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः) .

हे सोम ! यतः त्वं प्रियः मित्रः न (इव) शुचिः असि ।
 अर्यमा इव दक्षाय्यः असि । हे सोम । यतः वरुणस्य राज्ञः
 ते (तव) व्रतानि (सत्यप्रकाशकानि कर्माणि सन्ति यतः तव
 बृहत् गभीरं धाम अस्ति (तस्मात् भवान् नु सर्वदा उपास्यः
 सेवनीयः वा अस्ति ॥

TRANSLATION

(1) Soma-God Inspirer of good acts, thou art Pure like a dear friend. Thou art Giver of True knowledge like a dispenser of justice. Thou art the Lord of the world and the Best. Thy acts are revealers of Truth. Thy glory is great and profound. Therefore art Thou worthy of adoration by all and for ever.

(2) It is also applicable to a learned person, who prompts people to do noble deeds, is endowed with the light of knowledge, pure like a dear friend, whose glory is great and profound and who is giver of knowledge. He should be served well.

PURPORT

There is Shleshalankar or double meaning. As men try to know the attributes, acts and nature of God in this creation, they enjoy the happiness of knowledge or wisdom.

THE COMMENTATOR'S NOTES

(दक्षाय्यः) विज्ञानकारकः

= Producer or giver of knowledge.

(दक्ष-गतिर्हिसनयोः गतेस्त्रयोऽर्थः ज्ञानं गमनं प्राप्तिश्च
 अत्र ज्ञानप्राप्ति ग्रहणम्)

(सोम) शुभकर्मगुणेषु प्रेरक

= Prompter for noble acts and virtues.

(सु-प्रसवंश्वर्ययोः)

The same subject is continued

Mantra—4

या ते धामानि दिवि या पृथिव्या या पर्वतेष्वोषधीष्वप्सु ।
तेभिर्नो विश्वैः सुमना अहेङ्म्राजन्त्साम प्रति हुव्या गृभाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम राजन् । ते (तव) या (यानि धामानि दिवि
या (यानि) पृथिव्यां या (यानि) पर्वतेषु ओषधीषु अप्सु
सन्ति । तेभिः विश्वैः (सर्वैः) अहेङ्म् सुमनाः त्वं हुव्यानि
नः प्रति गृभाय ॥

TRANSLATION

(1) O God Creator and Lord of the world, endowed with all the glories that are displayed by Thee in heaven, on earth, in the mountains, in the plants, in the waters, do Thou being well-disposed or kind towards us and devoid of wrath, accept our oblations and pure minds with all of them (Thy glories) and enable us to attain them.

(2) The mantra is also applicable to highly learned persons who manifest their glory every where and make proper use of all things, being kind to all and devoid of anger.

PURPORT

As God illuminates all sciences through the Vedas by exhibiting order in his creation, in the same manner, it is the duty of great scholars to impart knowledge to all that they have received through the Vedas with all their branches and auxiliaries and their practical application.

THE COMMENTATOR'S NOTES

(धामानि) नामजन्मस्थानानि

= Name, birth or origin and place. तेजसि (Splendours or glories).

(सोम) सर्वोत्पादक = Creator of all.

(हव्या) हव्यानि दातुम् आदातुं योग्यानि

Objects worthy of giving and taking.

पुनः स सोमः कीदृशः इत्युपदिश्यते ।

How is that Soma is taught further in the fifth Mantra.

Mantra— 5

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।

त्वं भूद्रो असि क्रतुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वम् अयं सोमः वा सत्पतिः असि उत
अपि त्वम् अयं च वृत्रहा राजाअसि अस्ति वा यतः त्वम्
अयं च भद्रः असि भवति वा तस्मात् त्वम् अयं च विद्वद्भिः
सेव्यः ॥

TRANSLATION

(1) O God Creator of the world ! Thou art the Protector of good people. Thou art slayer of all ignorance and sins and Sovereign Lord of the Universe. Thou art most Auspicious and Omniscient. Therefore we adore Thee.

(2) It is applicable also to an Acharya or Head of an educational institution who should be of peaceful disposition, shining with his virtues, slayer of ignorance and sin, auspicious or bringer of happiness and giver of wisdom. Therefore we serve him.

PURPORT

There is Shleshalankara in this Mantra. God is the protector of righteous people. He is the lord, Destroyer of all miseries, Giver of knowledge and source of happiness. Scholars should also be like Him, protectors, dispellers of all darkness of ignorance, bringing about the welfare of all.

Soma plant is destroyer of many diseases and source of health and happiness caused by it. It augments intellectual

and physical power. It is therefore to be used in prescribed manner.

THE COMMENTATOR'S NOTES

(सोम) (१) सकल जगदुत्पादक परमेश्वर (२) सर्व-
विद्याप्रद शालाध्यक्ष (३) सर्वोषधिगुणप्रद ओषधि
राजः ।

(1) God the Creator of the world. (2) Head of an educational institution giver of all knowledge. (3) Soma-a herb destroyer of diseases and highly beneficial.

पुनः स (सोमः) कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 6th. Mantra.

Mantra—6

त्वं च सोम नो वशो जीवातुं न मरामहे ।

प्रियस्तोत्रो वनस्पतिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम यतः त्वम् अयं च (नः) अस्माकं जीवातुं वशः
प्रियस्तोत्रः वनस्पतिः भवति वा तत् एतद् द्वयं विज्ञाय वयं
न मरामहे ॥

TRANSLATOIN

O Gon-Inspirer of good acts, Thou givest us power to control ourselves. Thy glorification is dear to us as Thou art the lord of all objects. knowing Thee O Lord and the Soma plant which is admirable and giver of vitality, may we not die prematurely.

PURPORT

There is Shleshalankara (Double entendre) in the Mantra. Those persons who obey the commands of God and who serve learned persons and take Soma and other medicinal herbs properly, attain full age (of atleast 100 years).

THE COMMENTATOR'S NOTES

(वशः) वशित्वगुणप्रापकः = Enabling to have control.

(वनस्पतिः) संभक्तस्य पदार्थसमूहस्य जंगलस्य वा पालकः
श्रेष्ठतमो वा ।

= The lord or protector of all objects and the best.

(वन-संभक्तौ)

पुनः स कीदृश इत्युपदिश्यते

How is Soma is taught further in the seventh Mantra.

Mantra 7

त्वं सोम मुहे भगुं त्वं यूने ऋतायुते ।

दक्षं दधासि जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम त्वम् अयं च ऋतायते महे यूने भगं तथा त्वं
जीवसे दक्षं दधासि (तस्मात् सर्वैः संगमनीयः) ॥

TRANSLATION

(1) O Soma (God the Giver of knowledge and all kinds of prosperity,) Thou bestowest upon him who is endowed with admirable virtues and who desires to have true knowledge, whether young or old robust body and powerful soul through Brahmacharya and knowledge wealth, wisdom and strength that he may live long and happy.

(2) It is also applicable to learned persons of peaceful nature and Soma plant that gives energy to live long

PURPORT

There is Shleshalankara in this Mantra, no man can attain happiness without the adoration of God, without serving learned persons and taking in Soma and other herbs properly. Therefore, all this must ever be done by all.

THE COMMENTATOR'S NOTES

(भगम्) विद्याश्रीसमूहम् = Knowledge and wealth.

(यूने) ब्रह्मचर्यविद्याभ्यां शरीरात्मनोर्युवावस्थां प्राप्ताय

= To the young of robust body and powerful soul by the observance of Brahmacharya and Vidya (true knowledge).

पुनः स कीदृश इत्युपदिश्यते

How is Soma is taught further in the 8th Mantra.

Mantra—8

त्वं नः सोम विश्वतो रक्षां राजन्नघायतः ।

न रिष्येत्त्वावतः सखा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम त्वम् अयं च विश्वतः अघायतः नः (अस्माद्)

रक्ष (रक्षति वा) हे राजन् ! त्वावतः सखा न रिष्येत्
(विनष्टो न भवेत् ॥

TRANSLATION

(1) O God, Friend and Illuminator of all, protect us from all evil-minded guilty persons from all quarters, who want to harm us. The friend of one like Thee can never perish.

(2) It is also applicable to Soma plant in the limited sense of protecting from various diseases and giving energy to fight with the wicked.

PURPORT

Men should thus pray to God and try to reach that state when not even the desire of giving up Dharma (righteousness) and accepting un-righteousness arise, in mind. It is the desire of the mind that leads towards Dharma (righteousness) or adharma (un-righteousness). Therefore one should control his mind in such a way that it may never think of giving up righteousness and resort to un-righteousness.

THE COMMENTATOR'S NOTES

(अघायतः) आत्मनः अघम् इच्छतः दोषकारिणः

= Evil-minded or sinner who wants to do harm to others.

(रिष्येत्) हिंसितो भवेत् अथवा विनष्टो भवेत् ।

= May perish or be harmed.

सः (सोमः) कैः रक्षतीत्युपदिश्यते ।

How God protects is taught in the ninth Mantra.

Mantra —9

सोम यास्ते मयोभुव ऊतयः सन्ति दाशुषे ।

ताभिर्नोऽविता भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम याः ते (तव)) (अस्य वा) मयोभुवः ऊतयः
दाशुषे सन्ति ताभिः नः (अस्माकम् अविता भव) (भवति
वा) ॥

TRANSLATION

(1) O Soma God, Creator of the world be our Protector with those aids which are sources of happiness to a man of charitable disposition.

(2) It is also applicable to a scholar of peaceful nature who protects all by his noble teachings, which cause happiness and to the soma and other medicinal herbs which when taken in properly give energy and protect from various diseases.

PURPORT

Why should those persons suffer who are protected by God, great scholars and well-prepared medicinal herbs like Soma. ?

THE COMMENTATOR'S NOTES

(दाशुषे) दानशीलाय मनुष्याय

= For a man of charitable disposition.

पुनः स किं करोतीत्युपदिश्यते ।

What does Soma do is taught in the 10th Mantra.

Mantra—10

इमं यज्ञमिदं वचो जुजुषाण उपागहि ।

सोम त्वं नो वृधे भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः इमं यज्ञम् इदं वचः जुजुषाणः सन्
त्वम् उपागहि (उपागच्छति वा) अतः नः वृधे भव
(भवतु वा) ॥

TRANSLATION

(1) O God ! Accepting this our Yajna which is the protector of Vidya (Knowledge) or which is accomplished with art and our speech endowed with knowledge and Dharma, come to us) (Let us realise Thy presence with in us) and be our prosperer or augments of our wisdom and power.

(2) The Mantra is also applicable to a great Scholar of peaceful disposition who should help in the performance of Yajna in the form of the spread of knowledge and art and augment them in every way.

PURPORT

There is Shleshalankara used in the Mantra. When God is approached through wisdom, learned persons are approached with service and gratitude and medicinal herbs are known and used through the study of Vaidyaka (Medical science) and their proper application, happiness of all kinds can then be enjoyed by people.

THE COMMENTATOR'S NOTES

(यज्ञम्) विद्यारक्षाकारकं शिल्पसिद्धं वा

= Yajna that protects Vidya (knowledge) and that is

accomplished by art. (इदं वचः) This speech endowed with knowledge and righteousness.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—II

सोमं गीर्भिष्ट्वा वयं वर्धयामो वचोविदः ।

सुमृङ्गीको न आ विश ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः सुमृङ्गीकः (वेद्यः) त्वं नः (अस्मान्) आविश तस्मात् त्वा (त्वां) वचोविदः वयं गीर्भिः नित्यं वर्धयामः ।

TRANSLATION

(1) O Soma-God ! Thou who art Benign or Giver of good happiness, enter our hearts. (Let us realise Thy presence with in ourselves). Knowing the essence of the Vedic speech, we glorify and augment Thee with our refined and cultured words of praise. (Let us increase the number of God's true devotees).

(2) It is also applicable to the Vaidya (Physician of peaceful disposition) who enters our hearts or understands our feelings well and helps us to grow harmoniously, being always a source of happiness to us.

(3) Let us praise the attributes of Soma-a beneficial herb, which increases our physical and mental powers.

PURPORT

There is no one who is greater source of happiness to men than God, a great scholar and good medicines. Therefore proper knowledge of these three should be acquired through good education and developed and that should be applied properly.

THE COMMENTATOR'S NOTES

(गीर्भिः) विद्यासुसंस्कृताभिः वाग्भिः

= With refined and cultured words through good education.

(सुमृडोः) सुष्ठु सुखकारी = Giver of good happiness.

(मृड-सुखने) ।

पुनः सं कीदृश इत्युपदिश्यते ।

Mantra—12

गयस्कानो अमीवहा वसुवित्पुष्टिवर्धनः ।

सुमित्रः सोम नो भव ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वं नः (अस्माकम्) गयस्कानः अमी-
वहा वसुवित् सुमित्रः पुष्टिवर्धनः भव (भवसि वा) (तस्मात्
अस्माभिः सेव्यः) ॥

TRANSLATION

(1) O Soma (God) as Thou art the augments of our Pranas (vital energy), Remover of diseases physical as well as mental, the cognisant and conferrer of all articles, the augments of strength and an excellent friend, therefore, thou art worthy of adoration.

(2) It is also applicable to a great scholar of peaceful nature in limited sense.

(3) There is also reference to Soma Juice which removes diseases, increases vitality and energy like a good friend.

PURPORT

There is Shleshalankara used in the Mantra. It is not possible for beings to destroy their disease increasing their energy, acquiring the knowledge of all substances obtaining wealth and winning friends without the grace of God, association with wise learned persons and proper use of nourishing medicines. Therefore all should worship God, associate themselves with the learned and take in the prescribed medicinal herbs like Soma properly.

THE COMMENTATOR'S NOTES

(गयस्फानः) गयानां प्राणानां वर्धयिता

= Augmenter of Pranas (Vital-energy) स्फायी-वृद्धौ ।

इत्यस्माद् धातोः नन्दादेराकृतिगणत्वात् ल्युः ।

(अमीवहा) अमीवानाम् अविद्यादीनां

ज्वरादीनां वा हन्ता ।

= Destroyer of mental diseases like ignorance and physical like fever, cough etc.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught again in the 13th Mantra.

Maatra—13

सोमं रारन्धि नो हृदि गावो न यवसेष्व ।

मर्यं इव स्व ओक्वये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यतः त्वम् अयं च नः हृदि न (इव) यवसेषु
गावः स्वे ओक्वये मर्यः इव रारन्धि समन्तात् (रमस्व) (रमतेवा)
तस्मात् सर्वैः सदा सेवनीयः ॥

TRANSLATION

O God, Source of Peace, may Thou sportively fill our hearts, as the cows enjoy themselves in green pastures and as a man feels immensely happy in his own comfortable home, in the same manner, flood our hearts with the light of Thy infinite Grace, so that we may acquire true knowledge of Thy nature and attain the highest bliss. May we always adore Thee.

(2) May the juice of the Soma plant fill our heart and bodies, so as to make us healthy. We should take it in the prescribed manner.

PURPORT

There is shleshalankara in the Mantra. O God, as the cows take delight in green pastures and as men enjoy much delight in their own comfortable homes, in the same manner, be manifest or revealed in our souls. As the rays shine in the earth and other substances, in the same manner, reveal Thyself graciously in our souls.

THE COMMENTATOR'S NOTES

(शोक्ये) गृहे = In home.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 14th Mantra.

Mantra—14

यः सोमं सुख्ये तव शरणं देव मर्त्यैः ।

तं दक्षः सचते कृषिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव सोम ! यः तव सुख्ये दक्षः कृषिः मर्त्यैः
शरणं सचते च तं सुखं कथं न प्राप्नुयात् ? ॥

TRANSLATION

(1) O God ! Why should not a man enjoy happiness who being endowed with physical and spiritual power and being surpassingly wise in Thy friendship mentally talks and has communion with Thee ?

(2) It is also applicable in the case of a highly learned truthful man whose friendship is source of great happiness.

PURPORT

There is Shleshalankara in this Mantra. Those persons who are friendly with God (have intense love towards Him) with highly cultured people and good medicines (using them properly when needed) having acquired knowledge and wisdom do not suffer.

THE COMMENTATOR'S NOTES

(दक्षः) विद्यमानशरीरात्मबलः

= Endowed with physical and spiritual power.

(कविः) क्रान्तप्रज्ञादर्शनः = Surpassingly wise, Sage.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the fifteenth Mantra.

Mantra—15

उरुष्या णो' अभिशस्तेः सोम नि पाहंसः ।

सखा सुशेव एधि नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! यः सुशेवः सखा अभिशस्तेः नः उरुष्य
ग्रहसः अस्मान् निपाहि नः (अस्माकम्) सुखकारी एधि
(भवसि) (सः अस्माभिः कथं न सत्कर्तव्यः ?) ॥

TRANSLATION

O Soma-Vaidya or physician of peaceful disposition, protect us from every work that causes us misery or suffering. Preserve us from all ignorance, sin and physical diseases. Be our true friend causing us good happiness.

PURPORT

A good physician causes happiness and bliss by keeping away from all physical and mental diseases like ignorance. Therefore, he should be served and associated with.

THE COMMENTATOR'S NOTES

(अभिशस्तेः) सुखहिसकात् कार्यात्

= From a work that causes misery or suffering.

(उरुष्य) रक्ष । उरुष्यतीति रक्षतिकर्मा ।

(निरुपते ५.२३) अत्रऋचि तु नु इति दीर्घः ।

(ग्रहसः) अविद्या ज्वरादि रोगात्

= From physical (like fever etc.) and mental diseases like ignorance and sin.

TRANSLATOR'S NOTES

That the word वैन in the Vedas is used for a Vaidya or Physician of a peaceful disposition is quite evident from the Mantras like.

वैनोद्ययः संवदन्ते सोमेन सह राज्ञा । यस्मै कुणोति
ब्राह्मणस्तं राजन् पारयामसि ॥ (ऋ० १०. २७. २२)

and सोमो वै ब्राह्मणः (ताण्ड्य० २३१६.५)

The Vaidya according to the Vedas must be a true Brahmana (a man of peaceful and unselfish nature) as the very definition of a Bhishak (Physician) clearly denotes :

यत्रौषधीः समग्मत राजानः समिताविब । विप्रः स
उच्यते भिषग् रक्षोहाऽमीवचातनः ॥

(Rig. 10. 97.8)

Here the epithet विप्रः or Brahmana has been used for a physician. So Rishi Dayananda Sarasvati's interpretation is quite authentic.

How is Soma is taught further in the 16th Mantra.

Mantra—16

आप्यायस्व समेतु ते विश्वतः सोमं वृण्यम् ।

भवा वाजस्य सङ्गये ॥

सन्धिच्छेदसहितोज्ज्वयः (ऋषिकृतः)

हे सोम विद्वन् वैद्यकवित् ! ते विश्वतः वृण्यम्
समेतु त्वम् आप्यायस्व वाजस्य संगये रोगापहा भव ॥

TRANSLATION

O virile Vaidya or lerned physician ! let thy virility or vigour come to us from all sides. Go on growing or developing. At the time of battle between the armies, be thou the destroyer of diseases.

PURPORT

Men should always increase or develop the power of body and soul by serving the learned and taking in the drugs having acquired the knowledge and strength, developing the knowledge of the whole world, conquering enemies and protecting righteous persons.

THE COMMENTATOR'S NOTES

(सोम) वीर्यवत्तम = The most virile.

(संगथे) सङ्ग्रथ इति संग्रामनाम (विद्य० २.७)

= In the battle.

TRANSLATOR'S NOTES

रेतः सोमः ॥ (कौषीतकी ब्रा० १३.७) शत० ३.३.२ १

Therefore Rishi Dayananda's interpretation of सोम as वीर्यवत्तम = or most virile is well-authenticated.

पुनः स कीदृश इत्युच्यते ।

How is Soma is taught in the 17th Mantra.

Mantra—17

आप्यायस्व मदिन्तम् सोम विश्वेभिरङ्गुभिः ।

मवा नः सुश्रवस्तमः सखा वृधे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मदिन्तम् सोम ! सुश्रवस्तमः सखा त्वं नो वृधेभ्यः विश्वेभिः अङ्गुभिः आप्यायस्व ॥

TRANSLATION

O conveyer of the great wealth of knowledge, full of joy, thou who art highly learned and possessest abundant nourishing food, be our friend, leading us to growth and prosperity. Grow with the knowledge of the objects of the world.

PURPORT

The great scholar who enables all men to grow by giving the knowledge of the objects of the world and all herbs and drugs should be followed and served.

THE COMMENTATOR'S NOTES

(सोम) विश्वैश्वर्यस्य प्रापक

= Conveyer or causer of the great wealth of wisdom and knowledge. (षू-प्रसवेइश्वर्ययोः) Tr.

(अंशभिः) सृष्टितत्त्वावयवैः

= The elements of the objects of the world.

(मदन्तमः) मदः प्रशस्तो हर्षो विद्यते यस्मिन् सोऽति

शयितस्तत्सम्बुद्धौ = Full of Joy.

पुनः स किंकुर्यात् इत्युपदिश्यते ।

What should be (Soma) do is taught further in the 18th Mantra.

Mantra—18

स ते पर्यासि समु यन्तु वाजा सं वृण्वान्यभिमातिषाहः ।

आप्यायमानो अमृताय सोम दिवि अवांस्युत्तमानि धिष्व ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! ते (तव) यानि वृण्वानि पर्यासि अस्मान् संयन्तु अभिमातिषाहः वाजाः संयन्तु ते दिवि अमृताय आप्यायमानः स्वम् उत्तमानि अवांसि संधिष्व ॥

TRANSLATION

O God ! Thou art the punisher of all haughty persons. May we attain all powers and knowledge of all kinds which showers happiness on all. Thou who art perfect, grant to the immortal soul good reputation in the light and delight of spiritual knowledge.

(2) It is also applicable to highly learned persons who should try to attain emancipation while doing good to others.

PURPORT

Men should attain and preserve all noble virtues and good articles with knowledge and labour by the association of learned men, observance of the rules of health and taking of proper medicines. They should thus accomplish Dharma (Righteousness) Artha (wealth) Kama (noble desire) and at the end attain emancipation by the Grace of God.

THE COMMENTATOR'S NOTES

(सोम) ऐश्वर्यप्रापक = Conveyor of wealth.
 (दिवि) विद्याप्रकाशे = In the light of knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 19th Mantra.

Mantra — 19

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।
 गृयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! ते (तव) या (यानि) विश्वा धामानि हविषा
 यज्ञं यजन्ति ता (तानि सर्वाणि) ते [(तव) अस्मान् प्राप्नु-
 बन्तु यतः त्वं परिभूः गयस्फानः प्रतरणः सुवीरः अवीरहा
 अस्तु तस्मात् अस्माकं दुर्यान् प्रचर (प्राप्नुहि) ॥

TRANSLATION

O learned man of peaceful disposition ! in whatever places you perform Yajna in the form of noble acts by the study and teaching of the Vedas etc. may we approach them. As you are augments of wealth, transporter over miseries, attended by valiant heroes, approaching men devoid of knowledge and good education to give them instruction, come to our homes and oblige.

PURPORT

None can benefit from the world without the knowledge of their properties. Therefore men should accomplish all

works by acquiring knowledge of all objects from earth to God by the Association of learned persons.

THE COMMENTATOR'S NOES

(गयस्फानः) घनवर्धकः = Augmenter of wealth.

(हविषा) विद्यादानादानाभ्याम्

= By giving and receiving knowledge.

TRANSLATOR'S NOTES

गय इति घननाम (निघ० २.१०)

स्फायी-वृद्धौ । हु-दानादनयोः आदाने च

पुनः स किं करोतीत्युपदिश्यते ।

What does Soma do is taught further in the 20th Mantra.

Mantra—20

सोमो धेनुं सोमो अर्वन्तमाशु सोमो वीरं कर्मण्यं ददाति ।

सादन्यं विदध्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सोमः अस्मै सादन्यं विदध्यं सभेयं पितृश्रवणं ददा-
शत् स सोमः अस्मै धेनुं स सोमः आशुम् अर्वन्तं स सोमः
कर्मण्यं वीरं च ददाति ॥

TRANSLATION

(1) In case of God as Soma-Creator of the world the meaning is clear.

To him who surrenders himself to God, He gives powerful speech and Milch-cow, a swift horse, and a brave son who is active and dexterous, skilful in domestic concerns, assiduous in Yajnas (non-violent sacrifices) and battles, eminent in society and obedient to his parents and wisemen in general.

(2) It is applicable in the case of a highly learned person of peaceful nature, who when properly served gives instructions which enables a man to have good speech, heroic son, swift horse etc.

PURPORT

As learned persons enable men to accomplish good acts by giving instructions and prompt them to exert themselves, in the same manner, Soma and other good herbs also give good strength and vitality.

THE COMMENTATOR'S NOTES

(विदध्यम्) विदधेसु यज्ञेषु युद्धेषु वा तन्धुम्

= Good in Yajnas and battles.

(धेनुम्) वाणीम् = Good speech.

= The word धेनु also means milch-cow as is well-known.

TRANSLATOR'S NOTES

विदध इति यज्ञनाम (निघ० ३.१७)

धेनुरिति वाङ्मनाम (निघ० १.११)

धेनुरितिपदनाम (५.५) ।

पुनः स कीदृश इत्युपदिश्यते ।

How is soma is taught further in the 21st Mantra.

Mantra—21

अषाळं युत्सु पृतनासु पत्रिं स्वर्षामप्सां वृजनस्य गोषाम् ।

भरेषुजां सुभ्रितिं सुभ्रवसं जयन्तं त्वामनु मदेम सोम ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे सोम यथा ओषधिगणः युत्सुः अषाळं पृतनासु पत्रिं वृजनस्य गोषां भरेषुजां सुभ्रितिं स्वर्षाम् अप्सां सुभ्रवसं जयन्तं त्वाम् अरोगं कृत्वा आनन्दयति तथा एतं प्राप्य वयम् अनुमदेम ॥

TRANSLATION

O Commander-in Chief of the army etc. as Soma and other medicinal herbs make thee invincible in battle, triumphant in hosts, bestower of happiness, user of water in proper manner, preserver of strength, producer of powerful and protective arrow and other weapons, having good men in his kingdom or sway, renowned, victorious, diseaseless and delighted, so we may take them in properly and enjoy happiness.

PURPORT

It is not possible for people to have good kingdom and health without a commander of the army endowed with all noble virtues and the knowledge and proper use of the Soma and other medicinal plants. Therefore, all should resort to them.

THE COMMENTATOR'S NOTES

(स्वर्षाम्) यः स्वं सुखं सनोति तम् । सनोतिस्नः

(अ० ८.३.१०८) अनेन षत्वम् ।

= Giver of happiness.

(सुभितितम्) शोमनाः क्षितयो राज्ये यस्य यस्माद् वा तम्

= In whose kingdom or sway there are good persons.

(सोम) सेनाध्यक्ष = Commander of the army etc.

TRANSLATOR'S NOTES

षणु-दाने क्षितयः इति मनुष्यनाम (निघ० २.३)

रेतः-सोमः (कौषीतकी ब्रा० १३. ७) रेतो वै सोमः

(सुतपय० १. ९. २. ९॥ २. ५. १. ९॥ ३. ८. ५. १)

So a virile commander of the army is also called Soma.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 22nd Mantra.

Mantra—22

त्वमिमा ओषधीः सोम विश्वास्त्वमुपो अजनयस्त्वं गाः ।

त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सोम ! (ईश्वर) यतः त्वं च इमा विश्वा ओषधीः अज-
नयः त्वं गाः च अजनयः त्वं ज्योतिषा अन्तरिक्षम् उरु आत-
तन्थ त्वं ज्योतिषा तमः विवर्थे तस्माद् भवान् अस्माभिः सर्वैः
सेव्यः ॥

TRANSLATION

O God Source of peace, as Thou hast generated Soma and other medicinal plants, the water, the kine, senses and rays and Thou hast spread the spacious firmament and hast dispelled the darknes (both material and mental in the form of ignorance), with the light of the sun and the light of the Vedic Revelation, therefore Thou art worthy of adoration by all of us.

PURPORT

God alone is to be adored by all who hast created this wonderful vast world.

THE COMMENTATOR'S NOTES

(गाः) इन्द्रियाणि किरणान्वा

= Cows, senses and rays.

(ज्योतिषा) विद्यासुशिक्षाप्रकाशेन

= By the light of knowledge.

(तमः) अविद्याकुत्सितारूपं चक्षुर्दृष्ट्यावरकं बान्धकारम् ।

= Darkness of ignorance or material darkness.

TRANSLATOR'S NOTES

Though unfortunately Prof. Wilson, Griffith and many other Western translators of the Vedas have not been able to

grasp the teachings of the Vedas and have erroneously translated Soma as wine or liquor, yet even their own translation of this Mantra Rig. 1. 91. 22 is worth quoting.

Prof. Wilson's translation is as follows :

"Thou Soma, hast generated all these herbs, the water, and the kine, thou hast spread out the spacious firmament, thou hast scattered darkness with light." (P 140)

Griffith's translation is :

"These herbs, these milck kine, and these running waters, all these, O Soma, Thou hast generated.

The spacious firmament hast thou expanded and with the light thou hast dispelled the darkness."

(Hymns of the Rigveda Translated by Griffith, Vol. 1, P. 117).

Is it ever conceivable that Soma here—who is said to be the creator of the world is wine-liquor or moon-plant ? It is quite evident to any un- prejudiced mind that it is meant for God only.

पुनः स कीदृश इत्युपदिश्यते ।

How is Soma is taught further in the 23rd Mantra.

Mantra—23

द्वेवेन ज्ञो मनसा देव सोम रायो भ्रातृ सहसावन्नभि युध्य
मा त्वा तनदीषिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्टौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सहसावन् देव सोम ! त्वं देवेन मनसा शत्रुभिः सह
रायः अभियुध्य यः त्वं नः (अस्माकम्) रायः भागम् ईशिषे
तं त्वा गविष्टौ शत्रुः मा तनत् (क्लेशयुक्तं क्लेशप्रदं वा मा
कुर्यात्) त्वं वीर्यस्य उभयेभ्यः मा प्रचिकित्स ॥

TRANSLATION

O divine and Potent Soma (Commander of the army or Acharya) bestow upon us with thy brilliant mind a good portion of wealth, giving us power to fight with our enemies.

May no adversary annoy or give trouble to thee in the cause of the administration of the State or diffusion of the light of knowledge. Thou art supreme over the valour of both kinds physical and mental, defend us from our enemies in battle.

PURPORT

Men should enjoy the prosperity of a good and vast Government by conquering enemies in the battle and by taking shelter in the best commander of the army and proper use of medicines. This hymn is connected with the previous hymn as there is mention of the teachers and students and their duties etc. in the name of Soma.

Here ends the commentary on the ninety-first hymn of the first Mandala of the Rigveda Samhita and the 23rd Varga.

अथ द्विनवतितमं सूक्तम् HYMN LXXXXII (92)

अस्य द्विनवतितमस्य सूक्तस्य राहूगणपुत्रो गौतम
ऋषिः । उषा देवता । १, २ निचृज्जगती छन्दः । ३
जगती ४ विराद् जगती छन्दः । निषादः स्वरः । ५, ७,
१२ विराद् त्रिष्टुप् छन्दः । ६, १० निचृत् त्रिष्टुप् । ८, ९
त्रिष्टुप् छन्दः । वैवतः स्वरः । ११, भुरिक् पञ्क्तिरछन्दः ।
पञ्चमः स्वरः । १३ निचृत् परोष्णिक् । १४, १५ विराद्
परोष्णिक् । १६, १७, १८ उष्णिक् छन्दः । ऋषभः स्वरः ॥

Seer of the hymn-Gotama. Devata or Subject Usha.
Metres-Trishtup, and Ushnik in various forms.

Tunes-Nishada, Panchama and Rishabha.

अथोपसः सम्बन्ध्यर्थं कृत्यान्पविश्यन्ते ।

The duties relating to the Usha or dawn are taught in
the first Mantra.

Mantra—

एता उ त्या उषसः केतुमक्रतु पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुवीर्यन्ति मातरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! कृषं याः एतारः उ त्याः उषसः केतुम्
अक्रत याः रजसः पूर्वे अर्धे भानुम् अञ्जते निष्कृण्वानाः
आयुधानि इव धृष्णवः अरुवीः मातरः प्रति गावः यन्ति ताः
सम्यक् विजानीत ॥

TRANSLATION

O men, you should know well the dawns that have
spread light over the world in the morning; they make mani-
fest the light in the eastern portion of the firmament,

brightening all things, like warriors brandishing their weapons; the radiant and progressive mothers of the earth, they travel daily on their course.

PURPORT

In this globe, the light of the sun illuminates the half portion, while as the other half remains in the dark. Without the light of the sun, no object can be known thoroughly. The rays of the sun appear to be moving every moment as they penetrate into the world. The Usha (dawn) that is in this globe is, visible, while as that which is in the other globe is invisible. They are of the same attributes in all worlds and in all directions. As the weapons appear to be in front and opposite directions while being moved, in the same manner, the dawns appear to be in front and behind according the movemets of the world.

THE COMMENTATOR'S NOTES

(केतुम्) विज्ञानम् = Knowledge.

(गावः) गमनशीलः = Moving

(धृक्गवः) प्रगल्भगुणप्रदाः = Givers of many virtues.

पुनस्ताः कीदृश्य इत्युपदिश्यते ।

How are the dawns is taught further in the 2nd Mantra.

Mantra—2

उदंपसन्नरुणा भ्रानवो दृया स्वायुजो अरुणीर्गा अयुक्षत ।

अक्रन्नुषासो वयुनानि पूर्वथा रश्नन्तं भ्रानुपरुणीरसिभ्रयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! याः अरुणाः स्वायुजः उवसः भ्रानवः दृया
उत् अपप्तन् गाः अरुणीः अयुक्षत (युंजते) या अरुणीः
वयुनानि अक्रन् पूर्वथा (पूर्वाः इव) पूर्वदेनिकी उषा इव
परं परं रश्नन्तं भ्रानुम् अशिभ्रयुः (ताः युक्त्या सेव-
नीयाः) ॥

TRANSLATION

The purple rays of the dawns have readily shot upwards, they have yoked the earths or have illumined them. They have restored, as of yore, the consciousness and actions of sentient creatures and bright rayed have attended upon the glorious sun or have attained their brilliancy. They (dawns) should be utilised well.

PURPORT

The rays of the sun which after serving or illuminating the worlds go out, decorate the sky becoming ruddy by the combination of the earth and the sun. When the dawns come out or manifest themselves, the consciousness of the beings expresses itself. The Dawns or the rays of the early sun which touch the earth and being ruddy attend upon the sun and penetrate the herbs and plants, should be used well by all men in their conscious state.

THE COMMENTATOR'S NOTES

(उषसः) प्रातःकालीनाः सूर्यस्य रश्मयः ।

= The rays of the sun early in the morning.

अत्र अन्येषामपि दृश्यते (अ० ६. ३. १३७) इति दीर्घः

(वयुनानि) विज्ञानानि ।

= Knowledge or actions.

(रश्मन्तम्) हिंसन्तम् । रश्मिदितिवर्षनाम रोचते ज्वलति कर्मणः । (नि० २०. २०)

= Shining or dispelling darkness by lustre.

TRANSLATOR'S NOTES

वयुनमिति प्रज्ञानाम् (निघ० ३. ६) = Knowledge

वयुनमिति प्रशस्यनाम् (निघ० ३. ८)

= Admirable action.

पुनस्ताः किं कुर्वन्तीत्युपदिश्यते ।

What do the dawns do is taught further in the Mantra.

Mantra—3

अर्चन्ति नारीरूपसो न विष्टिभिः समानेन योजनेना पेंदावतः ।
इषं दहन्तीः सुकृते सुदानंवे विश्वेदह यजमानाय सुन्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या उवाचः विष्टिभिः समानेन योजनेन परावतः
देशात् नारीः न पुरुषान् सुकृतं सुदानेन (यजमानाय) विश्वानि
अपसः इषं च आवहन्तीः अह तद् दुःखविनाशनेन अर्चन्ति
इत् वसन्ते (तयः यथायोग्यं सर्वैः सेवनीयाः) ।

TRANSLATION

The dawns or the early rays of the sun illuminate with their inherent radiance the remotest parts of the heaven, with a simultaneous effort like wives who respect their husbands of charitable disposition, performers of Yajnas and doers of other noble deeds, bringing every kind of good, desirable food, doing acts of service and destroying all their sufferings

PURPORT

There is Upamalankara or simile used in the Mantra. As chaste wives serve and gladden their husbands, in the same manner, the rays of the sun come to the earth and then going up create light in the firmament, give nourishment to all articles by their heat and thus make all people happy.

THE COMMENTATOR'S NOTES

(अपसः) उत्तमानि कर्माणि = Noble deeds.

(विष्टिभिः) व्याप्तिभिः = By their pervasion;

(इषम्) अन्नादिकम् = Food etc.

TRANSLATOR'S NOTES

अप इति कर्मनाम (निघ० २. १)

इषम् इत्यन्ननाम (निघ० २. ७)

(Besides the above, the spiritual interpretation of the Mantra taking Ushas as the Divine dawns of the Illumination is to the following effect. The Divine Dawns of illumination sing their songs like women active in their tasks and through the contemplation (Samadhi) give all knowledge even of the distant objects bringing all desirable wisdom and power to the pious liberal devotee.)

पुनः सा (उषाः) कीदृशीत्युपदिश्यते ।

How is Usha is taught further in the fourth Mantra.

Mantra—4

अग्निं वेदांसि वपते नृत्तरिनापोर्भुते वक्ष उक्षेव रर्षिहय ।

व्योतिर्विन्धस्मै भुवनाय कृष्यती गावो न द्रजं व्युत्सा आवर्त्यः ॥

सन्धिच्छेदसहितोऽन्वयः (अपिकृतः)

हे मनुष्याः ! या उषा नृत्यः इव वेदांसि अग्निवपते
वक्षः उषा इव रर्षिहंसमः अपोर्भुते विन्धस्मै भुवनाय व्योतिः
कृष्यती द्रजं गावः न गच्छति तमः (अन्वकारं) वि आवः
च (स्वप्रकाशेन आच्छादयति) (तथा साध्वी स्त्री स्वपति
प्रसादयेत्) ।

TRANSLATION

Usha (Dawn) cuts off the accumulated gloom and manifests new forms like a dancer; she bares her bosom (so to speak) as a cow yields her Udder to the milker. As cattle hasten to their pastures, she spreads to the east and shedding light upon the world, dissipates the darkness. In the same manner, a chaste wife should please her husband.

PURPORT

There is Upamalankara or simile used in the Mantra. The direct light of the sun is called day and his curved light touching the earth is called Ushas or dawn. Without this also the world cannot be sustained well. Therefore the

knowledge of the science of light should be acquired by learned persons.

THE COMMENTATOR'S NOTES

(पेशांसि) रूपाणि = Forms.

(नृतुः इव) यथानतंकः रूपाणि धरति तथा । नृति-
शृङ्गयोः कूः (उष्णा० १. ६१) अनेन नृतिषातीः कूः
प्रत्ययः ॥

= Like a dancing adopting many forms.

(उग्गा इव) यथा गोस्तथा = Like a cow,

TRANSLATOR'S NOTES

पेश इतिरूपनाम (निघ० ३. ७)

उग्गा इति गोनाम निघ० २. ११)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Ushas is taught further in the fifth Mantra.

Mantra—5

प्रत्युर्ची रशदस्या अदर्शि वि तिष्ठते बाधते कृष्णमभ्वम् ।

स्वरं न पेशो विदथेष्वाञ्जञ्चित्रं दिवा दुहिता भानुमथेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्याः अस्याः उषसः रशत् अर्चिः अभ्वं कृष्णं तमः
बाधते । या दिवः दुहिता स्वरुचं चित्रं भानुं पेशः अथेत् ।
यथा ऋत्विजः विदथेषु क्रियाः अंजन् तथा वितिष्ठते सा
उषाः अस्माभिः प्रति अदर्शि ॥

TRANSLATION

Her (dawn's) brilliant light is first seen towards the east,
it spreads and disperses the thick darkness. She is like the
daughter of the sun and puts on the brilliant form. She

stands before us and is seen as the priests performing many sacrificial acts.

PURPORT

There is Upamalankara or simile in the Mantra. The light of the sun that illuminates all, being resplendent and is visible is the Ushas (Dawn) and she is like the daughter of the sun.

THE COMMENTATOR'S NOTES

(स्वरम्) तापकमादित्यम् = The sun that gives heat.

(अन्धम्) महत्तरम् = Great, thick.

(विदधेषु) यज्ञेषु = In the Yajnas or non-violent sacrifices.

पुनः सा कीदृशी अनया जीवः किं करोतीत्युपविश्यते ।

How is Ushas and what the soul does with her is taught in the 6th Mantra.

Mantra—6

अतारिष्णु तमसस्पारमुस्योषा उच्छन्ती वयुना कृणोति ।

श्रिये छन्दो न स्मयते विभ्राती सुप्रतीका सौमनसायाजीगः ॥

सन्धिच्छेदसहितोऽन्धयः (ऋषिकृतः)

याधिये छन्दः न (इव) आच्छादयन्ती विभ्राती सुप्रतीका
उषा सर्वेषां सौमनसाय वयुनानि कृणोति अन्धकारम् अजीगः
स्मयते तथा अस्य तमसः पारम् अतारिष्णम् ॥

TRANSLATION

The Usha (dawn) restores the consciousness of living beings for the acquisition of knowledge and wealth like the Vedas. Brightly shining, she smiles and manifests the noble desirable deeds of the people by her radiance, illumining all embodied objects for the cheerfulness of the mind inclined towards righteous acts. She swallows for our delight the darkness. Let us cross over the boundary of the misery like the darkness.

PURPORT

As this Usha (dawn) dispels darkness and helps us in the achievement of knowledge, action, bliss, exertion and wealth and thus crossing over all suffering, in the same manner, men should engage themselves in doing good deeds at this time and advance of happiness and annihilation of misery.

THE COMMENTATOR'S NOTES

(तमसः) अन्धकारस्यैव दुःखस्य

= Of misery like darkness.

(वयुना) वयुनानि प्रशस्यन्ति कर्मणीयानि वा कर्माणि ।

= Admirable deeds.

(अजीगः) अन्धकारं निगलति ।

= Swallows darkness.

TRANSLATOR'S NOTES

वयुन मिति प्रशस्यन्नाम (निघ० ३.८)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Ushas is taught further in the seventh Mantra

Mantra—7

मास्वती नेत्री सूनृतानां दिवः स्तवे दुहिता गोतमेभिः ।

प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्रां उप मासि वाजान् ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

यथा सूनृतानां मास्वती नेत्री दिवः दुहिता उषः (उषाः) गोतमेभिः स्तूयते (तथा एताम् अहं स्तवे) हे स्त्रि ! यथा इयं प्रजावतः नृवतः अश्वबुध्यान् गोअग्रान् वाजान् उपमासि (तथा त्वं भव) ॥

TRANSLATION

O lady, you should be like the Usha (Dawn) who is like the brilliant daughter of the sun, the exciter of pleasant voices and prompter of good actions and production of food. She is praised by learned persons on account of noble attributes.

The Usha causes to obtain us food associated with progeny and good leading men and distinguished with horses cattle, land and other good things.

PURPORT

As parents become happy by having a good and virtuous girl, in the same manner, learned persons become delighted by acquiring the knowledge of the Dawn.

THE COMMENTATOR'S NOTES

(गोतमेभिः) सर्वविद्यास्तावकं विद्वद्भिः

= By learned persons praising all sciences.

TRANSLATOR'S NOTES

गोरितित्तोदनाम (निष० ३१.६) Therefore Rishi Dayananda has interpreted the word as सर्वविद्यास्तावकः ।

It is wrong on the part of Sayanacharya to explain as गोतमेभिः ऋषिभिरस्माभिः ।

By us Rishis-Gotamas. Is it not strange that a man should use honorific plural form for himself ? Following Sayana, Prof. Wilson and Griffith have committed the same mistake, forgetting the main principle of the Vedic Terminology, put in the Meemansa Shastra as परन्तु श्रुति सामान्यमात्रम् (मीमांसा १-३१) i. e. There are no proper nouns in the Vedas, but common nouns.

पुनस्तथा किं प्राप्यते सा किं करोतीत्युपदिश्यते ।

What does Usha do and what is secured by her is taught in the 8th Mantra.

Mantra—8

उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।

सुदंससा भवसा या विमासि वाजप्रसूता सुमगे बृहन्तम् ॥

सन्धिच्छेदेसहितोऽन्वयः (ऋषिकृतः)

या वाजप्रसूता सुमगा उषः (उषा अस्ति) सायं सुदंससा भवसा सह वर्तमानम् अश्वबुध्यं दास प्रवर्गं सुवीरं बृहन्तं यशसं

रयिविभासि (विविधतया प्रकाशयति) तम् अहम् अश्याम्
(प्राप्नुयाम्) ॥

TRANSLATION

May I obtain the ample and ever growing wealth which is endowed with good actions of knowledge and kingdom, reputation, band of attendants or workers, used for training brave warriors and horses and good nourishing food, which is illuminated by the Ushas (dawn) born by the movement of the sun, cause of prosperity when properly utilised and charming.

PURPORT

Those who try to acquire proper knowledge of the dawn, obtain all the above mentioned things, become prosperous and ever enjoy bliss and not others.

THE COMMENTATOR'S NOTES

(वाजप्रसूता) वाजेनसूर्यस्य गमनेन प्रसूता ।

= Born from the movement of the sun.

(श्रवसा) अन्नेन = With food.

TRANSLATOR'S NOTES

The word वाज is derived from वज गतौ गतेस्त्रयोऽर्थाः-
ज्ञानं गमनं प्राप्तिश्च । अत्र गमनार्थग्रहणं कृतम् ।

श्रव इत्यन्ननाम निघ० २.७)

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is told further in the 9th Mantra.

Mantra—9

विश्वानि देवी भुवनाभिचक्ष्या प्रतीची चक्षुर्विया विभाति ।

विश्वं जीवं चरसे बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा प्रतीची चरसे विश्वं जीवं बोधयन्ती देवी
उषा मनायोः विश्वस्य वाचम् अविदत् (विन्दति) चक्षुः इव

विश्वानि भुवनानि अभिचक्ष्य उर्विया सह विभाति (तथा त्वं भव) ॥

TRANSLATION

O wife ! you should be like the bright Usha (dawn) who having lighted up the whole world, spreads, expanding with her radiance, towards the west arousing all living creatures to their labours; she obtains the speech of all endowed with thought. (As they begin to utter at her rise).

PURPORT

As a chaste woman always pleases her husband, in the same manner, Usha (dawn) delights the whole world.

THE COMMENTATOR'S NOTES

(देवी) देदीप्यमाना = Bright.

(उर्विया) उर्व्या पृथिव्या सह । अत्रोर्वीशब्दात् टास्थाने द्वियाजादेशः ।

(भाति) प्रकाशयते = Illuminates.

उर्वीति पृथिवीनाम् (निघ० १.१)

पुनः सा कीदृशी किं करोतीत्युपविश्यते ।

How is Usha and what does she do is taught in the 10th Mntra.

Mantra 10

पुनः पुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।
श्वघ्नीव कृत्नुर्विजं आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या श्वघ्नी इव कृत्नुः विजः आमिनाना इव मर्तस्य आयुः
जरयन्ती पुनः पुनः जायमाना समानं वर्णम् अभिशुम्भमाना
पुराणी देवी उवा अस्ति (सा जागरितैः मनुष्यैः सेवनीया) ॥

TRANSLATION

The Usha (dawn) ancient and eternal (by flow of the cycle) born again and again, and bright with unchanging hues or decking her beauty with the self-same raiment, diminishes the life of a mortal, like the shewolf cutting into pieces the dogs and other animals or the female hawk hunting the moving birds.

PURPORT

There is Upamalankara (simile) used in the Mantra.

As a she wolf cuts into pieces dogs, deer and other animals and as a she-hawk kills flying birds, in the same manner, the Usha (dawn) is diminishing our life. Knowing this, we should give up all idleness, should get up early in the morning and engage ourselves in the acquisition of knowledge, Dharma and doing good to others. Those who bear this in mind, how can they be ever lazy and unrighteous ?

THE COMMENTATOR'S NOTES

(पुराणी) प्रवाहरूपेण सनातनी

= eternal by flow of the Cycle.

(श्वघ्नी) यथा वृकीशुनः श्वादीन् मृगान् कुन्तन्ती ।

= Like the she-wolf cutting into pieces dogs and other animals.

(कृत्तुः) छेदिका श्येनी इव

= Like the she hawk that kills birds.

(विजः) इतस्ततः चलतः पक्षिणः

= Moving or flying birds.

पुनः सा कीदृशीत्यपदिश्यते ।

How is Usha is further taught in the 11th Mantra.

Mantra—11

व्यूर्ण्वती दिवो अन्तां अबोध्यप् स्वसारं सनुवर्त्युयोति ।

प्रमिनती मनुष्या युगानि योषां जारस्य चक्षसा वि माति ॥

सन्धिक्षेदसहितोऽन्धयः (ऋषिकृतः)

हे मनुष्याः ! या उषा जारस्य योषा इव सर्वेषाम्
आयुः सनुतः प्रमिनती या स्वसारं व्यूर्णती अपयुयोति
स्वयं विभाति चक्षसा दिवः अन्तान् मनुष्या युगानि च
अबोधि (सा यथावत् सेव्या) ॥

TRANSLATION

The Usha (dawn) has been seen illuminating all objects and the boundaries of the sky, and driving into disappearance the spontaneously retiring night that is like her sister. Like the wife of a debaucherous person, she being like the wife of the sun, diminishes the life of all beings and denotes the various periods of the years and cycle of ages. She must be served or utilised properly.

PURPORT

Men should know that as an un-chaste woman diminishes the age of her paramour a debauchee, in the same manner Usha which is related to the sun dispels the darkness and manifests the day and thus in a way gradually diminishes the age of all creatures. Knowing this, men should utilise well the interval between day and night and attain full age.

THE COMMENTATOR'S NOTES

(दिवः) प्रकाशमयस्य सूर्यस्य = Of the radiant sun.

(अन्तान्) समीपस्थात् पदार्थात्

= The objects lying near.

पुनः सा कीदृशीत्युपदिश्यते ।

How is Usha is taught further in the 12th Mantra.

Mantra—12

पशून् चित्रा सुमगा प्रयाना सिन्धुर्न क्षोदं उर्विया व्यश्वेत् ।

अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रुक्मिर्भिर्हजाना ॥

सन्धिच्छेदसहितोज्ज्वलः (ऋषिकृतः)

मनुष्यैर्या पशून् (न) इव यथा पशून्प्राप्य वणिग्जनः
सुभगा प्रथाना सिन्धुः क्षोदो नेव वा चित्राउषा उर्विया
पृथिव्या सह सूर्यस्य रश्मिभिः दृशाना अग्निनती रक्षां कुर्वती
सती देव्यानि व्रतानि व्यश्बेत्चेति संजायते तद्विद्यानुसारवर्त्त-
मानेन सततं सुखयितव्यम् ॥

TRANSLATION

The bright Charming and blessed Usha shines forth extending her rays as a cowherd drives the cattle to pasture and spreads extensively, like flowing water. She is beheld associated with the rays of the sun, never transgressing the Divine vows of truth, purity and kindness etc. observed by the enlightened persons.

PURPORT

There is Upamalankara (simile) used in the Mantra. As a trader does not prosper without cattle and other animals and river does not become without deep water, in the same manner, men do not prosper well without the proper knowledge of the Usha (Science of time) and exertion.

THE COMMENTATOR'S NOTES

(क्षोदः) अगाधजलम् = Deep water.

(अग्निनती) अहिंसन्ती = Not transgressing.

(देव्यानि व्रतानि) देवेषु विद्वत्सु जातानि सत्यपालना-
दीनि कर्माणि

= Vows or acts observed by the enlightened persons.

मनुष्यैरेतया (उषसा) किं विज्ञातव्यमित्युपदिश्यते ।

What should men learn from Usha is taught in the 13th Mantra.

Mantra—13

उषस्तच्चित्रमा भ्रातृभ्यं वाजिनीवति ।

येन लोकं च तनयं च धामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुभगे वाजिनीवति ! त्वम् उषः इव अस्मभ्यं चित्रं चित्रं
धनम् आभर येन वयं लोकं च तनयं च धामहे ॥

TRANSLATION

O accomplished learned lady possessor of good food materials and doing noble actions who art charming like the Dawn, bestow upon us that wonderful good fortune where with we may support our sons and grand sons, getting all desirable objects and obedient attendants.

PURPORT

Men can enjoy happiness and acquire its means only by doing all actions according to the prescribed time table from morning to night. Therefore this must be done by all.

THE COMMENTATOR'S NOTES

(वाजिनीवति) प्रशस्तक्रियान्नयुक्ते ।

= Endowed with noble activity and good food.

TRANSLATOR'S NOTES

(लोकम्) पुत्रम् = Sons.

(तनयम्) पौत्रम् = Grand sons.

लोकमिति अपत्यनाम (निघ० २.२)

तनयम् इति अपत्यनाम (निघ० २.२)

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught further in the 14th Mantra.

Mantra—14

उषो अद्येह गोमत्यश्वावति विभावरि ।

रेवदस्मे व्युच्छ सूनृतावति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा गोमति अशवावति सूनृतावति विभावरि उषः अस्मे रेवद् व्युच्छति तथा वयम् अद्य इह सुखानि धामहे ॥

TRANSLATION

O noble lady who art like the luminous Usha (dawn) possessor of cows and horses, uttering words true and sweet and doing noble loving deeds, bestow upon us good wealth in the form of good advice.

PURPORT

Men should acquire knowledge and prosperity along with the accomplishment of four goals of life in the form of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) by being busy and free from laziness from dawn to the time of going to bed.

THE COMMENTATOR'S NOTES

(विभावरि) विविधदोप्तियुक्ते

= Luminous or radiant.

(सूनृतावति) सूनृतानि आनृशस्यानि प्रशस्तानि कर्माणि अस्याः

= Doing noble deeds of love and kindness.

पुनः सा किं करोतीत्युपदिश्यते ।

What does Usha do is taught further in the fifteenth Mantra.

Mantra—15

युक्त्वा हि वाजिनीवत्यश्वां अघारुणां उषः ।

अथा नो विश्वा सौमगान्या बह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा वाजिनीवती उषः अरुणां अश्वान्
युक्त्वा (युनक्ति) अथ इत्यनन्तरं नः (अस्मभ्यम्) विश्वा
(अस्तितानि) सौमगानि प्रापयति हि तथा अथ त्वं शुभान्
गुणान् युंन्धिष्यावह ॥

TRANSLATION

O lady ! As the Usha enriched with noble actions yokes in purple rays and causes us to enjoy all felicities, in the same manner, you should also help us in cultivating noble virtues.

PURPORT

Men can not attain prosperity without constant exertion, therefore they should always endeavour in such a way as to grow in wealth (both material and spiritual) more and more.

THE COMMENTATOR'S NOTES

(वाजिनीवति) वाजयन्ति ज्ञापयन्ति गमयन्ति वा यासु

क्रियासु ताः प्रशस्ता वाजिन्यः विश्वस्ते अस्यां सा

= Enriched with noble actions that lead to happiness and peace.

(अश्ववाक्) वेगवतः किरणान् = Speedy rays.

TRANSLATOR'S NOTES

The word वाजिनी is derived from वाज-वती वतेस्त्वयोर्वाः ज्ञानं गमनं प्राप्तिश्च here the first two meanings have been taken, hence the above interpretation. At dawn meditation on God, and study of the Vedas and Yajnas are performed which lead to happiness, bliss and peace; therefore the above epithet for Usha.

अश्व इति पदनाम (निघ० ५.३) पद-गती गतेस्त्रयोऽर्थाः
अत्र प्राप्त्यर्थमादाय प्रापयन्ति प्रकाशमिति अश्वाः किरणाः
पुनस्तया किं कर्तव्यमित्युपदिश्यते ।

What should Usha do is taught further in the sixteenth
Mantra.

Mantra—16

अश्विना वर्तिरस्मदा गोमदस्त्रा हिरण्यवत् ।

अर्वाग्रथं समनसा नि यच्छतम् ॥

सन्धिच्छेदसहितोऽन्वयः (श्रविकृतः)

हे जनाः ! यथा वयं यौ दस्त्रा समनसा अश्विना
अस्मत् गोमत् हिरण्यवत् वर्तिः अर्वाग्रं रथं न्यायच्छतं
(प्रापयतः) ताभ्याम् उषर्युक्ताभ्यां युक्तं रथं प्रतिदिनं
साध्नुयाम (तथा यूयम् अपि साध्नुत) ॥

TRANSLATION

O men, as we accomplish the construction of Vehicles like the aeroplanes etc. which can take us to all distant places on earth, water and sky with the help of the Ashvins (fire and water) which are destroyers of sufferings on account of various machines, which are like one-minded persons and which are endowed with the cattle, knowledge splendour or gold, you should also do like that.

PURPORT

Men should construct various vehicles like the aeroplanes with the help of fire and water etc. and with the machines and should then enjoy happiness by acquiring abundant and un-diminishable wealth.

THE COMMENTATOR'S NOTES

(अश्विना) अश्विनौ अग्निजले = Fire and water.

(दस्त्रा) कला कौशलादिनिमित्तैर्दुःखोपशयितारौ

= Destroyers of all sufferings through the proper use of arts and dexterity.

(रथम्) भजलान्तरिक्षेषु रमणसाधनं विमानादियान-
समूहम् ॥

= The group of various vehicles by which one can travel on earth, in waters and in the firmament.

पुनस्ते कीदृशावित्युपदिश्यते ।

How are Ashvins is taught further in the seventeenth Mantra.

Mantra—17

यावित्था श्लोकुमा दिवो ज्योतिर्जनाय चुक्रथुः ।

आ न ऊर्जं वहतमश्विना युवम् ॥

सन्धिच्छेदसहितोऽन्धयः (अश्विकृतः)

हे शिस्पविद्याध्यापकोपदेशको ! युवं यो अश्विनौ
(अश्विनौ) इत्या जनाय दिवः ज्योतिः आचक्रथुः (समन्तात्
कुरुतः) ताभ्यां नः (अस्मभ्यं) श्लोकम् ऊर्जं च आबहतम् ॥

TRANSLATION

O teachers and preachers of technology, with the help of proper combination of fire (electricity) and air etc. which manifest the light of the sun from heaven, bring us strength and food etc.

PURPORT

Men should know that without the aid of the air and electricity, the light of the sun cannot manifest itself and none can accomplish knowledge without their knowledge and benevolence.

THE COMMENTATOR'S NOTES

(ऊर्जम्) पराक्रमम् अन्नं वा = Strength or food.

(अश्विना) अश्विनौ अग्निवायू

= Fire in the form of electricity and air.

TRANSLATOR'S NOTES

ऊर्क् इति अन्ननाम (निघ० २.७)

The other meaning of strength is too well-known to require any authority or quotation.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are Ashvins is taught further in the 18th Mantra.

Mantra—18

एह देवा मयोभुवा दृक्षा हिरण्यवर्तनी ।

उषर्बुधो वहन्तु सोमपीतये ॥

सन्धिच्छेदसहितोऽम्बयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः यौ देवा मयोभुवा हिरण्यवर्तनी
दक्षौ अश्विनौ उषर्बुधः जनयतः ताम्बां सोमपीतये सर्वान्
सामर्थ्यम् इह आब्रून्तु ॥

TRANSLATION

O men, may Ashvins (air and fire in the form of Electricity) who are divine, destroyers of all miseries when properly utilised, causing light, bring us the rays of the sun at dawn for a dealing in which the juice-giving nourishment and peace etc. is taken.

PURPORT

Men can not enjoy the happiness of various substances without fire (or electricity) and air. Therefore they should know and utilise them methodically.

THE COMMENTATOR'S NOTES

(दक्षा) विद्योपयोगं प्राप्नुवन्तौ अश्वदुःखोपशयितारौ
वायवर्तनी ॥

= Air and fire (electricity) which are destroyers of miseries when properly known and utilised.

(सोमपीतये) पुष्टिज्ञान्स्यादिगुणयुक्तानां पदार्थानां
दानं यस्मिन् व्यवहारे तस्मै ॥

= For a dealing in which there is the use or drinking
of substances giving strength and peace.

This hymn is connected with the previous hymn as
there is mention of Usha and Ashvina like that hymn. Here
ends the commentary on the ninety-second hymn of the
Rigveda.

त्रयोनवतितमं सूक्तम् HYMN LXXXXIII (93)

अस्य सूक्तस्य रहगणपुत्रो गौतम ऋषिः । अग्नीषोमौ
देवता । १, अनुष्टुप् ३, विराड्नुष्टुप्छन्दः । गान्धारः स्वरः ।
२ भुरिगुणिक् छन्दः । ऋषभः स्वरः । ४ स्वराद्
पङ्क्तिश्छन्दः । पञ्चमः स्वरः । ५, ७ निचत् त्रिष्टुप् ६
विराद् त्रिष्टुप् ८ स्वराद् त्रिष्टुप् ८ स्वराद् त्रिष्टुप् । १२
त्रिष्टुप् छन्दः । धेवतः स्वरः । ६, १०, ११ गायत्री छन्दः ।
षड्जः स्वरः ।

Seer-Gotama, Devata or subject-Agnee shoma. Metres-
Anushtup, Ushnik, Pankti, Trishtup, virat and Gayatri in
various forms.

Tunes-Panchama, Dhaivata and Shadja.

अथाध्यापक परोक्षकौ प्रतिविद्यार्थिभिर्वक्तव्यमुपदिश्यते ।

What should students tell teachers and examiners is
taught in the first Mantra.

Mantra—1

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।

प्रति सूक्तानि हर्यतं भवतं दाशुषे मयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ अग्नीषोमौ युवां मे प्रतिसूक्तानि इमं हव
सुशृणुतं दाशुषे मह्यम् मयः हर्यतम् (एवं विद्याप्रकाशकौ
भवतम्) ॥

TRANSLATION

O teachers and examiners who are like fire in splendour
and moon, endowed with knowledge and peaceful nature,
showerers of wisdom and good education, favourably hear
this my invocation or utterance full of knowledge and rela-
tion between words and meanings, the knowledge acquired

from the study of the Shastras and graciously accept my hymns consisting of Gayatri and other metres. Desire happiness for me who has given himself up to the Vedic study whole-heartedly.

PURPORT

None can accomplish knowledge without teaching and examination, none can teach and examine without acquiring thorough knowledge of a subject and without this it is not possible to get all happiness. Therefore, this must be done.

THE COMMENTATOR'S NOTES

(अग्नीषोमौ) तेजश्चन्द्राविव विज्ञानसौम्यगुणौ
अध्यापकवरीक्षकौ ।

= Teacher and examiner who are like fire (splendour) and moon and who are endowed with wisdom and peaceful nature.

(वृषणा) विद्यासुशिक्षावर्षकौ

= Rainers of knowledge and good education.

(हर्यतम्) कामयेथाम् = Desire.

(दाशुषे) अध्ययने चित्तं दत्तवते विद्यार्थिने ।

= For a student engaged in his studies whole-heartedly.

TRANSLATOR'S NOTES

हर्य-गति प्रेप्सयोः By प्रेप्सा is meant intense desire and love.

दाशु-दाने

पुनस्तौ कीदृशावित्युपविश्यते ।

How are they (Agni and Soma) is taught further in the second Mantra.

Mantra—2

अग्नीषोमा यो अद्य वाग्निदं वचः सपर्येति ।

तस्मै षष्ठं सुवीर्यं गवां पोषं स्वस्थ्यम् ॥

सन्धिच्छेदसहितोऽन्यः (ऋषिकृतः)

हे अग्नीषोमी अध्यापकसुपरीक्षकौ यः अद्य वाम्
इदं वचः सपर्यति तस्मै स्वश्व्यं सुवीर्यं गवां पोषं च
घत्तम् ॥

TRANSLATION

O Agni and Soma (good teacher and examiner) grant to him who addresses this request or prayer to you, good knowledge that makes him virile, the strength of senses, body and soul and store of cattle and horses

PURPORT

The Brahmachari who ever serves well his teachers and examiners with love becomes a good scholar and enjoys all happiness.

THE COMMENTATOR'S NOTES

(सुवीर्यम्) शोभनानि वीर्याणि यस्माद् विद्या-
भ्यासात् तम् ॥

= Knowledge that makes a man virile.

(गवाम्) इन्द्रियाणां पशूनां वा

पुनरेताभ्यां भौतिक सम्बन्धकृत्यमुपदिश्यते ।

The attributes of Agni and Soma in material sense are taught further in the third Mantra.

Mantra 3

अग्नीषोमा य आहुतिं यो वां दाशाद्धुविष्कृतिम् ।

स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत् ॥

सन्धिच्छेदसहितोऽन्यः (ऋषिकृतः)

यः मनुष्यः अग्नीषोमा (अग्नीषोमयोः) वाम् एतयोः
हविष्कृतिम् आहुतिं दाशात् स प्रजया सुवीर्यं विश्व-
मायुः व्यश्नवत् ॥

TRANSLATION

The man who offers Agni (fire) and Soma-moon plant oblations of clarified butter etc. enjoys sound strength, with progeny; through all his life.

PURPORT

Those learned persons who put the oblation of Ghee (clarified butter) etc. for the purification of air, rainy water and herbs in the fire and make people happy by obtaining Soma and other invigorating plants and creepers enjoy full age being endowed with physical and spiritual power and not others.

THE COMMENTATOR'S NOTES

(अग्नीषोमा) अग्नि वायवोः ।

अत्र षष्ठीद्विवचनस्य स्थाने डादेशः ॥ = Oblation.

(अहुतिम्) घृतादिसुसंस्कृताम्

= Refined by the Ghee etc.

TRANSLATOR'S NOTES

Here Rishi Dayananda has translated अग्नीषोमा as अग्निवायवोः for the meaning of सोम as वायु there is the authority of Shatapath 7. 3. 1. I though he has not quoted it. योज्यं वायुः पवते सर्वे सामः ॥ शत० ७. ३. १. १ ।

पुनस्तौ कीदृशाविध्युपदिश्यते ।

How are Agni and Soma is taught further in the fourth Mantra.

Mantra—4

अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं पर्णि गाः ।

अवातिरतं बृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो अग्नीषोमो यत् अवसं पर्णि च अमुष्णीतं गाः
विस्तार्य तमः अवातिरतं बहुभ्यः एकं ज्योतिः अविन्दतं

ययोः वृसयस्य शेषः लोकान् प्राप्नोति तत् वाम् (अनयोः)
वीर्यं चेति (सर्वैः विदितम् अस्ति) ॥

TRANSLATION

The prowess of the Agni and Soma (electricity and air) is well-known to all. They take away all protective dealing. They cause the spread of the rays of the sun and thereby dispel darkness. They cause the one great luminary (sun) for the benefit of the many, the remnant of whose light is got by the worlds.

PURPORT

Men should know that the splendour that enlightens all and dispels darkness is caused by the electricity and air.

THE COMMENTATOR'S NOTES

(अग्नीषोमा) वायुविद्युतौ = Electricity and air.

(गाः) किरणान् = Rays of the sun.

(अवातिरतम्) हिस्तः । अवतिरतिरिति बधकर्म
(निघ० २.१६)

= Destroy or dispel.

(वृसयस्य) आच्छादकस्य । वस आच्छादने

इत्यस्मात् पृषोदरादित्वादितिष्ठसिद्धिः ।

= Of coverer or remover of darkness. – of the sun.

पुनस्तौ कीदृशादित्युपदिश्यते ।

How are Agni and Soma is taught further in the fifth Mantra.

Mantra—5

युवमेतानि द्विवि रोचुनान्यग्निश्च सोमं सक्रतू अघत्तम् ।

युवं सिन्धूरं मिश्रस्तेरवृषादग्नीषोमावमुञ्चतं गृमीतान् ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

युवम् एतौ सक्तु अग्निः सोम च (सोमः च) यानि
दिवि रोचना नि तारासमूहे प्रकाशनानि सन्ति एतानि
अधत्तम् (धरतः) युवां यौ सिन्धून् अधत्तं तान् गृभीतान्
सिन्धून् तौअग्नीषोमौ अवद्यात् अभिशस्तेः (गह्यात्) अभितः
(रमणानिरोधकात्हेतोः) अमृंचतम् वर्षणनिमित्तेन तत्
गृभीतं अग्निः पृथिव्यां पातयतम् इति यावत् ॥

TRANSLATION

These two Agni (Electricity) and Soma-air that cause happiness acting together sustain these constellations in the sky. They liberate the rivers and oceans from the harmful collection of water restraining it uselessly, by taking it above and causing it to rain.

PURPORT

Men should know that electricity and air are the sustainers of the world and sources of happiness.

THE COMMENTATOR'S NOTES

(अग्निः) विद्युत् = Electricity.

(सोमः) बहुसुखप्रसाधको वायुः

= Air that causes much happiness.

(अभिशस्तेः) अभितो हिंसकात्

= Harmful or destructive.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the sixth Mantra.

Mantra—6

आन्यं द्विवो मातरिश्वा जभूरामध्नादन्यं परि श्येनो अद्रेः ।
अग्नीषोमा ब्रह्मणा वावृधानोरं यज्ञाय चक्रथुरु लोकम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ ब्रह्मा वातृधाना अग्नीषोमा यज्ञाय
उरुं लोकं चक्रथुः तयोः (मध्यात्) मातरिश्वा दिवः अन्यम्
आजभार (हरति) द्वितीयः श्येनः (अग्निः) अद्रेः अन्यम् उपरि
अवध्नात् (सर्वतः मध्नाति) (तौ विदित्वा संप्रयोजयत) ॥

TRANSLATION

O men, You should know and apply Agni and Soma (electricity and wind in causal form) which are multiplied by God and which are instruments in the creation of various worlds for the Yajna consisting of knowledge and action.

One of them (Agni or electricity) takes its subtle element from the sun and the other Soma (wind) which is like speedy horse takes its element from the cloud.

PURPORT

O men, you should know that these wind and electricity have two natures. One of them is their causal form and the other gross form from which is the effect. The causal form being very subtle can only be grasped by subtle knowledge and intellect, the gross form only can be grasped through the senses. It is through the effect that one can slowly grasp the nature of the cause. This is an easy path.

THE COMMENTATOR'S NOTES

(मातरिश्वा) आकाशशयानो वायुः

= Wind lying in the sky.

(अद्रेः) मेघात् = From the cloud.

(अग्नीषोमा) कारणाख्यौ वायुविद्युतौ

= Wind and electricity in causal form.

(यज्ञाय) ज्ञानक्रियामयाय यागाय

= For the Yajna consisting of knowledge and action.

पुनरेतौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the seventh Mantra.

Mantra—7

अग्नीषोमा हविषः प्रस्थितस्य वीतं हर्यतं वृषणा जुषेयाम् ।
 सुशर्माणा स्ववसा हि भूतमथा धत्तं यजमानाय शं योः ॥
 सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यौ वृषणा सुशर्माणा अग्नीषोमा प्रस्थितस्य हविषः वीतं हर्यतं जुषेयां स्ववसा भूतम् अथ एतस्मात् हि यजमानाय शं धत्तं पदार्थान् योः पृथक् कुरुतः (तौ संप्रयोजयत) ॥

TRANSLATION

O men, you should apply well air and fire which cause rain, are good protectors, givers of good happiness taking the oblation put in the fire like Ghee etc. to distant places and leading the performer of the Yajna (non - violent sacrifice) health and exemption from ill.

PURPORT

Men should know that whatever fragrant and other articles are put into the fire as oblations, they go to the sky along with the air, purify the water in the clouds and cause happiness to all beings and help in the accomplishment of Dharma धर्म (righteousness) वर्य (wealth) काम (fulfilment of noble desires) and मोक्ष (emancipation).

THE COMMENTATOR'S NOTES

(अग्नीषोमौ) प्रसिद्धौ वायवग्नी

= Well known air and fire.

(वीतम्) व्याप्नुतः = Pervade.

(हर्यतम्) प्राप्नुतः = Obtain.

(योः) पदार्थानां पृथक् करणम्

= Separation of undesirable objects.

अत्र युधातोर्भोसिः प्रत्ययोऽव्ययत्वेन

TRANSLATOR'S NOTES

वी-गतिव्याप्तिप्रजनव्याप्त्यसन स्वादनेषु
 हर्य-गतिप्रेप्सयोः गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र
 प्राप्त्यर्थग्रहणं कृतं महर्षिणा वयानन्देन
 यु-मिश्रणामिश्रणयोः अत्र अमिश्रणस्य पृथक् करणस्य
 वा ग्रहणम् ।
 एवमेतौ संप्रयुक्तौ किं कुरुत इत्युपविश्यते ।

What do these Agni and Soma (fire and air) do when used properly is taught in the 8th Mantra.

Mantra—8

यो अग्नीषोमां हविषा सपर्यादेवद्रीचा मनसा यो घृतेन ।
 तस्य व्रतं रक्षतं पातमंहसो विशे जनाय महि शर्म यच्छतम् ॥
 सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
 (यः देवद्रीचा मनसा घृतेन हविषा अग्नीषोमा सपर्यात्
 (यः च एतद्गुणान् विजानीयात्) तस्य द्वयस्य व्रतम् इमौ रक्षतम्
 अंहसः पातम् विशे यज्ञाय महि शर्म यच्छतम् ॥

TRANSLATION

Fire and air protect the non-violent sacrifice and save an active person from hunger and fever etc. who serves or utilises them properly by putting Ghee (clarified butter) and purified oblations with a mind devoted to the enlightened truthful persons and who knows well their properties. They help in saving his vows of truthfulness etc. (by keeping him healthy). They grant extreme happiness to the people and their attendants.

PURPORT

The man who purifies all objects by purifying air and rainy water through the performance of the Agni hotra etc. makes all beings happy.

THE COMMENTATOR'S NOTES

(ग्रहसः) क्षुब्धराविरोगात्

= From hunger and diseases like fever etc.

(देवग्रीवा) देवान् विबुधः श्रद्धतासत्कारिणा

= Honouring the enlightened persons.

TRANSLATOR'S NOTES

श्रद्ध-गतिपूजनयोः श्रद्ध पूजासत्कारार्थः

The word ग्रहः is used here not for sin but hunger and disease. It is derived from ग्रह्ण् ण (उणा. ४.२१४) ।

श्रद्ध-गती श्रद्धन्ति प्राप्नुवन्ति दुःख येन तत्

= That which causes suffering, so it may be used for hunger and diseases.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Agni and Soma) is taught further in the ninth Mantra.

Mantra—9

अग्नीषोमा सवेदसा सहृती वनतं गिरः ।

सं देवत्रा बभूवधुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यौ सहृता सवेदसौ अग्नीषोमा देवत्रा संभूवधुः (संभवतः)

तौ गिरः वनतम् (भजतः) ॥

TRANSLATION

Fire and air which are accomplishers of the fruit of Yajna, which are endowed with the common oblation, which are invoked or used together among enlightened persons and in the acquisition of divine virtues serve the object of our speech.

PURPORT

Men should daily perform Yajna, because without purifying the air through the Yajna, beings can not attain happiness of health.

THE COMMENTATOR'S NOTES

(सवेदसा) समानेन हुतद्रव्येण युक्तौ

= Endowed with common oblation.

(देवत्रा) देवेषु विद्वत्सु दिव्यगुणेषु वा

= Among enlightened persons or divine virtues.

एतदनुष्ठातुः किं जायत इत्युपदिश्यते ।

What does a performer of Yajna gain is taught in the tenth Mantra.

Mantra—10

अग्नीषोमावनेन वां यो वां घृतेन दाशति ।

तस्मै दीदयतं बृहत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वाम् (एतयोः) मध्ये अनेन घृतेन आहुतीः दाशति
वां सकाशात् उपकारान् गृह्णाति तस्मै अग्नीषोमौ बृहत्
दीदयतम् ॥

TRANSLATION

Who ever puts oblations of the Ghee etc. in the fire and takes benefit from electricity and air, shines well or becomes glorious.

PURPORT

Those persons who perform the practical Yajna (with fire and air) attain great prosperity and good luck.

TRANSLATOR'S NOTES

Here by Yajna is meant practical use of fire (including electricity) and air for various purposes.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) do is taught further in the 11th Mantra.

Mantra—11

अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् ।

आ यातुमुप नः सचा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

युवम् (यो) अग्नीषोमौ नः (अस्माकम्) इमानि हव्या
जुषतम् (अत्यन्तं सेवेते) तौ सचा नः (अस्मान्) उप
आयातम् ॥

TRANSLATION

These Agni and Soma (fire and air) serve well all the
objects that we take or give and they come to us - are useful
to us who know the science of Yajnas

PURPORT

When fire and air purified by the Yajna and endowed
with fragrant and other disease-destroying substances touch
different objects, they give nourishment.

THE COMMENTATOR'S NOTES

(हव्या) दातुम् आदातुं योग्यानि वस्तूनि

= Articles that are worthy for giving and taking.

(हु-दानादनयोः आदाने च)

(सचा) यज्ञविज्ञानयुक्तान् ।

= Knowers of the science of Yajna.

पुनस्तौ किं कुरुत इत्युपदिश्यते ।

What do they (Agni and Soma) is taught further in the
12th Mantra.

Mantra—12

अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामृत्त्रिया हव्यसूदः ।

अस्मे बलानि मघवत्सु भक्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजप्रजाजनी ! युवाम् अग्नीषोमी इव नः
(अस्माकम्) अर्चतः पिप्रतम् यथा हव्यसूदः उस्त्रियाः
प्राप्यायन्तां तथा नः (अस्माकम्) श्रुष्टिमन्तम् अथ्वरं
मघवत्सु कृणुतम् अस्मै बलानि धत्तम् ॥

TRANSLATION

O officers and men of the State, You who are like fire and air cherish our horses and may our cows which yield much milk be well nourished. Make soon our non-violent Yajna source of happiness among wealthy and noble persons and cause our holy rites to be successful. Grant us strength to perform religious rites.

PURPORT

Without air and electricity, none can get strength and nourishment. Therefore they should be applied well in various works thoughtfully.

THE COMMENTATOR'S NOTES

(उस्त्रियाः) गावः = Cows.

(हव्यसूदः) हव्यानि दुग्धादीनि सरन्ति ताः

= Which yield milk abundantly.

(श्रुष्टिमन्तम्) शीघ्रं बहुसुखहेतुम्

= Soon the source of much happiness.

This hymn is connected with the previous hymn as there is mention of the attributes of air and fire in this hymn. Here ends the commentary on the 93rd hymn of the Rigveda and fourteenth Anuvaka.

अथ चतुर्नवतितमं सूक्तम् HYMN LXXXXIV (94)

अथास्य सूक्तस्यांगिरसः कुत्सकाषिः । अग्निदेवता ।
१, ४, ५, ७, ९, १० निचृज्जगतीछन्दः । १२, १३, १४
विराड् जगती छन्दः । निषादः स्वरः २, ३, १४ त्रिष्टुप्
६, स्वराट् त्रिष्टुप् । ११ भुरिक् त्रिष्टुप् ८ निचृत् त्रिष्टुप्
छन्दः । षेवतः स्वरः । १५ भुरिक् पङ्क्तिछन्दः । पञ्चमः
स्वरः ॥

The seer of the hymn-Kutsa Angirasa. Devata or subject
Agni. Metres-Jagati, Trishtup and Pankti in various forms.
Tunes-Nishada, Dhaivata and Panchama.

अथाग्निशब्देन विद्वद्भूतिकार्यावुपविश्यते ।

By Agni a learned person and fire are meant and taught
in the first Mantra.

Mantra—1

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
भुद्रा हि नः प्रमतिरस्य सुंसद्यग्ने सख्ये मा रिषामा वयं यव ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे अग्ने (विद्वन्) यथा वयं मनीषया अर्हते जातवेदसे
रथम् इव इमं स्तोमं संमहेम वा अस्य तव सख्ये संसदि नः
या भद्रा प्रमतिः अस्ति तां हि खलु मा रिषाम तथा त्वं मा
रिषा ॥

TRANSLATOIN

O learned President of the Assembly, to you who are
worthy of praise, Knower of all important objects, we send
this eulogy with our pure intellect like a car or aeroplane
etc. May our intellect be ever pure, thinking of the good of
all and sharp. Let us not suffer harm in your assembly and
friendship. You may also never suffer harm.

PURPORT

As men honour their friends by building vehicles like the aeroplanes with the science of technology, in the same manner, they should respect great scholars also industriously. Whenever members of an assembly attend the meeting, they should be impartial and always bear in mind the welfare of all. They should never give up a philanthropic act. What ever knowledge they possess about fire and other elements, they should tell it to others in a friendly manner. Without this sort of friendship, it is not possible to bring about the well-being of the people.

THE COMMENTATOR'S NOTES

(१) (जातवेदसे) यो विद्वान् जातं सर्ववेत्ति तस्मै

= Learned person who knows all.

(२) जातेषु कार्येषु विद्यमानायवा

= Fire or electricity pervading all objects.

(अस्य) सभाध्यक्षस्य

= Of this President of the Assembly.

(संसदि) संसीदन्ति विद्वांसो यस्यांतस्याम्

= In the assembly.

How is Agni is taught in the second Mantra.

Mantra— 2

यस्मै त्वमायजसे स साधत्यनुवा क्षेति दधते सुवीर्यम् ।

स तूताव नैनमश्नोत्यंहतिरग्ने' सुख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने अनन्वा इव त्वं यस्मै आयजसे (भवान् जीवाय रक्षणं साधति) स सुवीर्यं धत्ते स तूताव च एनम् अंहतिः न अश्नोति स सुखे क्षेति । ईदृशस्य तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O enlightened person distinguished on account of thy knowledge and other virtues, the man whom thou givest happiness because he causes happiness to others on all sides, he achieves much strength and accomplishes his object, like a man travelling by aero plane, prospers and helps others to grow. Poverty never approaches him. Let us not suffer in thy friendship.

PURPORT

Those who have friendship with the enlightened persons and are well-versed in the science of Agni (fire and electricity) attain perfect strength of body and soul and dwell in happiness and not others.

THE COMMENTATOR'S NOTES

(आयजसे) समन्तात् सुखं ददते

Persons causing happiness on all sides.

(तूताव) वर्धयति

Causes to grow.

(ग्रंहतिः) दारिद्र्यम्

= Poverty.

TRANSLATOR'S NOTES

(आयजसे) यज-देवपूजासङ्गतिकरणदानेषु यत्र

दानार्थः तु-बुद्धौ

पुनस्ते कीदृशा इत्युपदिश्यते ।

How is Agni is taught further in the 3rd Mantra.

Mantra—3

शुकेमं त्वा समिधं साधया धियस्त्वे देवा इविरुन्त्याहुतम् ।

त्वयादित्याँ आ वहं तान्हयुश्यस्यग्ने मुख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! वयं त्वा आधित्य समिधं कर्तुं शकेम त्वं नः

भियः साधय त्वे सति देवाः आहुतं हविः अर्हन्ति अतः त्वम्

आदित्यान् आ वह तान् हि वयम् उश्मसि ईदृशस्य तव
सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (learned President of the Assembly) may we be able to acquire that knowledge that makes us enlightened. Endow us with wisdom and noble actions. It is with you as President that enlightened persons take good food, thoughtfully accepted. Bring hither learned persons who have observed Brahmachaya till the age of 48 years, as we long for them. May we not suffer any harm in your friendship.

PURPORT

Those persons who having the association with learned men, patiently acquire knowledge and apply that for various practical purposes, enjoy happiness being endowed with intelligence and noble deeds.

THE COMMENTATOR'S NOTES

(हविः) अत्तम् अहम् अन्नम्

= Food that deserves to be taken in.

(आदित्यान्) अष्टचत्वारिंशद्वर्षकृतब्रह्मचर्यान्

= To learned persons who have observed Brahmacharya upto 48 years and are dispellers of darkness of ignorance like the sun.

(समिधम्) सम्यक् इध्यते यया तां क्रियाम्

= That process which makes men enlightened.

Mantra—4

भरामिधं कृण्वामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम् ।
जीवातवे प्रतुरं साधया धियोऽग्ने सख्ये मा रिषाम वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने पर्वणा पर्वणा चितयन्तः वयं ते हवींषि कृण्वाम

इष्मं च भराम त्वं जीवातवे धियः प्रतरं साधय (ईहकस्य)
तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (learned person) we bring fuel and all other articles required for the performance of Yajna, picking up virtues with perfect means, so that you may be free from all anxieties for doing Yajna and other noble deeds. Do thoroughly accomplish and purify our intellects and noble actions in order to prolong our lives. Let us not suffer harm in your friendship.

PURPORT

The men belonging to the army and assembly and general public should provide an intelligent learned person who multiplies intellect and industriousness with all necessary articles. They should never give up friendship with him.

THE COMMENTATOR'S NOTES

(पर्वणा पर्वणा) पूर्णेन २ साधनेन

= With perfect means.

(चित्तयन्तः) गुणानां चित्ति कुर्वन्तः

= Picking up virtues

अथेश्वरसभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of God and the President of the Assembly are taught in the fifth Mantra.

Mantra - 5

विशां गोपा अस्य चरन्ति जन्तवो द्विपच्च यदुन चतुष्पदक्षुभिः ।

चित्रः प्रकृत उषसो महँ अस्यग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! तव अस्य विशां यद् (ये) गोपाः जन्तवः
अक्षुभिः उषसः चरन्ति । ये द्विपत् च उत (अपि) चतुष्पत्

चरन्ति यः चित्रः प्रकेतः महान् त्वं असि तस्य तव सख्ये
वयं मा रिषाम ॥

TRANSLATION

(1) O God Thy attributes which are preservers of all people spread around and both bipeds and quadrupeds are enlivened by Thy illustrious acts. Thou art wonderful great illuminator of the world and far superior to night and dawn over which Thou rulest as Sovereign. Let us not suffer any harm in Thy friendship O Supreme leader.

(2) The Mantra is also applicable to the President of the Assembly who should be the preserver of all and in whose rule, all bipeds and quadrupeds should feel happy.

PURPORT

Men should never give up the true friendship of God who is the cause of the creation, sustenance and dissolution of the world on account of His Greatness. They should also have friendship with the President of the Assembly whose duty it is to protect all.

THE COMMENTATOR'S NOTES

(अस्य) जगदीश्वरस्थ सृष्टौ सभाध्यक्षस्य राज्ये वा
= In the universe of God or the rule of the President of the Assembly.

(अकतुभिः) प्रसिद्धैः कर्मभियोगैः प्रसिद्धाभिः रात्रिभिर्वा
= By illustrious acts or ways or nights.

(अञ्जु-व्यक्तिआक्षेप गति कान्तिषु)

अकतुरिति रात्रिनाम (निघ० १. ७)

The same subject is continued.

Mantra — 6

त्वमध्वर्युरुत होतासि पुण्यैः प्रशुक्ता पोता जुहुषा पुरोहितः ।
विश्वं विद्वौ आर्त्विज्या धीर पुष्यस्येन सुख्ये वा रिषामा वयं त्वम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धीर अग्ने ! यतः पूर्वं अध्वर्युः होता प्रशास्ता पोता
पुरोहितः विद्वान् त्वम् असि उत (अपि) जनुषा विश्वा
आतिज्या पुष्यसि तस्मात् तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O God the Sustainer of all, Thou art Adhvaryu the organiser of this Yajna (in the form of this Universe), Thou art Hota-Giver of happiness and acceptor of our adoration. Thou art eternal Teacher and Preacher of Dharma (Righteousness and good education adored by all ancient sages. Thou art Pota-Purifier. Thou art Purohita or Benefactor of all with the Universe created by Thee. Thou knowest the duties of all priests and givest success. O Supreme Leader, therefore may we never suffer harm in Thy Friendship.

The Mantra is applicable in the case of the learned priest also who should bring about the welfare of all.

PURPORT

There is Shleshlaukara or double entendre used in the Mantra. The world can not be sustained without God who is the Lord of all and without enlightened persons who show the right Path. Therefore all should enjoy happiness by having communion with God and by associating themselves with the wise.

THE COMMENTATOR'S NOTES

(अध्वर्युः) अध्वरस्य योजको नेता कामयमानो वा ।
अत्राध्वरशब्दोपपदाद् युज धातोर्बाहुलकात् क्युः
प्रत्ययष्टिलोपश्च अध्वर्युरध्वरयुरध्वरं युनक्ति अध्वर-
स्य नेता अध्वरं कामयते इति ध्वरति हिंसाकर्मा
तत्प्रतिषेधः (निरुक्ते १. ८)

= The organiser or leader of the Yajna (a non-violent noble act).

(प्रशास्ता) धर्मसुशिक्षोपदेशप्रचारकः

= Teacher and Preacher of Dharma and good education.

(जनुषा) जातेन जगता सह = With the born world.

(धीर) धारणादिगुणयुक्त = Upholder

(पुरोहितः) हितप्रसाधकः = Benefactor.

TRANSLATOR'S NOTES

This Mantra even with the faulty translation of Sayana-charya, Prof. Wilson, Griffith and Oldenberg, proves beyond the least shadow of a doubt that the Agni mentioned here is not the material fire but a conscious being-God or a learned priest. The epithets like धीर, विश्व वात्सिंज्यानि विद्वान् पुरोहितः, प्रशास्ता etc. make it quite clear.

Shri Sayanacharya translates धीर as प्राज्ञ, प्रशास्ता he explains as प्रकर्षेण वास्ता सर्वेषां शिक्षकोऽसि = Supreme teacher of all.

पुरोहितः - पुरोहितो ब्रह्मा देवपुरोहितस्य बृहस्पतेः
प्रतिनिधित्वात्

Following Sayanacharya Prof. Wilson translates "Thou art the director of the ceremonies, their performer or by birth the family priest, thus conversant with all the priestly functions. thou performest perfectly the rite.

In his note on P. 309 Prof. Wilson says:-

Agni is here identified with the Chief of the sixteen priests engaged at sacrifices..... or Purohita may be the same as the Brahma of a ceremony. Oldenberg translates the third line as "Knowing the duties of every priest thou givest success. O wise one."

(Vedic Hymns Vol. II. P. 1. 8. 109).

Is it applicable to material fire ?

Griffith's translation of the Mantra is—

Thou art presenter and the Chief-in maker, thou art director, Purifier, great High priest by birth.

Knowing all priestly work thou perfectest it Sage. Let us not in thy friendship Agni, suffer harm.

Griffith quotes in his footnotes Prof. Wilson's note given above with great approval. (Hymns of the Rigveda by Griffith P. 122).

Does all this not countenance the view of Rishi Dayananda Sarasvati, that by Agni in such Mantras is not meant material fire but God and a learned leader.

पुनः सभाध्यक्षभौतिकग्नी कीदृशवित्युपदिश्यते ।

How are the President of the Assembly and material fire is taught further in the seventh Mantra.

Mantra—7

यो विश्वतः सुप्रतीकः सहस्रसि दूरे चित्सन्तुब्दिवाति रोचसे ।
रात्र्याश्चिबन्धो अति देव पश्यस्यग्ने सुख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव अग्ने त्वं यथा यः सहस्रं सुप्रतीकः असि दूरे
चित् सन् सूर्यरूपेण विश्वतः तडित् इव अति रोचसे येन
विना रात्र्याः मध्ये अन्धः चित् इव अति पश्यसि तस्य
तव सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni revealer of Truth (President of the Assembly or a great technologist) Thou who art beautiful and manifester of true knowledge, looking equally or impartially upon all, thou shinest even when afar like lightning or electricity. Thou seest O President of the Assembly, even over the darkness of night (by the proper arrangements of all kinds). May we suffer no harm in thy friendship.

PURPORT

The President of the Assembly even when sitting afar, illumines all persons even if they are devoid of virtues as the sun or the lightning or electricity illuminate all embodied

objects. Who should not keep friendship with him ? All must be friendly to him.

TRANSLATOR'S NOTES

It is gratifying to note that though Sayanacharya, Wilson and Griffith have taken तव् here as near (Wil) or close at hand (Griffith) Oldenberg in the Vedic Hymns (Vol. 11, P. 108) has like Rishi Dayananda, taken it to mean "like lightning."

THE COMMENTATOR'S NOTES

(देव) सत्यप्रकाशक = Revealer of Truth.

(सुप्रतीकः) सुष्ठु प्रतीतिकारक
= Giver of good knowledge and beautiful.

पुनः शिल्पिभौतिकाग्निकर्माण्युपदिश्यन्ते ।

The functions of a technologist and material fire are taught further in the eighth Mantra.

Mantra—8

पूर्वो देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दूढयः ।

तदा जानीतोत पुण्यता वचोऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः (विद्वांसः) यूयं येन अस्माकं पूर्वः रथः दूढयः

भवतु दूढयः शंसः च अभ्यस्तु तत् वचः आ जानीत ।

उत (अपि) तेन स्वयं पुण्यत अस्मान् पोषयत च । हे

अग्ने (परमशिल्पिन्) सुन्वतः तव अस्य अग्नेः वा सख्ये

वयं मा रिषाम ॥

TRANSLATION

O learned persons, know and proclaim that refined and cultured word by which the vehicle in the form of aeroplane etc. of the person who brings happiness to all, be foremost

that cannot be conceived by stupid persons. Let there be praise for the seekers after the truth of technology, which cannot be conceived by the ignorant. Be strong yourselves and make us strong. May we never suffer in your friendship.

PURPORT

O learned persons, you should put forth your united efforts in such a way that the sciences of the Spirit, technology and worldly conduct be diffused among men, so that they may enjoy happiness.

THE COMMENTATOR'S NOTES

(सुन्वतः) सुखाभिषवकर्तुः = Bringing happiness to all.

(सु-प्रसवैश्वर्ययोः)

(बूढ्यः) अनधिकारिभिः दुःखेन ध्यातुं योग्यः अत्र दुरुपपदाद् ध्ये धातोर्घञर्थे कविधानम् इति कः प्रत्ययः । दुरुपसर्गस्योकारादेश उत्तरपदस्य ण्डुत्वं च पृषोदरादित्वात् ।

= Inconceivable by the ignorant.

अथ सभा सेनाशालाध्यक्षगुणा उपदिश्यन्ते ।

The attributes of the Chiefs of the Assembly, army and educational institutions are taught in the Ninth Mantra.

Mantra—9

वधैर्दुःशंसौ अपं दूढ्यो जहि दूरे वा ये अन्ति वा के चिद्विणः ।

अथा यज्ञाय गृणते सुगं कृध्यन्ने सुख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (सभासेनाशालाध्यक्ष विद्वन्) स त्वं बूढ्यः दुःशंसान् वस्व्यादीन् अविणः मनुष्यान् वधेः अप जहि ये शरीरेण आत्मभावेन वा दूरे यान्ति केचित् वर्तन्ते तान् अपि सुशिक्षया वधेः वा अपजहि । एवं कृत्वा अथ यज्ञाय

गृणते पुरुषाय वा सुगं कृषि । तस्मात् ईदृशस्य तव सख्ये
वयं मा रिषाम ॥

TRANSLATION

O Agni (President of the Assembly, army or the educational institution) strike away with thy weapons of wisdom (in the case of Acharyas) or the other fatal arms those of evilspeech and intellect, malicious devouring demons be they near or far. Make a good path for him who praises knowledge and wisdom and tries to attain them, performing practical Yajna (benevolent act). May we not suffer any harm in thy friendship.

PURPORT

The Presidents of the Assembly and other chiefs should remove all bad discourses, evil reading and teaching leading to un-righteousness, should create harmony and friendship among all subjects whether they are far or near, taking them all as friends, so that abiding bliss may grow more.

THE COMMENTATOR'S NOTES

(वधः) ताडने: = By chastisement or weapons.

(अत्रिणः) = Devouring foes.

(गृणते) विद्याप्रशंसां कुर्वते पुरुषाय

= For a person who praises wisdom or knowledge.

(अग्ने) विद्याविज्ञापक सभासेनाशालाध्यक्ष

= Giver of knowledge-the President of the Assembly, Chief of the army or educational institution.

अथ शिल्प्यनि गुणा उपदिश्यते ।

Now the attributes of an artisan and fire taught in the tenth Mantra.

Mantra—10

यदयुक्था अरुषा रोहिता रथे वातजूता वृषमस्येव त्वे रवः ।

आदिन्वसि वनिनो धूमकेतुनाग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! (विहन्) यतः त्वं यत् (यो) ते (तव) अस्य
वृषभस्य इव वातजूता अरुषा रोहिता अश्वौ रथे योक्तुम्
अर्हैस्तः तौ अयुवथा (योजयसि योजयति वा) तज्जन्यः यः
रवः तेनसह वर्तमानेन धूमकेतुना (रथेन सर्वव्यवहारान्)
(इन्वसि व्याप्नोषि) (व्याप्नोति वा) तस्मात् प्रात् अथ
वनिनः तव अस्य वा सख्ये वयं मा रिषाम ॥

TRANSLATION

O Agni (artisan or mechanic) when thou yokest the bright red horses, swift as the wind, to thy car, thy roar is like that of a bull. With that Chariot (of various kinds including an aeroplane) which has banner of the smoke of fire, thou accomplishest all thy works. Thou doest all works with a fixed time table punctually and making use of the rays of the sun etc. May we not suffer in thy friendship.

PURPORT

Because an artisan or mechanic can accomplish many useful works with the proper use of fire (or electricity) he can manufacture vehicles like air craft also.

THE COMMENTATOR'S NOTES

(अरुषा) अर्हिसकौ अश्वौ (रथं) विमानादौ याने

= Non-violent or trained horses.

(वनिनः) वनस्य संविभागस्य रश्मीनां वा
प्रशस्तसम्बन्धोविद्यते यस्य ।

= One who does all works with a fixed time table or utilising rays of the sun etc.

TRANSLATOR'S NOTES

वनमिति रश्मिनाम् (निघ० १)

अरुष इत्यश्वनाम् (निघ० ११४) रथ-हिंसायाम्

The same subject is continued :

Mantra—11

अथ स्वनादुत बिंभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।

सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यत् (यदा) ते (तव) अस्य अग्नेः वः यव-
सादः द्रप्सा सुगंव्यस्थिरन् (मार्गे वितिष्ठेरन्) तत् (तदा) ते
(तवअस्यवा) तावकेभ्यः रथेभ्यः पतत्रिणः विभ्युः । अथ
(अथ) उत (अपि) तेषां रथानां स्वनात् पतत्रिणः (पक्षिणः)
इव (शत्रवः भयं प्राप्ताः विलीयन्ते ईदृशस्य तव सख्ये वयं
मा रिषाम ॥

TRANSLATION

(1) O Agni (Commander or Leader of the Army) when thy delighted vegetarian subordinates or soldiers go on the good easily accessible path, then thy enemies are terrified from the noise of their chariots like the birds at the noise of the grass-consuming flames of the fire. The cars go on the path quite easily striking dread in the hearts of thy foes. May we not suffer any harm in thy friendship.

(2) The Mantra is also applicable in the case of the material fire. The meaning there is. At the roaring of the fire, even the birds are terrified. when its flames, consuming the grass, spread in all directions, the wood is easily accessible for the chariots to pass. May we not suffer any harm in the friendship of the fire-utilising it properly.

PURPORT

Men should know that they can certainly conquer their wicked enemies when they fight with them with the armies well-equipped with electric and other weapons made of fire and using vehicles like aeroplanes etc. delightedly. Those who are ignorant of the science of fire etc. cannot get victory in battles. Therefore all this must be done. The

army should be well-equipped and should fight with delight taking it to be their duty to put down the wicked foes.

अथ समाद्यध्यसगुणा उपदिश्यन्ते ।

Now the attributes of the President of the Assembly etc. are taught.

Mantra—12

अयं मित्रस्य वरुणस्य धार्यसेऽवयातां मरुतां हेळो अद्भुतः ।
मृळा स्रु नो भूत्वेषां मनः पुनरग्ने सख्ये मा पिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वया मित्रस्य वरुणस्य धार्यसे यः अयम्
अवयातां मरुताम् अद्भुतः हेळः क्रियते तेन एषां नः
(अभ्याकम्) मनः पुनः पुनः सुमुड एवं भूतु तस्मात् तव
सख्ये वयं मा पिषाम ॥

TRANSLATION

O Agni (President of the Assembly or the commander of the Army etc.) as thou showest amazing dishonour to unrighteous mortals in order to support and sustain men of friendly disposition and the noble, be merciful towards us. May thy mind along with thy attendants be gracious towards us. May we not suffer any harm in thy friendship.

PURPORT

Men should behave properly after knowing the duty of the President as the protector of the right persons and chatiser of the wicked.

THE COMMENTATOR'S NOTES

(अवयाताम्) धर्मविरोधिनाम्

= Of the unrighteous persons going against the injunctions of the Dharma.

(मरुताम्) मरणधर्माणां मनुष्याणाम् —Of mortal men.

(हेडः) अनादरः = Dishonour.

(हेड-अनादरे)

पुनरीश्वरसभाध्यक्षाभ्यां सह मित्रता किमर्था कार्येत्यु-
पदिश्यते ।

Why should men keep friendship with God and the President of the Assembly is taught further in the 13th Mantra.

Mantra—13

देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुध्वरे ।

शर्मन्स्याम तव सप्रथस्तमेऽग्ने सुख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यतः त्वम् अध्वरे देवानां देवः अद्भुतः चारुः
मित्रः असि वसूनां वसुः असि तस्मात् तव सप्रथस्तमे शर्मन्
(शर्मणि) वयं सुनिश्चिताः स्याम तव सुख्ये कदाचित् मा
रिषाम ॥

TRANSLATION

O Rofulgent God endowed with Divine attributes, Thou art the Bestower of Supreme Bliss on the enlightened truthful Persons, Giver of all felicity and Destroyer of all misery. Thou art the Abode or Sustainer of the earth and other worlds which are abodes of all creatures. Thou shinest in all non-violent philanthropic works known as Yajnas including the inviolable Upasana or communion with Thee. O supreme Spirit, may we be under Thy most wide-reaching protection. May we never suffer harm in Thy Friendship.

PURPORT

The Friendship with God and learned persons which gives true delight cannot be firm and permanent unless one is alert at all times. Therefore all of us should always have firm, steady and resolute intellect.

THE COMMENTATOR'S NOTES

(देवानाम्) दिव्यगुणसम्पन्नानां विदुषां पदार्थानां वा

= Of learned men of divine virtues and objects.

(अश्वरे) अहिंसनीयेऽहातव्ये उपासनाव्ये कर्तव्ये ।

= In inviolable and unforgettable duty like the communion with God.

(सप्रथस्तमे) अतिशयितैः प्रथोभिः सुविस्तृतैः श्रेष्ठैः गुण-
कर्मस्वभावैः सह वर्तमानेन ।

= In the best shelter endowed with the best merits and acts.

पुनः कीदृशाभ्यां सह सर्वैः प्रेमभावः कार्य इत्युपदिश्यते ।

Mantra - 14

तप्ते भद्रं यत्समिद्धः स्वे दमे सोमाहुतो जरसे मृलयत्तमः ।

दधासि रत्नं द्रविणं च दाशुषेऽग्ने सख्ये मा रिषामा वयं तव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यत् (यस्मात्) स्वे दमेसमिद्धः सोमाहुतः अग्निः
इव मृलयत्तमः त्वं सर्वैः विद्वदिभ्यः जरसे दाशुषे रत्नं द्रविणं च
(विद्यादिशुभान् गुणान्) दधासि तत् ईदृशस्य तव भद्रं शीलं
कदाचित् वयं मा रिषाम (सुस्थिराः च स्याम) ॥

TRANSLATION

O God, This is Thy most auspicious and glorious nature that when kindled in Thy own abode (the world or the heart) and augmented with devotion commingled with knowledge. Thou art the Giver of true delight and merciful. Thou bestowest charming wealth, wisdom and noble virtues on Thy worshippers of good Character. May we suffer no harm in Thy friendship.

(2) The Mantra is also applicable to a great scholar who when praised and respected gives wealth of wisdom and noble advice to the persons devoted to him. His

friendship should never be given up. This is the glorious and auspicious nature of a truly learned person.

PURPORT

Men should always advance the cause of knowledge, Dharma (righteousness) and education by imbibing the true nature of God and His devout Scholars through the Vedas, the laws working in the Universe and they should be friendly to all in their conduct.

THE COMMENTATOR'S NOTES

(भद्रम्) कल्याणकारकं शीलम्

= Auspicious and glorious nature.

(सोमाहुतः) सोमैः ऐश्वर्यकारकर्णुणैः वा पदार्थैः आहुतः वर्धितः सन् ।

= God glorified by noble virtues and a learned man respected with good articles.

(दाशुषे) सुशीले वर्तमानं कुर्वते मनुष्याय ।

= For a man of good character and conduct.

The same subject is continued :

Mantra—15

यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वयं दिते सर्वताता ।

यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुद्रविण अदिते (जगदीश्वर विद्वन्वा) यतः त्वं सर्वताता-यस्मा अनागास्त्वं ददाशः, यं भद्रेण शवसा प्रजावता राधसा सह वर्तमानं कृत्वा शुमेव्यवहारे चोदयासि (प्रेरयेः) तस्मात् तव आज्ञायां विद्वत्शिक्षायां च वर्तमानाः ये वयं प्रयतेमहि ते वयम् एतस्मिन् कर्मणि स्थिराः स्याम ।

TRANSLATION

- (1) May we be certainly among those persons O immortal Imperishable God, to whom Thou O Possessor of beautiful wealth art pleased to grant sinlessness in all dealings, in health and wealth and whom Thou wilt quicken with glorious strength (physical and spiritual) and with good progeny.
- (2) It is also applicable to a great scholar who makes people sinless and strong. He regards himself as immortal and Imperishable Atma (Soul).

PURPORT

The man to whom God manifests in his soul sinlessness, urging him to be so, he being fond of association with learned persons enjoys happiness, having obtained all kind of wealth and noble virtues. Therefore we should also do likewise.

THE COMMENTATOR'S NOTES

(अदिते) विनाशरहित = Imperishable.

दो-अवखण्डने नञ्

(सर्वताता) सर्वतातौ सर्वस्मिन् व्यवहारे अत्र सर्व-

देवात् तातिल् (अष्ट० ४. ४. १४२) इति सूत्रेण

सर्वशब्दात् तातिल् प्रत्ययः । सुपां सुलुक् इति सप्त-

म्याडादेशः = In all dealings.

(शबसा) शरीरात्मबलेन

= With physical and spiritual power,

The same subject is continued :

Mantra—16

स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्रतिरेह देव ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवीजतस्यौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव ! अग्ने येन त्वया उत्पादिता विज्ञापिता मित्रः
वरुणः अदितिः सिन्धुः उत अपि धीः नः (अस्मान्) माम-
हन्ताम् तत् अस्माकं सौभगत्वस्य आयुः इह स विद्वान् त्वं
प्रतिर ॥

TRANSLATION

O God desired by all, Giver of life's prosperity, Thou who knowest how to grant happiness, prolong our prosperous life and augment our knowledge here. May the Mitra (Prana) Varuna (Udana) Aditi (all objects that are produced) Ocean, earth, the light or electricity, may all created by Thee increase our strength and happiness.

(2) The Mantra is also applicable to a highly learned person who should give the knowledge of all objects to all.

PURPORT

Men should increase their good fortune, prosperity and life by taking shelter in good and highly learned persons, acquiring the knowledge Physical science and being industrious in this world.

THE COMMENTATOR'S NOTES

(आयुः) जीवनं ज्ञानं वा = Life or knowledge.

(देव) सर्वैः कमनीय = Desired by all.

(मित्रः) प्राणः = Prana (Vital breath).

(वरुणः) उदानः = Udana.

(अदितिः) उत्पन्नं वस्तुमात्रं कारणं वा

= All created objects.

(द्यौः) विद्युत्प्रकाशो वा = Electricity or light.

TRANSLATOR'S NOTES

The word देव is derived from विद्-क्रीडाविजिगीषाव्यवहारवृत्ति-स्तुतिमोदमदकान्ति गतिषु ।

— Here the meaning कान्ति-कामना or desire has been taken.

For the meaning of मित्रः as मित्रः see प्राणोमित्रम् (वैमिनीयोप०
ब्रा० १.१) and Shatapath 8. 4. 2. 6 प्राणो वै० मित्रः (ब्रा० ८. ४. २. ६)
For the meaning of Varuna as Udana see.

प्राणोदानो वै मित्रावरुणौ । शत० १. ८. ३. १२

प्राणोदानो मित्रावरुणौ । शत० ३. २. २. १३

This hymn is connected with the previous hymns as there is mention of the attributes of God, President of the Assembly, learned persons and fire as in that hymn.

Here ends the commentary on the ninetyfourth (94th) hymn and 32rd Varga of the first Mandala of the Rigveda.

ओ३म्

अथ सप्तमाध्यायारम्भः

CHAPTER VII

पञ्चनवतितमं सूक्तम्

HYMN LXXXXV (95)

ओं विश्वानिदेव सवितर्दुरितानि परासुव ।

यद् भद्रं तन्न आसुव ॥

अथास्य पञ्चनवतितमस्य सूक्तस्य आंगिरसः कुत्स
ऋषिः । सत्यगुणविशिष्टोऽग्निः शुद्धोऽग्निर्वा देवता ।
१, ३ विराट् त्रिष्टुप् १२, ७, ८, ११ त्रिष्टुप् ४, ५, ६, १०
निचृत् त्रिष्टुप् छन्दः । धैवतः स्वरः । ६ भुरिक् पङ्क्तिश्छन्दः ।
पञ्चमः स्वरः ।

Seer of the hymn-Kutsa Angirasa. Devata or subject
Pure and true Agni. Metres-Trishtup, and Pankti of various
forms. Tunes Dhaivata and Panchama.

अथ रात्रिदिवसौ कीदृशौ स्त इत्युपदिश्यते ।

How are day and night is taught in the first Mantra.

Mantra— ।

द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।

हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये विरूपे स्वर्थे द्वे रात्रिदिने परस्परं
चरतः अन्यान्या वत्सम् उप धापयेते तयोः अन्यस्यां स्वधा-
वान् हरिः भवति । अन्यस्यां शुक्रः सुवर्चा सूर्यः ददृशे (ते
सर्वदा वर्तमाने, रेखादिगणित दिक्षया विज्ञाय अनयोर्मध्ये
उपयुंजीध्वम् ।

TRANSLATION

Two sisters of different shapes owing to light and darkness wander along, pursuing a good aim. Both of them suckle the calf born in the form of the world. In one of them (at night) there is the moon that dispels heat and is endowed with nectar-like sap of herbs. In the other, (at day) is seen the sun - clear and full of fine splendour. They should be utilised properly, having acquired their knowledge with Algebra and other Sciences.

PURPORT

Men should know that day and night do not cease but they exist in different parts of the Universe. They should accomplish all their works that are to be done at night and that are to be done in day time without laziness.

THE COMMENTATOR'S NOTES

(वत्सम्) जातं संसारम्

= Calf born in the form of the world.

(हरिः) हरति उष्णताम् इति हरिश्चन्द्रः

Moon that dispels heat.

(स्वधावान्) स्वेन स्वकीयेन गुरोर्धन धार्यत इति

स्वधा अमृत रूप ओषधिरसः तद्वान्

= Endowed with the nectar-like sap of the herbs.

अथाहोरात्र व्यवहारः दिशां मिषेण उपविश्यते ।

The duties of day and night are taught further in the form of directions

Mantra—2

दक्षेयं त्वष्टुर्जनयन्तु गर्भमर्तन्मद्रासो युवतयो विभृत्रम् ।

तिग्मानीकं स्वयंशंसं जनेषु विरोचमानं परि' र्षीं नयन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! याः अतन्द्रासः युवतयः इव दश दिशः
त्वष्टुः इमं गर्भं विभृत्रं तिग्मानीकं जनेषु विरोचमानं

स्वयशसं सीं जनयन्त (जनयन्ति-परिणयन्ति) ताः यूयं
विजानीत ॥

TRANSLATION

O men ! you should know these ten directions which like un-wearied industrious young women bring forth from electricity or wind this germ the origin of all dealings, widely-spread, the upholder of various activities, endowed with its own sharp forces or splendour, shining among men (particularly mathematicians) and glorious. They carry it around in the form of day and night.

PURPORT

Men should know that these ten directions like east, west, north and south etc. are the accomplisners of all dealings. Therefore they should perform all their works regularly and punctually and should not waste their time in doing un-righteous acts.

THE COMMENTATOR' NOTES

(त्वष्टुः) विद्युतो वायोः वा

= Of the electricity or wind.

(इन्द्रो वै त्वष्टा (ऐत० ६.१०)

(गर्भम्) सर्वव्यवहारादिकारणम्

= The origin of all dealings.

(सीम्) प्राप्तव्यम् अहोरात्रव्यवहारम्

= The dealings of day and night.

पुनः सोऽहोरात्रः किं करोतीत्युपदिश्यते ।

What day and night [do] is taught further in the third Mantra.

Mantra—3

त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।

पूर्वान्नु य दिशं पार्थिवानामृतमश्नासुर्दि दधावतुष्टु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गरितविद्याविदः मनुष्याः ! यः अहोरात्रः पूर्वा
प्रदिशम् अनुष्ठु पाथिवानां मध्ये ऋतून् प्रशासत् अनु तान्
विवधौ । अस्य अहोरात्रस्य एकं चरणं दिवि एकं समुद्रे
एकं च अप्सु अस्ति तथा अस्य अवयवाः त्रीणि जाना
परिभूषन्ति (एतानि यूयं विजानीत) ॥

TRANSLATION

O men, well-versed in Mathematics, it is day and night that divide the seasons of the year for the benefit of earthly creatures and form in regular succession the eastern quarter according to the rise of the sun. One part of this Ahoratra (the combination of day and night) is in the glorious sun, one is in the ocean and the third is in the Prana. It is its particles or parts that are decorated by the actions done by me in the past, future and present times. This you should know well.

PURPORT

It is not possible to have three times past, future and present without the parts of day and night. Without them, no season is possible. Men should accomplish all works, knowing the movement of the time by the Sun and wind in the firmament.

THE COMMENTATOR'S NOTES

(त्रीणि जाना) भूतभविष्यद् वर्तमान् विभाग जन्यकर्माणि

= Acts done by men in the past, present and future.

(जाना) जनेषु भवानि

(दिवि) द्योतमाने सूर्ये

= In the glorious sun.

(अप्सु) प्राणेषु, अप्सु वा

= In the pranas or water.

TRANSLATOR'S NOTES

It is note worthy that Oldenberg in the Vedic Hymns Vol. II has admitted his inability to understand clearly the meaning of the above Mantra. In his note he says-it is surprising that Agni's birth in the sea and his birth in the waters are distinguished. The poet's meaning is not quite clear. Prof. Max Muller thinks of the rising sun and the lightning in the clouds.

In Note 3 he says:- "But this interpretation of our passage is by no means certain."

(Vedic Hymns Vol. II by Oldenbard P. 116).

This is a specimen of many Western Scholar's conjectural interpretations. Can we rely upon them, when they themselves are not certain about the correctness of their interpretation ?

पुनः स कालसमूहः कीदृश इत्युपदिश्यते ।

How is Time is taught in the fourth Mantra

Mantra—4

क इमं वो' निष्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।

वह्नीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

यः बहूनाम् अपसाम् उपस्थात् गर्भः स्वधावान् महान्
वत्सः कविः कालः निश्चरति स्वधाभिः मातृः जनयत इमं
निष्यं कः आ चिकेत कः एतेषाम् अवयवानां स्वरूपं च ॥

TRANSLATION

Who can understand the definite nature or secret of this Time who possessing many attributes, endowed with his noble parts or powers, covering all with his pervasion, looking over all (so to speak) along with earth, hearth, heaven and other worlds or directions generates mother-like protective nights ?

PURPORT

Men should know that it is only an expert scholar who can comprehend the nature of Kala (Time) whose knowledge is very subtle, who manifests all different divisions of the time and pervades all actions being always the same.

THE COMMENTATOR'S NOTES

(निष्पम्) निश्चितं स्वरूपम्

= Definite nature or secret.

(वत्सः) स्वव्याप्त्या सर्वाच्छादकः

= Covering all with his pervasion.

(स्वधाभिः) द्यावापृथिव्यादिभिः सह

= Along with earth, heaven and other worlds.

(मातृः) मातृवत् पालिकाः रात्रीः

= Mother-like protective nights.

पुनः स कोवृश इत्युपदिश्यते ।

How ii Agni is taught in the fifth Mantra.

Mantra—

आविष्टपो वर्धते चारुं रासु जिह्मानामूर्ध्वः स्वयंशा उपस्थे ।

उभे त्वष्टुर्विभ्यतुर्जायनामात्प्रतीची सिंहं प्रति जोषयेते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्मात् जायमानात् त्वष्टुः उभे बिभ्यतुः

यस्मात् प्रतीची जायते (सर्वान् व्यवहारान्) प्रति जोषयेते ।

यः उपस्थे स्वयंशा जिह्मानाम् ऊर्ध्वः प्रासु चारुः आविष्टयः

वर्धते तं सिंहं (हिसकम्) अग्निं यूयं यथावत् विजानीत ॥

TRANSLATION

Appearing amongst the waters and manifest in all dealings, the bright shining Agni increases rising above the flanks of the waving waters, spreading his own renown; both

day and night or heaven and earth are alarmed, as the radiant Kala (Time) is born, and they approach and serve the lion-like fierce Agni (fire).

PURPORT

Men should know that the Agni (fire) is born from the time of the creation of the world and as disintegrator going upwards and being in the wood it grows and is the pointer of directions in the form of the sun. It comes into existence at a certain time and perishes at the appointed time.

THE COMMENTATOR'S NOTES

(त्वष्टुः) छेदकात् कालात् = From time.

(सिंहम्) हिंसकम् = Fire force like the lion.

पुनः स कालः कीदृश इत्युपदिश्यते ।

How is that Kala (Time) is taught in the sixth Mantra.

Mantra—6

उमे भद्रे जोषयेते न मेने गावो न वाश्वा उप तस्थुरेवैः ।

स दक्षाणां दक्षपतिर्भूत्वाञ्जन्ति यं दक्षिणतो हविर्भिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भद्रे उमे रात्रिदिने मेने (द्यावापृथिव्यौ वा - पदार्थानुसारम्) यं समयं जोषयेते वाश्वाः गावः न (इव) अन्ये कालावयवाः एवं उपतस्थुः दक्षिणतः हविर्भिः यं (विद्वांसः) अञ्जन्ति स (कालः) दक्षाणाम् (अत्युत्तमानां पदार्थानां) मध्ये दक्षपतिः बभूव ॥ (विदुषां वा - शब्दार्थानुसारं)

TRANSLATION

Both the auspicious ones (day and night) or heaven and earth serve him (Kala or Time) with their attributes like two female attendants, as lowing cows desiring calves follow their paths. He is the lord of might and the protector of the

knowledge and dexterity among mighty experts in knowledge, arts and handicrafts. All other parts or divisions desire him with oblations in the Dakshirnayana or Sun's progress south of the equator-winter solstice or sitting in the right side of the fire.

PURPORT

There is Upamalankara or simile used in the Mantra. Men should serve or utilise day and night and other parts of Time. They should perform only righteous acts like the Yajnas (non-violent sacrifices) in them and should never do unrighteous acts.

THE COMMENTATOR'S NOTES

(मेने) वत्सले स्त्रियो इव

= Like two women or female attendants.

(एवंः) प्रापकैः गुणैः सह

= With their attributes.

(दक्षानाम्) विद्याक्रियाकौशलेषु चतुराणाम्

= Of the persons experts in knowledge, arts and handicrafts.

(ग्रजन्ति) कामयन्ते = Desire

TRANSLATOR'S NOTES

एवंः is derived from इन्-गती इन् क्रीडायां वप् इतिपावे वप् प्रत्ययः

दक्ष इति बलनाम (निघ० २.९.) ।

पुनः स कालः कीदृश इत्युपदिश्यते ।

How is that Kala (Time) is taught further in the seventh Mantra.

Mantra—7

उद्यंयमीति सवितेव ब्राह्म उमे सिचौ यतते भीम श्रुञ्जन् ।

उच्छुक्रमत्कपजते सिमस्मान्नवा मातृभ्यां वसना जहाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः भीमः ऋजन् (कालः) मातृभ्यः
सविता इव उद् यंयमीति । बाहू उभे सिचौ यतते स (कालः)
अत्कं शुक्रं सिमस्मात् उदजते ! नवा वसना जहाति इति
जानीत ॥

TRANSLATION

The time that stretches forth his arms and controls all like the sun controlling the worlds with his attraction, is fierce, comes again and again and controls moments, sets in motion strength and force, decorative earth and heaven, animals, winds and fire, that sprinkle through the rain. The Kala (Time) takes upwards all force continuously and puts off new garments.

PURPORT

You should do all works punctually and regularly knowing the greatness of Kala (Time) who is the cause of the sun and other objects of the world, who covers all with various particles like moments, who is the controller of all and the course of all activity.

पुनः स किं करोतीत्युपदिश्यते ।

What does Agni do is taught further in the 8th Mantra.

Mantra—8

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चाः सदने गोभिरुद्भिः ।
कविर्बुध्नं परि मर्मज्यते धीः सा देवताता समितिर्बभूव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यत् (यः) संपृञ्चानः कविः कालः सदने-गोभिः
अद्भिः उत्तरं त्वेषं बुध्नं रूपं कृणुते या धीः परिमर्मज्यते सा
च देवताता समितिः बभूव (तत् एतत् सर्वं विज्ञाय प्रज्ञा
उत्पादनीया) ॥

TRANSLATION

Time like a sage assumes an excellent and lustrous form coming in and causing contact with the rays and the Pranas in the world. This science regarding the vital force of the Pranas along with intellect and action is purified. This leads to the knowledge of God and true nature of enlightened wise persons.

PURPORT

Men should know that it is not without time that effect is produced and dissolved at the end; it is not without the proper use of the time of observing Brahmacharya (continence) that the intellect is able to understand all Shastras. Therefore knowing the subtle nature of time, it should never be wasted, but all worldly and spiritual duties should be discharged punctually, giving up all laziness.

THE COMMENTATOR'S NOTES

(गोभिः) किरणेः = With the rays.

(अद्भिः) प्राणः = With the pranas.

(बुध्नम्) प्राणबल सम्बन्धि विज्ञानम् । इदमपीतरदबुध्नमेतस्मादेव बद्धाः अस्मिन् घृताः प्राणा इति निरु०
१०.४४ ।

= The sciences of the vital force.

The same subject is continued.

Mantra --9

उरु ते जयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।

विश्वेभिरग्ने स्वयंशोभिरिदोऽदब्धेभिः प्रायुभिः पाण्डुमान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) ते तव सम्बन्धेन सूर्यः इव इहः
कालः विश्वेभिः स्वयंशोभिः न अदब्धेभिः प्रायुभिः युक्तं

विरोचमानं बुध्नम् उरु ज्यः अस्मान् महिषस्य धाम च
पर्येति तथा अस्मान् पाहि सेवस्व च ॥

TRANSLATION

O learned person, Time glorious like the sun by thy association with all radiant, undiminished and protective powers prevades the resplendent firmament, great splendour that subdues wicked persons, the basis of great worlds. Preserve and protect us and render real service to us.

PURPORT

Men should know that without the all-pervading Kala (Time) the existence of the sun and other objects of the created world is not possible and without it, we cannot do any work.

THE COMMENTATOR'S NOTES

(महिषस्य) महतो लोकसमूहस्य महिष इति महेश्वरः
(निघ० ३.३)

= Of great world.

(ज्यः) ज्यन्ति अभिभवन्ति आयुर्येन तत् ॥

= Splendour that subdues wicked persons.

TRANSLATOR'S NOTES

It is absurd for Oldenbarg to translate the words महिष used in the Mantra as buffalo which does not give any sense at all. Prof. Wilson's and Griffith's translation "of the might" is better and more faithful, based upon the Vedic Lexicon महिष इति महेश्वरः (निघ० ३.३) ।

पुनः कालोऽग्निर्वा कीदृश इत्युपदिश्यते ।

How is Kala (Time) or Agni is taught further in the tenth Mantra

Mantra—10

धन्वन्त्स्रोतः कृणुते गातुमूर्मिं शुक्रैरुर्मिमिरमि नक्षति साम् ।
विश्वा मनानि जठरेषु धत्तेऽन्तर्नवासु चरति प्रसूषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः कालः विद्युद्विग्नर्वा धन्वन् स्रोतः
गातुम् ऊर्मिं च कृणुते शुक्रैः ऊर्मिभिः क्षां च अभिनक्षति
जठरेषु विश्वा मनानि धत्ते प्रसूषु नवासु वा प्रजासु अन्तः
चरति (तं यथावत् विजानीत) ॥

TRANSLATION

O men, Time or lightning causes the waters to flow in a torrent through the firmament and with those pure waves inundates or floods the earth. He (fire) puts in its stomach all articles of food and moves about within the young sprouting grass and herbs.

PURPORT

Great scholars, true in mind, word and deed should comprehend the nature of Kala (Time) and vidyut (lightning or electricity) and should accomplish all works connected with them.

THE COMMENTATOR'S NOTES

(धन्वन्) अन्तरिक्षे = In the firmament.

(गातुम्) प्राप्तव्यम् = Worth attaining.

(ऊर्मिम्) उषसं जलवीचि वा = Dawn or wave.

(सनानि) संविभागयुक्तानि वस्तूनि

= Articles of food which are divided in various ways.

धन्व इत्यन्तरिक्षनाम (निघ० १.३)

धरा-संभक्तौ इतिधातोः वस्तूनि

पुनस्तौ कीदृशावित्युपविश्यते ।

How are they (Kala and Agni) is taught further in the 11th Mantra.

Mantra—11

एवा नो' अग्ने समिधा वृधानो रेवत्पावकु श्रवसे वि भाहि ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक अग्ने (विद्वन्) यथा कालः विद्युदग्निर्वा नः
(अस्माकं समिधा) (वृधानः) यस्मै रेवत् एव श्रवसे विभाति
(विविधतया प्रकाशते) उत तत् मित्रः, वरुणः, अदितिः
सिन्धुः पृथिवी द्यौः अस्मान् मामहन्तां तथा त्वम् अस्मान्
विभाहि ॥

TRANSLATION

O purifying learned person, as Time or fire in the form of lightning or electricity growing with our glorious nature or with the fuel supplied by us blaze variously for a righteous wealthy person, for good reputation or good food and as Prana, Udana, all created objects or causes, ocean, earth and the light of electricity help in our growth, so should you help us to shine on account of our noble virtues.

PURPORT

None can acquire wealth endowed with knowledge without learning the science of Kala or Agni (fire in various forms). None can take proper benefit from Prana and other substances without utilising them in time and punctually. Therefore, all should do all this and should ever enjoy bliss, having accomplished all works.

THE COMMENTATOR'S NOTES

(अग्ने) विद्वन्

= Learned leader.

(समिधा) सम्यक् प्रदीप्तेन स्वभावेन प्रदीपकेन
इन्धनादिना वा ॥

= With well-kindled nature or fuel.

(भवसे) श्रवणायाज्ञाय वा

= For good reputation or food.

This hymn is connected with the previous hymn as there is mention of Kala (Time) Agni (Fire) and learned persons as in that hymn.

Here ends the commentary on the ninety-fifth hymn of the first Mandala of the Rigveda.

अथ षण्णावतितमं सूक्तम् HYMN LXXXXVI, (96)

अस्य षण्णवतितमस्य सूक्तस्यांगिरसः कुत्स ऋषिः ।
द्रविणोदा अग्निः शुद्धोऽग्निर्वा देवता । त्रिष्टुप् छन्दः ।
गान्धारः स्वरः ॥

Seer of hymn – Kutsa Angirasa. Devata – Agni Metre –
Trishtup. Tune – Gandhara.

अथाग्निशब्देन विद्वद्गुणा उपदिश्यन्ते ।

Mantra ।

स प्र॒त्न॒था सह॑सा जाय॑मानः स॒द्यः काव्या॑नि ब॒ल॒धत्त॑ विश्वा ।
आप॑श्च मि॒त्रं धि॒षणा॑ च साध॑न्देवा अ॒ग्निं धा॑रयन्द्रवि॒णोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवाः द्रविणोदाम् अग्निं धारयन् ते सर्वाणि कर्मा॒णि च साध॑न् तेषाम् आपः (च अध्यपनादीनि कर्माणि)
मित्रं धिषणा (हस्तक्रियता) सिध्यन्ति । यः मनुष्यः सहसा
प्रत्नथा प्राचीनः इव जायमानः विश्वा काव्यानि सद्यः ब॒द्ध॑
अधत्त (यथावत् दधाति स विद्वान् सुखी च भवति) ॥

TRANSLATION

Those learned persons who worship God as the Giver of wealth, accomplish all their works with His help. Their Pranas, teaching and other, works, their friendship and intellect are accomplished with the aid of the science of art and industries. The man who becoming mighty, truly studies and upholds the Kavyas (Poetical Scriptures in the form of the Vedas) like ancient sages, acquires knowledge and enjoys happiness.

PURPORT

No one can become a true poet without observing Brahmacharya and acquisition of knowledge and without

being a true poet, a man can not accomplish all works after getting the knowledge of God and electricity. Therefore, all this should ever be done by all.

THE COMMENTATOR'S NOTES

(आपः) प्राणाः = Pranas or vital breaths.

(च) अध्यापनादीनि कर्माणि = Teaching and other works.

(अग्निम्) परमेश्वरं भौतिकं वा = God or material fire.

TRANSLATOR'S NOTES

प्राणाः वा आपः ॥ ब्रा० ६. ६. ४

६

आपो वै प्राणाः ॥ शत० ३. ८. २. ४

प्राणो ह्य आपः ॥ जैमिनीयोपनिषद् ब्राह्मणो ३. १०. ६

Rishi Dayananda Saraswati's interpretation of आपः as प्राणाः is based upon these ancient authorities and is not his own imagination, as very often critics think because unfortunately he has not quoted the above and other authorities to substantiate his interpretation.

Oldenberg translates the Mantra taking the word अग्निम् for material fire only, but strangely enough he renders 'सः काव्यानि बलवत्तद्विद्या' as 'Being born by strength, Agni has assumed instantly all the qualities of a sage. (See Vedic Hymns Vol. II by Oldenberg P. 119).

Can any one say so for material fire ? Is not Rishi Dayananda Saraswati justified in taking Agni here for a learned person as he prefaces his interpretation of the Mantra saying "अयाग्निशब्देन विद्वद्गुणा उपदिश्यन्ते" i. e. By Agni, the attributes of a learned person are taught.

पुनः स परमेश्वरः कीदृश इत्युपदिश्यते ।

How is God is taught in the 2nd Mantra.

Mantra—2

स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
विवस्वता चक्षसा ग्रामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (श्रुषिकृतः)

मनुष्यैः य पूर्वया निविदा कव्यता मनूनाम् आयोः
इमाः प्रजाः अजनयन् (जनयति) विवस्वता चक्षसा ग्राम्
अपः पृथिव्योषध्यादिकं च यं द्रविणोदाम् अग्निं (परमे-
श्वरं) देवा धारयन् (धारयन्ति) (स नित्यम् उपास-
नीयः) ।

TRANSLATION

Men should always adore that Almighty God who is Omniscient and who along with His eternal Vedic Speech generates all these children of thoughtful persons-subjects from the eternal Matter. With his Omnipotence, He has created the sun and other luminaries, different waters, earth herbs plants etc. Him alone who is the Giver of all wealth, enlightened truthful persons uphold in their exemplary lives.

PURPORT

It is not possible for an inanimate thing like matter to produce anything without a conscious being. Therefore all men should believe in one God who is the Almighty Creator of the whole world.

THE COMMENTATOR'S NOTES

(निविदा) वेदवाचा = With Vedic Speech.

(अग्निम्) परमेश्वरम् = God.

(आयोः) सनातनात् कारणात् = From the eternal cause i. e. Matter.

यस्मिन्निविदां तस्मिन्निविदां निविस्वम् (संति०

ऐतरेय ३.६, तैत्ति० २. २. ८. ५), ब्रह्माग्निः (शत०
१. ३. ३. १६) ।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

तमीळत प्रथुमं यज्ञसाधं विशु आरीराहुतमृञ्जसानम् ।

ऊर्जः पुत्रं भरतं सृप्रदानुं देवा अग्नि धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यं प्रथमं यज्ञसाधम् ऋञ्जसानं विद्व-
द्भिः आहुतम् आरीः विशः भरतं सृप्रदानुम् ऊर्जः पुत्रं
(प्राणं च) जनयन् तं द्रविणोदाम् अग्नि देवाः धारयन्
(धरन्ति-धारयन्तिवा) तं परमेश्वरम् यूयं नित्यम् ईळत ॥

TRANSLATION

O men, Always adore that One God who is the first Creator of the world, who can be known only through the Yajnas i. e. wisdom and knowledge etc. who can be attained through discrimination, dispassion and other means who is honoured and invoked by all enlightened truthful persons, who is the Protector of our advancement and the Life-sap of our composite physical nature and Sustainer of and impartor of activity to the whole universe. Him alone wise learned men bear in their noble lives as the Giver of all wealth (material as well as spiritual).

PURPORT

O seekers of Truth, you should never worship any one else in the place of God, Who has created all this world for the benefit of all souls and who is the Generator of the sun and the air etc. He alone is worthy of adoration.

THE COMMENTATOR'S NOTES

(प्रथमम्) सर्वस्य जगतः आदिमं कृष्टारम्

= First Cause and Creator of the world.

(यज्ञसाधम्) यज्ञैः-विज्ञानादिभिः ज्ञातुं शक्यम् ।

= Who can be known only through Yajnas i.e. Wisdom, knowledge and science etc

(आरारीः) प्राप्तुं योग्याः = Attainable.

(भरतम्) धारकम् = Upholder.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (Agni) is taught further in the fifth Mantra.

Mantra—4

स मातरिश्वा पुरुवारपुष्टिर्विदग्नातुं तनयाय स्वर्वित् ।

विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः येन ईश्वरेण तनयाय स्वः वित् गातुं विदत्
पुरुवारपुष्टिः मातरिश्वा बाह्याभ्यन्तरस्थः वायुः निमित्तः
यः विशां गोपा रोदस्योः जनिता अस्ति यं द्रविणोदाम् इव
अग्निं देवा धारयन् (स सर्वदा एव इष्टदेवः मन्तव्यः) ॥

TRANSLATION

Men should believe in God as Adorable Lord who has made the air (external as well as internal in the form of Prana) that is bestower of happiness for us and our children, that causes the speech to come out and that nourishes with abundant benefits. He (God) is the Protector of mankind and Generator of heaven and earth. Him alone enlightened truthful persons uphold in their noble lives as the Giver of all wealth (Material as well as spiritual in the form of wisdom, Peace and Bliss).

PURPORT

All should know that it is not possible to speak out without the help of air and none can get proper nourishment without it. None can create and sustain or uphold the world except God.

THE COMMENTATOR'S NOTES

(मातरिश्वा) मातरि अन्तरिक्षे इवसिति स वायुः

= Air.

(पुरुवारपुष्टिः) पुरु बहुवारा वरणीया पुष्टिः

यस्मात् सः

= Nourisher with abundant benefits.

(गातुम्) वाचम् = Speech.

TRANSLATOR'S NOTES

गातुरितिपदनाम (निघ० ४.१) पद-गतौ गतेऽस्त्रयोऽर्थाः
ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थमादाय ज्ञापयति सर्वं वस्तु-
जातमिति गातुः वाक् ॥

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni in is taught further in the fifth Mantra.

Mantra—5

नक्तोषासा वर्णमामेभ्यानि धापयेते शिशुमेकं समीची ।

द्यावाक्षामा रुक्मो अन्तर्विभाति देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्य सृष्टौ ब्रह्मं ग्रामेभ्यानि समीची
नक्तोषासा द्यावाक्षामा शिशुं धापयेते येन उत्पादितबिद्यु-
द्युक्तः रुक्मः (प्राणः) सर्वस्य अन्तः (मध्ये) विभाति, यं
द्रविणोदाम् एकम् अग्निं देवाः धारयन् स एव सर्वस्य
पिताअस्ति इति दूर्य मन्थम् ॥

TRANSLATION

The night and the day mutually not destroying or com-
plementing each other's complexion, give nourishment,
combined together, to one infant.

PURPORT

The wind with electricity i. e. Prana shines with in all created by that Almighty, whom enlightened truthful persons uphold in their noble lives as the Giver of wealth (external as well internal.) You should believe in that One God as the Father of all.

THE COMMENTATOR'S NOTES

(आमेभ्याने) पुनः पुनः अहिंसन्त्यौ

= Not destroying but helping.

(रुक्मः) स्वप्रकाशस्वरूपः

= Radiant-Prana.

रुच-दीप्तौ

पुनः स कीदृश इत्युच्यते ।

How is Agni (God) is taught further in the sixth Mantra.

Mantra—6

रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।

अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यं वेः यज्ञस्य बुध्नः केतुः मन्मसाधनः रायः वसूनां

संगमनः वा अमृतत्वं रक्षमाणासः देवाः यं द्रविणोदाम्

अग्निं धारयन् तम् एव एवम् इष्टदेवं यूयं मन्यध्वम् ॥

TRANSLATION

O men, you should believe in that God as your Adorable Lord who is the Giver of all knowledge through the Vedas, the Director of the desirable Yajna-wisdom that unites all. Accomplisher of all thoughtful acts, Bestower of all riches, (knowledge and the prosperity of vast good Government). It is Him alone that enlightened in their emancipated state uphold in their noble lives as the Giver of all wealth and power.

PURPORT

That God alone should be adored by all in whom all emancipated souls take shelter.

THE COMMENTATOR'S NOTES

(बुध्नः) यः बोधयति सर्वान् पदार्थान् वेदद्वारा सः

= He who gives the knowledge of all objects through the Vedas.

(वेः) कम्पनीयस्य = Of the desirable.

(यज्ञस्य) संगमनीयस्य विद्याबोधस्य

= Of the knowledge.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught in the seventh Mantra.

Mantra—7

नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षाम् ।

सतश्च गोपां भवतश्च भूरेर्देवो अग्निं धारयन्द्रविणोदाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यं देवाः (विद्वांसः) नु च पुरा च रयीणां सदनं जातस्य जायमानस्य च क्षां भूरेः सतः च भवतः च गोपां द्रविणोदाम् अग्निं (परमेश्वरं) धारयन्ते (तम् एव एकं सर्व-शक्तिमन्तं यूयं धरध्वं धारयत वा ॥

TRANSLATION

O Men, you should always meditate upon that One Almighty God whom learned persons regard as the efficient cause of the creation, sustenance and dissolution of the earth and other objects, support of all that has been, dissolution and the universe that comes into being after Pralaya. Abode of the material cause and effect, Preserver of all that exists, that has existed and will be in future.

PURPORT

There is none except God Who is the Knower of the past, present and future and the Director of the cause and effect and the Giver of the fruit of good or bad actions. This is what all should know well.

THE COMMENTATOR'S NOTES

(सदनम्) उत्पत्तिस्थितिभंगस्यनिमित्तकारणम्

= Efficient cause of the creation, sustenance and dissolution of the universe.

(रयीणाम्) वर्तमानानां पृथिव्यादिकार्यद्रव्याणाम्

= Of the present earth and other produced objects.

(क्षाम्) व्यापकन्वाग्निवासहेतुम्

= The support or sustainer owing to His pervasion.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught in the 8th Mantra

Mantra—8

द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यंसत् ।

द्रविणोदा वीरवतीमिषं नो द्रविणोदा रासते दीर्घमायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः द्रविणोदाः तुरस्य द्रविणसः प्रयंसः यः द्रविणोदा सन-
रस्य प्रयंसत् यः द्रविणोदा वीरवतीम् इषं प्रयंसत् यः द्रविणोदाः
नः (अस्मभ्यं) दीर्घम् आयुः रासते तम् ईश्वरं सर्वे मनुष्याः
उपासीरन्) ॥

TRANSLATION

May God who is the Giver of wealth, grant us the know-
ledge of that wealth that makes us happy quickly. May God
who is the Giver of Wealth grant us the knowledge of the
wealth that is to be divided among the needy and the poor.

May God the giver of strength grant us good food together with valiant heroes. May God the giver of the science of life grant us long life which is useful for spreading knowledge and Dharma (righteousness.)

All men should have communion with such omnipotent God only.

PURPORT

O men, you should take shelter in that God who is the greatest Guru (Sublime Teacher) and who gives us the knowledge of all objects through the Vedas. Then you should preserve long life for the discharge of all proper duties and for the accomplishment of Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation.)

THE COMMENTATOR'S NOTES

(द्रविणोदसः) द्रव्यसमूहस्य विज्ञानं प्रापणं वा

= The knowledge and receipt of all objects.

(द्रविणोदाः) शौर्यादिप्रदः

= Giver of strength and bravery etc.

TRANSLATOR'S NOTES

(द्रविणमिति धननाम निघ० २.९)

(द्रविणमिति बलनाम निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught further in the ninth Mantra.

Mantra—9

एवा नो' अग्ने सुमिधा वृधानो रेवत्पावक श्रवंसे वि माहि ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पावक अग्ने ! समिधा वृधानः त्वं नः (अस्मान्) रेवत्
श्रवसे एव विभाहि तेन त्वया निर्मिताः मित्रः वरुणः अदितिः
सिन्धुः पृथिवी उत (अपि) द्यौः नः (अस्मान्) मामहन्ताम् ॥

TRANSLATION

O God the Purifier, most Auspicious ! Thou who art ever multiplying with the Vedic Wisdom, make us shine for a righteous wealthy person, for acquiring knowledge of all good food May Prana grown mighty with the observance of Brahmacharya, Udana of upward movement, firmament, ocean, earth and the radiance etc. be source of honour to us.

PURPORT

O men, we adore that one God without whose knowledge, it is impossible to have real wisdom and who has created all this world from earth upto the sky. We worship that one God alone, you should also do likewise.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वमंगलकारक परमेश्वर

= O God, the source of all good or Most auspicious.

(समिधा) सम्यक् इध्यते प्रदीप्यते यथावेदविद्यया तया

= With the Vedic wisdom that enlightens us.

(मित्रः) ब्रह्मचर्येण प्राप्तबलः प्राणः

= Prana which has become mighty with the observance of Brahmacharya.

(वरुणः) ऊर्ध्वगतिहेतुः उदानः

= Udana that goes upward.

(अदितिः) अन्तरिक्षम् = Firmament.

(मायइन्ताम्) सत्कारहेतवो भवन्तु

= Be source of honour.

This hymn mentions the attributes of Agni, so it is connected with the previous hymn.

Here ends the 96th Hymn of the first Mandala of the Rigveda.

सप्तनवतितमं सूक्तम् HYMN LXXXXVII (97)

अस्याष्टर्चस्य सप्तनवतितमस्य सूक्तस्यांगिरसः कुत्स
ऋषिः । अग्निर्वेवता । १, ७, ८ पिपीलिका मध्यानिचूद्
गायत्री । २, ४, ५ गायत्री । ३, ६ निचूद् गायत्री छन्दः ।
षड्जः स्वरः ।

Seer of the hymn-Kutsa. Devata or subject-Agni Metre-
Gayatri in various forms. Tune-Shadja.

अथायं सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How should Agni (President of the Assembly) be is
taught in the first Mantra.

Mantra—1

अप नः शोशुचदघमग्ने' शुशुग्ध्या रयिम् ।

अप नः शोशुचदघम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! भवान् नः (अस्माकम्) अघम् अपशोशुचत्
पुनः पुनर्दूरी कुर्यात् । रयिम् आशुशुग्धि । नः (अस्माकम्)
अघम् अपशोशुचत् ॥

TRANSLATION

O Agni-our leader-President of the Assembly ! Remove
our sin, disease and laziness. Purify our riches of all kinds.
Remove or cast aside all sin done with mind, speech and
body.

PURPORT

It is the duty of the President of the Assembly to remove
all acts that are harmful for men and having removed sloth,
to enable them to attain prosperity by exertion or industri-
ousness.

THE COMMENTATOR'S NOTES

(अघम्) (१) रोगालस्यं पापम्

= Sin, disease and laziness.

(अघम्) मनोवाक् शरीरजन्यं पापम्

= Sin done with mind, speech and body.

(शुशुग्धि) शोधय प्रकाशय = Purify and manifest.

TRANSLATOR'S NOTES

शुशुग्धि is from शुचिर्पूतीभावे विकरणव्यत्ययेन इलुः ।

शोचति ज्वलतिकर्मा (निघ० १.१६) ।

It is very wrong on the part of Wilson to translate
अपनः शोशुचदम् as may our sin be repented of.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 2nd Mantra.

Mantra—2

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।

अप नः शोशुचदम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यं त्वा वसूया सुगातुया सुक्षेत्रिया च
(शस्त्रास्त्रसेनया) वयं यजामहे स भवान् नः (अस्माकम्)
अघम् अपशोशुचत् ॥

TRANSLATION

O President ! We put our united efforts with thee for
pleasant fields, for good land and for the acquirement of
good wealth along with good army equipped with powerful
weapons. Remove all our sin and sloth.

PURPORT

It is the duty of the President to remove the sufferings and grievances of the subjects by adopting the policy of साम (peace) वेद (Dividing) and दण्ड (suitable punishment). The people should also elect only such a virtuous person as President.

THE COMMENTATOR'S NOTES

(सुक्षेत्रिया) शोभनं क्षेत्रं वपनाधिकरणं यया नीत्या ।

अत्रेयाडियाजी काराणामिति डियाजादेशः ॥

= With the policy that leads to good cultivation of lands.

(सुगातुया) शोभना गातुः पृथिवी यस्यां तया । अत्र डियाजादेशः ।

= With the object of good land.

गातुरिति पृथिवीनाम (निघ० १.१)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (President) is taught further in the third Mantra.

Mantra—3

प्र यद्भन्दिष्ठ एषां आस्माकांसश्च सूरयः ।

अप नः शोशुचदयम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यत् (यस्य) तव सभायाम् एषां मध्ये
अस्माकासः प्र सूरयः वीराः च सन्ति (ते सभासवः सन्तु)
स भन्दिष्ठः भवान् अस्माकम् अघं प्र अपशोशुचत् ॥

TRANSLATION

O Agni (President of the Assembly) who ever are brave, highly learned and intelligent people among us in your

assembly, let them be members there. You who are the best among the bringers about of welfare of all, remove all sins (Physical, mental and vocal) from us.

PURPORT

When absolutely truthful and learned persons are the Presidents and members of the assemblies, and persons full of perfect power are attendants or workers, then there is the protection of the State and victory. When it is contrary to this, the result is also opposite.

THE COMMENTATOR'S NOTES

(भन्दिष्ठः) अतिशयेन कल्याणकारकः

= The best among those who bring about the welfare of the people.

(भवि-कल्याणो सुखे च)

पुनस्तस्य कीदृशस्य कीदृशाश्चेत्युपदिश्यते ।

How are the members is taught in the fourth Mantra.

Mantra—4

प्र यत्ने अग्ने सूरयो जायेमहि प्र ते वयम् ।

अपे नः शोशुचद्वयम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (यत्) यस्य ते (तव) यावृशाः सूरयः (सभा-
सदः सन्ति) तस्य ते (तव) तावृशाः वयम् अपि प्रजायेमहि
ईवृशः त्वं नः (अस्माकम्) अद्यम् प्र अप शोशुचत् ॥

TRANSLATOIN

O Agni (Absolutely truthful, learned teacher of the Vedas) let us become like the highly educated members of your assembly. Remove or burn all our sin of mind, speech and body.

PURPORT

The public or ordinary persons should also try to follow the noblest or most righteous Presidents of the Assemblies etc. in this world.

THE COMMENTATOR'S NOTES

(अग्ने) आप्तानूचानाध्यापक

(सूयः) = Perfectly learned persons.

अथ भौतिकोऽग्निः कीदृश इत्युपदिश्यते ।

How is this material fire is taught in the fifth Mantra.

Mantra—5

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।

अप नः शोशुचदधम् ॥

सन्धिच्छेदमस्तिऽन्वयः (कृषिकृतः)

हे विद्वांसः पूर्णं यत् (यस्य) सहस्वतः अग्नेः भानवः

विश्वतः प्रयन्ति यः नः (अस्माकम्) दारिद्र्यम् अपशोशुचत्
(दूरीकरोति) तत्कर्मिषु संप्रयुग्धम् ॥

TRANSLATION

Since the mighty (Agni) go in all directions or penetrate universally and it removes all poverty, utilise it methodically and scientifically in various works.

PURPORT

The world is permeated by electricity. Men should acquire full knowledge of Agni (fire and electricity) which when utilised in works leads to prosperity.

THE COMMENTATOR'S NOTES

(भानवः) प्रदीप्ताः किरणाः = Rays or flames.

(अघम्) दारिद्र्यम् = Poverty.

TRANSLATOR'S NOTES

भा - दीप्तौ

(अघम्) दारिद्र्यम् The word has been interpreted here as दारिद्र्यम् or poverty as it makes a man suffer and very often it leads to sin also, as is the well-known Sanskrit saying बुभुक्षितः किं न करोति पापम् i. e. what does not a dying man do ?

अथेश्वरः कीदृशोऽस्तीत्युपदिश्यते ।

How is God is taught in the sixth Mantra.

Mantra—6

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।

अप नः शोशुचदधम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वतोमुख जगदीश्वर यतः त्वं हि खलु विश्वतः
परिभूः असि तस्मात् मवान नः (अस्माकम्) अघम् अप
शोशुचद् ॥

TRANSLATION

Ô God, Thou hast Thy face every where in as much as Thou from Thy abode in the soul within the human heart, teachest the truth to every man and woman. Thou alone art immanent in every thing, pervadest the whole universe and art above all by Thy knowledge and power. Burn away all our sinful tendencies and sins.

PURPORT

Men should ever adore God and contemplate on Him, as when prayed to sincerely with truth and love, He the Omnipresent Universal Spirit keeps them away from all sinful acts by giving them true knowledge and prompts them to have good merits and do noble deeds with good temperament.

THE COMMENTATOR'S NOTES

(विश्वतोमुख) सर्वत्र व्यापकत्वात् अन्तर्यामितया सर्वोपदेष्टः
= Teacher of all as All pervading Supreme Being.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught further in the Seventh Mantra.

Mantra—7

द्विषां नो विश्वतोमुखाति नावेव पारय ।

अप नः शोशुचदुघम् ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे विश्वतोमुख (परमात्मन) त्वं नः नावाइवद्विषः अति-
पारय नः अस्माकम् अघम् (शत्रूदभवं दुःखम्) भवान् अपशो-
शुचत् ॥

TRANSLATION

O Omnipresent God whose Glory is in every direction, take us across all misery caused by our internal enemies like the boat or ship to the other shore of the river or ocean. Burn away all our sins.

PURPORT

As a judge protects the people by sentencing robbers and thieves etc. to transportation and sends them to solitary forests or sea-shore, in the same manner, when meditated upon well, God destroys the internal adversaries of the worshippers in the form of lust, anger, greed, ignorance, fear and grief etc. and endows them with virtues like self control and others.

THE COMMENTATOR'S NOTES

(विश्वतोमुख) विश्वतः सर्वतः मुखम् उत्तमम् ऐश्वर्यं
यस्य तत् सम्बुद्धौ ।

= Whose good prosperity or glory is in all directions.

पुनः स कीदृश इत्युपविश्यते ।

How is Agni (God) is taught again in the eighth Mantra.

Mantra—8

स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।

अप नः शोशुचदयम् ॥

सन्धिच्छेदसहितोज्ज्वलः (ऋषिकृतः)

हे जगदीश्वर ! स भवान् कृपया नः (अस्माकम्) स्वस्तये नावया सिन्धुम् इव दुःखानि अति पर्षः नः (अस्माकम्) अघम् अपशोशुचत् (भृशं दूरीकुर्यात्) ॥

TRANSLATION

O God, kindly take us across all the miseries for our welfare as they go to the opposite shore of the river or ocean by a boat or ship. Burn away all our sins.

PURPORT

As a sailor takes men across the river by a boat, so God takes men across the ocean of misery by giving them true knowledge and wisdom and He makes them supremely happy without much delay.

This hymn is connected with the previous hymn as there is mention of the attributes of Agni (fire or electricity) God and President of the Assembly etc. by the use of the word Agni, as in that hymn.

Here ends the ninety-seventh hymn of the first Mandala of the Rigveda.

अथाष्टनवतितमं सूक्तम् HYMN LXXXXVIII (98)

अस्य सूक्तस्यांगिरसः कुत्स ऋषिः । वैश्वानरो देवता ।
१ विराट् त्रिष्टुप् छन्दः । २ त्रिष्टुप् ३ निचत् त्रिष्टुप्
छन्दः । धैवतः स्वरः ।

Secr of the hymn - Angirasa Kutsa. Devata - Vaishva-
nara. Metre-Trishtup in various forms. Tune-Dhaivata.

अथाग्नी कीदृशावित्युपदिश्यते ।

What is the nature of two kinds of Agni is taught in the
first Mantra.

Mantra—1

वैश्वानरस्य सुमतौ स्याम राजा हि कुं भुवनानामग्निश्रीः ।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वैश्वानरः इतः जातः इदं कं विचित्रं जगद् विचष्टे
यः सूर्येण सह यतते यः भुवनानाम् अग्निश्रीः राजा अस्ति
तस्य वैश्वानरस्य सुमतौ हि वयं स्याम ॥

TRANSLATION

May we possess and subsist in the true knowledge of
that Almighty God, who is the Sovereign Creator of all uni-
verses, who is the imparter of bliss to all, who is the store of
glory and giver of beauty to all things beautiful, who is the
Supreme Leader of all souls and by whose might the sun
comes into being and by whose lustre he shines.

PURPORT

O men, you must always obey the commands of that
God who is Omnipresent and who illuminates this whole
world. You should also acquire the knowledge of Agni
in the form of material fire and electricity. Without this, a
man can not get worldly prosperity

THE COMMENTATOR'S NOTES

(वैश्वानरस्य) विश्वेषु नरेषु जीवेषु भवस्य

= Pervading all souls.

(राजा) न्यायाधीशः सर्वाधिपतिः ईश्वरः प्रकाशमानो
विद्युत् अग्निर्वा ।

= God the just lord of the world. radiant, electricity
and fire.

(वैश्वानरः) सर्वेषां जीवानानेता

= The leader of all souls.

The same subject is continued :

Mantra—2

पृष्ठो दिवि पृष्ठो अग्निः पृथिव्यां पृष्ठो विश्वा ओषधीरा विवेश ।
वैश्वानरः सहसा पृष्ठो अग्निः स नो दिवा स रिषः पातु नक्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः विद्वद्भिः दिवि पृष्टः यः पृथिव्यां पृष्टः
यः पृष्टः वैश्वानरः अग्निः विश्वाः ओषधीः आ विवेश
सहसा पृष्टः स न। दिवा रिषः स नक्तं च पातु
(पाति वा) ॥

TRANSLATION

God who is present in the sky and present upon earth,
and who is present and enquired about by the wise, has per-
vaded all herbs; May that all pervading God who is enquired
by the wise and who is present in Vigour, Guard us night
and day, against all violent persons with the light of
knowledge.

THE COMMENTATOR'S NOTES

(पृष्टः) विदुषः प्रति यः पृच्छ्यते

= Enquired by the wise.

(अग्निः) विज्ञानस्वरूप ईश्वरो विद्युदग्निर्वा

= Omniscient God, electricity or fire.

(दिवा) विज्ञानान्धकारप्रकाशेन सह

= With the light of knowledge.

PURPORT

Men should approach the wise learned persons and should enquire about the nature and attributes of God, fire and electricity etc. and being benevolent, should keep away from violence.

अथेश्वरविद्वांसो कीदृशवित्युपदिश्यते ।

How are God and learned person is taught in the third Mantra

Mantra—3

वैश्वानरु तव तत्सत्यमस्त्वस्मान् रायो मघवानः सचन्ताम् ।

तन्नो मित्रो वरुणो मामहन्तामदितिः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोज्ज्वलः (ऋषिकृतः)

हे वैश्वानर ! यत् तव सत्यंशीलम् अस्ति तत् अस्मान् प्राप्तम् अस्तु । यत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी द्यौः च मामहन्ताम् तत् ऐश्वर्यम् अपि नः (अस्मान्) प्राप्तम् अस्तु । मघवानः यान् रायः सचन्ताम् तान् वयम् उत (अपि) प्राप्नुयाम ॥

TRANSLATION

O Illuminator of knowledge among all men, (God or learned person) May we also acquire your vow of truth. May we obtain that wealth which is possessed (material as well as spiritual) in the form of wisdom, by great scholars and kings, by men of friendly nature, men of noble merits and disposition, learned mothers and enlightened persons, water in the firmament, earth and the light of electricity.

PURPORT

Men should learn from God and learned persons truth, character, wealth earned by righteous means, pious men, theoretical and practical science with labour and then should try to bring about the welfare of all, making all happy.

THE COMMENTATOR'S NOTES

(वैश्वानर) सर्वेषु मनुष्येषु विद्याप्रकाशक

= Illuminator of knowledge among all men.

(रायः) विद्याराज्यश्रियः

= Knowledge and royal prosperity.

(अदितिः) विश्वेदेवाः सर्वे विद्वांसः

= All learned persons.

TRANSLATOR'S NOTES

Aditi has been interpreted by Rishi Dayananda on the basis of the Vedic Mantra. अदितिर्ब्रह्मरूपिणी... विश्वे देवा अदितिः पञ्च जनाः (ऋ० १. ६. १६. १०) Yaskacharya has also explained अदितिः as अदीना देवमाता = A learned mother of enlightened truthful persons.

(विद्वांसो हि देवाः) (शत० ३. ७. ३. १०)

This hymn is connected with the Previous hymns as there is mention of God, Agni and learned persons as in that hymn.

Here ends the commentary on the 98 th hymn of the first Mandala of the Rigveda.

अथैकोनशततमं सूक्तम् HYMN XC (99)

अस्य सूक्तस्य मरीचिपुत्रः कश्यप ऋषिः । जातवेदा
अग्निर्देवता । निचत् त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the hymn - Kashyapa the son of Mareechi,
Devata or subject-Agni, Metre-Nichrit Trishtup. Tune-
Dhaivata.

अथेश्वरः कीदृश इत्युपदिश्यते ॥

How is God is taught in the first Mantra.

Mantra—1

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्याग्निः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्म जातवेदसे (जगदीश्वराय) वयं सोमं सुनवाम यः
च अरातीयतः वेदः निदहाति सः अग्निः नावा इव सिन्धुं
(अतिदुर्गाणि) अति दुरिता विश्वा पर्वत् (सः अत्र अन्वेष-
णीयः) ॥

TRANSLATION

Let us place at the disposal of that God Almighty, the
Knower of all born beings, whatever wealth we possess,
whose Eternal Vedic Lore completely scorches him who acts
otherwise-inimical to His Commands. He burns or destroys
the wealth of a wicked person. Then will that Self effulgent
God, overcoming all evil, take us beyond all difficulties to
the Supreme Goal of our life, like conveniently crossing a
river in boat or crossing the ocean in a steamer.

PURPORT

As sailors take men across an ocean easily and conveni-
ently in steamers, so God when well-meditated upon, takes
men seated in the midst of the great ocean of the world, full

of miseries across by giving them true Wisdom. It is only the true devotees of God that can enjoy supreme bliss by conquering all enemies (both external and internal in the form of lust, anger, greed etc.). Others can not command power to do so.

THE COMMENTATOR'S NOTES

(जातवेदसे) यो जातं सर्वं वेत्ति विन्दति जातेषु
विद्यमानोऽस्ति तस्मै ॥

= To God who is Omniscient and Omnipresent.

(सोमम्) सकलैश्वर्यम्, उत्पन्नं संसारस्थं पदार्थसमूहम् ॥

= All wealth or all objects that exist in the world.

(षू-प्रसवैश्वर्ययोः)

(अग्निः) विज्ञानस्वरूपो जगदीश्वरः

= God who knows all.

This hymn of only one Mantra has connection with the previous hymn, as there is mention of God as in that hymn. Here ends the commentary on the 99th hymn of the first Mandala of the Rigveda.

अथ शततमं सूक्तम् HYMN C (100)

अस्यशततमसूक्तस्य वृषागिरो महाराजस्य पुत्रभूता
वार्षागिराः ऋज्राश्वाम्बरीषसहदेवभयमानसुराधस ऋ-
षयः । इन्द्रो देवता । १, ५ पंक्तिः । २, १३, १७
स्वराट् पंक्तिः । ६, १०, १६ भुरिक् पंक्तिश्छन्दः ।
पंचमः स्वरः । ३, ४, ११, १८ विराट् त्रिष्टुप् । ७, ८,
९, १२, १४, १५, २६ निचृत् त्रिष्टुप् छंदः धैवतः स्वरः ।

Seers of the hymn-Rijrashva, Ambarisha and other sons
of Maha Raja Vrishagira.

Devata - Indra. Metres - Pankti and Trishtup of various
kinds. Tunes-Panchama and Dhaivata.

अथायं सूर्यलोकः कीदृश इत्युपदिश्यते ।

How is the Solar world is taught in the first Mantra.

Mantra—1

स यो वृषा वृष्ण्येभिः समोका महो दिवः पृथिव्याश्च सुम्राद ।
सतीनसत्त्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं नः वृषा समोकाः सतीनसत्त्वा हव्यः
मरुत्वान् महः दिवः पृथिव्याः च लोकानां मध्ये सम्राट्
इन्द्रः अस्ति स यथा वृष्ण्येभिः भरेषु नः ऊती (ऊतये)
भवतु (तथा प्रयतध्वम्) ॥

TRANSLATION

May the Indra (Solar world) be for our protection etc.
who is the cause of rains with his rays, is co-dweller with
all energies, resplendent among the vast earth and heaven,
the sender of waters, worthy of acceptance (from the point
of view of health) to be invoked for the benefit of articles,
associated with the Maruts (airs).

PURPORT

Men should utilise the bright solar world that is vast in measure, illustrious on account of and with the association of the wind.

THE COMMENTATOR'S NOTES

(वृषा) वृष्टिहेतुः = The cause of rain.

(वृष्येभिः) वृषसु भवैः किरणैः । वाचस्पत्यसि सर्वे विषयो भवन्तीति प्रकृतिभावाभावे लोपः ॥

= With the rays of the sun.

(इन्द्रः) सूर्यलोकः = solar world.

(भरेषु) पालन पोषण निमित्तेषु पदार्थेषु ।

= In the articles that nourish and maintain all creatures.

अथेश्वरविद्वांसो कीदृक् कर्माणावित्युपदिश्यते ।

How are God and learned persons is taught in the 2nd Mantra.

Mantra—2

यस्यानाप्तः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।

वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वानो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य भरेभरे सूर्यस्येव वृत्रहा शुक्रः यामः अनाप्तः अस्ति स वृषन्तमः मरुत्वान् इन्द्रः स्वेभिः एवैः सखिभिः (उपसेवितः) नः सततम् ऊती (ऊतये भवतु) ॥

TRANSLATION

May Indra (God and absolutely truthful person), whose glory is like the sun, the slayer of un-righteous wicked persons by giving the good or bad fruit of action, present in every object and struggle, not to be attained and known by ignorant or inimical persons but by those who obey God's

command and are learned devotees acting like God's friends. May he be ever for our protection.

PURPORT

It is difficult for ignorant people to comprehend all attributes of the solar world & learned persons, not to say of God. It is not possible for any one to have complete protection without taking shelter in them. Therefore all must have friendship with them.

THE COMMENTATOR'S NOTES

(यामः) मर्यादा = Glory.

(सखिभिः) धर्मानुकूलस्वाज्ञापालकैर्मित्रैः

= By those who obey the commands of God (as given in the Vedas) and who act in accordance with righteousness.

(एवैः) प्राप्तैः प्रशस्तज्ञानैः

= By persons endowed with noble knowledge.

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—3

दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।

तरद्वेषाः सासहिः पौंस्येभिर्मरुत्वानो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य दिवः न (इव) रेतसः शवसा अपरीताः दुघानाः
तरद्वेषा पन्थासः यन्ति पौंस्येभिः सासहिः मरुत्वान् अस्ति
स इन्द्रः नः ऊती भवतु ॥

TRANSLATION

May God be our protector along with noble persons, whose course, like that of the sun is not to be overtaken and whose Power is un-paralleled, fulfiller of all good desires, who being Almighty in every battle is the slayer of wicked

person, the witherer of the un-righteous, who with His might is enduring but overcoming all.

(2) The Mantra is also applicable in the case of a noble teacher and Vedic Scholar true in mind, word and deed.

PURPORT

As all paths become visible and clearly passable in the light of the sun, and free from the fear of robbers and thieves, in the same manner, the paths of the learned and of God become illuminated by the teachings of the Vedas. Without treading upon them, none can be devoid of animosity and other evils. Therefore all should tread upon those paths.

THE COMMENTATOR'S NOTES

(यस्य) जगदीश्वस्य अध्यापकस्य अनुचानविदुषो वा ।

= Of God, of a teacher or of the observer of Vedic teachings.

(अपरोताः) अवर्जिताः = Not left off

(पौंस्येभिः) बलं सह वर्तमानाः पौंस्यानीति बलनाम
(निघ० २.६)

पुनस्तौ कीदृशावित्युपदिश्यते ।

Mantra—4

सो अङ्गिरोमिरङ्गिरस्तमो भूदृषा वृषभिः सखिभिः सुखा सन् ।

ऋग्मिभिर्ऋग्मी गातुभिर्ऋग्येष्टो मरुत्वाङ्गो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अङ्गिरोभिः अङ्गिरस्तमः वृषभिः वृषा सखिभिः सुखा
ऋग्मिभिः ऋग्मी गातुभिः ऋग्येष्टः सन् भूत् (अस्ति) स
मरुत्वाङ्ग इन्द्रः नः ऊती भवतु ॥

TRANSLATION

May God who is the very life of the pranas or vital breaths; who is Rainer of happiness, Most Beautiful among

the friends, venerable among those who claim veneration on account of their knowledge of the Rigveda, and other Vedic Mantras, and pre-eminent among those who deserve praise, be our Protector along with learned priests and other noble persons.

(2) The Mantra is also applicable to the President of the Assembly who behaves with others like his own Prana, is showerer of happiness, an ideal friend and most admirable.

PURPORT

O man, you should adore that God who is Benevolent, the most exalted and the Best. You should also serve the most virtuous and admirable President of the Assembly.

THE COMMENTATOR'S NOTES

(अंगिरोभिः) अंगेषु रसभूतैः प्राणैः सह

= With the Pranas or vital breaths.

(अंगिरस्तमः) अतिशयेन प्राणवद् वर्तमानः

= Like the very life of life.

(गातुभिः) विद्यासुशिक्षिताभिर्वाणीभिः

= With the most learned and cultured speech.

पुनः स इन्द्र (सेनाध्यक्षः) कोदृश इत्युपदिश्यते ।

How is indra (Commander in the Army) is taught in the fifth Mantra.

Mantra— 5

स सूनुभिर्न रुद्रेभिर्ऋभ्वा नृषाण्ये सासह्या अमित्रान् ।

सनीडेभिः श्रवस्यानि तूर्वन्मृत्वाणो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मृत्त्वान् सासह्यान् इन्द्रः सूनुभिः न सनीडेभिः रुद्रेभिः
ऋभ्वा च सह (वर्तमानानि) श्रवस्यानि सम्पाद्य नृषाण्ये
अमित्रान् तूर्वन् (प्रयतते) स नः ऊती (ऊतये) भवतु ॥

TRANSLATION

May Indra (Commander of the Army) be our Protector who is true in mind, word and deed, mighty with brave soldiers living together in his neighbourhood as his sons, who make their enemies weep by overcoming them in battles, who has a highly intelligent and wise person as his secretary or Minister, destroying all his adversaries by organising a strong army.

PURPORT

That commander of the army who has a strong force consisting of well-trained brave persons respected and treated like sons, equipped with powerful weapons, destroying un-righteous wicked persons and preserving righteous men, can rule over a vast and good Government. He alone should be honoured by all men of the public and the army.

THE COMMENTATOR'S NOTES

(रुद्रेभिः) कुण्टान् रोदयद्भिः प्राणैरिव वीरैः

= By brave soldiers causing their foes to weep, treated as life itself.

(तूर्वन्) हिंसव = Destroying or killing.

(श्वस्यानि) श्वः सु धनेषु साधूनि-वीरसैन्यानि

= Brave armies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

स मन्युमीः समदनस्य कर्तास्माकेभिर्नृभिः सूर्यं सनत् ।

अस्मिन्नहन्तसत्पतिः पुरुहूतो मरुत्वान् भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मन्युमीः समदनस्य कर्ता सत्पतिः पुरुहूतः मरुत्वान्

इन्द्रः परमैश्वर्यवान् सेनापतिः अस्माकेभिः नृभिः सह वर्तमानः

सन सूर्यम् इव (युद्धन्यायं) सनत् (संभजेत्) सः अस्मिन् अह्नि नः
सनतम् ऊती भवतु ॥

TRANSLATION

May Indra (Commander of the Army) who is the represser or conqueror of wrath, the doer of gladdening deeds, the protector of the good, invoked by many, be our protector on this day, he who is present with our men strong in body and soul. May he manifest the justice in war like the light of the sun.

PURPORT

As all objects become source of gladness in the light of the sun, in the same way, good men who are renowned on account of Vidya (wisdom) Dharma (righteousness) and justice become givers of happiness, having attained righteous judges along with their children, grand children, wives and servants. It is he who is conqueror of wrath and always causer of gladness to good people that can become fit to be the commanders of the Army. He alone can get victory over his enemies, who knows everything important regarding the past, is prompt in doing good deeds at present and is thoughtful and none else.

THE COMMENTATOR'S NOTES

(मन्युमीः) यः मन्युं मानाति हिनस्ति सः

= Conqueror of wrath.

(समदनस्य) मदनं हर्षणं यस्मिन्नस्ति तेन सहितस्य ।

= Source of gladness to all.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—7

तमृतयो रणयञ्छूरसातौ तं क्षेमस्य क्षितयः कृष्वतु त्राम् ।

स विश्वस्य कुरुणस्येश एको मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यम् ऊतयः भजन्तु यं शूरसातौ क्षितयः त्रां कृण्वन्तु
(कुर्वन्तु) । यः क्षेमस्य कर्ता तं त्रां कुर्वन्तः शूरसातौ रणयन् ।
यः एकः विश्वस्य करुणस्य ईशे स मरुत्वान् इन्द्रः (सेनादि-
रक्षकः) नः ऊतो भवतु ॥

TRANSLATION

May that Indra (Commander of the Army) be our protector who is glorified by all, on account of his protective powers, whom people make protector in battles, who is bringer of happiness and doer of good to all and who is the Master of all merciful acts.

PURPORT

A man who conquers many warriors even when single, should be encouraged in battles and everywhere else. None can get as much bravery by other means as from proper encouragement.

THE COMMENTATOR'S NOTES

(क्षितयः) मनुष्याः । क्षितय इति मनुष्यनाम (निघ०

२.३) (रणयन्तु) शब्दयन्तु स्तुवन्तु । अत्र लङ्यङभावः

= May glorify. रण-शब्दे

(शूरसातौ) शूराणां सातिर्यस्मिन् संग्रामे तस्मिन्

= In the battle field.

TRANSLATOR'S NOTES

There is also a spiritual interpretation of the Mantra as given by Rishi Dayananda in the Aryadhipinaya, taking Indra for God. The Almighty God is glorified by all. He is the One that has the power to have Compassion and disburse His favours on the whole universe. There is none else like Him. May He, the Master of all humanity, of the hosts of creatures and vital forces, save us from everything untoward so that we may not be vanquished by our foes.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eighth Mantra.

Mantra--8

तमप्सन्तु शवस उत्सवेषु नरो नरमवसे तं धनाय ।

मा अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वाभो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्या ! यं नरं शवसः अप्सन्तु तम् उत्सवेषु
सत्कुरुत तं नरः अवसे धनाय अप्सत । यः अन्धे तमसि
ज्योतिः चित् (इव) विजयं विदत् (विन्दते) स मरुत्वान्
इन्द्रः ऊती भवतु) ॥

TRANSLATION

O men, honour that great leader in anniversaries or on joyful occasions, who is mighty and to whom other ordinary leaders approach for protection and wealth, as he grants them the light (of conquest) in the bewildering darkness (of battle). May that Indra (Commander in chief of the Army) be our protector, who is surrounded by brave warriors,

PURPORT

O men, honour that commander of the Army who conquers his enemies and protecting righteous persons, advances knowledge and wealth, having obtained whom, men get the light of wisdom like the light of the sun. Without this sort of encouragement, none can get stimulus for doing noble deeds.

THE COMMENTATOR'S NOTES

(अप्सन्तु) प्राप्नुवन्ति । अत्र प्साधातोर्लङि छन्दस्यु-
भयथत्यार्धधातुकत्वात् आतो लोक इति च इत्याकार-
लोपश्च प्सातीति गतिकर्मा (निघ० २.१४)

= Get or approach.

(नरः) नेतारो मनुष्याः = Leaders.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the ninth Mantra.

Mantra - 9

स स्रव्येन यमति ब्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।

स क्रीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः स्रव्येन स्वसैन्येन ब्राधतः चित् यमति (स विजयी जायते) यः दक्षिणे संगृभीता कृतानि (कर्माणि) नियमयति (स स्वसेनां रक्षितुं शक्नोति) यः कीरिणा चित् शत्रुभिः सनिता धनानि स्वीकरोति स मरुत्वान् इन्द्रः (सेनापतिः) नः ऊती भवतु ॥

TRANSLATION

May Indra (Commander of the Army) be our protector who with his army on the left side, restrains even great malignant enemies and gets victory, who with the army on his right side, controls the works he has taken in hand. It is such a commander that can protect his army; he gets back the riches distributed among the inimical forces by his proper and efficient arrangements for scattering his adversaries.

PURPORT

Only such a commander of the army who can get victory and is fit to protect his subjects, who can collect different arrays of the army, can train and preserve parts of the army by overcoming foes.

THE COMMENTATOR'S NOTES

(ब्राधतः) अति प्रबुद्धान् शत्रून् = Powerful enemies.

(कीरिणा) शत्रूणां विक्षेपकेन प्रबन्धेन

= By the arrangement of vanquishing enemies.

पुनः स इन्द्रः कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the tenth Mantra.

Mantra—10

स ग्रामोभिः सन्निता स रणोभिर्विदे विश्वाभिः कृष्टिभिर्नृच ।
स पौंस्योभिरभिभूरशस्तीर्मरुत्वान्ना भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मरुत्वान् इन्द्रः (सेनाधिपतिः) ग्रामेभिः सह (सविता धनानि) भुङ्क्ते (स आनन्दी जायते) यः विदे रथेभिः विश्वाभिः कृष्टिभिः च प्रकाशते सः यः च अशस्तीः क्रिया विदित्वा अभिभूः भवति स पौंस्येभिः नु अद्य नः ऊती भवतु ॥

TRANSLATION

May that Indra (Commander of the Army etc.) be our protector with his power, who shares wealth with the people of the villages. He thus becomes full of delight and bliss. He is a benefactor, is quickly recognised by all men to-day as he shines with air craft and other vehicles. By his manly energies, he is victor over unruly adversaries, knowing their evils, he overcomes them with his might.

PURPORT

Men should appoint as Commander of the army only such a person, who is guardian or preserver of the cities, towns and villages, who is expert in arts and industries, in the sciences of war and endowed with thorough knowledge and strength, ever happy in preserving the subjects and getting victory over his adversaries. It is such a person only who should be chosen as a Commander of the Army.

THE COMMENTATOR'S NOTES

(सनिता) संबिभक्तानि धनानि = Divided wealth.

वन-संबिभक्तौ ।

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 11th Mantra.

Mantra—11

स जामिभिर्यत्समजाति मीळहेऽजामिभिर्वा पुरुहूत एवैः ।

अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अपां तोकस्य तनयस्य च मध्ये वर्तमानः सच्च यत् मीळवे
एवं जामिभिः सहितः एवं अजामिभिः शत्रुभिः वा उदासीनः
सह विरुद्ध्यन् पुरुहूतः मरुत्वान् इन्द्रः (सेनाध्यक्षपतिः) जेषे
एतान् स्वीयान् उत्कष्टुं शत्रून् विजेतुं वा सम् अजाति तदा
स नः ऊती समर्थः भवतु ॥

TRANSLATION

Only then Indra (Commander of the Army etc.) associated with his soldiers is able to protect us, when he being present with his sons and grandsons and among his friends, foes and neutrals, invoked by many, goes to battle with his kinsmen against his adversaries, knows well how to get victory over his foes, and to exalt his kinsmen and other good people, by his noble virtues and tactics.

PURPORT

It is only a householder and not a Brahmachari, Bana-prastha (hermit) or Sanyasi that is fit to rule. None can get victory in battles over his foes without the aid of his good friends and kith and kin. Men should know that none but a righteous person of the above type is fit to be the commander of an army.

THE COMMENTATOR'S NOTES

(जामिभिः) बन्धुवर्गः सह = With kith and kin.

(समजाति) संजानीयात् = May know well.

(सम्-अज-गतिक्षेपणयोः गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् (अपाम्) प्राप्तानां मित्रशत्रूदासीनानां मध्ये ।

= Among the friends, foes and neutrals.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 12th Mantra.

Mantra—12

स वज्रभृहस्पुहा भीम उग्रः सहस्रचेताः शतनीथः ऋभ्वा ।

चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चम्रीषः न वज्रभृत् वस्युहा भीमः उग्रः सहस्रचेताः शतनीथः पाञ्चजन्यः मरुत्वान् इन्द्रः सेनाद्यधिपतिः ऋभ्वा शवसा शत्रून् सम् अजाति स नः ऊती भवतु ॥

TRANSLATION

May Indra (Commander in-chief of the Army) associated with brave soldiers be our protector who like the destroyers of the armies of the enemies is the wielder of thunderbolt or powerful weapons, the slayer of robbers and thieves, fearful and fierce for the wicked, knowing about thousand and one things, a great scholar, a great leader, good towards highly learned teachers, preachers, President of the Assembly Commander of the army and leader of the public and who overthrows the inimical forces with mighty army.

PURPORT

None can be the Commander in-chief of an army without the thorough knowledge and application of the Military

science and without a strong power that can kill all enemies and strike terror into their hearts and organised powerful army. Without such a qualified Commander in-chief of the Army, it is not possible to defeat enemies and to protect or preserve the people.

THE COMMENTATOR'S NOTES

(चञ्चीषः) ये चमूभिः शत्रुसेनाः ईषन्ते हिंसन्ति ते ।

= Those who kill the enemies' armies with their powerful forces.

(पांचजन्यः) पंचसु सकलविद्येषु अध्यापकोपदेशकरा-
जसभासेनासर्वजनाधीशेषु जनेषु भवः पांचजन्यः

बर्हिदेव पंचजनेभ्यश्चेति वक्तव्यम् (अष्टा० ४.३. ५८)

= Good for five kinds of people, learned teachers, preachers, presidents, the Assembly, Commanders of the Army, and public leaders.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the thirteenth Mantra.

Mantra—13

तस्य वज्रः क्रन्दति स्मत्स्वर्षा दिवो न त्वेषो रवथः शिमीवान् ।

तं सचन्ते सनयुस्तं धनानि मुक्त्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य सभाद्यध्यक्षस्य स्मत् स्वर्षा रवथः शिमीवान्
वज्रः क्रन्दति तस्य दिवः त्वेषः न (सूर्यस्य प्रकाशः इव
गुणकर्मस्वभावाः प्रकाशन्ते) यः एवं भूतः तं सनयः सचन्ते
तं धनानि च इत्थं यः मुक्त्वान् इन्द्रः नः ऊतो प्रयतते
(सः अस्माकं राजा भवतु) ॥

TRANSLATION

May Indra (President of the Assembly etc.) be our ruler, whose thunderbolt-like band of powerful weapons draws cries (from his enemies) and applause from good men)

is conveyer of happiness and whose merits, actions and temper shine like the light of the Sun or are brilliant as the luminary of heaven. His thunderbolt makes great noise and is the promoter of beneficent acts. He is served by all and upon him do donations and riches attend.

PURPORT

The members of the Assemblies, their attendants, persons of the army and general public should perform such noble deeds that knowledge, justice, Dharma (righteousness) and labour or exertion may ever grow and shine like the sun. Without such noble deeds, it is not possible to have the enjoyment of happiness, wealth and protection. Therefore presidents of the Assemblies etc. should always perform good deeds.

THE COMMENTATOR'S NOTES

(स्वर्षाः) स्वः सुखेन सनोति सः । अत्रस्वः पूर्वात् सन् धातोः कृतो बहुलम् इति करणो विच् ॥

= Promoter of happiness.

(शिमोवान्) प्रशस्तानि कर्माणि भवन्ति यस्य स काशात् शिमोति कर्मनाम (निघ० २.१)

= Doer of admirable deeds.

(सनयः) उत्तमाः सेवाः

= Good services.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourteenth Mantra.

Mantra—14

यस्याजस्रं शवसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम् ।

स परिषत्कतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य शवसा प्रजाः मानम् उक्थं सीं विश्वतः अजस्रं

परिभुजत् रोदसी च यः क्रतुभिः मन्दसानः सुखे प्रजाः
पारिषत् स मरुत्वान् इन्द्रः नः ऊती अजत्रं भवतु ॥

TRANSLATION

May Indra (President of the Assembly) be our protector by whose physical and spiritual power, the people enjoy on all sides honour and Vedic wisdom along with the light of knowledge and the kingdom of the earth. May he protect and preserve the subjects with happiness, being glorified on account of noble acts and always acting according to the proper limits of Dharma (righteousness) and justice.

PURPORT

He alone is fit to be the President of the Assembly or the council of Ministers, who is able to respect the virtuous, subdue the wicked, can set proper limit for everything and bring about bliss by making people industrious.

THE COMMENTATOR'S NOTES

(शवसा) शरीरात्मबलेन

= By the physical and spiritual power.

(रोदसी) विद्याप्रकाशपृथिवीराज्ये

= The light of knowledge and kingdom of earth.

(पारिषत्) सुखेः प्रजाः पालयेत्

= May protect the subjects with happiness.

(क्रतुभिः) श्रेष्ठैः कर्मभिः सह = With noble deeds.

TRANSLATOR'S NOTES

शव इति बलनाम (निघ० २.६)

क्रतुरिति कर्मनाम (निघ० २.१)

अथेतस्याः सर्वप्रजायाः कर्ता ईश्वरः कीदृशोऽस्तीत्यु-
पदिश्यते ।

How is Indra (God the Creator of all beings) is taught in the fifteenth Mantra.

Mantra—15

न यस्य देवा देवता न मर्ता आपश्च न शर्वसो अन्तर्मापुः ।
स प्ररिक्वा त्वक्षसा क्षमो दिवश्च मरुत्वाभो भवत्विन्द्र ऊती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यस्य इन्द्रस्य (जगदीश्वरस्य) शर्वसः अन्तं देवताः न
मर्ताः न आपः च आपुः । यः त्वक्षसा क्षमः दिवः च
(अन्यान् च लोकान्) प्ररिक्वा स मरुत्वान् इन्द्रः नः ऊती
भवतु) ॥

TRANSLATION

May God the Almighty be our Protector whose might's limit can never be gauged or reached by either the most learned scholars, ordinary men or luminaries, the Pranas (vital forces) and firmament etc. He has made all these worlds including the earth, the heaven and others, and with His might has pervaded them all.

PURPORT

Can any one gauge or reach the limit of the strength of the Almighty or Infinite God who with His might has created all objects from the eternal cause-Primordial Matter, sustains them and at the end dissolves-them ? Why should He not be adored, worshipped or meditated upon by all ?

THE COMMENTATOR'S NOTES

(देवाः) विद्वांसः = Enlightened persons.

(आपः) अन्तरिक्षं प्राणा वा

= Firmament or Pranas (vital forces.)

(प्ररिक्वा) यः सर्वाः प्रजाः प्रकृष्टतया निर्माय
व्याप्तवान् ।

= Who has created all subjects and has pervaded them.
 (त्वक्षसा) त्वक्ष इति बलनाम (निघ० २.६) स्वेन
 सामर्थ्येन = By His might.

TRANSLATOR'S NOTES

विद्वांसो हि देवाः (शतपथ० ३. ७. ३. १०)
 आप इत्यन्तरिक्षनाम (निघ० १.३)
 आपो वै प्राणाः ॥ (शतपथ० ३.८.२.४)
 प्राणो ह्यापः ॥ (जैमिनीयोपनिषद् ब्राह्मणो ३.१०.९)
 अथ शिल्पिभिः सेनादिषु प्रयुक्तोऽग्निः कथं भूतः स किं
 करोतीत्युपदिश्यते ॥

How is Agni (Fire) used by artists in armies and other places is taught in the sixteenth Mantra.

Mantra—16

रोहिच्छयावा सुमदंशुर्ललामोर्धुक्षा राय ऋज्राश्वस्य ।
 वृषण्वन्तं बिभ्रती धूर्षु रथं मन्द्रा चिकेत नाहुषीषु विक्षु ॥
 सन्धिज्छेबसहितोऽन्वयः (ऋषिकृतः)

यः ऋज्राश्वस्य सन्धिभिः शिल्पिभिः सुमदंशुः
 ललामोः धुक्षा रोहिच् इयावा धूर्षु संप्रयुक्ता ज्वाला वृष-
 ण्वन्तं रथं बिभ्रती मन्द्रा नाहुषीषु विक्षु राये वर्तते तां यः
 चिकेत (सः आह्वयः जायते) ॥

TRANSLATION

The flame of the fire which is used by great artists be-
 longing to the President of the Assembly etc. whose horses
 are swift and who has controlled his senses, which (flame)
 has redness below and blackness above, which burns bright-
 ly and has beautiful head (or upper part), dwelling in light
 sustaining in machines made of wood and iron etc. the swift
 vehicles in the form of aero-planes etc., which cause delight

and makes a man rich among human beings. He who knows its real nature, becomes wealthy by utilising it properly and scientifically.

PURPORT

When fire is kindled for the movement of various vehicles like the air-crafts, its two forms are visible, one is bright and the other is black. Therefore Agni (fire) is called in Sanskrit by the name of *स्याम कर्णिव*. As ears are seen above the head of a horse, in the same manner, above the fire there is a black flame.

This fire when properly used in various works, enables a man to acquire much wealth and then leads to much material happiness.

THE COMMENTATOR'S NOTES

(ललामीः) शिरोवत् उपरिभागः प्रशस्तः यस्याः सा

= The flame whose upper part is beautiful.

(द्युक्षा) दिविप्रकाशे निवासः यस्याः सा अत्रक्षि-निवास-
गत्योः इत्यस्मात् औणादिकः डः प्रत्ययः ।

= Whose dwelling is in light.

(धूर्धु) अयः काष्ठ विशेषासु कलासु

= In machines made of iron and wood etc.

(नाहुषीषु विक्षु) नहुषाणां मनुष्याणाम् इमाः तासु
प्रजासु । = Among human beings.

TRANSLATOR'S NOTES

नहुषा इति मनुष्यनाम (निघ० २.३)

पुनः स कथं भूत इत्युपदिश्यते ।

How is Indra is taught further in the seventeenth Mantra.

Mantra - 17

एतस्यत्तं इन्द्र वृष्ण उक्थं वार्षागिरा अग्निं गृणन्ति राधः ।

सृज्याश्वं प्रष्टिभिरम्बरीषः सहदेवो भयमानः सुराधाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र वार्षागिराः यत् एतत् ते (तव) उक्थम् अग्निं
गृणन्ति त्यत् राधः वृष्णे जायते । यः अम्बरीषः सहदेवः
भयमानः सुराधाः ऋज्ज्वाश्वः भवान् प्रष्टिभिः पृष्टः समा-
दधाति सः अस्माभिः कथं न सेवनीयः ?) ॥

TRANSLATION

O Indra (President of the Assembly) endowed with the wealth of wisdom) all men trained by noble persons, praise thy words and acts who art showerer of happiness for the body and soul. Why should we not serve thee who art to be enquired about or to whom questions are asked, who art the knower of the science of language or grammar, whose great policies are straight forward, who is surrounded by learned persons, who keepest thyself away from all un-righteous acts and art fierce for the wicked and endowed with good wealth.

PURPORT

When learned persons deliver sermons with love, then ignorant persons are convinced of the truth of what they preach and having acquired knowledge, become wealthy and happy.

THE COMMENTATOR'S NOTES

(वार्षागिराः) वृषस्य-उक्तमस्य गीर्भिः निष्पन्नाः पुरुषाः

= Trained by the words of noble persons.

(ऋज्ज्वाश्वः) ऋज्ज्वाः-ऋजवः अशवाः महत्यः नीतयः

यस्य सः अश्व इति महत्त्वम् (निघ० ३.३) (अम्बरीषः)

शब्दविद्यावित् अत्र शब्दार्थात् अग्निं धातोः औणादिकः

ईषन् प्रत्ययः रुगागमश्च ।

= Knower of Grammar.

(सहदेवः) देवैः सह वर्तते सः

= He who is surrounded by enlightened persons.

(भयमानः) अधर्माच्चरणाद्भीत्वा पृथग्वर्तमानः दुष्टानां
भयंकरः ।

= He who is afraid of doing un-righteous acts and keeping himself away from all evil is fierce for the wicked.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rijrashva, Ambareesha, Sahadeva, Bhayamana, Suradha and other words as proper nouns. According to the Meemansa and other Shastras, Vedas being eternal can not contain proper nouns denoting particular historical persons. Therefore, these words denote various attributes as explained by Rishi Dayananda Sarasvati, according to their derivation. It is strange that Sayanacharya has gone against his own principle of the Vedic terminology expounded by him in his introduction to the Commentary of the Rigveda on the basis of आख्या प्रवचनात् परन्तुयति सामान्यं वाचम् and other aphorisms of the Meemansa.

पुनः स किंकुर्वादित्युपदिश्यते ।

What should Indra do is taught further in the 18th Mantra.

Mantra—18

दस्यूञ्छिम्युश्च पुरुहूत एवैर्हत्वा पृथिव्यां सर्वा नि वर्हीत् ।

सनत्क्षेत्रं सखिभिः शित्येभिः सनत्सूर्यं सनदपः सुवज्रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः सुवज्रः पुरुहूतः सर्वा (सभाध्यक्षः) श्वित्येभिः
सखिभिः एवं सहितः दस्यून् शान्तान् धार्मिकान् मनुष्यान्
भृत्यादीन् च सनत् बुखानि निवर्हीत् पृथिव्यां क्षेत्रं सूर्यम्
अपः सनत् रक्षेत् (स सर्वैः सनत् सेवनीयः) ॥

TRANSLATION

Indra (President of the Assembly or the Commander of the army) should be served by all who is the wielder of

powerful weapons like the thunderbolt, who is invoked and respected by many, who is destroyer of all miseries, who with friends full of splendour and with noble knowledge and good actions slays wicked people and removes miseries of all good persons of quiet and calm nature and his servants, who protects in his kingdom on earth his residence, Prana or vital force and waters.

PURPORT

He alone should be regarded as the president of the Assembly, etc. who along with all good people, keeps away all un-righteous conduct, preaches righteous conduct and performs good deeds that are in accordance with true knowledge and thus alleviates the sufferings of the subjects; none else should be accepted as such.

THE COMMENTATOR'S NOTES

(शिम्यन्) शान्तान् प्राणिनः

= Men of peaceful or calm nature.

(शर्वा) सर्वदुःखहिसकः = Destroyer of all miseries.

(सनत्) यथावत्, निरन्तरम् = Continuously.

पुनः स कीदृशस्तत्सहायेन किं प्राप्नुयामेत्युपविश्यते ।

How is Indra and what can be gained by his help is taught in the 19th Mantra.

Mantra—19

विश्वाहेन्द्रो' अधिवक्ता नो' अस्वपरिहृताः सनुयाम् वाजम् ।

तन्नो' मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः नः (अस्मभ्यम्) विश्वाहा अधिवक्ता अस्तु त-
स्मात् अपरिहृता वयं यं वाजं सनुयाम तत् नः मित्रः वरुणः
अदितिः सिन्धुः पृथिवी उत द्यौः मामहन्ताम् ॥

TRANSLATION

May Indra (a great scholar endowed with the wealth of good knowledge) be the preacher of truth to us for ever. May we acquire and diffuse knowledge to all, being free from crookedness and many friends, noble persons, earth, firmament, river and ocean, the light of sun etc. help us in advancement.

PURPORT

Men should serve uprightly a learned person who is giver of knowledge and having acquired knowledge, they should take benefit from noble friends, sky, rivers, earth and the light of the sun and should be respectful to all good people. None should conceal knowledge, but it should be manifested by all.

THE COMMENTATOR'S NOTES

(इन्द्रः) प्रशस्तविद्यैश्वर्यो विद्वान्

= A learned person endowed with the wealth of good knowledge.

(अपरिहृताः) सर्वतोऽकुटिलाः ऋजवः (हृ-कौटिल्ये)

= Upright, free from crookedness.

(अदितिः) अन्तरिक्षम् = Firmament.

अदितिर्द्यौरदितिरन्तरिक्षम् (ऋ० १. ८६. १०)

This hymn is connected with the previous hymn, as there is mention of the attributes of the President of the Assembly, teacher and God as in that hymn.

Here ends the hundredth hymn of the first Mandala of the Rigveda.