

अथ प्रथममण्डले षष्ठाध्याय आरभ्यते

अथैकाशीतितमं सूक्तम् HYMN LXXXI (81)

ओं विश्वानि देव सवितर्हु॒रितानि॑परासुव ।
यद् भ॒द्रं तन्न॑ आसुव ॥

अस्य सूक्तस्य राहूगणो गौतम ऋषिः । इन्द्रो देवता । १, ७, ८ विराट् पंक्तिः । ३, ५, ६ निषुवास्तारपंक्तिश्छन्दः । पंचमः स्वरः । २ मुरिड्वृहती छन्दः । मध्यमः स्वरः ॥

Seer - Rahoogana Gotama; Devata - Indra, Metres - Viraot, nichrit a star Paakti and Bhurig Brihati. Tune-Panchama and Madhyama.

अथ सेनाध्यक्षगुणा उपदिश्यन्ते

Now the attributes of the commander of an Army are taught.

Mantra—1

इन्द्रो॑ म॒दाय॑ वा॒वृधे॑ श॒वसे॑ वृ॒त्रहा॑ नृ॒भिः ।

तमि॒त्स॒ह॒स्वाजि॑पू॒तिम॑र्भे॒ हवाम॑हे स वाजे॒षु प्र॑ नोऽविषत् ॥

वयं यः वृत्रहा सूर्यः इव इन्द्रः (सेनाध्यक्षः) नृभिः सह वर्तमानः शवसे मदाय वावृधे यं महत्सु आजिषु उत (अपि) अर्भे हवामहे तम् इत् ई । (सेनाध्यक्षं स्वीकुर्याम) स वाजेषु नः प्राविषत् ।

TRANSLATION—

We invoke Indra (The commander of th Army) who like the sun is the destroyer of all wicked persons and is present

with the men of army, assembly and the subjects, who grows for the might and for the happiness of noble persons. We invoke him in battles whether great or small. We accept him as the chief Commander of our army. May he be our protector in all battles.

PURPORT

Men should appoint as Commander in-chief of the Army a person who is highly learned, most powerful, righteous, the well-wisher of all, well-versed in the use of all arms and weapons and in training the troops, who is like a father to his servants and soldiers, who is knower of all dealings according to the needs of the hour, the place and the country. None other should be appointed on this most important post who does not possess these qualifications.

THE COMMENTATOR'S NOTES

(इन्द्रः) शत्रुगणविदारयिता सेनाध्यक्षः ।

= The commander of the army who is destroyer of the foes.

(बाजेषु) संग्रामेषु = In the battles.

पुनः स कीदृश इत्युपदिश्यते ।

How should Indra (Commander of an Army) be is taught further in the Second Mantra.

Mantra—2

असि हि वीर सेन्योऽसि भूरि पराददिः ।

असि दभ्रस्य चिद्वृधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वीर (सेनापते) यः त्वं हि भूरि सेन्यः असि भूरि पराददिः असि दभ्रस्य चित् महतः युद्धस्य अपि विजेता असि वृधः (वीरान्) शिक्षसि तस्मै सुन्वते यजमानाय ते (तुभ्यं) भूरि वसु अस्ति ॥

TRANSLATION

O brave commander of the army; thou art well-wisher of the troops and subduer of all hostile forces. Thou art victor of all battles whether small or great. Thou trainest soldiers and art giver of fearlessness and happiness. Thou hast abundant wealth of all kinds.

PURPORT

As it is the duty of the commanders of the armies to train, protect and gladden the men of the army, in the same way, it is the duty of the men of the armies to protect or guard the commanders of the armies.

THE COMMENTATOR'S NOTES

(दध्नस्य) ह्रस्वस्य । दध्नमिति ह्रस्वनाम (नघ०३.२)

= Of the small.

(यजमानाय) अभयदात्रे = for the giver of fearlessness.

(सुन्वते) सुखानामभिषक्तिरे = Giver of happiness.

TRANSLATOR'S NOTES

यजमानाय is derived from यज-वेद्यपूजा-संगतिकरम दानेषु. Here Rishi Dayananda has taken the third meaning of दान or giving of fearlessness or safety.

पुनरेतैः परस्परं कथं वर्तितव्यमित्युपदिश्यते

How should they (the commander of the army and soldiers) behave with one another is taught in the third Mantra.

Mantra 3

यदुदीरत आजयो धृष्णवे धीयते धना ।

युंक्ष्वा मदच्युता हरी कं हनः कं वसौ दधोऽस्माँ इन्द्र वसौ दधः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यत् (यदा) आजयः उत् ईरते तदा भवान्
धृष्णवे कं चित् शत्रुं हनः कंचित् मित्रं वसो दधः अतः
अस्मान् वसो दधः ।

TRANSLATION

O Indra (commander of an army) when battles arise, thou destroyest thy enemy for firmness and givest wealth to thy friends and other noble persons. Yoke thy powerful and delightful horses, humble the pride of thy foes and place us in affluence.

PURPORT

When battles are to be waged, the commanders of the armies, should make proper arrangements for collecting arms, weapons of various kinds, food and clothing etc. and destroy their enemies. They should honour their friends, should appoint righteous persons in the battle and other works, should make their soldiers fight tactfully and thus get victory over their adversaries.

THE COMMENTATOR'S NOTES

(हरी) रथादीनां हरणशीलौ	=Horses.
(आजयः) संग्रामाः	=Battles.
(धृष्णवे) दृढत्वाय	=For firmness.

TRANSLATOR'S NOTES

आजो इति संग्रामनाम (निघ० २.१७) धृष्णवे is derived from धृष प्रागल्भ्ये स्वा० or धृष - प्रसहमे च ।

पुनः सेनापतिः किं कुर्याद्वित्युपदिश्यते ।

What should a commander of the army do is taught in the fourth Mantra

Mantra—4

क्रत्वा महां अनुष्वधं भीम आ वावृषे शबः ।

श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवान्दधे हस्तयोर्वज्रमायसम्

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः हरिवान् शिप्री भीमः महान् ऋष्वः शबः (सेनापतिः)

क्रत्वा अनुस्वधं विष्वधे उपाकयोः हस्तयोः आयसं वज्रं
वधे (स एव शत्रून् विजित्य राज्याधिकारी भवति) ।

TRANSLATION

That Indra (Commander of an army) can become an officer of the State after conquering his enemies, who possessing good bright horses, having a handsome chin, being fierce for the wicked or formidable to his foes, great and learned, mighty, with his knowledge and acts augments his strength taking nourishing food. He grasps the iron thunder-bolt in his contiguous hands for our prosperity.

PURPORT

Men should administer a State properly after appointing as Commander-in-Chief of the army a person who is intelligent, endowed with great noble virtues, fierce for the wicked enemies trainer of troops and very brave fighter.

THE COMMENTATOR'S NOTES

(अनुष्वधम्) अन्नम् अनुकूलम्

= After taking suitable food.

(ऋष्वः) प्राप्तविद्यः = Highly learned.

(शिप्री) शत्रूणाम् आक्रोशकः

= Destroyer of the wicked foes.

अश्वेश्वर गुणा उपदिश्यन्ते

Now the attributes of God are taught.

Mantra—5

आ पप्रौ पार्थिवं रजो बद्धधे रोचना दिवि ।
 न त्वावीं इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ।
 सन्धिरुद्धेवसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यतः कश्चन त्वावान् न जातः न जनिष्यते
 अतः त्वं विश्वं सर्वं (जगत्) ववक्षिथ यः भवान् पार्थिवं
 विश्वं रजः आ पप्रौ दिवि रोचना अति बद्धधे (अतः स त्वम्
 उपास्यः असि) ।

TRANSLATION

O (Indra) (God) Thou art Adorable for, no one has been ever born, nor will be born like Thee, Thou hast sustained the universe. Thou hast filled the space of earth and the firmament with Thy glory. Thou hast fixed the constellations in the sky.

PURPORT

O Men, you should adore only that one God who creates this whole world, pervades and protects it, who is un-born and un-paralleled, incomparable, to whom there can not be any one equal, what to say superior. You should never worship any one else apart from Him or besides Him.

THE COMMENTATOR'S NOTES

(इन्द्र) परमेश्वर्ययुक्त परमात्मन्

=God, the Lord of the world.

(रजः) परमाण्वादि वस्तु लोकसमूहं वा

=Atom or the band of the worlds.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

यो अर्यो मर्तुभोजनं पराददाति द्वाशुषे ।
इन्द्रो अस्मभ्यं शिक्षतु वि भञ्जा भूरि ते वसु भक्षीय तव राधसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यः इन्द्रः अर्यः (ईश्वरः) ते वाशुषे
अस्मभ्यं भूरि वसु मर्तु भोजनं च पराददाति तदुत्पन्नं भवान्
अस्मभ्यं सदा शिक्षतु । तस्य तव शिक्षितस्य राधसः अहम्
अपि भक्षीय ॥

TRANSLATION

O learned persons, bestow upon us the knowledge of the objects created by God, who being Lord and Protector, returns to the liberal person the food that is fit for mortals. Distribute Thy wealth which is abundant, so that I may share a portion of Thy Great Wealth.

PURPORT

If God does not create this vast world and sustain it and give it to the souls, none could get anything for enjoyment. If He does not impart the Vedic Wisdom, none could get the least element of knowledge, therefore wise men should diffuse knowledge for the sake of happiness of all beings.

THE COMMENTATOR'S NOTES

(अर्यः) सर्वं स्वामीश्वरः = God the Lord of all.

(अर्य इति ईश्वरनाम निघ० २.२२)

पुनः स ईश्वरोपासकः कीदृश इत्युपविश्यते ।

How is a devotee of God is taught further in the seventh Mantra.

Mantra—7

मदेमद्रे हि नो' दृदिर्गूथा गवांपृजुक्तुः ।

सं मृभाय पुरु श्रुतोभयाइस्त्या वसुं शिक्षीहि राय आ भूर ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! ऋजूक्रतुः ददिः त्वम् ईश्वरोपासनेन मदे
मदे हि नः (अस्मभ्यम्) उभयाहस्त्या पुरुषाता गवां यूया
च आभर रायः संगृभाय शिशीहि ॥

TRANSLATION

O learned person ! being upright performer of good acts and endowed with knowledge, being a liberal donor grant us hundreds of cows, powerful senses and rays of wisdom, wealth in thy joy attained by the communion with God with noble deeds done with both hands. Sharpen our intellects, bring us wealth in the form of knowledge and gold etc.

PURPORT

O men ! We should adore only that God who is the giver of all joy, creator of all things and who bestows wealth upon us. We should not worship any one else.

THE COMMENTATOR'S NOTES

(ऋजूक्रतुः) ऋजूः क्रतवः प्रज्ञाः कर्माणि वा यस्य सः

= He whose actions and intellect are upright.

(शिशीहि) शिन् । अत्र बहुलं छन्दसीति शलुः, अन्येषा-

मपीति दीर्घश्च । = Sharpen.

(रायः) विद्या सुवर्णादि धनसमूहान्

= Wealth, in the form of knowledge and gold etc.

पुनः स सभेशः कीदृशः स्यादित्याह ।

How should Indra (President of the Council of Ministers or the Assembly) is taught further in the 8th Mantra.

Mantra—8

मादयस्व सुते सञ्जा शवसे शूर राधसे ।

विद्या हि त्वां पुरूवसुमुप कामान्तससृज्महेऽथा नोऽविता भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शूर ! वयं सुते पुरुबसुंस्वाम् उपाश्रित्य अथकामान्
ससृज्महे हि विष्य च स त्वं नः अविता भव शवसे राधसे
मादयस्व ॥

TRANSLATION

O Indra ! Commander-in-Chief of the Army, remover of our evils or evil-minded persons, we fulfil our noble desires by taking shelter in thee. We know thee well to be the possessor of vast riches, therefore, be our protector. In this world. We approach thee for the attainment and increase of our strength which causes happiness and wealth.

THE COMMENTATOR'S NOTES

(सुते) उत्पन्नेऽस्मिन् जगति = In this world.

(मादयस्व) आनन्दं प्रापय = Lead to bliss.

PURPORT

Men cannot get victory over their enemies, the fulfilment of their noble desires, their protection and admirable wealth and strength without taking shelter in the Commander-in-Chief of the Army.

अथेश्वरः कीदृश इत्याह ।

How is God is further taught in the ninth Mantra.

Mantra—9

एते तं इन्द्र जन्तवो विश्वं पुष्यन्ति वार्यम् ।

अन्तर्हि ख्यो जनानाम्र्यो वेदो अदाशुषां तेषां नो वेद आ भर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यस्य ते सृष्टौ ये एते जन्तवः वार्यं विश्वं
पुष्यन्ति तेषां जनानाम् अन्तः (मध्ये) वर्तमानानाम् अवाशु-
षाम् (दानशीलतारहितानाम्) अर्यः त्वं वेदः हि ख्यः
(प्रकथयसि) स त्वं नः (अस्मभ्यं वेदः आभर) ॥

TRANSLATION

O Indra (God) These Thy creatures in this Thy creation support all acceptable wealth. Thou Lord of all, knowest what are the riches of those men who are not donors. Thou givest them knowledge being present within them. Bestow upon us also that wealth of wisdom.

PURPORT

O men ! Take shelter in that God and accomplish all spiritual and secular happiness who pervades all within and without and knows all dealings, gives noble instructions (through the Vedas and conscience) and desires the welfare of all souls.

THE COMMENTATOR'S NOTES

(वेदः) विदन्ति सुखानि येन तद्धनम् विज्ञानधनम् ।

= Wealth which causes happiness in the form of knowledge or wisdom.

This hymn is connected with the previous hymn as there is mention of the attributes of the Commander of the Army, God, President of the Assembly etc. as in that hymn.

Here ends the 81st hymn of the first Mandala of the Rigveda.

अथ द्व्यशीतितमं सूक्तम्

HYMN LXXXII (82)

अस्य षडर्चस्य द्व्यशीतितमस्य सूक्तस्य राहूगणो
गोतम ऋषिः । इन्द्रो देवता । १, ४ निचूदास्तार पंक्ति-
श्छन्दः । २, ३, ५ विराडास्तारपंक्तिश्छन्दः । पंचमः
स्वरः । ६ विराड् जगती छन्दः । निषादः स्वरः ॥

Seer-Rahoogana Gotama. Devata or subject Indra.
Metres-Pankti and Jagati in various forms. Tune-Panchama
and Nishada.

पुनः परमेस्वरौपासकः सेनेशः कीदृश इत्युपविश्यते ।

Mantra—1

उपो षु शृणुही गिरौ मघवन्मातथा इव ।

यदा नः सूनुतावतः कर आदर्थयासु इद्योज्ञा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यौ ते (तव) हरी स्तः तौ त्वं नु योज प्रिय-
वाणीवतः विदुष. अथंयासे (याचस्व) हे मघवन् त्वं नः
(अस्माकम्) गिरः उपसुशृणुहि आत् नः आतथा इव इत् मा
भव यदा वयं त्वां सुखानि याचामहे तदा त्वं (नः)
अस्मान् सूनुतावतः करः ॥

TRANSLATION

O Indra (Commander-in-Chief of the Army or Presi-
dent of the Council of Ministers) causer of good virtues.
quickly yoke your noble virtues of horses or the attributes of
upholding and attracting that you possess. You should
solicit wisdom from learned persons endowed with true and
sweet speech. O Indra leading us towards prosperity listen
to our requests and do not be hostile to us. When we solicit
happiness from you, make us full of true and sweet speech.

PURPORT

As a King (President of the Assembly or Council of Ministers) enjoys happiness with the help of the Commander of the Army who is devoted to God and is well served, or the Army well served or looked after by the commander-in-chief gets delight, and as the President of the Assembly and other officers should always be in accordance with the subjects and the army, in the same manner, the subjects and men of the army should also be in accord and harmony with them.

THE COMMENTATOR'S NOTES

(मघवन्) प्रशस्तगुण प्रापक = Causer of noble virtues.

मह-पूजापाम् (हरी) हरणशीलौ धारणाकर्षणगुणौ उत्त-
माश्वौवा = The attributes of upholding and attracting
or good horses.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the second Mantra.

Mantra—2

अक्षुक्ममीप्रदन्त ह्यव प्रिया अभूषत ।

अस्तोषत स्वभानवो विप्रा नविष्टया मती योजा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यौ ते (तव) हरी वर्तते तौ अस्मदर्थं नु योज । हे
स्वभानवः विप्राः भवन्तः सूर्यादयः इव नविष्टया मती सह
सर्वेषां प्रिया भवन्तु (सर्वाणि शास्त्राणि) हि अस्तोषत शत्रून्
दुःखानि अवाभूषत अक्षुक्म अमीप्रदन्त (अस्मान् अपि ईदृशान्
कुर्वन्तु) ॥

TRANSLATION

O Indra (O President of the Assembly or the Commander of the army) quickly yoke for us your attributes of upholding or attracting or good horses. O wise learned men, resplendent like the sun, you may become popular or loved and liked by all with your ever new intelligence. Study all

the Vedas and other Shastras. Drive away all enemies and miseries. Enjoy happiness and bliss. Be endowed with noble virtues and make us also like your nobleselves.

PURPORT

Men should happily enjoy all bliss by praising and imitating the virtues of a noble virtuous preacher or the President of the Assembly and army etc. augmenting new scientific and other knowledge and exertion.

THE COMMENTATOR'S NOTES

(असन्) शुभगुणान् प्राप्नुवन्तु = Acquire good virtues.

(अधूषत) शत्रून् दुःखानि वा दूरी कुरुत
= Drive away enemies or miseries.

(विप्राः) मेधाविनः = Wisemen.

TRANSLATOR'S NOTES

असन् has been derived by the Rishi from अशुद्ध्याप्तौ though Sayanacharya has derived it from अद्-मलगे which is farfetched. अधूषत from धृञ्-कम्पने Or धृ-विघ्नने, विप्र इति मेधाविनाम (निघ० ३.१५)

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—3

सुसन्दृशं त्वा वयं मघवन्वन्दिषीमहि ।

प्र नूनं पूर्णबन्धुरः स्तुतो याहि वशां अनु योज्जा न्विन्द्र ते हरी' ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् इन्द्र ! यथा वयं सुसन्दृशं त्वा वन्दिषीमहि तथा अस्माभिः पूर्णबन्धुरः स्तुतः सन्त्वं (ये अस्माकं शत्रवः तान्) नु वशान् कुरु यौ ते (तव) हरी स्तः तौ अनुयोजय (विजयाय प्रयाहि) ॥

TRANSLATION

O Indra (Commander of the army or destroyer of our miseries, causer of the wealth of good virtues, as we bow

before you and praise you as you look benignly upon all in the same manner, praised by us and bound with full and true bond of love, make under our control our adversaries and yoke your horses, start for gaining victory over wicked people.

PURPORT

When people take refuge in the President of the Assembly or commander of the army, who is truly devoted to God, then they can easily subdue their foes.

THE COMMENTATOR'S NOTES

(पूर्णबन्धुरः) पूर्णैः सत्यैः प्रेमबन्धनैर्युक्तः ॥

= Bound with full and true bonds of love.

(वशान्) शमदमादि युक्तान् धार्मिकान्जनान्

= Righteous persons endowed with peace, self control and other virtues.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 4th Mantra.

Mantra—4

स घ्रा तं वृषणं रथमाधि तिष्ठति गोविन्दम् ।

यः पात्रं हरियोजनं पूर्णमिन्द्र चिकेतति योज्जा न्विन्द्र ते हरी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः भवान् हरियोजनं पूर्णं पात्रं रथं चिकेतति स त्वं तस्मिन् रथे हरी नु योज हे इन्द्र ! यः ते तं वृषणं गोविन्दं रथम् अधितिष्ठति (स घ कथं न विजयते) ॥

TRANSLATION

O Indra (Commander-in-chief of the army) quickly yoke your good horses in the chariot which rains blessings and

prevents the foes and which enables us to win new kingdom. It is a chariot in which two horses in the form of speed and attraction are yoked and which contains everything important with all material of war all arms and weapons and other requisite things.

PURPORT

The Commander-in-chief of the army should organise well-earned army consisting of the elephants, horses, chariots, etc. arms and weapons. Then he should yoke to conquer his enemies.

THE COMMENTATOR'S NOTES

(वृषभम्) शत्रूणां शक्तिप्रतिबन्धकम् ।

= The destroyer of the power of the enemies.

पुनः स कथं कुर्यादित्युपदिश्यते

How should Indra is taught further in the fifth mantra.

Mantra—5

युक्तस्ते अस्तु दक्षिण उत सव्यः शतक्रतो ।

तेन जायामुप प्रियां मन्वानो याह्नन्धसो योजा न्विन्द्र ते हरी ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र शतक्रतो ते तव यो सुशिक्षितो हरी स्तः एतो रथे त्वं नु योज यस्य ते (तव) रथस्य एकः अश्वः दक्षिण-पार्श्वेयुक्तः उत अपि द्वितीयः सव्यः युक्तः अस्तु तेन रथेन अरीन् जित्वा प्रियां जायां मन्वाः त्वम् अन्धसः उपयाहि (प्राप्नुहि) द्वौ मिलित्वा शत्रुविजयार्थं गच्छेथाम् ।

TRANSLATION

O Indra : President of the council of Ministers, Performer of many holy acts and lord of a hundred powers, combined with knowledge, let thy trained horses be harnessed on the right and the left in your chariot. Conquering your enemies, sitting in your chariot approach your beloved wife

and gladden her, always taking nourishing good food with delight, along with your wife for getting victory over your adversaries.

PURPORT

A King (President of the council of ministers) should conquer his enemies and enjoy bliss while sitting in his chariot with his wife in which trained horses are yoked. Whenever he has to go anywhere for taking walk or in the battle field, he should go along with his wife sitting in a firm chariot constructed by good artists.

THE COMMENTATOR'S NOTES

(मन्वानः) आनन्दयन् = Gladdening.

(अन्धसः) अन्नादेः = Of the food and other things.

(मदी-हर्ष-मद-तृप्तियोगे)

अन्ध इत्यक्षताम (निघ० २, ७)

पुनर्भृत्याः किं कुर्युस्तेन स किं कुर्यादित्याह ।

What should servants do and what should Indra with them is taught in the sixth mantra.

Mantra—6

युनज्मि ते ब्रह्मणा केशिना हरी उप प्र याहि दधिषे गभस्त्योः

उत्वा सुतासो रभसा अमन्दिषुः पृषण्वान्वज्जिन्त्समु पत्न्यामदः

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्जिन् (सेनाध्यक्ष) यथा अहं ते (तव) ब्रह्मणायुक्ते रथे केशिना हरी युनज्मि यत्र स्थित्वा त्वं गमस्त्योः अश्वर-
शनां दधिषे उपप्रयाहि यथा रभसाः सुतासः सुशिक्षिताभृत्याः
यं त्वा उ उत् अमन्दिषुः (आनन्दयेयुः) तथा एतान् आनन्दय ।
पृषण्वान् स्वकीययापत्न्या सह सम् अमदः (सम्यक् आनन्द) ।

TRANSLATION

O holder of the powerful arms, O commander of the army, I yoke in your chariot endowed with the supply of sufficient food etc. strong horses having long and shining manes like the rays of the sun, sitting in which hold in your hands the reins of the horses. As speedy servants properly trained with knowledge and education gladden you, you should also make them happy and cheerful.

Accompanied by heroes able to restrain the power of you enemies enjoy well happiness and delight with your dully married wife.

PURPORT

Men should always keep well-trained grooms for the horses. Wives also should always be kept happy and cheerful devoted to their husbands through mutual love. Being ever alert, men should accomplish all righteous acts with their help, testing them well.

THE COMMENTATOR'S NOTES

(ब्रह्मणा) अन्नदिना सह = With food and other necessities.

(पूष्वान्) अरिशक्तिनिरोधकवीरैः सह
= Having heroes who are able to restrain the power of the foes (ब्रह्मेति अन्ननाम निच० २.७)

(सुतासः) विद्याशिक्षाम्यामुत्तमाः सम्पादिताः
= Trained and made fit with knowledge and education.

(केशिना) सूर्यरश्मिवत् प्रशस्तकेशयुक्तौ ।
= Having beautiful manes like the rays of the sun.

This hymn is connected with the previous hymn as there is mention of the attributes of God and of the commander of an army etc. as in that hymn. Here ends the eighty-second hymn of the first Mandala of the Rigveda.

अथत्र्यशीतितमं सूक्तम् HYMN LXXXIII, (83)

अस्य षडर्चस्थ त्र्यशीतितमस्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता । १, ३, ४, ५ निचृज्जगतीछन्दः । २ जगतीछन्दः । निषादः स्वरः । ६ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer-Rahoogana Gotama. Devata-Indra. Metres-Jagati and Trishtup in various forms. Tunes-Nishada and Dhaivata.

पुनः सः (इन्द्रः) कीदृशे रथे तिष्ठन् कार्याणिसाधयेत् इत्युपादिश्यते ।

In what kind of chariot should Indra sit and accomplish works is taught in the first Mantra.

Mantra 1

अश्वावति प्रथमो गोषु गच्छति सुप्रावीरिन्द्र मर्त्यस्तवोतिभिः ॥
तमित्पृणक्षि वसुना भवीयसा सिन्धुमाप्तो यथाभित्तो विचेतसः ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः मर्त्यः तव ऊतिभिः सह वर्तमानः भृत्यः अश्वावति रथे स्थित्वा गोषु युद्धाय प्रथमः गच्छति तेन त्वं प्रजाः सुप्रावीः । तम् इत् यथा विचेतसः आपः अभित्तः सिन्धुम् आप्नुवन्ति यथा भवीयसा वसुना सह पृणक्षि (संयुनक्षि) तथा एव सर्वे संयुजन्तु ॥

TRANSLATION

O Indra (Comander of the army) who caustest to attain great wealth, the man who well-protected by thy cars, goes first to the battle field on earth sitting in a chariot drawn by horses, protect thy subjects well through him. Enrich him with abundant wealth, as the unconscious rivers flow in all directions to the ocean.

PURPORT

There is upamaṅkara or simile used in the Mantra. The commanders of the armies and other officers should punish those workers of the State who do not discharge their duties properly and should honour well with valuable articles those who discharge their duties satisfactorily. One can establish order in the State work without punishing the guilty and rewarding the doers of satisfactory work. There fore this must be done.

THE COMMENTATOR'S NOTES

(इन्द्र) परमेश्वर्य प्रापक सेनापते ।

= The commander of an army leading to great wealth.

पुनर्विद्वांसः किं कुर्वन्तीत्युपदिश्यते ॥

= What do learned persons do is taught in the second Mantra.

Mantra—2

आपो न देवीरूपं यन्ति होत्रियमवः पश्यन्ति विततं यथा रजः ।
प्राचैर्देवासुः प्र णयन्ति देवयुं ब्रह्मप्रियं जोषयन्ते वरा इव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये देवासः मेघम् आपः न देवीः उपयन्ति तथा प्राचेः
सह विततं रजः होत्रियम् अवः पश्यन्ति वराः इव ब्रह्म प्रियं
देवयुं प्रणयन्ति जोषयन्ते (ते सततं सुखिनः कथं न स्युः)

TRANSLATION

As waters reach the cloud, noble learned persons approach educated wives shining with good virtues. They see the subtle cause of the vast universe in the form of atoms etc. along with other educated persons and realise the protection which is to be accepted and given. As noble educated and virtuous ladies accept as their partners in life lovers of God, Vedas and divine life, so they also serve and love such noble persons. Why should not such persons enjoy happiness ?

PURPORT

There is Upamalankara or simile used in this Mantra. How is it to be known who are truly learned and who are not is taught in the Mantra. Truly learned persons are those who are calm and quiet like waters, beloved like the Pranas (Vital breaths) engaged always in doing divine deeds, knowers of the means of truly protecting the body and soul of all, behaving like the ancient or experienced Vedic scholars and preachers of the Divine Dhama taught by God through the Vedas. Those whose conduct is contrary to the above attributes are to be considered as not truly learned.

THE COMMENTATOR'S NOTES

(रजः) सूक्ष्मं सर्वलोककारणं परमाण्वाविकम् ।

= Subtle cause of the vast Universe in the form of the atoms etc.

(वराः) यथा प्रज्ञस्तविद्या धर्मं कमंस्वाभावाः ।

= Whose knowledge, righteousness and actions are admirable.

पुनः स कीदृश इत्युपविश्यते ।

How are the learned persons is taught further in the third Mantra.

Mantra—3

अधि द्वयोरदधा उक्थ्यं वचो यत्स्रुचा मिथुना या संपर्यतः ।

असंयत्तां व्रते ते' क्षेति पुष्यति भद्रा शक्तिर्यजमानाय सुन्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य यथा या यत्स्रुचा मिथुना द्वयोः यत् उक्थ्यं वचः संपर्यतः तथा एतो त्वम् अदधाः । यः असंयतः अपि ते व्रते क्षेति तस्मिन् भद्रा शक्तिः अधि निवसति स पुष्यति (पुष्टो भवति) तर्हि तस्मै सुन्वते यजमानाय (सुखं कथं न वर्धते) ।

TRANSLATION

As when two (Preceptor and pupil, husband and wife, king and his subjects, teachers and preachers etc.), endowed with proper means and having self control, jointly and without any kind of animosity worship Thee O God, Thou givest them admirable words through the Vedas. Even if a man who has not perfect control over his mind and senses, dwells in the conduct of truthfulness etc., he the performer of Yajna and charitable acquires auspicious power and prospers,

PURPORT

Only those persons attain liberation who try to develop with knowledge and strength the power of the body and soul of all with the idea of doing good to them, having given up all animosity, always are engaged in righteous conduct and prompt others also to tread upon the path of truth and none else.

THE COMMENTATOR'S NOTES

(द्वयोः) स्वात्मपरात्मनोः

= Of one's own and others.

(क्षेत्रे) निवसति = Dwells.

(यत्सुचा) यताः नियताःसुचाः साधनानि याभ्यां तौ

= Endowed with means and having self control.

पुनः स कीदृश इत्युपदिश्यते ।

How are they (learned men) is taught further in the fourth Mantra.

Mantra—4

आदङ्गिराः प्रथमं दधिरे वयं इद्धाग्नयः शम्या ये सुकृत्यया ।

सर्वे पणोः समविन्दन्त भोजनमश्वावन्तं गोमन्तुमा पशुं नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इद्धाग्नयः ये नरः (मनुष्याः) यया सुकृत्यया शम्या पणोः प्रथमं वयः (ब्रह्मचर्यार्थम्) आदधिरे (सर्वतः दधिति)

ते सर्वं भोजनं सम् अविन्दन्त (प्राप्नुवन्तु) आत् यथा
अंगिराः राज्यं प्राप्य आनन्दितः पशुं लब्ध्वा आनन्दीभवति
तथा भवन्तु ।

TRANSLATION

O men who have kindled fire, those persons who in the first stage or part of their life observe perfect Brahmacharya (continence) of the admirable conduct with peaceful noble acts, acquire all protection and enjoyment. As a calf dear like the Prana is glad to get his mother-cow, in the same manner, you should be glad to get kingdom consisting of the horses, cows and other things.

PURPORT

None can acquire the knowledge of the Vedas, their angas and Upangas (branches and subsidiaries) without the observance of Brahmacharya and none can get the kingdom without knowledge and power and without them none can obtain happiness.

THE COMMENTATOR'S NOTES

(अंगिरा) प्राणः इव प्रियो वत्सः अत्र जसः स्थाने सुः ।

अंगिरस इति पदनाम । (निघ० ५.५)

= Calf dear like Prana.

(पपोः) स्तुत्यस्य व्यवहारस्य

= Of admirable conduct.

(भोजनम्) पालनं भोग्यम् आनन्दं वा

= Protection or enjoyment.

TRANSLATOR'S NOTES

पण-व्यवहारे स्तुतौ च

भुज - पालनाभ्यवहारयोः

प्राणो वा अंगिराः (शतपथ० ६. १२. २८. ६. ५.
२. ३. ४) ।

पुनस्ते केन किसंगच्छन्त इत्युपविश्यते ।

How do they (learned persons) unite with what is taught in the fifth Mantra.

Mantra—5

यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि ।

आ गा आजदृशना काव्यः सचा यमस्य जातमृतं यजामहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा प्रथमः अथर्वा पथः तते यथा वेनः व्रतपाः आजनि
(समन्तात् जयते) यथा ततः सूर्यः गाः आजत् अजति यथा
काव्यः उशन्तः (विद्वान् विद्याः प्राप्नोति) तथा वयं यज्ञैः
यमस्य सचा जातम् अमृतम् आयजामहे ।

TRANSLATION

As an illustrious observer of non-violence extends the true path, as a lovely and loving devotee becomes the protector of the true law and vows, as the vast sun attracts the earth and other worlds, as the son or disciple of a learned poet soon acquires knowledge of various sciences, in the same manner, we attain liberation of emancipation free from all misery and sins and birth by preaching wisdom and science and by acquiring thorough knowledge of God who is controller of the world.

PURPORT

If men desire to attain the happiness of emancipation by always treading upon the path of righteousness, by doing good deeds and by getting thorough knowledge of God, then they can certainly attain liberation from all misery.

THE COMMENTATOR'S NOTES

(यज्ञैः) विद्याविज्ञान प्रचारैः = By the wisdom, know-

ledge and preaching. Among the various Yajnas, Jnana Yajna is here particularly meant known as Brahma Yajna.

(अथर्वा) अहिंसकः = Observer of non-violence.

(वेनः) कमनीयः = Lovely and charming.

(सचा) विज्ञानेन = By thorough knowledge.

(आजत) अजति आकर्षणेन प्रक्षिपति वा

= Attracts by gravitation or throws away impurity.

TRANSLATOR'S NOTES

धर्व-हिमायाम् काशकृत्स्नघातुपाठे वेन-वी-गतिव्याप्तिप्रजन क्रान्त्यसनस्त्राघनेषु
Taking the meaning of कति or desire or love. पञ्च-समवाये =
here uniting with knowledge. अज-गतिक्षेपणयोः = to take
Atharva and vena. It is wrong on the part of Sayana-
charya and others to take them as proper nouns.

पुनः स कथं किंकुर्यादित्युपविश्यते ।

What should Indra do is taught further in the sixth Mantra.

Mantra 6

वर्हिवा यत्स्वंपत्याय वृज्यतेऽर्कः वा श्लोकमाघोषते दिवि ।

ग्रावा यत्र वदति कारुक्थ्यस्तस्येदिन्द्रो अभिषित्वेषु रण्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत्र दिवि उक्थ्यः कारुः इन्द्रः अभिषित्वेषु यद् यस्मै
स्वपत्याय बर्हिः वृज्यते अर्कः वा श्लोकम् आघोषते ग्रावा
वदति रण्यति तत्र तस्य इत् (एव) विद्या जायते ॥

TRANSLATION

In which sky-like divine act of knowledge a learned person who is admirable, doer of noble industrial works and thus giver of great wealth imparts knowledge to a householder having good children. On suitable occasions, the sun

or the person shining with wisdom utters wise words for the acquisition of knowledge. Where the cloud or the learned person like a cloud preaches to shower happiness to all; it is there that knowledge and wisdom are acquired.

PURPORT

As the water goes to the firmament and makes people happy by raining, so men should cut down all vices, should get knowledge and should gladden all persons. As the sun makes all happy by dispelling darkness and creating light, freightening the wicked, in the same manner, learned men should dispel the darkness of ignorance and by spreading knowledge, should make them happy. As the cloud by thundering and raining drives away famine and produces crops and good luck, in the same manner, by raining down good sermons, wisemen should destroy all un-righteousness and manifest Dharma or righteousness and thereby should gladden all.

THE COMMENTATOR'S NOTES

(बहिः) विज्ञानम् = Good knowledge.

(दिवि) आकाश इव दिव्ये व्यवहारे ।

= In the divine dealing like the sun.

(घ्रावा) मेघः । घ्रावेति मेघनाम (रिघ० १.१०)

(कारुः) स्तुत्यानां शिल्पकर्मणां कर्ता ।

= The doer of admirable works of arts and industries.

TRANSLATOR'S NOTES

बहिः is derived from बृह-बृद्धे It is by acquiring true knowledge that a man grows or his faculties develop, so the interpretation put by Rishi Dayananda Saraswati as quoted above.

दिवि (Divi) has been explained by Rishi Dayananda as आकाशे इव दिव्ये व्यवहारे in the sky-like divine act of knowledge. Even Sayanacharya has not taken it here in the usual sense of 'in the sky' but as द्योतनात्मके यज्ञे ? In the bright Yajna or sacrifice.

This hymn is connected with the previous hymn as there is mention of the commander of an army and a preacher (as in that hymn.)

Here ends the eighty-third hymn of the first Mandala of the Rigveda.

अथ चतुरशीतितमं सूक्तम् HYMN LXXXIV (84)

अस्य विशत्युचस्य चतुरशीतितमस्य सूक्तस्य राहूगणो
गौतम ऋषिः । इन्द्रो देवता । १, ४, ५ निबृबनुष्टुप्
छन्दः । २ विराडनुष्टुप् छन्दः । गान्धारः स्वरः । ६ भुरि-
गुष्णिक् ७, ९ उष्णिक् छन्दः । ऋषभः स्वरः । १०, १२
विराडास्तारपंक्तिश्छन्दः । ११ आस्तारपंक्तिः । २०
पंक्तिश्छन्दः, षड्जः स्वरः १६ निचत् त्रिष्टुप् । १७ विराट्
त्रिष्टुप् । १८ त्रिष्टुप् । १९ आर्ची त्रिष्टुप् छन्दः । धैवतः
स्वरः ॥

Seer - Rahoogana Gotama; Devata - Indra, Metres -
Anushtup, Ushnik, Pankti and Trishtup in various forms.
Tunes-Rishabha, Shadja and Dhaivata.

पुनः सेनाध्यक्षकृत्यमुपदिश्यते

The duties of Indra (commander of an army) are taught
in the first Mantra.

Mantra—1

असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।

आ त्वा पृणक्तिवन्द्रियं रजः सूर्यो न रश्मिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धृष्णो शविष्ठ इन्द्र ! ते (तुभ्यं) यः सोमः अस्माभिः
असावि यः ते (तव) इन्द्रियं सूर्यः रश्मिभिः रजः न (इव)
प्रकाशयेत् तं त्वम् आगहि (समन्तात् प्राप्नुहि) स च त्वा
(त्वाम्) आपृणक्तु ॥

TRANSLATION

O Mightiest Indra (Commander of an army) causer of
prosperity, the Soma (the juice of various herbs that destroys
many diseases has been prepared for you. O potent humbler

of your enemies, may it fill your senses and mind with vigour as the sun fills the world with his rays.

PURPORT

There is Upamalankara or simile used in the Mantra. The persons belonging to the public, army, educational institutions and the Assembly should appoint as presidents who are brilliant like the sun, after testing their integrity and ability fully. Then they should be always respected and the members of the Assembly also should be properly honoured.

THE COMMENTATOR'S NOTES

(सोमः) उत्तमोऽनेकविधरोगनाशक श्रोषधिरसः

= Good juice of many herbs and plants that destroys many diseases.

(रजः) लोकसमूहम् = Worlds.

रजांसि लोका उच्यन्ते (निरुक्ते) Tr.

पुनस्तं कथं सत्कुर्युरित्युपदिश्यते

How should they honour Indra is taught further in the Second Mantra.

Mantra—2

इन्द्रमिद्री' बहतोऽप्रतिधृष्टशवसम् ।

ऋषीणां च स्तुतीरुपं यज्ञं च मानुषाणाम् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यम् अप्रतिधृष्टशवसम् ऋषीणां स्तुतीः प्राप्तं (महाशुभं गुणं सम्पन्नं) च मानुषाणाम् अन्येषां प्राणिनां च विद्यादानसंरक्षणार्थं यज्ञं पालयन्तम् इन्द्रं हरी उपवहतः (तम् इत् सदा स्वीकुरुत) ॥

TRANSLATION

O men, you should always accept as President or Commander of an army and respect a man who is of indo-

mitable or irresistible might, who is admired even by the great knowers of the Vedas on account of his noble virtues and who is engaged in the performance of the Yajna in the form of imparting knowledge and protection of men and other beings, Let his strong horses bring him hither to our assembly.

PURPORT

It is not possible for men to enjoy happiness unless the persons placed in authority are noble and respected. It is not possible to attain a vast and good Government and to preserve it without doing noble deeds and honouring worthy persons. Therefore all this must always be done.

THE COMMENTATOR'S NOTES

(इन्द्रम्) प्रजासेनापतिम्

= The President or the commander of an army.

(यज्ञम्) सर्वैः संगमनीयं विद्यादानसंरक्षणायम्

= Yajna in the form of imparting knowledge and protection of men and other beings.

पुनः सेनाध्यक्षः स्वभृत्यान् प्रति किंकिमादिशेदित्यु-
पदिश्यते ।

What should the commander of an army say to his attendants or soldiers is told in the third Mantra.

Mantra - 3

आ तिष्ठ वृत्रहृत्रथं युक्ता ते ब्रह्मणा हरी ।

अर्वाचीनं सु ते मनो प्रावा कृणोतु वग्नुना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृत्रहन् शूरवीर ते (तव) यस्मिन् ब्रह्मणा चालितौ हरी युक्ता स्तः तम् अर्वाचीनं रथम् त्वम् आतिष्ठ प्रावा इव वग्नुना (वक्तृत्वं) सु कृणोतु इत्थं ते मनः वीरान् सुष्ठु उत्साहयतु ॥

TRANSLATION

O destroyer of enemies as the sun of the clouds, O brave commander of the army, ascend thy chariot in the form of aeroplane etc. in which horses or fire and water have been yoked along with the supply of food and other requisites or with an expert artist charioteer, chariot going on earth and even in water. A learned person who is like the cloud may deliver inspiring speech so that your mind or knowledge may well encourage or hearten brave soldiers.

PURPORT

The President of the State should appoint two officers in charge of the army. One should be the Commander of the army who makes his soldiers fight heroically and the other-preacher who by his speeches animates or heartens them. When the battle is going on, the commander of the army should test his soldiers well, should encourage them and should make them bold with their foes, so that they may get a sure victory. When there is a pause or the battle is not actually going on, the preacher should put new spirit among all soldiers and the attendants by preaching to them about bravery, gratitude, righteousness and their duty etc. thus animating and heartening them. Those who do like this, cannot be defeated. (Both these departments should go hand in hand or side by side).

THE COMMENTATOR'S NOTES

(रथम्) विमानादियानम्

= Vehicle in the form of aeroplane etc.

(ब्राह्मणा) अन्नाविसामग्र्या सह वर्तमानेन शिल्पिना सारथिना वा ।

= With the supply of food etc. or with an expert artist charioteer.

(हरो) हरणशीलो अग्निजलाह्यौ तुरंगौ वा

= Horses or fire and water.

(मनः) विज्ञानम् = Knowledge.

(वग्नुना) वाण्या वग्नुरितिवाङ् नाम (निघ० १-११)

Speech.

TRANSLATOR'S NOTES

रथो रंहते: रमते: (निघ०) So all vehicles which create delight or movement may be called रथ in the Vedic terminology.

ब्रह्मेति अन्ननाम (निघ० २.७) मन-ज्ञाने दिवा०

पुनः स किमादिशेदित्युपदिश्यते ।

What should Indra (Commander of the army) order is taught in the fourth Mantra.

Mantra—4

इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम् ।

शुक्रस्य त्वाभ्यक्षरन्धारा कृतस्य सादने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यं त्वा या धारा सुतस्य शुक्रस्य सदनं अभि
अक्षरन् ता. प्राप्य इमं सुतं सोमं पिब तेन ज्येष्ठम् अमर्त्यं
मदं प्राप्य शत्रून् विजयस्व ॥

TRANSLATION

O Indra (Commander of the army, destroyer of enemies) listen to the speeches of learned preachers which put true vigour in your heart (which is the seat of all emotions) and then drink this excellent immortal or divine exhilarating Soma (Juice of the nourishing and disease-destroying herbs).

PURPORT

None can gain strength or vitality without good knowledge and nourishing good food and without this it is not possible to acquire knowledge of truth and victory.

THE COMMENTATOR'S NOTE

(इन्द्र) शत्रूणां विदारयितः = Destroyer.
of enemies.

(मदम्) हर्षम् = Delight or exhilaration. मदी-हर्षे
 (धाराः) वाचः धारा इति वाङ्नाम (निघ० १.११)
 = Speeches.

TRANSLATOR'S NOTES

इन्द्रः — ईन्द्रागयिता इति निरुक्ते, मदी-हर्षे
 पुनस्ते कीदृशं सभाध्यक्षं सत्कुर्युरित्युपदिश्यते ।

What kind of Indra (President of the Assembly) is to be honoured is taught further in the fifth Mantra

Mantra—5

इन्द्राय नूनमर्चतोक्तानि च ब्रवीतन ।
 सुता अमत्सुरिन्द्रवो ज्येष्ठं नमस्यता सहः ॥
 सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यं सुताः इन्द्रवः अमत्सुः (हर्षयेयुः)
 यं ज्येष्ठं सहः प्राप्नुयात् तस्मै इन्द्राय नमस्यत तं मुख्य-
 कार्येषु नियोज्य नूनम् अर्चत उक्तानि ब्रवीतन (तस्मात्
 सत्कारं च प्राप्नुत) ॥

TRANSLATION

O men, Pay certainly respects to Indra (President of the Assembly) utter good words in his praise. Let the juice of drops of soma or the nourishing herbs) exhilarate or gladden him. Pay adoration to his superior strength and having appointed him for the highest works of the State, get due respect from him.

PURPORT

Men should not appoint any one in charge of the State or the army as the highest authority except one who duly respects all, who being endowed with physical and spiritual power is engaged in doing good to others.

THE COMMENTATOR'S NOTES

(उक्त्यानि) वक्तव्यानि वचनानि = Good words.

(इन्ववः) सोमाः = Soma or Juice of nourishing herbs.

(सहः) बलम् = Strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the sixth Mantra.

Mantra—6

नकिष्पद्रथीतरा हरी यदिन्द्र यच्छसे ।

नकिष्पवानु मज्मना नकिः स्वश्व आनशे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यः त्वं रथीतरः स हरी यच्छसे त्वा (त्वा)
मज्मना कश्चित् किं न किः अनुग्रानशे त्वत् अधिकः कश्चित्
स्वश्वः किं नकिः विद्यते (तस्मात् त्वं सर्वैः ग्रंगैः युक्तः
भव) ॥

TRANSLATION

O Indra (Commander of the army) when you harness your horses, there is no one a better fighter with a good chariot than you, no one is equal to you in strength, no one although well-horsed has overtaken you.

PURPORT

O men, you should tell the commander-in chief of the army to consider whether he is the best and there is none other who is equal to him and whether there is none who can conquer him. He should think over it coolly and be cautious and more attentive to his duties.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनेश = Commander of the army.

(मज्मना) बलेन = By strength.

TRANSLATOR'S NOTES

In the Gopath Brahmana i. e. 2-9 it is clearly stated सेनेन्द्रस्य पत्नी i. e. Army is said to be the wife of Indra It is therefore quite clear that Indra means the Commander of the Army.

मज्जनेतिबलनाम (निघ० २.६)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the seventh Mantra.

Mantra—7.

य एक इद्विदयते वसु मर्ताय दाशुषे ।

ईशानो अप्रतिष्कृत इन्द्रो अङ्ग ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग (मित्र मनुष्य) यः इन्द्रः एकः इत् दाशुषे
मर्ताय वसु विदयते अप्रतिष्कृतः अस्ति तम् एव सेनायाम्
अधिकुरुत ॥

TRANSLATION

O friend, make him an officer or commander of the army who even when alone bestows wealth to a person charitably disposed and is praised by all for his bravery and courage etc.; whose heroism is undisputed and unshakable.

PURPORT

O men, you should appoint him as the commander of an army who whenever alone is fearless, who never runs away from the battle field and is very brave.

THE COMMENTATOR'S NOTES

(विदयते) विविधं दापयति

= Prompts to give in various ways.

(अप्रतिष्कृतः) असंचलितः

= Unshakable, invincible or un-disputed.

पुनः स कीदृश इत्युपविश्यते ।

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

Mantra—8

कदा मर्तेमराधसं पदा क्षुम्पमिव स्फुरत् ।

कदा नः शुश्रुवदिगर् इन्द्रो अङ्ग ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग क्षिप्रकारिन् इन्द्र भवान् पदा क्षुम्पम् इव मरा-
धसं मर्तं कदा स्फुरत् कदा नः (अस्मान्) कदा च नः
(अस्माकं) गिरः शुश्रुवत् इति वयम् आशास्महे ॥

TRANSLATION

O active President or Commander of an army of the State when will you trample with your foot upon a Goldless wicked person devoid of the wealth of devotion, as if upon a coiled up snake ? When will you listen to our praises and requests ?

THE COMMENTATOR'S NOTES

(क्षुम्पम् इव) यथा सर्पफणम्

= As a snake shakes its coil.

(अंग) क्षिप्रकारी अंगेति क्षिप्रनाम (निश्चये ५।१६)

PURPORT

O men, you should elect him as the President of the State who can turn the poor into rich, the lazy into industrious, un-educated into educated learned persons. When shall he listen to our requests and when shall we listen to his words of wisdom is what we eagerly wait for.

पुनः स कीदृश इत्युपविश्यते ।

Mantra—9

यश्चिद्धि त्वा बहुभ्य आ सुतावां आविधासति ।

उग्रं तत्पत्यते शव इन्द्रो अङ्ग ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे अंग ! त्वं यः सुतावान् इन्द्रः बहुभ्यः त्वा (त्वाम्)
 आ विवासति यः उग्रं शवः चित् तत् आपत्यते (तंहि खलु
 राजानं मन्यध्वम्) ॥

TRANSLATION

O active friends, You should accept him as the King President of the Assembly or the army, who being endowed with food and other kinds of wealth serves you well from all sides for the welfare of many persons and who grants formidable strength to you.

PURPORT

O men, you should enjoy happiness by making him the commander of the army, who can make you happy by destroying or diminishing the force of the foes and enables you to get rid of all miseries and by whose awe and vigour, the adversaries disappear.

THE COMMENTATOR'S NOTES

(सुतावान्) प्रशस्तोत्पन्नपदार्थयुक्तः

= Endowed with good food and other articles.

(आविवासति) समन्तात् परिचरति

= Serves you from all sides.

पुनः स कीदृश इत्युपदिश्यते ।

How should Indra be is taught further in the tenth Mantra.

Mantra--10

स्वादोरित्था विषुवतो मध्वः पिबन्ति गौर्यैः ।

या इन्द्रेण सुयावरीवृष्णा मदन्ति शोभसे वस्वीरन्तु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! वृष्णा इन्द्रेण सयावरीः वस्वीः गौर्यः
(किरणाः) स्वराज्यं शोभसे अन्तुमदन्ति इत्या स्वादोः
विषूयतः मध्वः पिबन्ति इव (त्वम् अपि वर्तस्व) ॥

TRANSLATION

The white rays moving along with the sun that showers pleasant light all over enabling creatures to live in happiness, do become a cause of rejoicing by the charming light they afford and thus suck up the savoury essences diffused all over in space. So also, subjects acting in agreement with a powerful President of the State and living in peace and contentment, rejoice in the act of rendering their sovereign kingdom beautiful by their industry and thus enjoy all the good things of the world.

PURPORT

It is not possible to preserve intact the beauty and protection of the swarajya (self Government) without the commander of the armies and the armed forces. As the rays of the sun cannot stand without the sun and cannot rain down showers without the air by drawing the water, in the same manner, the subjects cannot enjoy happiness and bliss without the king and the commander of the army.

THE COMMENTATOR'S NOTES

(गौर्यः) शुभ्राः किरणा इव उद्यमयुक्ताः सेनाः

= Industrious armies like the white rays of the sun.

(इन्द्रेण) सूर्येण सह = With the sun.

पुनस्तत्सम्बन्धिगुणा उपदिश्यन्ते ।

The attributes of Indra are taught further in the 11th Mantra.

Mantra 11

ता अस्य पृश्नायुवः सोमं श्रीणन्ति पृश्नयः ।

मिया इन्द्रस्य धेनुषो वज्रं हिन्वन्ति सायकं वस्वीरतुं स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् अस्य इन्द्रस्य याः पृशनायुवः
पृशनयः प्रियाः धेनवः सोमं श्रीरान्ति सायकं वज्रं हिन्वन्ति
वस्वीः स्वराज्यम् अनुभवन्ति ताः प्राप्नुत ।

TRANSLATION

Desirous of his contact, the dear manykind cows of Indra (Commander of the army) give abundant milk with love which is mixed with Soma (Juice of various potent herbs) to strength him. Thus making him strong, they prompt him to use his thunder-bolt-like powerful weapons which kill wicked enemies. They and other subjects live happily under the sway of Indra (President of the State or the Commander of the Army). The orders of the commander of the army are obeyed by his troops and they live happily under him, taking nourishing milk and other nourishing substances.

PURPORT

As the cows of the cowherd taking water and eating grass increase others' joy by giving good milk, in the same manner, the armies of the commander and the rays of the sun by preparing the juice of the nourishing herbs according to the Shastric prescribed method, get victory and gladden all.

THE COMMENTATOR'S NOTES

(पृशनायुवः) आन्मनः स्पर्शमिच्छन्त्यः ।

अत्र छान्दसो वर्णलोपो वेति सलोपः ।

= Desiring touch or contact.

(सोमम्) पदार्थरसम् ऐश्वर्यं वा

= The juice of nourishing substances or prosperity.

(इन्द्रस्य) सूर्यस्य सेनाध्यक्षस्य वा

= Of the sun or the commander of the army.

(सायकम्) स्यन्ति क्षयन्ति येन तम् = Destructive.
(षो-अन्तकर्मणि)

The same subject is continued.

Mantra—12

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।
व्रतान्यस्य सश्चिरे पुरुणि पूर्वचित्तये वस्वारनुं स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यथा स्वराज्यम् अर्चन् न्याया-
धीशः सर्वान् पालयति तथा अस्य नमसा सह वर्तमानाः
प्रचेतसः सेनाः सहः सपर्यन्ति या अस्य पूर्वचित्तये पुरुणि
व्रतानि सश्चिरे ताः वस्वीः अनुमोवितुं सेवध्वम् ॥

TRANSLATION

O men, as a judge protects all, showing respect to the laws of the Svarajya (Self Governmen) in the same manner, these armies of the commander endowed with good food and thunderbolt-like powerful weapons and full of knowledge or intelligent serve strength. For acquiring knowledge of old things, they observe many vows and perform many righteous acts on earth.

PURPORT

It is not possible for a man to get good Government and other means of happiness without proper implements, strength and the observance of rules of right conduct. Therefore men should get victory over their enemies by the observance of Yamas and Niyamas.

THE COMMENTATOR'S NOTES

(नमसा) अग्नेन वज्रेण वा = With good food, or thunderbolt-like powerful weapons.

(सश्चिरे) गच्छन्ति = Go.

TRANSLATOR'S NOTES

The Yamas are five in number.

अहिंसा (Non-violence) सत्य (Truth) अस्तेय (Non-stealing) ब्रह्मचर्य (Perfect continence) and अपरिग्रह (detachment) सत्यतिर्गतिकर्मा (निय० २.१४) ।

पुनस्तस्य कृत्यमुपविश्यते ।

What is the duty of Indra is taught in the 13th Mantra.

Mantra -- 13

इन्द्रा दधीचां अस्थभिर्वृत्राभ्यप्रतिष्कृतः ।

जघान नवतीर्नव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनेश यथा अप्रतिष्कृतः अस्थभिः नव नवतीः दधीचः वृत्राणि कणीभूतानि जलानि जघान (हन्ति) तथा शत्रून् हिन्धि ॥

TRANSLATION

O commander of the army, as the un-shakable sun destroys ninety nine or innumerable clouds made of water with the moving unstable rays of the light which go into the supporting airs, in the same way, being indomitable you should destroy all wicked enemies with the aid of your soldiers who are experts in using powerful arms.

PURPORT

Men should appoint only that person as commander of the army who is the destroyer of his enemies like the sun of the clouds and protector of his army.

THE COMMENTATOR'S NOTES

(इन्द्रः) सूर्यलोकः = Solar world.

(दधीचः) दधीन् धारकान् वाम्बवादीन् अचरन्ति तान्

(अस्थभिः) अस्थिरैः सङ्कलैः किरणचलनैः

TRANSLATOR'S NOTES

The exact significance of 99 is yet to be found out by research. Most of the commentators take it only in the sense of many or innumerable. The spiritual interpretation of the Mantra.

God who possesses un-restricted might slays with His sin-destroying powers nine senses-five senses of preception and four Antah Karanas or internal organs, mind and intellect etc., engaged in sinful thoughts and acts and therefore unable to protect a devotee who meditates. In this interpretation, the meaning of some important words may be taken as follows :

(इन्द्रः) परमेश्वरः इति-परमैश्वर्ये

(अस्थभिः) पापप्रक्षेप समर्थाभिः शक्तिभिः असु-प्रक्षेपे ।

(नवतीः) न अवन्ति रक्षन्तीति नवतीः कर्कन्ध्वादिषु

पररूपं वाच्यम् (दधीचः) ध्यानवतः उपासकस्य ध्या-

नम् अञ्चतीति दध्यङ् ध्यानशब्दस्य पृषादरादित्वाद

दधिभावः ।

विद्याधर्मधारकान् अञ्चति विज्ञापयति तस्य इति दधीचः

व्याख्याने दयानन्दर्षिः ऋ० १. ११०. ९ भाष्ये ।

पुनः स कीदृश इत्युपदिश्यते

How is Indra is taught further in the fourteenth mantra.

Mantra—14

इच्छन्नाश्वस्य यच्छिरः पर्वतेष्वपाश्रितम् ।

तद्विदच्छर्युणावति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा इन्द्रः अश्वस्य यत् शर्यणावति पर्वतेषु अपश्रितं

शिरः अस्ति तत् जघान (हन्ति) (तद्वत् शत्रुसेनायाः

उत्तमांगं छेतुम् इच्छन् सुखानि विवत् (लभेत) ॥

TRANSLATION

As the sun destroys the head or the Upper part of the rapid-going cloud that is hidden in the firmament and causes it to fall down on earth, in the same manuer, the Commander of the army or the President of the State should kill an enemy even if he has hidden himself in a mountain or fort and fell him down on earth. Without doing this, it is not possible to have stable administration of the State.

THE COMMENTATOR'S NOTES

(अश्वस्य) आशुगामिनः मेघस्य सैन्यस्य वा

= Of the rapid-going cloud or army.

(शर्यणावति) शर्यणः अन्तरिक्षदेशस्तस्य अदूरभवे ।

अत्र मध्वादिभ्यश्च अ० ४. २. ८६ अनेन मतुप

= In the firmament.

अथ राज्ञः सूर्यवत् कृत्यमुपदिश्यते ।

Mantra - 15

अत्राह गोरमन्वत् नाम त्वष्टुरपीच्यम् ।

इत्था चन्द्रमसो गृहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजादयो मनुष्याः ! धूमम् यथा अत्र नाम गोः चन्द्र-
मसः त्वष्टुः अपीच्यम् अस्ति इत्था मन्वत् तथा अह न्याय-
प्रकाशाय प्रजागृहे वर्तध्वम् ॥

TRANSLATION

Wisemen recognise the hidden ray of the sun in the mansion of the moon i. e. the moon borrows her light from the sun. It is the rays of the sun which are manifest in the world. In the same manner, O ye king and other officers of the State, you should mingle with the subjects in their homes for the manifestation of justice.

PURPORT

Men should know that it is not possible that there is decay or contradiction in God's knowledge. At all times and in all actions, there is uniformity of the Laws of the Universe. In the same manner, there is the relation between the sun and the earth through the attraction and light etc. in the same way, it is with other worlds. because there cannot be contradiction in God's eternal laws.

THE COMMENTATOR'S NOTES

(त्वष्टुः०) मूर्तेद्रव्यछेदकस्य (सूर्यस्य) = Of the sun.

TRANSLATOR'S NOTES

For the meaning of the word त्वष्टुः the sun, there is the authority of Yaskacharya the author of the famous Nirukta where he says in 4. 4. 25.

यथाप्यस्य (सूर्यस्य) एकः रश्मिश्चन्द्रमसं प्रति दीप्यते ...
आदित्यतोऽस्य दीप्तिर्भवति सुषुम्णो रश्मिश्चन्द्रमा गन्धर्वः
इति । (निरु० ४. ४. २५)

In the spiritual interpretation, the last line will mean In the same way, there resides the light of God in our delightful mind.

अध्यात्मपक्षे (त्वष्टुः) तूर्णमश्नुवतः परमात्मनः
= Of all-pervading God.

(चन्द्रमसः) निपुणनिर्मातुरन्तः करणस्य मनसः तथा च
श्रुतिः-चन्द्रमा मनसो जातः (यजु० ३१. १३)
= Of the mind.

पुनः सेनापतेः कृत्यमुषदिश्यते ।

The duty of Indra (Commander of the army) is taught further in the 17th Mantra.

Mantra—16

को अद्य युक्ते धुरि गा ऋतस्य शिमीवतो भामिनो' दूर्णायून ।
आसभिपुन्दस्वसो' मयोभुन्य एषां भृत्यापुणघत्स जीवात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

कः अद्य ऋतस्य शिमीवतः भामिनः बुर्हणायून् आसन्-
इषून् हृत्सुअसः मयोभून् (सुवीरान्) धुरि युक्ते यः एषां
भृत्यां गाः ऋणधत् (स चिरं जीवेत्) ॥

TRANSLATION

Who yokes or appoints today in the battle the active, vigorous brave soldiers of the king of truthful nature whose fury to the wicked enemies is unbearable and who use powerful arrows and other weapons, who trample on the heart of the foes and who give happiness to friends. He who helps in the prosperity of the army good to all members and attendants and to the land, obtains long life.

PURPORT

The King who is the Supervisor of all, should give orders to all and should make all soldiers of the army full of truthful character and conduct. He should always bear in mind their livelihood and welfare and should obtain long life by observing the rules of health.

THE COMMENTATOR'S NOTES

(धुरि) शत्रुहिंसने युद्धे

= In the battle where enemies are killed.

(शिमीवतः) प्रशस्तकर्मयुक्तान्

= Actively engaged in the performance of noble deeds.

(भृत्याम्) भृत्येषु सार्धं सेनाम्

= Army good to all members and attendants.

अथ प्रश्नोत्तरैः राजधर्ममुपदिश्यते

= The duties of a King are taught in the 17th Mantra in the form of questions and answers.

Mantra—17

क ईषते तुज्यते को विभाय को मंसते सन्तमिन्द्रं को अन्ति ।

कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वेः को जनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते ! सेनास्थभृत्यानां मध्ये कः शत्रून् ईषते कः
शत्रुभिः तुज्यते कः युद्धे विभाय कः सन्तम् इन्द्रं मंसते कः तोकाय
अन्ति वर्तते कः इभाय शिक्षते उत अपि कः राये भवतेत कः
तन्वे जनाय च अधि ब्रवत् इति त्वं ब्रूहि ॥

TRANSLATION

The King should ask his commander-in chief the questions of the following kind in order to ascertain the real situation regarding his army. Who is among the soldiers of the army who desires to fight with his enemies, who is harmed or killed by the foes, who is a coward that fears in the battle? Who is faithful or obedient to the King or President of the State actively engaged in the discharge of his duties? Who is attached to his children? Who trains the elephants and who earns wealth righteously? Who gives instructions for physical development and the welfare of the people?

PURPORT

It is only persons who observe Brahmacharya (continence) for a long time and who are endowed with good education and other virtues that can accomplish all these acts and none else? As the King should ask everything regarding the organisation of the army and its attendants, in the same manner, the commander-in chief of the army should ask the other commanders about it. As the King should order the Chief Commander of the Army, in the same manner, the commander-in chief of the army should give suitable orders to other commanders.

THE COMMENTATOR'S NOTES

- (ईषते) युद्धम् इच्छेत् = Desire to fight.
(तोकाय) सन्तानाय = For the children.
(इभाय) हस्तिने = For the elephants.

TRANSLATOR'S NOTES

ईष-गति हिंसादर्शनेषु अत्र हिंसायं ग्रहणम्
 तोकम् इति अपत्यनाम (निघ० २.२)
 पुनस्तदेवोपदिश्यते ।

The same subject is continued

Mantra—18

को अग्निमीदृं हविषा घृतेन स्रुचा यजाता ऋतुभिर्ध्रुवेभिः ।
 कस्मै देवा आ वंशानाशु होम को मंसते वीतिहोत्रः सुदेवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋत्विक् ! त्वं कः वीतिहोत्रः हविषा घृतेन अग्निम्
 ईदृं सुचा ध्रुवेभिः ऋतुभिः यजते देवाः कस्मै होम आशु
 आवाहन् कः सुदेवः एतत् सर्वं मंसते (इति ब्रूहि) ॥

TRANSLATION

O performer of Yajnas (non-violent sacrifices) tell us who is the learned and wise man, who makes fire or the weapon made with electricity called Agneyastra the source of prosperity with acceptable science or wealth, Ghee or clarified butter, with Srucha, spring and other seasons at prescribed fixed time, who is the person to whom enlightened men come to attain acceptable object or give in charity soon? Who is the person shining with good merits, actions and temperament who knows all this well.

PURPORT

O learned person, tell us by which means or actions, we can acquire the science of fire? How is Yajna performed and with what object do learned and wise persons spread the Jnana Yajna or the noble act of knowledge.

THE COMMENTATOR'S NOTES

(अग्निम्) पावकम् आग्नेयास्त्रं वा

= Fire or the weapon made of fire in the form of electricity.

(सूचा) कर्मणा = With noble act.

(वीतिहोत्रा) प्राप्ताप्त विद्वानः

= He who has acquired the knowledge from absolutely truthful persons.

पुनरीश्वर समाग्रध्यक्षौ कीदृशो जानीयादित्युपदिश्यते ।

How should a man know God and the President of the Assembly is taught further in the 19th Mantra.

Mantra—19

त्वमुङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।

न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंग शविष्ठ यतः त्वं देवः अस्ति तस्मात् मर्त्यं प्रशंसिषः । हे मघवन् इन्द्र । यतः त्वत् अन्यः मर्दिता (सुख-प्रदाता) न अस्ति तस्मात् ते वचः ब्रवीमि ॥

TRANSLATION

(1) In the case of God :

O dear friend, praise the Lord thus. O Almighty : Thou art giver of peace and bliss. There is no comforter to a mortal man but Thee. O Lord ! I speak my words to Thee. (I glorify Thee sincerely). It is Thou that makest a man praise worthy.

(2) In the case of the President of the Assembly O mighty friend, thou admirest and encouragest a virtuous person. There is none who is giver of happiness as thy noble-self. I glorify thee sincerely.

PURPORT

Men should glorify the Lord as the giver of happiness. They should also keep friendship with un-paralleled person of noble acts who is righteous and constant giver of delight. Thus they should utter words of advice for the mutual benefit.

THE COMMENTATOR'S NOTES

(अंग) मित्र = Dear friend.

(इन्द्र) दुःखविदारक = Destroyer of all misery.

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is Indra (President of the Assembly) is taught further in the 20th Mantra.

Mantra—20

या ते राधांसि या त ऊतयो वसोऽम्मान्कदा चूना दभन ।

विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसो ! ते राधांसि अस्मान् कदाचन मा दभन् । ते
ऊतयः अस्मान् मा हिंसन्तु । हे मानुष ! यथा त्वं चर्षणिभ्यः
विश्वा वसूनि (ददासि) तथा तः च आ उपमिमीहि ॥

TRANSLATION

O Indra (President of the Assembly or the State) giver of happiness to all good persons, let not thy bounteous gifts, let not thy saving help fail us or cause us harm at any time. O true man, as thou givest to good men all wealth (spiritual in the form of true knowledge as well as material, in the same way, make us virtuous like noble persons.

PURPORT

They only are righteous persons who dedicate all their bodies, minds and wealth for making others happy. They only become praise-worthy who try their best to bring about others' welfare or benefit the whole world.

THE COMMENTATOR'S NOTES

(वसो) सुखेषु वासयितः = Causing happiness.

(दभन्) हिंस्युः = Harm.

(उपमिमीहि) श्रेष्ठंरुपमितान् कुरु

= Make us like very good men.

(चर्षणिभ्यः) उत्तमेभ्यो मनुष्येभ्यः = For good men.

Here ends the eighty fourth hymn of the first Mandala of the Rigveda. It has connection with the previous hymn as there is mention of the attributes of the commander of the army etc. as in this hymn.

अथपंचाशीतितमं सूक्तम् HYMN LXXXV (85)

अथ द्वादशर्षस्य पंचाशीतितमस्य सूक्तस्य राहूगणो गोतम
ऋषिः । मरुतो देवताः । १, २, ६, जगती छन्दः । निषादः
स्वरः । ५ विराट् त्रिष्टुप् १२ त्रिष्टुप् छन्दः । धैवतः
स्वरः ।

See-Rahoogana Gotama. Devata or subject Maruts.
Metres-Jagati and Trishtup in various forms.

पुनस्ते सेनाध्यक्षावय कीदृशा इत्युपदिश्यते ।

How should be the commanders of the army etc. is
taught in the first mantra.

Mantra—1

प्र ये शुम्भन्ते जनयो न सप्तयो यामन्नुद्रस्य सूनवः सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥१॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये रुद्रस्य सूनवः सुदंससः घृष्वयः वीरा हि यामन्
(सार्गो) (अलंकारः) शुम्भमानाः (अलंकृताः) जनयः न
(इव) सप्तयः (अश्वाः) इव गच्छन्तः मरुतः रोदसी इव वृधे
विदथेषु (विजयं) चक्रिरे ते प्रशुम्भन्ते मदन्ति (तैः सह त्वं
प्रजायाः पालनं कुरु) ॥

TRANSLATION

The Maruts (brave soldiers) are the sons of mighty
conquerors of enemies whom they cause to weep. They are
doers of good works, strong and impetuous. On their way,
they look beautiful like wives decorated with ornaments.
They are like powerful horses going to the battlefield. They
promote the welfare of earth and heaven and are victorious

in battles. Their horses shine and delight. With them O commander of the army you should protect the subjects well.

PURPORT

Their is Upamalankara (similes) used in the Mantra. As highly educated chaste wives serve their husbands and faithful husbands serve their wives well and thus make them happy, and as beautiful and powerful horses rapidly going on the road gladden all, in the same manner, righteous heroes delight all the subjects.

THE COMMENTATOR'S NOTES

(जनयः) जायाः = Wives.

(रुद्रस्य) शत्रूणां रोदयितुर्भ्रातृरस्य

=Of the powerful conqueror of his enemies, causing them to weep.

(मरुतः वीराः) यथा वायवः तथा शौर्यादिगुणयुक्ताः पुरुषाः

=Brave persons impetuous or powerful like winds.

(घृष्ट्वयः) सम्यग् घर्षणशीलाः कृविषृष्ट्वि उणाः ४. ७४

घृष्टु संघर्षे इत्यस्माद् विन्प्रत्ययः

=Impetuous-good fighters.

TRANSLATOR'S NOTES

It is quite clear from the adjectives and other expressions used for the Maruts that they stand for brave persons or heroes. Yet Prof. Wilson, Maxmuller and other Western Scholars translate Marutah as "Storm Gods" which is entirely wrong. Their own translation of many expressions and adjectives clearly shows (as we shall point out here and there) that they are brave men and not storm Gods. Unfortunately prof. Maxmuller was not able to grasp the spirit and meaning of many phrases. In his note he admits. "The phrase जनयः सप्तयः is obscure (Vedic Hymns Vol. 1 P. 128). Not able to understand that there are two separate similes used in the Mantra, he takes them as one meaning mares or yoke-

fellows etc. which is only his imagination. The adjectives and expressions like सुदंसः = Doers of good works, वीरः = Heroes and वृज्वयः, विदधेयु मदन्ति meaning according to him als etc. Powerful who delight in sacrifices clearly indicate that they are brave persons.

पुनस्ते कीदृशा इत्युपदिश्यते

How are they (Maruts) is taught further in the second Mantra.

Mantra—2

त उक्षितासो महिमानमाशत दिवि रुद्रासो अग्निं चक्रिरे सदः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियमग्निं श्रियो दधिरे पृश्निमातरः ॥२॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यथा उक्षितासः पृश्निमातरः ते रुद्रासः वायवः दिवि सदः महिमानम् अग्निं आशत वा अग्निचक्रिरे इन्द्रियं दधिरे तथा अर्कम् अर्चन्तः यूयम् श्रियोः जनयन्त (आनन्दत) ॥

TRANSLATION

O men : As the winds which have the firmament as their mother and are causers of rain have established their majesty in the sky firmly and have acquired dominion there. in the same manner, glorifying God who merits to be glorified, attain prosperity of the vast and good Government increasing your wealth and thus enjoy bliss.

PURPORT

As the winds causing rain generate divine happiness in the same manner, the president of the Assembly and other officers of the State should be highly educated and being benevolent should love one another well.

THE COMMENTATOR'S NOTES

(रुद्राः) वायवः = Winds.

प्राणा वै रुद्राः प्राणा हीवं सर्वं रोदयन्ति (जमि० उप०
४. २. ६.)

(पृथिनमातरः) पृथिनः अन्तरिक्षं माता येषां वायूनां ते
(Winds or airs whose mother is firmament).

(अर्कम्) सस्कर्तव्यम् (अर्को देवो भवति यदेनम् अर्चन्ति
निष्ः)

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Māruts is told further in the 3rd Mantra.

Mantra—3

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः ।
वाधन्ते विश्वमभिमातिनमप वर्त्मान्येषामनु रीयते घृतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् (ये) गोमातरः विरुक्मतः शुभ्राः
वाराः यथा मरुतः तनूषु अञ्जिभिः शुभयन्ते विश्वम् अनुवधिरे
एषां सकाशात् घृतं रीयते वर्त्मानि यान्ति तथा अभिमातिनम्
अपवाधन्ते (तैः सह यूयं विजयं लभध्वम् ॥)

TRANSLATION

O men, when these brave persons who regard earth or the cow as their mother, resplendent and pure, adorn themselves with knowledge and other virtues and bright ones put bright weapons on their bodies, they drive away every adversary. The rain streams along their path. The president of the State and other officers should get victory with their aid.

PURPORT

As with airs, much happiness is got and by the power of the pranas, much strength is acquired, in the same manner, with the President of the assembly and other officers of the

State who are virtuous and endowed with the power of knowledge, body and soul, subjects obtain all protection.

THE COMMENTATOR'S NOTES

(ग्रंजिभिः) व्यक्तैः विज्ञानादिनिमित्तैः

=By knowledge and other virtues which are manifested.

(घृतम्) उदकम्

TRANSLATOR'S NOTES

(ग्रंजिभिः) = is derived from

ग्रजू-व्यक्ति-अक्षणकान्तिगतिषु

Even prof. Max Muller's translation of ग्रंजिभिः तनुषुमुष्णा दधिरे विस्मृतः as adorn themselves with glittering ornaments and the brighteners put bright weapons on their bodies. "clearly denotes that by Maruts are meant not "Storm Gods" as supposed by prof. Maxmuller and other Western Scholars but brave persons, particularly soldiers.

पुनस्ते (मरुतः) किं कुर्युरित्युपदिश्यते

What should Maruts do is taught further in the fourth Mantra.

Mantra—4

वि ये भ्राजन्ते सुमन्त्रास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।
मनोजुवा यन्मरुतो रथेषु वृषवातासः पृषतीरयुग्ध्वम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रजासभामनुष्याः । ये मनोजुवः मरुतः चित् (इव)
वृषवातासः सुमन्त्रासः ऋष्टिभिः प्रच्युतो जसा (शत्रुसैन्यानि)
प्रच्यावयन्तः सन्तः वि भ्राजन्ते तैः सह येषु रथेषु यत्
पृषतीः अयुग्ध्वम् (तैः सह शत्रून् विजयिष्वम् ।)

TRANSLATION

O men belonging to the general public and the assembly, you should gain victory over the enemies with the help of the Maruts (brave soldiers like the swift winds) who have

among them men raining down the missiles and weapons, good performers of the Yajnas in the form of the arts and battles with wicked persons, driving various swift cars like air-planes with suitable sticks and implements shaking by strength or strong invincible army what is un-shakable, i. e. the army of the foes and who shine with their missiles and weapons. They use in their cars swift like the wind, water, fire and other elements.

PURPORT

Men should be engaged in doing benevolent acts by yoking water, fire and wind in their chariots like aeroplanes which are swift like the wind and then sitting in them they should go to distant places and come back after conquering their enemies, protecting their subjects and developing their works of art and industry.

THE COMMENTATOR' NOTES

(ऋष्टिभिः) यन्त्रचालनार्थैः गमनागमननिमित्तैः वृष्टैः

—By the sticks and other implements used for moving the machines for transportation.

(वृषघातासः) वृषाः शस्त्रास्त्रवर्षयितारो घातासः मनुष्या येषां ते

—Who have men rainers down of weapons and missiles.

TRANSLATORS NOTES

घाता इति मनुष्यनाम (निघ० २.३)

In his commentary on Rig. 5.54.11 Rishi Dayananda Sarasvati has explained ऋष्टयः as शस्त्रास्त्राणि i. e. weapons and missiles ऋषिः so here also if the word may be taken in that sense besides the above meaning. Prof. Maxmuller's translation of ये प्रावन्ते ऋष्टिभिः as "The powerful who shine with your spears, and of Maruts, "the manly hosts shaking even what is un-shakable by strength" (Vedic Hymn Vol. P. 126) proves clearly that by Maruts are meant not "Storm Gods as" supposed by him but brave soldiers as interpreted by Rishi Dayananda Sarasvati:

पुनस्ते किं कुर्युरित्युपदिश्यते

What should Maruts do is taught further in the fifth Mantra.

Mantra 5

प्र यद्गेषु पृषतीरयुग्ध्वं वाजे अद्रिं मरुतो रंहयन्तः ।

उतारुषस्य वि ष्यन्ति धाराश्चर्मैवाद्भिर्व्युन्दन्ति भूमं ॥५॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यूयं यथा विद्वांसः किल्पिनः यत् (येषु रथेषु) पृषतीः प्रयुग्ध्वं (सं प्रयुग्ध्वम्) उत अद्रिं रंहयन्तः मरुतः अरुषस्य वाजे चर्म इव उदभिः धाराः विष्यन्ति भूमं (भूमिं) व्युन्दन्ति (तं अन्तरिक्षे गत्वा आगत्य धियं वर्धयत) ॥

TRANSLATION

O men, when you like learned artists use in suitable proportion waters with fire and air for various vehicles like the air-planes and as the winds set in motion the clouds and by raining them down they water the earth like the skin; so you use your cars (aero-planes etc.) like the horses in the battles and travelling through the air increase your wealth and be prosperous.

PURPORT

As the mon-soon winds generate and move the clouds, in the same manner, learned artists take people to distant places by the proper use of fire and other elements and accomplish many works.

THE COMMENTATOR'S NOTES

(रथेषु) विमानादियानेषु

In the vehicles like the aeroplanes etc.

(पृषतीः) अग्निवायुयुक्ताः अपः

= Waters with fire and air etc.

(अद्रिम्) मेघम् । अद्रिरिति मेघनाम (निघ० १.१०)

= Cloud.

TRANSLATOR'S NOTES

The word वृषत् is used even in classical Sanskrit for a drop of water or of any other liquid वृषत्: A Drop of water (वृषत्पर्यां जगयिताञ्च रजः) (Kiratarjuniya 13.23) (See Apte's students' Sanskrit-English Dictionary P. 357).

पुनस्ते किं कुर्वन्तीत्युपदिश्यते ।

What do the Maruts do is taught further in the sixth Mantra.

Mantra - 6

आ वो बहन्तु मर्त्यो रघुष्यदो रघुपत्नानः प्र जिगात वाहुभिः ।
सीदता ब्रह्मिणो वः सदस्कृतं मादयध्वं मरुतो मध्वो अंधसः ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये रघुष्यदः रघुपत्नानः मरुतः इव
सप्तयः अश्वाः वः (युष्मान्) बहन्तु तान् वाहुभिः प्रजिगात
तैः उपबहिः आ सीदत यैः वः (युष्माकम्) सदस्कृतं भवेत्
तः मध्वः अन्धसः प्राप्य अस्मान् मादयध्वम् ॥

TRANSLATION

O men, may the swiftly gliding quick-paced combined horses in the form of fire, air and water etc. carry you hither. Moving swiftly come hither and do admirable deeds with your arms. Go to distant places in the firmament. O ye men quick going like the winds with the help of sciences, i. e. the knowledge of various sciences. Be delighted and gladden others by taking sweet food.

PURPORT

The President of the Assembly and others should enjoy by accomplishing many works with the help of the arts and industries. It is not possible for any one to get good enjoyment without the scientific knowledge and its practical application. Therefore this should ever be done by all.

THE COMMENTATOR'S NOTES

(सप्तयः) संयुक्ताः शीघ्रं गर्भयितारः अग्निवायु-
जलादयः अशवाः

= Causing swift movement when combined, horses in
the form of fire, air and water etc.

(जिगात्) स्तुत्यानि कर्माणि कुरुत

= Do admirable deeds.

(बर्हिः) अन्तरिक्षम् = Firmament.

(मरुतः) वायवः इव ज्ञानयोगेन शीघ्रं गन्तारो मनुष्याः

= Men who go quickly to distant places like the winds
with the help of scientific knowledge.

TRANSLATOR'S NOTES

बर्हिरिति अन्तरिक्ष नाम (निघ० १.३) गा - स्तुतौ

How are the Maruts is taught further in the 7th Mantra.

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—7

तेऽवर्धन्त स्वतवसो महित्वना नाकं तस्थुरु चक्रिरे सदः ।

विष्णुर्यद्वावद्दृषणं मदच्युतं वयो न सीदन्नाधि बर्हिषि प्रिये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा विष्णुः प्रिये बर्हिषि दृषणम् अधि
सीदन् वयः न यत् मदच्युतं शत्रुनिरोधकम् प्रावत् स्वतवसः
ते ह महित्वना वर्धन्ति ये विमानादियानेन तस्थुः (गच्छन्ति
प्रागच्छन्ति) ते नाकं चक्रिरे ॥

TRANSLATION

O men, An artist uses vehicles like the aeroplanes which
contain fire and water in his beloved firmament like the
birds and thereby attains great delight with Maruts travell-
ing through the air. These (brave soldiers) strong in them-
selves ever grow with might and their greatness. They step

to the firmament through the aeroplanes and make their seat wide.

PURPORT

As birds go to the sky and return quite easily, in the same manner, those persons who learn all arts from expert artists and other teachers and master them with all their branches, manufacture vehicles of various kinds, preserve them well and develop them. They are respected every where, achieve admirable wealth and attain prosperity.

THE COMMENTATOR'S NOTES

(विष्णुः) = A great artist, well versed in all arts.

(विष्णु-व्याप्तौ) (वृषणम्) अग्निजल वर्षणयुक्तं यान-
समूहम् = Band of Vehicles containing fire and water
etc.

(बर्हिषि) अन्तरिक्षे = In the firmament.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted विष्णुः here as विश्वविद्यापनशीलो मनुष्यः which appears to be strange to some scholars, as they think that the word विष्णु (Vishnu) is used only for God and none else. But the word is derived from विष्णु-व्याप्तौ and in that sense, it can be used for a learned person well-versed in arts etc. It is also used besides God for a person who has taken initiation as it is stated in the Shatapath Brahmana 3.2.1.17 यद्द्वीक्षते तद् विष्णुर्वचति । दीक्ष-विद्योपादाने So Rishi Dayananda's interpretation is not imaginary or unfounded.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are Maruts is taught further in the 8th Mantra.

Mantra—8

शूरा इषेयुषुषयो न जग्मयः भवस्यवो न पृतनासु येतिरे ।

भयन्ते विश्वा सुवर्ना मरुद्भ्यो राजान इव त्वेषसंहृष्टो नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये वायवः शूरा इव इत् (एव) वृत्रेण सह युयुषयः न
(इव) जग्मयः पृतनासु श्रवस्यवः न (इव) घेतिते । राजानः
इव त्वेषसन्वृशाः नरः सन्ति येभ्यः मरुद्भ्यः विश्वा भुवना
(प्राणिनः) भयन्ते (बिभ्यति) तान् सुयुस्त्या उपयुञ्जत ॥

TRANSLATION

The winds are like heroes thirsting for fight against the wicked, like combatants eager for glory striving in battles. All beings are afraid of the Maruts (Winds as well as brave soldiers). They (winds) are like Maruts (Soldiers) leading men who are terrible for the wicked to behold or full of splendour like kings. As these brave soldiers should be properly treated, so the winds should be methodically utilised.

THE COMMENTATOR'S NOTES

(शूराः इव) यथा शस्त्रास्त्रप्रक्षेप युद्धकुशलाः पुरुषाः

= Like men experts in throwing missiles and weapons in the battles.

(नरः) नेतारः = Leaders.

TRANSLATOR'S NOTES

Even Prof. Maxmuller's translation of the Mantra as "Like Heroes indeed thirsting for fight they rush about, like combatants eager for glory they have striven in battles. All beings are afraid of the Maruts; they are men terrible to behold, like kings."

(Vedic Hymns Vol. I by Prof. Maxmuller P. 127) shows clearly that they are brave men and not "Storm Gods" as supposed by him and some other Western Scholars Prof. Maxmuller had to admit willy nilly their human nature while translating राजान इव त्वेषसन्वृशो नरः which he has rendered into English as "They are men terrible to behold like Kings."

Griffith's translation of the Mantra is worth quoting. "In sooth like heroes fain for fight they rush about, like combatants fame-seeking have they striven in war."

Before the Maruts every creature is afraid, the men are like Kings, terrible to behold.

(Griffith's translation of the Hymns of the Rigveda Vol. 1, P. 110).

In foot-note Griffith adds:

The men, the Maruts.

This proves, whether admitted by the Western Scholars or not that the Maruts are brave soldiers and not some imaginary "Storm Gods". They have been likened to the impetuous winds in the Mantras as explained by Rishi Dayananda Sarasvati.

PURPORT

As fearless persons do not run away from the battle field, as warriors run towards the battle ground, as hungry persons desire food, so are soldiers eager to fight with unjust and wicked persons. As from Magistrates and Presidents of the State or Assemblies etc. unjust persons fear, in the same manner, from the winds or airs also men taking all sorts of things irregularly fear on account of their adverse consequences.

पुनस्ते समाध्यक्षादयः कीदृशा इत्युपदिश्यते ।

How are the President of the Assemblies and others is taught further in the ninth Mantra.

Mantra—9

त्वष्टा यद्द्वजं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत् ।

धृत्तइन्द्रो नर्यपांसि कर्तवेऽहन्वृत्रं निरपामोऽजदर्षवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

प्रजासेनास्थाः पुरुषाः । यथास्वपाः त्वष्टा इन्द्रः (सूर्यः) कर्तवे अपांसि यत् सुकृतं हिरण्ययं सहस्रभृष्टिं वज्रं प्रहृत्य वृत्रम् अह्वं अपाम् अर्णवं निः श्रौञ्जत् तथा यः कुष्टाश्च परि अवर्तयत् शत्रून् हत्वा नरि आधन्ते (स राजा भविष्यति अर्हत्) ॥

O men of the army and general public, as the brilliant sun who is the means of performing noble deeds slays the vritra (Cloud) by wielding well-made, resplendent, thousand-edged thunderbolt in the form of the lightning made of his rays, and forces out the stream of water or swells the ocean, in the same manner, he deserves to be the king who turns out all wicked persons and having killed them, protects and safe guards righteous persons to perform many manly deeds.

PURPORT

As the sun preserves the people by causing the cloud to rain, in the same manner, king and other officers of the State should slay unjust wicked persons and should fill up the ocean of happiness for the welfare of all.

THE COMMENTATOR'S NOTES

(त्वष्टा) दीप्तिमत्त्वेन छेदकः (सूर्यः) त्विषेर्वैवतायाम-
कारश्चोपधाया अग्निदत्त्वं च ॥ (अष्टा० ३. ८) अग्नेन
वार्तिकेन त्विषधातोस्तु ॥

= The brilliant sun.

(वज्रम्) किरणसमूहजन्यविद्युदाख्यम्

= Lightning made of the the rays of the sun.

(हिरण्यम्) ज्योतिर्मयम् ऋत्विज वा ।

(अष्टा० ६. ५. १७८) अग्नेनसूत्रेण मयद् प्रत्ययस्य
मकारलोपो निपात्यते ।

(इन्द्रः) सूर्यः = Sun.

TRANSLATOR'S NOTES

एष वै शक्रो य एष (सूर्यः) तपति एष उ एवेन्द्रः ।

(शतपथ ३. ४. ५. ७ ॥ ४. ५. ६. ४ अथ यः स इन्द्रः

असौ स आदित्यः । (शत० ८. ५. ३. २) एष एवेन्द्रः

य एष (सूर्यः) तपति ॥ शत० १. ६. ४. १८ इन्द्रः सूर्यः

इति सायणाचार्योऽपि ताण्ड्य ब्राह्मण १४. २. ५

भाष्ये) ॥

ज्योतिर्वा शुक्रं हिरण्यम् ॥ ऐतरेय ७. १२)
 ज्योतिर्वै हिरण्यम् । (शत० ६. ७. १२)
 ज्योतिर्हिरण्यम् (गौपथ्य पू० २. २१)
 इन्द्रो वै त्वष्टा (ऐत० ६. १०)
 एष एवेन्द्रः य एष (सूर्यः) तपति (शत० ८. ५. ३. २)
 तस्मात् त्वष्टा सूर्यः
 पुनस्ते (मरुतः) कीदृशा इत्युपदिश्यते ।

How are they (Maruts) is taught further in the Ninth Mantra.

Mantra—10

ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दाहृहाणं चिद्विभिदुर्वि पर्वतम् ।
 धर्मन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा मरुतः ओजसा अवतं दाहृहाणं पर्वतं (मेघं)विभिदुः
 ऊर्ध्वं नुनुद्रे तथा ये वाणं धमन्तः सुदानवः सोमस्यमदे रण्यानि
 विचक्रिरे ते राजानः चित् (इव) जायन्ते ॥

TRANSLATION

As the winds by their power clive asunder the protective growing cloud and take it above, in the same manner, they become like rulers who using arrows and other weapons and being bounteous perform glorious deeds in the world, in the battle field and elsewhere.

PURPORT

Men should do noble and benevolent deeds in the world having acquired good knowledge and education. They should thus enjoy happiness.

THE COMMENTATOR'S NOTES

(सोमस्य) उत्पन्नस्य जगतो मध्ये - In the world.

(पर्वतम् मेघम्) = Cloud.

(वाणम्) वाणादिशस्त्रास्त्रसमूहम्
= Arrows and other weapons.

(अवतम्) रक्षादियुक्तम् = Protective.

पुनः कस्मै किं कुर्युरित्युपविश्यते ।

What should Maruts do for whom is taught further in the eleventh Mantra.

Mantra 11

जिह्वं नुनुद्रेऽवतं तथा दिशासिञ्चन्तुत्सं गोतमाय तृष्णजे ।

आ गच्छन्तीमवसा चित्रभानवः कामं विप्रस्य तर्पयन्त धामभिः ॥

पन्थिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा वातारः अवतं जिह्वम् उत्सं खनित्वा तृष्णजे
गोतमाय जलेन ईम् असिचन् तथा दिशा पिपासां नुनुद्रे
चित्रभानवः प्राणाः इव धामभिः विप्रस्य अवसा कामं
तर्पयन्त (सर्वतः सुखम् आगच्छन्ति तथा उत्तमैः मनुष्यैः
भवितव्यम्)

TRANSLATION

As charitably disposed persons dig a curved well in
nether ground and wet the land with water for a thirsty
traveller, in the same manner, good men should be like the
wonderful pramas fulfilling the desires of wisemen at places,
by giving them houses to live in. They with beautiful splen-
dour approach needy persons with help and satisfy their
wants.

PURPORT

As men dig wells, water fields and gardens etc. and
make people happy by satisfying their hunger with corn and
fruits produced there, in the same manner, the Presidents of
the Assembly and other officers of the State should satisfy
the desires of learned wisemen who are experts in various

Shastras and enable them to preach knowledge; good education and Dharma (righteousness) among the public at large and thus make them happy.

THE COMMENTATOR'S NOTES

(उत्सम्) कूपम्-उत्स इति कूपनाम (नघ० ३. २३)
(गोतमाय) गच्छतीतिगौः सोऽतिशयितः गोतमस्तस्मै
भृशं मार्गं गन्त्रे जनाय ।

= For the benefit of a constant traveller.

(ईम्) पृथिवीम् = Earth.

TRANSLATOR'S NOTES

(ईम्) इति पदनाम निघ० ४. २)
पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्रगम-
नार्थमादाय गोपदवाक्याया गतिशीलायाः पृथिव्या
ग्रहणम् ॥

पुनस्तेभ्यो मनुष्यैः किं किमाशंसनीयतमियुपदिश्यते ।

What should men expect from the Maruts is taught in the twelfth Mantra.

Mantra—12

या वः शर्मं शशमानाय सन्ति त्रिधातूनि दाशुषं यच्छ्रुताधि ।
अस्मभ्यं तानि मरुतो वि यन्त रयि नो धत्त वृषणः सुवीरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाद्यध्यक्षादयो मनुष्याः । यूयं मरुतः इव वः या
त्रिधातूनि शर्मं (शर्माणि) सन्ति तानि शशमानाय दाशुषे
यच्छ्रुत अस्मभ्यं वि यन्त हे वृषणः नः (अस्मभ्यम्) सुवीरं
रयिम् अधि धत्त ॥

TRANSLATION

O Presidents of the Assembly etc., what ever happiness consisting of the harmony of the Vata वात (wind) रुक (Phlegm)

and पित्त (Bile) in the body or iron, gold and silver, you have, grant like good men to a learned person who himself is charitably disposed. O showerers of happiness and bliss, O ye heroes, bestow upon us wealth with valiant offspring.

PURPORT

The Presidents of the Assemblies and other officers of the State should regard all subjects like their own selves and should treat them as their own children guiding them with wealth and means of happiness. The men of the army and general public should respect them as their fathers.

THE COMMENTATOR'S NOTES

(शशमानाय) विज्ञानवते शशमानइतिपदनाम (निघ०
५. ३)

= For a learned person.

(त्रिधातूनि) त्रयो वातपित्तकफा येषु शरीरेषु अथवा
अथः सुवर्णरजतानि येषु धनेषु तानि ।

= Bodies consisting of वात (wind) पित्त (Bile) कफ (Phlegm)
or wealth consisting of iron, gold and silver.

(मरुतः) मरणधर्माणो मनुष्याः = Mortals.

This hymn is connected with the previous hymn, as there is mention of the duties of the Presidents of the assemblies and subjects like the winds as in the previous hymn.

Here ends the commentary on the eighty-fifth hymn of the first Mandala of the Rig Veda.

अथषडशीतिसमं सूक्तम् HYMN LXXXVI, (86)

अथ दशर्चस्य षडशीतितमस्य सूक्तस्य राहूगणो गोतम
श्रुषिः । मरुतो देवताः । १, ४, ८, ९ गायत्री छन्दः ।
२, ३, ७ पिपीलिका मध्या निचृद् गायत्री । ५, ६, १०
निचृद् गायत्री च छन्दः । षड्जः स्वरः ।

Scer-Rahogana Gotama, Devata or subject Marutes.
Metre-Gayatri in various forms. Tune-Shadja.

पुनः स गृहस्थः कीदृश इत्युप वश्यते ।

How should a house holder be is taught in the first
Mantra.

Mantra—1

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।

स सुगोपातमो जनः ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विमहसः दिवः यूयं मरुतः यस्य क्षये पाथ स हि बालु
सुगोपातमः जनः जायेत ॥

TRANSLATION

O Maruts-beloved learned persons like the Pranas,
O doers of ad-rable acts, illuminators of knowledge and
justice ! That man of whose dwelling, you are guardians (by
giving your noble advice and knowledge) indeed becomes the
best protector of himself and others.

PURPORT

As there can be no protection of body without Prana
(vital energy), in the same manner, without a true preacher
of truth, the subjects cannot get protection.

THE COMMENTATOR'S NOTES

(मरुतः) प्राणा इव प्रिया विद्वांसः

= Beloved learned persons, beloved like the Pranas.

(दिवः) विद्यान्यायप्रकाशकाः

— Illuminators of knowledge and justice.

TRANSLATOR'S NOTES

प्राणा वै मरुतः स्वापयः (ऐतरेय ३ १६)

According to the passage quoted above from the Aitareya Brahmana 3.16 it is clear that the word Marutah is used for the Pranas also, so Rishi Dayananda Sarasvati has interpreted it here as beloved learned persons like the Pranas.

The word दिवः is derived from विदु-क्रीडा विजिगीषा व्यवहारवृत्ति-स्तुति मोक्षमदस्वप्न कान्तिगतित्पु here the meaning of वृत्ति has been taken and hence it has been interpreted as विद्यान्यायप्रकाशकाः or illuminators of knowledge and justice.

पुनः स कीदृश इत्युपदिश्यते ।

How should a householder be is taught further in the second Mantra.

Mantra—2

यज्ञैर्वा यज्ञवाहसो विप्रस्य वा मतीनाम् ।

मरुतः शृणुता हवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यज्ञवाहसः यूयं मरुतः इव स्वकीयैः यज्ञैः परकीयैर्वा विप्रस्य मतीनां वा हवम् शृणुत ॥

TRANSLATION

O performers and upholders of Yajnas, hear the call of a wise man or of highly learned persons like the scholars who examine well or weigh the pros and cons of every question, with the Yajnas performed by you or others in the form of study and teaching of the Vedas etc.

PURPORT

Men should be engaged in the performance of Yajnas in the form of learning and teaching and preaching various sciences or others also to perform them and then after pro-

perly examining them, they should make them good scholars.

THE COMMENTATOR'S NOTES

(यज्ञैः) अध्ययनाध्यापनोद्देशनादिभिः

= Through the Yajnas in the form of learning, teaching and preaching etc.

(परुतः) परीक्षका विपश्चितः

= Learned persons who are good examiners, who are men of discrimination and discretion.

पुनः स कीदृश इत्युपदिश्यते ।

How is a householder is taught further in the third Mantra.

Mantra—3

उत वा यस्य वाजिनोऽनु विप्रमतक्षत ।

स गन्ता गोमति ब्रजे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वाजिनः यूयम् यस्य क्रियाकुशलम्य विदुषो वा अध्यापकस्य सकाशात् प्राप्तविद्यं विप्रम् अनुअतक्षत स गोमति ब्रजे उत गन्ता भवेत् ॥

TRANSLATION

O wise and learned men ! the intelligent person whose intellect you sharpen after he has received education and training from an expert and experienced learned man, walks on the path of persons who possess good and strong senses of perception and action.

PURPORT

Without the aeroplanes and other vehicles which are manufactured with sharp intellect and technology, it is not possible for men to go to distant places easily, there fore these things should be accomplished with great labour.

THE COMMENTATOR'S NOTES

(वाजिनः) प्रज्ञस्तविज्ञानयुक्ताः

= Endowed with good knowledge, highly educated.

(अतस्त) अति सूक्ष्मां धियं कुर्वन्ति

= Sharpen intellect.

(गोपति) प्रज्ञस्ता गावः इन्द्रियाणि विद्यन्ते यस्मिन्

= Possessing admirable senses.

पुनस्तैः शिक्षितैः किं जायत इत्युपदिश्यते ।

= What is the result of such training is taught further in the fourth Mantra.

Mantra—4

अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु ।

उक्थं मदङ्घ्रि शस्यते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! (भवच्छिक्षितस्य) अस्य वीरस्य सुतः

सोमः दिविष्टिषु उक्थं बर्हिषि मदः (गुणसमूहः च) शस्यते
न इतरस्य ॥

TRANSLATION

O learned persons ! Of the hero who is trained by you, the wealth earned by him righteously, the study and teaching of the Shastras, the joy experienced by him when he does noble deeds in delightening dealings, his deep knowledge and other virtues are praised and sung by all and not of ignoble men.

PURPORT

It is not possible to acquire or cultivate good virtues among men without the education received from learned persons; therefore such education must be received by all.

THE COMMENTATOR'S NOTES

(बर्हिषि) उत्तमे व्यवहारे कृते सति = On behaving nobly.

(द्विविष्टेषु) दिव्याः इष्टयः-संगतानिकर्माणि वा येषु
व्यवहारेषु तेषु ।

= In delightening dealings.

TRANSLATOR'S NOTES

बर्हिषि इति महन्ताम (निघ० ३.३)

So it has been interpreted by Rishi Dayananda as उत्तमे
व्यवहारे यज-देवपूजासंगतिकरषवातेषु अत्र संगतिकरमार्षस्य बर्हिषम् ।

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should good men do is taught further in the fifth
Mantra.

Maatra—5

अस्य श्रोषन्त्रा भुवो विश्वा यश्चर्षणीरंभि ।

सूरं चित्सस्रुषीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः अस्य सुशिक्षितस्य इषः चित् (इव)
विश्वा सस्रुषीः आभुवः चर्षणीः प्रजाः किरणाः सूरम् इव
अभिश्रोषन्तु ॥

TRANSLATION

O men, listen to the words of this well-trained and
highly educated person who is victorious over all men. You
approach or go to that noble impeller or teacher for advice,
as the rays go to the sun.

PURPORT

Only that man who is highly educated, well-trained, well
tested, endowed with noble virtues, strong and mighty,
industrious, righteous, helper of all, a good teacher can
attain Dharma (righteousness) Artha (Wealth) Kama (fulfil-
ment of noble desires) and Moksha (emancipation). It is
he who can remove the miseries of the people after listening
to the tale of their suffering and having attained supreme
wisdom and none else.

THE COMMENTATOR'S NOTES

(सूरम्) प्रेरयितारम् अध्यापकम्

- An impeller and teacher. यः सरति प्राप्नोति स सूरः

श्री वयानन्वधिः ऋ० १. ५०. ६ भाष्ये -

= The sun (इषः) इष्टसाधकाः किरणाः = The rays of the sun (सन्नृषीः) प्राप्तव्याः = Approachable.

सर्वे वयं मिलित्वा किं कुयमित्युपदिश्यते ।

What should we all do unitedly is taught in the sixth Mantra.

Mantra—6

पूर्वीभिर्हि ददाशिम शरदिभर्मरुतो वयम् ।

अवोभिश्चर्षणीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यथा वः यूयम् पूर्वीभिः शरदिभः सर्वैः ऋतुभिः अवोभिः चर्षणीनां सुखाय प्रवर्तध्वम् । (तथा वयम् अपि हि खलु युष्यदादिभ्यः सुखानि ददाशिम) ॥

TRANSLATION

O Maruts, (Presidents of the Assemblies and other officers of the State) as you are engaged in doing good to the people in all seasons with your protection, in the same way, may we the men of assemblies, educational institutions and the public at large shall give happiness to you.

PURPORT

As the airs in all seasons give happiness to the people by protecting them, in the same manner, learned persons should be always engaged in making people happy and not giving them trouble.

THE COMMENTATOR'S NOTES

(मरुतः) सभासध्यक्षादयः

= The Presidents of the Assemblies and other officers of the State.

(चर्षणीनाम्) मनुष्याणाम् = Of men.

TRANSLATOR'S NOTES

In the Vedic Lexicon Nighantu 2.3 it is clearly stated चर्षणव इति मनुष्यनाम (निष० २.३) and yet Prof. Maxmuller translates the Mantra as For me O Maruts, have sacrificed at many harvests, through the mercies of the swift Gods (the Storm Gods). (Vedic Hymn Vol. I. P. 154). Having given this erroneous and imaginary translation, he puts a strange note on P. 157. "It seems best to take चर्षणि (Karshani) as a name or epithet of the Maruts, although, after the invocation of the Maruts by name, this repetition is some what unusual. I should have preferred "with the help of men, of our active and busy companions for Karshani (चर्षणि) is used in that sense also. (Vedic Hymn Vol. I. P. 157)

This note displays a strange mentality of some of these Western translators of the Veda, who seem to be in doubt about their own interpretation and yet go on making ill-founded and sometimes un-founded suppositions. When चर्षणवः is among the names of men in the Vedic Lexicon, why should it be translated as Storm-Gods? an impartial reader is at a loss to understand. Rishi Dayananda Sarasvati's translation of the word चर्षणीनाम् as मनुष्याणाम् = Of men is well authenticated.

तैः पालितैः शिक्षितो जनः कीदृशो भवतीत्युपविश्यते ।

How is a person brought up and trained by good scholars is taught in the seventh Mantra

Mantra—7

सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः ।

यस्य प्रयांसि पर्षथ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रयज्यवः मरुतः यूयं यस्य प्रयांसि पर्षथ स मर्त्यः

सुभगः अस्तु ॥

TRANSLATION

O Maruts (Presidents of the assemblies and other officers of the State) O well performers of the Yajnas, may that man be prosperous, to whom you give good and charming articles.

PURPORT

Why should not those men enjoy prosperity whose guardians are learned Presidents of the assembly and other officers of the State ?

THE COMMENTATOR'S NOTE

(प्रयांसि) प्रीतानि कान्तानि वस्तूनि

= Good, dear and charming articles.

(प्रीम्-तर्पणे इतिधातोः)

मनुष्यंस्तेषां संगेन किं विज्ञातव्यमित्युपदिश्यते ।

What should men know by the association of the Maruts is taught in the 8th Mantra.

Mantra—8

शशुमानस्य वा नरः स्वेदस्य सत्यश्वसः ।

विदा कामस्य वेनतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः यूयं सभाद्यध्यक्षादीनां संगेन स्वपुरुषार्थेन वा शशमानस्य सत्यश्वसः वेनतः स्वेदस्य कामस्य विद (विजानीत) ॥

TRANSLATION

O leading men, with the association of the Maruts (the Presidents of the assemblies etc.) and with your exertion, acquire the knowledge of true desire which must be thoroughly known, which is full of true vigour, which is charming and explained in all Shastras and which is produced with exertion like the sweat.

PURPORT

None is able to acquire the knowledge of true desires and distinguish between good and bad without association with the learned persons. Therefore this should be done by all.

THE COMMENTATOR'S NOTES

(ज्ञानमानस्य) विज्ञातव्यस्य = Worthy of being known.

(वेनतः) सर्वशास्त्रभृतस्य कमनीयस्य

= Of charming and desirable, known through all Shastras.

अत्रवेनधातोर्बाहुलकादौणादिकोऽतन् प्रत्ययः वेन-गति-
ज्ञान चिन्ता निशामन वादित्र ग्रहणेषु निशामन-श्रवणम्
शव इति बलनाम (निघ० २.६) ।

Even Prof. Maxmuller who seems to be so much obsessed with the idea of Maruts as "Storm Gods" has translated नरः an epithet of Maruts used in the Mantra as "ye men of true strength."

(Vedic Hymns Vol. I By Prof. Maxmuller P.154).

We need not comment on it, as at last the cat has come out the bag. The truth about the import of Maruts as noble men has been admitted by Prof. Maxmuller also willy-nilly.

अथेतरमनुष्यैः ते सभास्यक्षादयो मनुष्याः कथं
प्रार्थनीया इत्युपदिश्यते ।

How should the Maruts (Presidents of the assemblies etc.) be requested by other men is taught in the ninth Mantra.

Mantra—9

यूयं तत्सत्यशब्दस्य आविष्कर्तृ महित्वना ।

विध्यता विद्युता रसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्यशवसः सभाध्यक्षादयः यूयं महित्वना तं कामम्
प्राविष्कर्तं येन विद्युता रक्षः विध्यता (मया सर्वे कामाः
प्राप्येरन्) ॥

TRANSLATION

O ye men of true strength, the Presidents of the assemblies etc. with your might and glory manifest that noble desire in us, so that striking Rakshah (wicked people) with weapons made of electricity etc. we may fulfil all our noble desires.

PURPORT

Men should acquire all knowledge with mutual love and labour, should drive away all wicked people and fulfil their noble desires.

THE COMMENTATOR'S NOTES

(विद्युता) विद्युन्निष्पन्नेनास्त्रसमूहेन

= With the band of weapons made of electricity.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they do is taught further in the tenth Mantra.

Mantra—10

गूहता गुह्यं तमो वि यात विश्वमग्निणम् ।

ज्योतिष्कर्ता यदुश्मसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्यशवसः सभाध्यक्षादयः यूयं यथा स्वमहित्वना
गूह्यं गूह्यं विश्वंतमः अग्निणं वियात (विनष्टं कुरुत) तथा
वयं यत् ज्योतिः (विद्याप्रकाशम्) उश्मसि तत् कर्तं ॥

TRANSLATION

O Maruts (Presidents of the assemblies etc.) of true vigour, with your might preserve the secret, dissipate all happiness-devouring darkness of ignorance. Make us the light (of knowledge) we long for.

PURPORT

The President of the assemblies and other officers should protect the State with great labour, should dispel all darkness of ignorance and foes. They should spread Dharma (righteousness) knowledge and happiness for all righteous persons. As the Pranas in the body accomplish all dear objects and thus protect all, in the same manner, the Presidents of the assemblies etc. should protect all State properly. Thus this hymn is connected with the previous hymn, which makes mention of these things.

THE COMMENTATOR'S NOTES

(तमः) रात्रिवत् अविद्यान्धकारम्

= The darkness of ignorance like the night.

(अत्रिणम्) परसुखम् अत्तारम् । अदेस्त्रिनिश्च उणा०

४।६६ अनेन सूत्रेणाद् धातोस्त्रिनिः प्रत्ययः ।

= Devourer of others' happiness

(ज्योतिः) विद्याप्रकाशम् = The light of knowledge.

Here ends the commentary on the eighty-sixth hymn of the first Mandala of the Rigveda Sanhita.

अथ सप्ताशीतितमं सूक्तम् HYMN LXXXVII (87)

अथास्य षडृचस्य सप्ताशीतितमस्य सूक्तस्य राहूगण-
पुत्रोगौतम ऋषिः । मरुतो देवता । १, २; ५ विराड्
जगती । ३ जगती । ६ निचृज्जगतीछन्दः । निषादः स्वरः ।
त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the hymn - Gotama, son of Rahoogana. Devata
or subject - Maruts. Metres - Jagati and Trishtup in various
forms. Tunes-Nishada and Dhaivata.

पुनस्ते सभाध्यक्षावयः कीदृशा इत्युपदिश्यते ।

How are the Presidents of the assemblies and armies
etc. is taught in the first Mantra.

Mantra—1

प्रत्वक्षसुः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः ।
जुष्टतमासो नृतमासो अञ्जिभिर्व्यानज्रे के चिदुस्रा इव स्तुभिः ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्षावयः ! भवत्सेनासु ये केचित् स्तुभिः
अञ्जिभिः सह वर्तमानाः उग्राः इव प्रत्वक्षसः प्रतवसः विर-
प्शिनः अनानताः अविथुराः ऋजीषिणः जुष्टतमासः नृत-
मासः च शत्रुबलानि व्यानज्रे (व्यजन्तु प्रक्षिपन्तु) (ते
भवद्भिन्नः नित्यं पालनीयाः) ॥

TRANSLATION

O Presidents of the assemblies and Chiefs of the armies
etc. you should always maintain and fully support brave
persons who are annihilators of, adversaries, endowed with
exceeding vigour and power, great in all respects, un-bend-
ing or never flinching, the immovable, the impetuous and
absolutely fearless, full of knowledge of various kinds and
gatherers of all the different parts of the army, the most be-
loved and the most manly leaders, who throw away the powers

of the foes possessing manifestly the power of protection and knowledge, full of virtues which eclipse the attributes of the armies of the enemies, like the rays of the sun.

PURPORT

How can those people be defeated who have brave and mighty persons shining like the rays of the sun ? Therefore, it is the duty of the Presidents of the assemblies and Chiefs of the armies to protect such heroes after testing them well, having given them proper training, having respected and encouraged them. None can administer the State without doing this.

THE COMMENTATOR'S NOTES

(प्रत्वक्षसः) प्रकृष्टतया शत्रूणां छेत्तारः

= Annihilators of the enemies well.

(विरिञ्चिनः) सर्वसामग्र्या महान्तः

= Great in all respects or with all necessary articles.

(ऋजीषिणः) सर्वविद्यायुक्ताः, उत्कृष्टसेनांगोपार्जकाः

= Gatherers of the admirable parts of the army.

(घञ्जिभिः) व्यक्तैः रक्षणविज्ञानादिभिः

= By protection, knowledge and other manifest attributes.

(स्तुभिः) शत्रुबलाच्छादकगुणैः

= By the virtues which eclipse the merits of the power of the foes.

(उन्ना इव) यथाकिरणाः तथा

= Like the rays of the sun.

(प्रत्वक्षसः) from तक्ष-तनूकरणे म्वा (घञ्जिभिः) घञ्जु

from व्यक्तिभ्रक्षणकान्तिगतिषु रक्षादिः (स्तुभिः)

from स्तुञ् आच्छादने क्यादिः उन्ना इति रश्मिनामसु

(निघ० १.५) (विरिञ्चिनः) विरिञ्चीतिमहत्ताम

(निघ० ३.३) = Great.

Prof. Maxmuller and Griffith translated the word virap-shinah as the singers (M.M.) or loud singers.

Even so this and other epithets used for Maruts which Prof. Maxmuller has translated in the Vedic Hymns as "the never flinching, the immovable, the impetuous, the most beloved and the most manly" clearly show that they are brave men and yet Prof. Maxmuller, Griffith and other Western Scholars translate the word Maruts as "Storm-Gods." This is nothing but their pre-conceived notion.

सभास्यध्यक्षस्य भृत्यादयः किकुर्युरित्युपविश्यते ।

What should the workers of the President of the Assembly do is taught in the second Mantra.

Mantra—2

उपह्वरेषु यदचिध्वं ययि वयं इव मरुतः केन चित्पथा ।
श्चोतन्ति कोशा उप वो रथेषु घृतमुक्षता मधुवर्णमर्चते ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः यूयम् उपह्वरेषु रथेषु स्थित्वा वयः इव केन-
चित् पथा यत् (यं) ययिम् अचिध्वं (संचिनुत) तम् अर्चते
वत्त ये वः (युष्माकं) रथाः कोशाः इव आकाशे श्चोतन्ति
तेषु मधुवर्णं घृतम् उपोक्षत । अग्निवायुकलागृहसमीपे
सिञ्चत ॥

TRANSLATION

O workers of the Presidents of the assemblies and Chiefs of the armies etc. who sitting in your vehicles like the aeroplanes flying like birds along a certain path, you get victory, you give the credit to those favourite attendants of the President etc. who honours you. Your aeroplanes travel in the sky like the clouds. Sprinkle in them sweet coloured water in the machines impelled by the proper combination of fire, air etc.

PURPORT

Men should manufacture aeroplanes and other Vehicles, should make there places for fire, air and water etc. and should impel or move them forward with machines, controlling the steam taking them upward, travelling freely in the sky like the birds and the clouds. They should utilise them in their business in achieving victory on their foes and for acquiring wealth for the State. They should engage themselves in doing benevolent acts without any pride and thus enjoy all bliss and happiness. They should also cause bliss and happiness to others.

THE COMMENTATOR'S NOTES

(ययिम्) प्राप्तव्यंविजयम्

= Victory that is to be achieved.

(मरुतः) सभाध्यक्षादयो मनुष्याः

= Presidents of the assemblies etc.

(कोशाः) मेघाः कोश इति मेघनाम (निघ० १.१०)

= Clouds.

(घृतम्) उदकम् = Water.

TRANSLATOR'S NOTES

घृतम् इत्युदक नाम (निघ० १.१२)

या-प्रापणे

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they (Maruts) do is taught in the third Mantra:

Mantra—3

प्रेषामज्येषु विशुरेष रेजते भूमिर्यामेषु यद् युञ्जते शुभे ।

ते क्रीळ्यो धुनयो भ्राजश्च यः स्वयं महित्वं पनयन्तु धृतयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) क्रीडयः धुनयः भ्राजदृष्टयः क्षतयः वीराः
शुभे अज्मेषु प्रयुंजते ते महित्वं यथा स्यात् तथा स्वयं ह
पनयन्त । एषां यामेषु गच्छद्भिः यानाद्भिः भूमिः विशुरा
इव रेजते ॥

TRANSLATION

When these sportive roaring shakers of their foes armed with bright weapons brave Maruts (soldiers) march on the paths for victory, they glorify their greatness. At their racing the earth shakes with their chariots like a girl suffering from cold fever.

PURPORT

As the swift winds shake the trees, grass, herbs and the particles of the earth, in the same manner, the cowards begin to tremble by the striking sound of their chariots wheels and the weapons they use in their army. As traders become rich through their business having acquired much wealth, in the same way, the Maruts (President) of the State and Commander of the army and their brave soldiers manifest their greatness and glory by achieving victory over their adversaries

THE COMMENTATOR'S NOTES

(अज्मेषु) संग्रामेषु अज्म इति संग्रामनाम (निघ० २.१७)

= In the battles.

विशुरा इव । शीतज्वरव्यथिता उद्विग्ना कन्या इव

= Like a girl suffering from cold fever.

पुनः सेनायुक्तः सेनापतिः क्रीडशो भवतीत्युपदिश्यते ।

How is the commander of an army is taught in the fourth Mantra.

Mantra—4

स हि स्वसृष्टृषदश्वो युवां गुणोऽया ईशानस्तविषीभिरावृतः ।
असिं सुत्य ऋणायवाऽनेथोऽस्या धियः प्राविताथा वृषां गुणः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सेनापते ! त्वं हि अया वृषा गणः स्वसृत पृषदइवः
युधा गण ईशानः सत्यः ऋणयावा अनेद्यः अस्याः धियः
प्राविता समस्तविषीभिः आवृतः असि अथ (इति अनन्त-
रम्) अस्माभिः सत्कर्तव्यः (अपि असि) ॥

TRANSLATION

O Commander of the army, thou art the showerer of happiness with thy intelligence endowed with all knowledge, thou approachest thy soldiers whose horses are very swift like the clouds, youthful, respectable, true, invested with vigour, sincere liberator from debt, lord of the army, irreproachable or without blemish, the protector of this intellect or good action and surrounded by thy troops. Therefore, thou art to be respected by us.

PURPORT

The Commander of the army should preserve the subjects well by conquering his enemies, protecting his own army and being guarded by it, being endowed with full physical and spiritual power by the observance of Brahmacharya and acquisition of knowledge.

THE COMMENTATOR'S NOTES

(स्वसृत) यः स्वान् सरति प्राप्नोति यः

= Who approaches his people to listen to their grievances etc. if any.

(अनेद्यः) प्रशस्यः अनेद्य इति प्रशस्यनाम (निघ० ३.८)

= irreproachable or without blemish.

(गणः) गणनीयः = Respectable.

पुनस्ते किं कुर्युरित्युपविश्यते ।

What should the Maruts do is taught further in the fifth Mantra.

Mantra-5

पितुः प्रत्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा ।
पद्मीमिन्द्र शम्पूक्वाणु आशुतादिनामानि यन्नियोनि दधिरे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ऋक्वाणः वयं प्रत्नस्य पितुः (जगदीश्वरस्य) व्यव-
स्थया कर्मानुसारतः प्राप्तेन मनुष्यदेह धारणास्थेन जन्मना ।
भवतः प्रति उपदिशामो वा यत् (यम्) ईम् इन्द्रं जिह्वा
शमि प्रजिगाति तानि यूयम् आशत (प्राप्नुत) आत् इत्
दधिरे भवन्तः (धरन्तु) ॥

TRANSLATION

We devotees declare the holy names of God who is our Eternal Father and by whose love, we take birth as human beings in this world; we also tell you about electricity, water and other elements, which are useful in arts and industries in various ways. Our tongue speaks out the glory of God and electricity and water etc. for work, you should also attain their knowledge and uphold them. Realise God within and utilise these elements in your works.

PURPORT

Men should adore God as Father having taken this human body and should obey his Commands with prayer to and Communion with Him. They should also acquire the knowledge of the objects of the world and take benefits from them, thus making their life successful.

THE COMMENTATOR'S NOTES

(सोमस्य) उत्पन्नस्य जगतो मध्ये = In the world.

(इन्द्रम्) विद्युदाख्यमग्निम् = Electricity.

(नामानि) = Names and waters.

(शमि) कर्मणि शमीतिकर्मनाम (निघ० २.१)

= In the action.

TRANSLATOR'S NOTES

नाम इति उदक नाम (निघ० १.१२)

सोम is derived from सू-प्रसवैरवयंयोः अथवा सूङ् प्राणि-
गर्भं विमोचने ।

So the meaning of the world as created by God is clear.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should Maruts do is taught further in the sixth Mantra.

Mantra—6

श्रियसे कं भानुभिः सं विमिक्षिरे ते रश्मिभिस्त ऋक्वभिः सुखादयः ।
ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये भानुभिः कं श्रियसे प्रियस्य मारुतस्य धाम्नः विद्यां
जलं वा संमिक्षिरे ते शिल्पविद्याविदो भवन्ति । ये रश्मिभिः
अग्निकिरणैः कं श्रियसे कलाभिः यानानि चालयन्ति ते
शीघ्रं स्वानान्तरप्राप्तिं विद्रे (लभन्ते) । ते आरोग्यं
लभन्ते । ये वाशीमन्तः इष्मिणः अभीरवः प्रियस्य मारुतस्य
धाम्नः युद्धे प्रवर्तन्ते ते विद्रे (विजयं लभन्ते) ॥

TRANSLATION

Those persons become knowers of the science of art and industry who in order to attain happiness mingle the gases of the workshop with water in proper proportion in day time. They who move vehicles with the rays of the fire and machines can travel to distant places quite easily and comfortably. They attain good health who taking good and nourishing food are engaged in doing admirable deeds in order to get happiness. Those who possessing noble speech and praise-worthy knowledge of sciences and being fearless wage righteous war, get victory over their adversaries.

PURPORT

Those persons always enjoy happiness, who get the knowledge of the objects of the world, take benefit out of them, study and teach various sciences, become good orators, conquer enemies and are engaged in doing good deeds.

THE COMMENTATOR'S NOTES

(कम् सुखम् = Happiness.

(वाशीमन्तः) प्रशस्ता वाशी वाग् विद्यते येषां ते

= Possessing noble speech.

(इष्मिणः) प्रशस्तविज्ञानगतिमन्तः ।

= Possessing admirable knowledge.

(मारुतस्य) कलायन्त्रवायोः प्राणस्य वा

= The wind or gases produced in the workshops or the Prana-Vital energy.

TRANSLATOR'S NOTES

वाशीति वाङ्नाम (निघ० १.११)

कम् इति सुखनाम (निघ० ३.६)

इष्मिणः is derived from इष गतौ गतेस्त्रयोर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानगमनार्थग्रहणं कृत्वा प्रशस्त विज्ञानगतिमन्तः इति व्याख्यानम् ।

In this hymn, the duties of the President and workers of the State are mentioned as in the previous hymn, so it has connection with that.

Here ends the commentary on the eighty-seventh hymn of the Rigveda.

अथाष्टाशीतितमं सूक्तम् HYMN LXXXVIII (88)

अथास्य षड्वर्चस्याष्टाशीतितमस्य सूक्तस्य राह्वगण
गोतम ऋषिः । महतो देवताः । १, पंक्तिः । २ भ्रुक् पंक्तिः
५ निचूत् पंक्तिश्छन्दः । पंचमः स्वरः । ३ निचूत् त्रिष्टुप् ४
धिराट् त्रिष्टुप् छन्दः । धैवतः स्वरः । ६ निचूत् बृहती
छन्दः । मध्यमः स्वरः ।

Seer of the hymn - Gofama. Devata or subject Maruts,
Metres - Pankti, Trishtup and Brihati and various forms.
Tune-Dhaivata and Madhyama.

पुनः सभाध्यक्षादिपुरुषाणां कृत्यमुपदिश्यते

The duty of the Maruts (President of the assembly etc.)
is taught further in the first Mantra.

Mantra—1

आ विद्युन्मदिभ्रुक् रथैः स्वकैः रथेभिर्वातः ऋष्टिमदिभ्रुक्श्वपणैः ।
आ वर्षिष्ठया न इषा वयो न पतता सुभायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुभायाः मरुतः (सभाध्यक्षप्रजापुरुषाः) यूयम् नः
(अस्माकं) वर्षिष्ठया इषा वयं स्वकैः ऋष्टिमदिभः श्वपणैः
विद्युन्मदिभः रथेभिः वयः न पतत (यात आयात) ॥

TRANSLATION

Maruts (President of the Assembly and people of the
State) with noble intellect, come hither with your vehicles
in the form of aeroplanes etc. in which enlightened persons
with noble Mantras are seated, in which electric telegraphs
and other implements have been arranged that are charged
with electricity, stored with various weapons and good food,
full of the proper use of the horses in the form of fire, fly to
us like birds and then go where ever you like.

PURPORT

Men should enjoy all happiness by accomplishing all their works, by going to distant places and returning seated in well-equipped vehicles like aeroplanes charged with electricity, telegraphic wires etc. thereby knowing all desired news of various places.

THE COMMENTATOR'S NOTES

(विद्युन्मदिभः) तारयन्त्रादिसम्बद्धाः विद्युतः विद्यन्ते येषु तैः

= In which electric telegraph wires etc. have been arranged.

(स्वर्कैः) शोभनाअर्काः मन्त्रा विचारा देवा विद्वांसो वा येषु तैः

= Endowed with noble thoughts or in which enlightened persons are seated who are of noble Mantras.

(अश्वपणैः) अग्न्यादीनाम् अश्वानां पतनैः सह वर्तमानैः

= Full of the proper use of horses in the form of fire.

TRANSLATOR'S NOTES

अर्कोमन्त्रो भवति यदनेन अर्चन्ति अर्को देवो भवति यत् एनम् अर्चन्ति (निरुषते ५.५) ।

So both meanings of Mantras and Devatas in the sense of learned persons विद्वांसो हि देवाः (ऋत०) can be taken.

Prof. Maxmuller's translation of स्वर्कैः as "resounding with beautiful songs" is also worth quoting, approaching Rishi Dayananda's first meaning, though he is still obsessed with strange idea of the chariots of the Storm Gods."

विद्युन्मदिभः he translates as "Charged with lightning instead of electricity as done by Rishi Dayananda Sarasvati "Fly to us like birds" (Maxmuller) (वयोपस्ताः) clearly shows that there is reference to the vehicles like aeroplanes and not ordinary chariots though Western Scholars are not prepared to admit, as such advancement in science would go against

their pet "Evolution Theory, Wilson's translation of वृषायाः as "doers of good deeds" is worth-quoting.

तैस्ते किं प्राप्नुवन्सीत्युपदिश्यते ।

What do the Maruts gain thereby is taught in the second Mantra.

Mantra—2

तेऽरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।

रुमो न चित्रः स्वधितिवान्पृथ्वा रथस्य जङ्घनन्त भ्रम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यथा शिल्पविदः विद्वांसः) शुभे अरुणोभिः पिशङ्गैः

रथतूर्भिः अश्वैः रथस्य पृथ्वा स्वधितिवान् रुमः चित्रः न
(इव) जङ्घनन्त ते वरं कम् आयान्ति (प्राप्नुवन्ति) तथा
वयम् अपि भ्रम ॥

TRANSLATION

As learned persons well-versed in various arts and crafts, destroy their foes with tawny (on account of the use of fire) and some what yellow steams produced by the combination of fire and water which accelerates the speed of the Vehicles like the aeroplanes with the horses in the form of fire, water and machines for good dealing, and they enjoy happiness, so let us also do. So do it like a bright brave and wonderful person who is armed with strong weapons and who annihilates his enemies with sharp edge of the wheel which is like a thunderbolt.

PURPORT

As a brave person armed with good weapons quickly going to distant places, destroys his adversaries, in the same manner, men conquer their foes soon by travelling to distant countries seated in swift vehicles.

THE COMMENTATOR'S NOTES

(स्वधित्वान्) स्वधितिः प्रशस्तो वज्रो विद्यते यस्य सः
= Who possesses a good strong thunderbolt or other
mighty weapon.

(पव्या) वज्रतुल्यया चक्रधारया

= By the sharp edge of the wheel like the thunderbolt.

TRANSLATOR'S NOTES

स्वधित्तिरिति वज्रनाम (निघ० २.२०)

पविरिति वज्रनाम (निघ० २.२०)

अथ सभाध्यक्षाद्युपदेशमाह

The duties of the President of the Assembly and others
are taught in the third Mantra.

Mantra—3

श्रिये कं वा अधि तनूषु वाशीमेधा वना न कृणवन्त ऊर्ध्वा ।

युष्मभ्यं कं मरुतः सुजातास्तुविद्युम्नासो धनयन्ते अद्रिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ये वः तनूषु :ऊर्ध्वा वाशीः मेधा वना न
(उच्छ्रितं वनं वृक्षसमूहानि वा) अधिकृणवन्ते (तत् प्राच-
रणाय अधिकारं ददति हे सुजाताः तुविद्युम्नासः (महान्तः)
युष्मभ्यं कं यथास्यात् तथा अद्रिं धनयन्ते (पर्वतसदृशं
महत् धनं कुर्वन्ति) (ते युष्माभिः सदा सेवनीयाः) ॥

TRANSLATION

O Maruts (President of the Assembly and other workers
of the State) you should always serve those learned persons
who establish noble Vedic speech in your tongue (a part of
the body) endow you with purifying intellect for the attain-
ment of knowledge, happiness, Government and beauty like
tall trees of the forest.

O Maruts, shining with the knowledge and great, famous for your learning and other virtues, men collect for you huge wealth like the mountains. You should also bring about their welfare.

PURPORT

As the trees in the forest or orchards when watered by the wells or clouds make people happy by their fruits, in the same way, learned persons gladden all by their labour, vast knowledge and good education.

THE COMMENTATOR'S NOTES

(वाशीः) वेदविद्यायुक्ता वाणीः

= Speech endowed with the Vedic knowledge.

(मेषां) पवित्रकारिका प्रज्ञा = Purifying intellect.

(सुजातासः) शोभनेषु विद्यादिगुणेषु प्रसिद्धाः

= Famous on account of knowledge and other virtues.

(तुविद्युम्नाः) तुवीनि बहूनि युम्नानि विद्याप्रकाशनानि

येषां ते = Shining with the light of knowledge.

TRANSLATOR'S NOTES

वाशीति वाङ्नाम (निघ० १.११)

Rishi Dayananda Sarasvati's interpretation of वाणीः (Vasheeh) as वेद विद्यायुक्ता वाचः is clearly borne out by the Vedic Lexicon (Nighantu 1.10) saying वाशीतिवाङ्नाम (निघ० १.११)

The same subject is continued :

Mantra - 4

अहानि गृध्राः पर्या व आगुरिमां धियं वाक्कार्यां च देवीम् ।

ब्रह्म कृष्वन्तो गोतमासो अर्कैर्ऋध्वं नुनुद्र उत्सधिं पिबध्वै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये गृध्राः गोतमासः ब्रह्मकृष्वन्तः सन्तः अर्कैः
अहानि ऊर्ध्वं पिबध्व्या उत्सधिम् इव आनुनुद्रे ते वः (युष्मभ्यम्)

वाक्यायाम् इमां दैर्वीधियं धनं च परि आगुः (ते सदा सेव-
नीयाः) ॥

TRANSLATION

O men, you should always serve those most wise learned persons desiring the welfare of all, who creating or producing wealth, food and teaching the Vedas, inspire you with the Vedic Mantras like the land where a well has been dug for drinking. They have accomplished for you this divine intellect, pure like water and wealth.

PURPORT

O seekers after truth, as men construct with great labour a tank etc. for quenching their thirst and accomplish many works thereby, in the same manner, you should accomplish all your noble acts by acquiring knowledge with great labour with the association of the learned and by obtaining pure intellect which illuminates all sciences.

THE COMMENTATOR'S NOTES

(गृध्राः) अभिकाङ्क्षन्तः (सर्वेषां कल्याणम्)

= Desiring the welfare of all.

(वाकर्याम्) जलमिव निर्मलां संपत्सध्याम्

= Pure-intellect-like the water that is to be cultivated.

(गोतमासः) अतिशयेन ज्ञानवन्तः

= Most wise and learned.

(ब्रह्म) धनम् अन्नं वेदाध्ययनम्

= Wealth, food and teaching of the Vedas.

TRANSLATOR'S NOTES

गृधु is derived from गृधु-अभिकाङ्क्षायाम् सुसूधागृधिम्यः
क्रन् इति श्रौणादिक सूत्र द्वारा क्रन्प्रत्ययः ॥

It is simply ridiculous for Prof. Maxmuller to translate it as "hawks." (See Vedic Hymns Vol. 1 P. 196 and 175).

Regarding "वार्कयाम्" (Varkairyam) Prof. Maxmuller admits in his notes :- The meaning of Varkaryam is of course unknown. Then he resorts to some conjectures, absurd like "It might have been glorious or the song of a poet called Varkara or as Ludwig suggests Vrikari."

Such conjectural meanings are most un-authentic, but many Western Scholars resort to them very often as Prof. Maxmuller has stated in his notes on verse No. 3 of this hymn regarding Medha saying un-blushingly "nothing remains, I believe, but to have recourse to conjecture."

(Vedic Hymns Vol. I, P. 174).

Rishi Dayananda Sarasvati has rightly taken strong exception to this absurd conjecture on the part of Prof. Maxmuller.

गीतकावः is derived from गन्तु-गन्तौ among the three meanings of गति the first गान has been taken here.

विद्वान् मनुष्यान् प्रति किं किं शिक्षेत्स्यपविश्यते ।

What should a learned person teach men is taught in the fifth Mantra.

Mantra-5

एतस्यैव योजनयचेति सस्वर्हं यन्मस्तो गोतमो वः ।

पश्यन्हिरण्यचक्रानयोदंष्ट्रान्विधावतो ब्राह्मन् ॥

सन्विच्छेदसहितोज्ज्वयः (श्रुतिकृतः)

हे मस्तः ! यूयम् यत् (यः) गोतमः नव योजनं हिरण्य-
चक्रान् अयोदंष्ट्रान् ब्राह्मन् विधावतः रथान् एतत् पश्यन्
ह सस्वर्हं अचेति (तं विज्ञाय सत्कुर्वत) ॥

TRANSLATION

O men, As a learned person tells you about an aeroplane seeing many chariots with golden wheels, with some tusks or parts of iron which are teeth-like, making good sound and rushing about, so it is known well.

PURPORT

As a great scholar enjoys, having done noble deeds, in the same manner, you should also enjoy happiness and delight by acquiring the knowledge of various sciences and accomplishing thereby application with the association of the learned.

THE COMMENTATOR'S NOTES

(योजनम्) योक्तुमहंविमानादिकम्

= Aeroplane and other vehicles which should be constructed.

(सस्वः) उपदिशति = Tells or teaches.

स्व-शब्दोपतापयोः इति धातोर्लङिः बहुलं छन्दसीति शपः
स्थानेश्लुः हलङ्याभ्य इतितलोपः (वराहन्) वरम्
आह्वयतः शब्दायमानान् (गोतमः) विद्वान् ।

The same subject is continued :

Mantra—6

एषा स्या वो' मरुतोऽनुभर्ती प्रति षोभति वाघतो न वाणी
अस्तोभयुद्धथासापमनु स्वधां गभस्त्योः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! वः (युष्माकम्) या एषास्या अनुभर्त्री वाणी
वाघतः न (इव) विद्याः प्रतिषोभति आसां गभस्त्योः अनु स्वधां
प्रतिषोभति वृथा व्यवहारान् अस्तोभयत् (एतां भवद्भ्यः वयं
प्राप्नुयाम) ॥

TRANSLATION

O men, this your speech which upholds happiness favourably, glorifies sciences like the speech of a priest. It

manifests its sustaining power in the arms of a learned person and keeps away all useless dealings. Let us learn this from you.

PURPORT

As priests illumine all acts of the speech and Yajna and drive away all evils, in the same manner, the speech of learned persons illumines all sciences and keeps away all ignorance. Therefore, all should have always the association with wise learned persons.

THE COMMENTATOR'S NOTES

(वाघतः) ऋत्विक् = Priest.

(स्वधाम्) स्वकीयां धारणशक्तिम् = Upholding power.

(गभस्त्योः) बाह्वोः = In the arms.

TRANSLATOR'S NOTES

वाघत इति ऋत्विङ् नाम (निघ० ३.१८)

गभस्त्योति बाहुनाम (निघ० २.४)

Prof. Maxmuller frankly admits in his note that "This last verse is almost un-intelligible to me."

But having given the following translation which has practically no sense. "This comforting speech rushes sounding towards you, like the speech of a suppliant; it rushes freely from our hands as our speeches are wont to do.

(Vedic Hymns Vol. I, P. 169).

Prof. Maxmuller adds in the Note :

My own translation is to a great extent conjectural.

(Vedic Hymns Vol. P. 178).

What is the value of such a conjectural translation when the translator frankly admits that the verse is almost intelligible to him.

This hymn is connected with the previous hymn as the system of learning and teaching has been taught here for the accomplishment of knowledge.

Here ends the commentary on the eighty-eight hymn of the first Mandala of the Rigveda.

अथैकोननवतितमं सूक्तम् HYMN LXXXIX (89)

अथास्यैकोननवतितमस्य दशर्चस्य सूक्तस्य रहगजपुत्रो
गोतम ऋषिः । विद्भेदेवा देवताः । १, ५ निबृज्जगती
छन्दः । २, ३, ७ जगतीछन्दः । निषादः स्वरः । ४ भुरिक्
त्रिष्टुप् ऽ विराट् त्रिष्टुप् । ६, १० त्रिष्टुप् छन्दः षडतः
स्वरः ६ स्वराद् बृहती छन्दः । मध्यमः स्वरः ।

Seer of the hymn—Gotama, Devata—Vishva Devata (The attributes of learned persons). Metres—Jagati, Trishtup and Brihati in various forms.

सर्वे विद्वांसः कीदृशा भेयुर्जगज्जनं सह कथं वर्तेरसि-
त्युपदिश्यते ।

How should learned men be and how should they deal with the men of the world is taught in the first Mantra.

Mantra—

आ नो भद्रा क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्विद्वः ।
देवा नो यथा सदमिद्वे असन्नप्रायुवो रक्षितारो द्विवेदिवे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथाये विश्वतः भद्राः क्रतवः अदब्धासः अपरीतासः
उद्विद्वः अप्रायुवः देवाः च नः सदम् प्रायन्तु तथा एते विवे
दिवे नः अस्माकं वृधे रक्षितारः असन् (सन्तु) ॥

TRANSLATION

May auspicious benevolent doers of good deeds, inviolable or un-molested from all quarters, un-forsakable or worthy of association, annihilators of all miseries, learned men endowed with divine virtues ever come to our homes to give us knowledge. May they be our protectors every day for our advancement, never failing their duties, being alert or devoid of laziness.

PURPORT

As a well-built good house suitable in all seasons gives all happiness, in the same manner, men should know that knowledge, learned persons and Yajnas consisting of arts and crafts cause happiness to all.

THE COMMENTATOR'S NOTES

(ऋतवः) प्रशस्तक्रियावन्तः शिल्पयज्ञधियो वा ।

= Doers of good deeds or engaged in doing Yajnas in the form of advancement of arts and crafts.

(अदब्धासः) अहिंसनीयाः = Inviolable or un-molested.

(अपरीतासः) अवर्जनीयाः

= Never to be forsaken, worthy of association.

(उद्धिवः) उत्कृष्टतया दुःखविदारका.

= Annihilators of miseries well.

What should all men gain from the learned persons is taught in the 2nd Mantra.

Mantra—2

देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।
देवानां सुख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

वयं या ऋजूयतां देवानां भद्रा सुमतिः या ऋजूयतां देवानां रातिः उत् यत् ऋजूयतां देवानां भद्रं सुख्यं च अस्ति तत् एतत् सर्वं नः (अस्मभ्यम्) अभि निवर्तताम् ॥ तत् च उपसेदिम (उप प्राप्नुयाम) ये उक्ताः देवाः ते नः (अस्माकं) जीवसे आयुः प्र तिरन्तु ।

TRANSLATION

May we possess the benevolent and pure wisdom of learned persons of up-right nature leading innocent lives free from all deceit and hypocrisy. May the enlightened persons desiring the advancement of knowledge, give us good educa-

tion: May we cultivate friendship with learned men. May the enlightened truthful persons enable us to extend the span of our life by giving noble advice and instructions.

PURPORT

It is not possible for any one to increase his physical and spiritual power without the association of absolutely truthful learned persons and the observance of Brahmacharya (continence) and other rules. Therefore, all should ever have the association with learned wise persons.

ऋजूयताम्) आत्मनः ऋजुमिच्छताम्

= Of men leading upright life, men of straight forward nature free from deceit and hypocrisy.

(देवानाम्) दयया विद्यावृद्धिं चिकीर्षताम्

= Of enlightened persons desiring the advancement of knowledge out of kindness.

The same subject is continued—who should be trusted ?

Mantra—3

तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदिति दक्षमस्त्रिधम् ।
अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः । यथा वयं पूर्वया निविदा अभिलक्षिताम् उक्ताम् तां सर्वां विदुषः अस्त्रिधं भगं मित्रम् अदितिं दक्षम् अर्यमणं वरुणं सोमं च हूमहे । यथा एतेषां समागतो-
त्पन्ना सुभगा सरस्वती अश्विना नः (अस्माकम्) मयः
करत् सुखकारिणो भवेयुः (तथा यूयं कुरुत) ॥

TRANSLATION

As we praise with the Vedic Speech which gives us exact and true knowledge of all, objects (Bhaga) a prosperous man (Mitra) a man friendly to all (Aditi) person endowed with the light of all knowledge (दक्षम्) a dexterous learned man, (asridham) a non-violent person (Arnyaman) a just man

(Varuna) a virtuous person punishing the wicked, (Soma) a man of peaceful nature, so you should also do. A learned woman who is like the cultured and refined speech and who is source of prosperity and good children to us may make us happy. May the teachers and students of technology and the combination of fire and water etc. be source of happiness to us.

PURPORT

It is not possible for any one to know correctly the definition of learned and foolish persons. A speech which is not cultured and refined as the result of wisdom and good education can never be the source of happiness. Therefore, it is the duty of all persons to acquire knowledge of all sciences by knowing the definition of the learned and foolish persons, by accepting the association of the wise enlightened and by giving up the company of un-educated persons.

THE COMMENTATOR'S NOTES

(निविदा) वेदवाण्या, अभिलक्षिताश्च निश्चितार्थाश्च
विदन्ति यया तथा वाचा । निवित् इति वाङ् नाम

(निघ० १. ११)

= With the Vedic Speech which gives us true knowledge of all objects.

(असिधम्) अहिंसकम् = Non-violent.

(अदितिम्) सर्वविद्याप्रकाशवन्तम्

= Endowed with the light of all sciences.

(अश्विना) शिल्पविद्याध्यापकाध्ययन क्रियायुक्तौ अग्नि-
जलादि द्वन्द्वं वा

= The teachers and students of the science of arts and industries or the pair of fire and water ect.

(सरस्वती) विद्या सुशिक्षया युक्ता वाग् इव विदुषी
स्त्री

= A learned woman or wife like the refined and cultured speech as the result of wisdom and good education.

TRANSLATOR'S NOTES

सरस्वतीति वाङ्नाम (निघ० १. ११)

सरस्वतीति पदनाम (निघ० ५. ५) पद-गतौ गते-
स्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम्
विदुषी स्त्री सू-गतौ इत्यस्मादपि अयम् एवार्थः

वागेवसरस्वती (ऐतरेय० २. २४, ६. ६)

योषा वै सरस्वती वृषा पूषा (ऋत० २. ५.१. ११)

The same subject is continued.

Mantra—4

तन्नो वातो मयोभु वातु भेषुजं तन्माता पृथिवी तत्पिता द्यौः ।

तद्ग्रावाणः सोमसुतो मयोभुस्तदश्विना शृणुतं धिष्ण्या युवम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धिष्ण्यौ अश्विनौ अध्येत्रध्यापकौ युवं यत् शृणुतं
तत् मयोभु भेषजं नः वातः इव वैद्यः वातु माता इव पृथिवी
तत् मयोभु भेषजं वातु द्यौः पिता तत् मयोभु भेषजं वातु
सोमसुतः प्रावाणः मयोभुः तत् भेषजं वान्तु ॥

TRANSLATION

O intelligent students and teachers of the science of arts and industries, hear our application. May the wind and the Vaidya (Physician) waft to us the beneficial and disease-destroying medicament. May mother (who is like the earth) and father (who is like the sun) convey it to us. May the clouds which produce through rain Soma and other plants be givers of health and happiness to us.

PURPORT

It is the duty of the students and teachers of the science of arts and industries etc. to tell for the benefit of man-

kind what all they know, so that we may enjoy happiness by taking benefit from the air and other objects of the world.

(भेषजम्) सर्वद्रुःखनिवारकम् औषधम्

= Medicament that destroys all suffering.

(ग्रावाणः) मेघादयः पदार्थाः

= Clouds and other objects.

(धिष्ण्यौ) शिल्पविद्योपदेष्टारौ

= Preachers or instructors of technology.

TRANSLATOR'S NOTES

ग्रावेति मेघनाम (निघ० १. १०)

धिष्णोति वाङ् नाम (निघ० १. ११)

मनुष्यैः सर्वविद्याप्रकाशकं जगदीश्वरमाश्रित्य स्तुत्वा प्रार्थयित्वा उपास्य सर्वं विद्यासिद्धये परमपुरुषार्थः कार्यः इत्युपदिश्यते ।

Men should take shelter in, glorify and pray to and adore God who is Illuminer of all knowledge for the accomplishment of all knowledge and should exert themselves well as is taught in the fifth Mantra.

Mantra—5

तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमवसे हूमहे वयम् ।

पूषा नो यथा वेदंसामसंद्भवे रक्षिता पायुरदब्धः स्वस्तये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा पूषा नः (अस्माकम्) वेदसां बृधे रक्षिता स्वस्तये अदब्धः पूषा पायुः असत् (तथा त्वं भव) यथा वयम् अवसे तं जगतः तस्थुषः पतिं धियं जिन्वम् ईशानं (परमात्मानम्) हूमहे (तथा त्वम् अपि आह्वय) ॥

TRANSLATION

O learned person, as God the Sustainer of all is our infallible Protector and Preserver for the increase of our

spiritual wealth in the form of wisdom and material, so you should also be. As we invoke for our protection God who is the Lord of immovable and moveable world, Omniscient, Gratifier by giving us all happiness, so you should also invoke Him.

PURPORT

Men should act according to the Instructions of God as given in the Vedas. As God is the Lord of all, so men should also become Masters and rulers of all by the acquisition of all good knowledge and other virtues and with labour. As God is Omniscient, always Active, Giver of all delight, cause of all Advancement and Progress of the world, Protector of all and He does everything for the happiness of all beings. so should men be.

THE COMMENTATOR'S NOTES

(धियम्) सर्वपदार्थचिन्तकम्

= Knower of all objects.

(जिन्वम्) सर्वैः सुखंस्तर्पकम्

= Satisfier by giving all happiness.

(वेदसाम्) विद्यादिधनानाम्

= Of the wealth like wisdom, knowledge and material.

TRANSLATOR'S NOTES

जिवि-तर्पणो वेदइतिधननाम (निघ० २. १०)

पुनर्मनुष्यैः कथं प्रार्थित्वा किमेष्टव्यमित्युपदिश्यते ।

What should men pray for is taught in the 6th Mantra.

Mantra—6

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो वृद्धस्पतिर्दधातु ॥

तन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वृद्धश्रवाः इन्द्रः नः स्वस्ति दधातु विश्ववेदाः पूषा नः

स्वस्ति दधातु । अरिष्टनेमिः ताक्ष्यः नः स्वस्ति दधातु
बृहस्पतिः नः स्वस्ति दधातु ॥

TRANSLATION

May the Illustrious or most glorious Lord of wealth and of knowledge give us physical happiness and health. May the Omniscient Sustainer of the Universe grant us happiness. May God who is worthy of being known and Destroyer of all miseries like the thunderbolt may give us happiness got from the peace of senses. May God who is the Lord of the Vedic Knowledge or Speech give us spiritual Delight got from the light of knowledge and wisdom.

PURPORT

None can enjoy perfect happiness of the body, senses and the soul without praying to God and one's own exertion. Therefore this must be done by all.

THE COMMENTATOR'S NOTES

(१) (स्वस्ति) शरीरसुखम्

= Physical happiness or health.

(२) (स्वस्ति) इन्द्रियशान्तिसुखम्

= The happiness got from the peace of the senses.

(३) (स्वस्ति) विद्ययाऽऽत्मसुखम्

= Spiritual Delight got from Wisdom.

(ताक्ष्यः) तृक्षितुं वेदितुं योग्यस्तक्ष्यः । तृक्ष्य एवताक्ष्यः ।

अत्र गत्यर्थात् तृक्षधातोर्द्यत् । ततः स्वार्थेऽण

= Worthy of being known.

(अरिष्टनेमिः) अरिष्टानां नेमिः बज्रवत् छेत्ता नेमि-

रिति बज्रनाम निघ० २. २०)

= Destroyer of all miseries like the thunderbolt.

पुनस्तदुपासकैर्मनुष्यैः कथं भवितव्यमित्युपदिश्यते ।

How should be the worshipers or devotees of God is taught further in the seventh Mantra.

(अरिष्टनेभिः) अरिष्टानां दुःखानां नेभिः वज्रवत् लेप्ता
नेमिरिति वज्रनाम (निघ० २.२०) ।

Destroyer of all miseries like the thunderbolt.

पुनस्तदुपासकैर्मनुष्यैः कथं भवितव्यमित्युपदिश्यते

How should be the worshippers or devotees of God is
taught further in the seventh Mantra.

Mantra --7

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।

अग्निजिह्वा मनवः सूरचक्षसां विश्वे नो देवा अवसा गपन्निह ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

शुभंयावानः अग्निजिह्वाः मनवः सूरचक्षसः पृषदश्वा
विदथेषु जग्मयः विश्वे देवाः इह नः (अस्मभ्यम्) अवसा पृश्नि-
मातरः मरुतः इव आगमन ॥

TRANSLATION

May all enlightened truthful persons who lead us to-
wards God, who are performers of Yajnas by kindling fire,
or realisers of Prana or vital energy, thoughtful, radiant like
the sun, whose horses are spotted, gracefully moving come
to us in our Yajnas (non-violent sacrifices) with their power
of protection and preservation like the winds born of the sky.

PURPORT

As the airs, within in the form of Prana and without,
cause happiness to all beings, in the same manner, learned
persons should always be engaged in causing happiness to
all creatures.

THE COMMENTATOR'S NOTES

(पृश्निमातरः मरुतः) आकाशात् उत्पद्यमानाः वायवः इव

= Like the airs or winds born out of the sky.

(पृश्निरिति साधारणनाम (निघ० १.४) आकाशान्त-
रिक्षसाधारणमिति यावत्) (सूरचक्षसः) सूरैः सूर्यैः

प्राणो वा चक्षः व्यक्तवचोदर्शनं वा येषाम्

= Radiant like the sun or realisers of the Prana.

(चक्ष-व्यक्तायां वाचि दर्शनेऽपि)

मनुष्यैरेवं कृत्वा किं किमाचरणीयमित्याह—

What should men do is taught in the 8th Mantra.

Mantra—8

भद्रं कर्णेभिः शृणुयाम देवा भद्रं प्रथ्येमाक्षभिर्यजत्रा ।

स्थिररङ्गैस्तुष्टुवांसस्तनूमिर्व्यशेम देवहितं यदायुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यजत्राः देवाः ! भवत्संगेन तनूमिः स्थिरैः अंगैः तुष्टु-
वांसः सन्तः वयं कर्णेभिः यत्भद्रं शृणुयाम अक्षभिः यत् भद्रं
तत् पश्येम एवं तनूमिः स्थिरैः अंगैः यत् देवहितम् आयुः तत्
विअशेम ॥

TRANSLATION

O Venerable enlightened persons, who are worthy of association, may we in your company ever hear with our ears such words which are beneficial to all (words of study and teachings of the Vedas etc.) and may we ever see with our eyes what ever is good for body and soul. Ever praying with our firm limbs and praising the attributes of different objects, may we attain such state of life through our bodies which will be helpful to the cause of absolutely truthful enlightened persons.

PURPORT

None can obtain the words of true knowledge, true sight and truthful life without the association of truthful learned noble persons. Without this sort of association of noble persons, the body and soul can not get proper strength. Therefore all must have such association of or company with enlightened persons.

THE COMMENTATOR'S NOTES

(भद्रम्) १ कल्याणकारकम् अध्ययनाध्यापनम्

(२) शरीरात्मसुखम्

1. Beneficial study and teaching of the Vedas etc.
2. The happiness or health of body and soul.

(यजन्नाः) यजन्ति संगच्छन्ते ये ते

= Worthy of association. It is derived from,

यज-देवपूजासंगतिकरणदानेषु

= It may also mean venerable, respectable.

पुनर्विद्वांसो विद्यार्थिनः प्रतिकथं वर्तरन्नित्युपदिश्यते ।

How should learned persons behave with their students is taught in the ninth Mantra.

Mantra - 9

शतमिन्नु शरदा अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तो ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अन्ति देवाः यूयं यत्र तनूनां शतं शरदः जरसं चक्र
यत्र अस्माकं (नः) मध्या (मध्ये) पुत्रासः इत् पितरः नु
भवन्ति तत् आयुः गन्तोः (गन्तुं प्रवृत्तान्) नः (अस्मान्) नु
मा रीरिषत ॥

TRANSLATION

O enlightened persons living well with knowledge and other means of happiness, since hundred years have been appointed for the ordinary life of a man, kindly do not interpose, in the midst of our passing existence, by inflicting infirmity in our bodies so that we may attain the age when our sons become fathers in turn.

PURPORT

It is possible only by the association of learned noble persons that by the acquisition of knowledge even children

become respectable like old persons and by doing noble deeds, mature old age is attained. Therefore learned enlightened persons should do all this and help others to do it.

THE COMMENTATOR'S NOTES

(अन्ति) अनन्तिजीवन्ति विद्यादिसुखसाधनैः ये तेऽन्तयः
अत्र अन धातोरौणादिकः तिन् प्रत्ययः । सुपां सु
लुक् च ।

= Living well with knowledge and other means of happiness.

एतेषां संगेन किं सेवितुं विज्ञातुं च योग्यमित्युपदिश्यते

= By the association of enlightened persons what is to be known and attained is taught in the tenth Mantra.

Mantra 10

अदितिद्यौरदितिरन्तरिक्षमादितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! युष्माभिः द्यौः अदितिः अन्तरिक्षम् माता
अदितिः स पिता स पुत्रः च अदितिः विश्वे देवाः अदितिः
पञ्च इन्द्रियाणि जनाः च तथा एवं जातमात्रं कार्यं जनित्वं जन्यं
च सर्वम् अदितिः एव इति वेदितव्यम् ॥

TRANSLATION

God is always eternal and indestructible. The sun, firmament or sky, mother and knowledge, father and guardian, son or disciple, all enlightened persons or divine objects, five sense of perception or of action all souls, are called Aditi, as they are indestructible in their causal form and by the flow of the cycle of creation. Whatever has come into existence and what will come in the course of time is all Aditi as eternal God is the efficient cause of all objects and they are never destroyed totally, but remain in some form or the other.

PURPORT

Here the sun, sky, firmament, mother, father etc. have been called as अदिति as in the form of their ultimate cause Prakriti (Matter) or by their flow of cycle of creation, they are indestructible. The other reason is that all these objects mentioned in the mantra are the meanings of the word अदिति (Aditi), so that where ever the word Aditi occurs in the Vedas, any of them may be taken taking into account the context. God, souls and matter are particularly called by the name of Aditi, as they are eternal and indestructible.

TRANSLATOR'S NOTES

The word Aditi (अदिति) is derived from दो-अबलण्डने with नञ् denoting negation. Aditi therefore means indestructible. The scientific law of the indestructibility of matter is meant here and not pantheism as wrongly supposed by some persons. Several meanings of the word Aditi which occurs so often in the Mantras are also denoted, which must be borne in mind while interpreting them correctly. Of course, the context must be taken into consideration.

In this hymn learned persons, students and light etc. have been included in the word "Vishve Devas." So this hymn is connected with the previous hymn. Here ends the eighty-ninth hymn of the first Mandala of the Rigveda.

अथ नवतितमं सूक्तम् HYMN LXXXX, (90)

अथास्य नवर्चस्य नवतितमस्य सूक्तस्य राहूगणपुत्रो
गोतम ऋषिः । विश्वेदेवा देवताः १, ८, पिपीलिकामध्या
निचृद् गायत्री । २, ७ गायत्री । ३ पिपीलिका मध्या विराड्
गायत्री । ४, विराड् गायत्री । ५, ६ निचृद् गायत्री छन्दः ।
षड्जः स्वरः । ९ निचृत् त्रिष्टुप् छन्दः । गान्धारः स्वरः ।

Seer of the hymn-Gotama, Devata or subject-Vishve
Devah. Metres-Virat, Gayatri and Trishtup of various forms.
Tunes-Shadja and Gandhara.

पुनः स विद्वान् मनुष्येषु कथं वर्तेतेत्युपदिश्यते ।

How should a learned person deal with men is taught
in the first Mantra.

Mantra—1

ऋजुनीती नो वरुणो मित्रा नयतु विद्वान् ।

अर्यमा देवैः सजोषा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(यथा ईश्वरः धार्मिकमनुष्यान् धर्मं नयति) तथा देवैः
सजोषाः वरुणः मित्रः अर्यमा विद्वान् ऋजुनीती नः (अस्मान्)
(धर्मविद्यामार्गं) नयतु ॥

TRANSLATION

As God leads righteous persons towards the path of
Dharma (righteousness and duty) in the same manner, may
a man of surpassing excellence, a man friendly to all, a just
person, learned men lead us towards the path of Dharma
(righteousness) and knowledge, following a straight forward
or upright and pure policy, along with other enlightened and
truthful persons.

PURPORT

It is God or His devotee absolutely truthful person that lead an industrious and seeker after wisdom and knowledge, towards righteousness and noble acts.

THE COMMENTATOR'S NOTES

(सज्जोषाः) समानप्रीतिसेवी

= Loving and united. (जुषी-प्रीतिसेवनयोः)

(देवैः) दिव्यैर्गुणकर्मस्वभावैर्विद्वद्भिर्वा

= With divine merits and actions or with enlightened persons.

पुनस्ते विद्वांसः कथं भूत्वा किं कुर्युरित्युपदिश्यते

What should learned persons do is taught in the second Mantra.

Mantra—2

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः ।

व्रता रक्षन्ते विश्वाहा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ते पूर्वोक्ताः वसवानाः हि महोभिः विश्वाहा (विश्वाहानि) वस्वः रक्षन्ते । ये अप्रमूराः (धार्मिकाः) ते महोभिः विश्वाहानि रक्षन्ते ॥

TRANSLATION

Those learned persons covering all with their virtues or being virtuous protect all good objects with their great attributes and actions. They being scholars and righteous observe day and night the vows of truth and harmlessness etc.

PURPORT

Except learned persons, none can protect or well-preserve wealth and righteous actions. Therefore all persons

should always diffuse knowledge, so that all may become educated and righteous.

THE COMMENTATOR'S NOTES

(अप्रमूराः) मूढत्वरहिता धार्मिकाः । अत्रवर्णव्यत्ययेन
दृश्यस्थाने रेफादेशः = Devoid of foolishness. Wise and
righteous.

(वसवानाः) स्वगुणैः सर्वान् आच्छादयन्तः
= Covering all with their virtues or being virtuous.

पुनस्ते कीदृशाः किं कुर्युरित्युपदिश्यते ।

How should they be and what should they do is taught
in the third Mantra.

Mantra 3

ते अस्मभ्यं शर्मं यंसन्नमृता मर्त्येभ्यः ।

बाधमाना अप द्विषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये द्विषः अपबाधमानाः अमृताः (विद्वांसः) सन्ति ते
मर्त्येभ्यः अस्मभ्यं शर्मं यंसन् (प्रापयन्तु) ॥

TRANSLATION

May those learned persons who are immortal by nature
and liberated in life, bestow upon us mortals happiness,
destroying all evils and feelings of animosity.

PURPORT

Men should always enjoy bliss by receiving education
from learned persons and casting aside all evil habits.

THE COMMENTATOR'S NOTES

(यंसन्) यच्छन्तु, ददतु = Bestow or give.

(अमृताः) जीवनमुक्ताः = Liberated in life.

पुनस्ते कथं वर्तेरन् इत्युपदिश्यते ।

How should learned persons behave is taught further in the fourth Mantra.

Mantra--4

वि नः पथः सुविताय चियन्विन्द्रो मरुतः ।

पृषा भगो वन्द्यासः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः पृषा मन्त्रः च वन्द्यासः मरुतः ते नः (अस्मान्)
सुविताय पथः वि चियन्तु ॥

TRANSLATION

Learned men should attain wealth, strength and prosperity of all kind and so being fortunate, should make others full of prosperity and good luck.

THE COMMENTATOR'S NOTES

(सुविताय) ऐश्वर्यप्राप्तये

= For the attainment of wealth and prosperity.

(मरुतः) मनुष्याः = Mortals, men.

पुनस्ते किं कुर्युरित्युपदिश्यते ।

What should they (learned) men) do is taught in the fifth Mantra.

Mantra--5

उत नो धियो गोअग्राः पृषन्विष्णवेवयावः ।

कर्ता नः स्वस्तिमतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूषन् विष्णो एवयावः च विद्वांसः यूयं नः (अस्मभ्यं)
गो अग्रा धियः कर्ता । उत अपि नः (अस्मान्) स्वस्तिमतः
कर्ता ।

TRANSLATION

O our nourisher by giving us wisdom and good education, O great scholar pervading in all sciences i. e. well-

versed in them. O highly educated person, imparting that knowledge to others, give us good advice and prompt us to do noble deeds with our senses. Please make us full of happiness.

PURPORT

It is the duty of the students together or collect all the knowledge and education got from the teachers and to spread and advance them thoughtfully.

THE COMMENTATOR'S NOTES

(धियः) उत्तमाः प्रज्ञाः कर्माणि च

= Good intellect or advice and good actions.

धीरितिकर्मनाम (निघ० २.१) धीरिति प्रज्ञानाम
(निघ० ३.६) (विष्णो) सर्वविद्यासु व्यापनशील

= O Scholar well-versed in all sciences.

(एवयावः) एति जानाति सद्द्व्यबहारं येन स एवो
बोधः तं याति प्राप्नोति प्रापयति वा तत्सम्बुद्धौ ।

= Full of knowledge and giver of that knowledge to others.

विद्यया किं जायत इत्युपदिश्यते ।

What is the result of knowledge is taught in the 6th Mantra.

Mantra 6

मधु वातां ऋतायते मधु क्षरन्ति सिन्धवः ।

माध्वीर्नः सन्त्वोषधीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पूर्णविद्याः ! यथा युष्मभ्यम् ऋतायते च वाता
मधुसिन्धवः च मधु रक्षन्ति तथा नः श्रोषधीः माध्वीः सन्तु ॥

TRANSLATION

O great scholars, as to you and for the man who speaks the truth and desires always to follow the right path prescrib-

ed by the Vedas and perform the Yajnas, winds bring sweetness, as the rivers bring sweet waters, so may the plants be sweet for us or may they yield sweetness to us.

PURPORT

O teachers, you and all of us may so put forth united efforts as to take benefit from all objects with knowledge for the enjoyment of happiness and bliss for all.

THE COMMENTATOR'S NOTES

(मधु) मधुरं ज्ञानम् = Sweet knowledge.

The same subject is continued :

Mantra — 7

मधु नक्तमृताषसो मधुमत्पार्थिवं रजः ।

मधु अौरस्तु नः पिता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः ! यथा नः (अस्मभ्यं) नक्तं मधु उषसः
मधूनि पार्थिवं रजः मधुमत् उत पिता द्यौः मधु अस्तु तथा
युष्मभ्यम् अपि एते स्युः ॥

TRANSLATION

O learned persons, may the night and dawn be sweet to us. May every atom of the earth be full of sweetness to us and may the protecting light of the sun be sweet to us. May they be sweet to all.

PURPORT

Teachers should impart such knowledge to all that all the objects of the world be source of happiness to them by their proper use through scientific knowledge of their attributes and practical application.

The same subject is continued :

Mantra - 8

मधुमान्नो वनस्पतिर्मधुमां अस्तु सूर्यः ।

माध्वीर्गावो भवन्तु नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भो विद्वांसः यथा नः (अस्मभ्यम्) वनस्पतिः मधुमान्
सूर्यः च मधुमान् अस्तु नः (अस्माकं) गावः माध्वीः भवन्तु
(तथा यूयम् अस्मान् शिक्षध्वम्) ॥

TRANSLATION

O learned persons, give us such education and knowledge that the trees be filled with sweetness for us and the rays of the sun be full of sweet splendour and may the milch-kine be producers of sweet milk for us.

PURPORT

O learned persons, may we and you so endeavour unitedly that all our actions be accomplished well or all our noble efforts be crowned with success.

पुनरीश्वरो विद्वांसश्च मनुष्येभ्यः किं कुर्वन्तीत्युपदिश्यते

What do God and learned persons do for men is taught in the ninth Mantra.

Mantra—9

शं नो मित्रः शं वरुणः शं नो भवन्वय्यमा ।

शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा अस्मदर्थम् उरुक्रमः मित्रः नः शम्
उरु क्रमः वरुणः नः शम् उरुक्रमः अर्यमा नः शम् उरुक्रमः

बृहस्पतिः इन्द्रः नः शम् उरुक्रमः विष्णुः नः शम् च भवतु
तथा युष्मद्वर्धम् अपि भवतु ॥

TRANSLATION

(1) May the Almighty God the friend of all be gracious to us. May Varuna the most acceptable Supreme Master be bestower of peace on us. Many God the Divine Judge-Dispenser of justice be the granter of peace to us. May the Lord of all power and self be gracious to us. May the Lord of all great world and the Vedic Speech be giver of peace to us. May the Almighty Omnipresent God bestow peace upon us.

(2) The Mantra is also applicable to a learned righteous person who is मित्र friendly to all वरुण the most acceptable वर्धना dispenser of justice इन्द्रः giver of great wealth of wisdom बृहस्पतिः Protector of the great Vedic Speech विष्णु pervading in all virtues i. e. virtuous उरुक्रमः = mighty or doing works methodically. May such learned persons be givers of peace to us.

THE COMMENTATOR'S NOTES

(वरुणः) सर्वोत्कृष्टः

= The best, the most, exalted Excellent.

(विष्णुः) सर्वगुणेषु व्यापनशीलः = The most virtuous.

PURPORT

There is none who is a true friend like God, Dispenser of justice, great Lord, Omnipresent and Giver of happiness. There is none who can be a better friend, acceptable, doer of dear deeds, righteous, true, the giver of knowledge and other wealth, the protector of knowledge virtuous and mighty. Therefore all men should enjoy bliss by glorifying God, by praying to Him and by having communion with Him. They should also serve learned persons and should have association with them and thus enjoy bliss.

This hymn is connected with the previous hymn, as there is mention of God and duties of the teachers and the taught as in that hymn.

Here ends the commentary on the 90th hymn of the first Mandala of the Rig Veda.