

अथैक सप्ततितमं सूक्तम् HYMN LXXI (71)

अस्य दशर्चस्यैकसप्ततितमस्य सूक्तस्य पराशर ऋषिः ।
अग्निर्देवता । १, ६, ७ त्रिष्टुप् । २, ९ निचृत् त्रिष्टुप् । ३,
४, ८, १० विगाद् त्रिष्टुप् छन्दः । धैवतः स्वरः । ९ भुरिक्
पङ्क्तिश्छन्दः । पञ्चमः स्वरः ॥

Seer-Parashara. Devata or subject Agni Metres-Trishtup
in various forms. Bhurik Pankti, Tunes-Dhaivata and
Panchama.

पुनः सः (अग्निः) कीदृश इत्युच्यते ॥

How is Agni is taught in the first Mantra.

Mantra—1

उप प्र जिन्वन्नुत्सीरुन्तं पतिं न नित्यं जनयः सनीळाः ।

स्वसारः श्यावीमरूषीममुषञ्चिन्मुच्छन्तीमुषसं न गावः ॥

सन्धिच्छेदसहितोज्ज्वलः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यं नित्यं चित्रं परमेश्वरं सभा-
ध्यक्षं वा सनीळाः जनयाः प्रजाः उशन्तीः स्वसारः उशन्तं
पतिं न (इव) गावः श्यावीम् अरूषीम् उच्छन्तीम् उषसं न
(इव) उपाजुषन् (तं सततं सेविष्या) प्रजिन्वन् ॥

TRANSLATION

(1) In case of God—

O men, you should lovingly adore God who is Eternal
and wonderful on account of His Divine attributes as
beloved wives love their own loving husbands. As the cows
or the rays of the sun approach the dawn which is at first
dark, then glimmering and finally radiant, in the same
manner, all wise people worship God who is the destroyer of
all sins and Resplendent.

(2) In the case of the President of the Assembly. As
beloved wives love their loving husbands, in the same

manner, the subjects of the same land and loving the President of the Assembly who protects them should honour him and be pleased. As the cows or the rays of the sun approach the dawn, so the subjects desiring the glorious President of the Assembly who loves them should satisfy him and be glad to serve him.

PURPORT

All men should adore God and honour the President of the Assembly as a noble (righteous) learned chaste wife serves her husband and a righteous learned and faithful husband serves his righteous married wife and as the rays of the sun and animals serve the earth and other objects.

THE COMMENTATOR'S NOTES

(जिन्वन्) तर्पयन्तु = Should satisfy or please.

(उक्षतीः) कामयमानाः = Desiring or loving.

(सनीडाः) एकेश्वराधिकरणसमानस्थानाः

= Loving together under God, loving and helping one another.

(गावः) किरणा धेनवो वा

TRANSLATOR'S NOTES

जिवि-प्रीणने वश-कान्तौ

पुनः कैः कथं सेवनीया इत्युपदिश्यते ।

Who should be served and how is taught in the second Mantra.

Mantra—2

वीलु चिदृळाहा पितरो न उक्थैरद्रि रुजमङ्गिरसो रवेण ।

चक्रुर्दिवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुत्ताः ॥

सन्धिच्छेदसहितोऽम्बयः (ऋषिकृतः)

अस्माभिः ये पितरः उक्थैः नः अस्मान् हृदं केतुं वीलुस्वः-
चित् उक्ता गातुम् इव अहः बृहतः इव विविदुः ! अङ्गिरसः
रवेण रुजन् इव अस्मे (दुःस्वनाशं चक्रुः ते सेवनीयाः ॥

TRANSLATION

We must always serve those wise experienced men who give us good knowledge and thus make us happy by their noble instruction and advice, as the rays of the sun fall on earth or the day help in getting knowledge of all objects. As the winds scatter the clouds, so they destroy our misery, therefore they should be always respected by us.

PURPORT

Men should acquire Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) by serving wise enlightened persons who are true in mind, word and deed, should acquire knowledge from them and should develop intellect.

THE COMMENTATOR'S NOTES

(वीळु) बलम्	= Force or strength.
(अद्रिम्) मेघम्	= Cloud.
(अंगिरसः) वायवः	= Winds.
(उस्त्राः) किरणाः	= The rays of the sun.

TRANSLATOR'S NOTES

The following are the authorities from the Vedic Lexicon Nighantu etc. for the meanings given above by Rishi Dayananda.

वीळु इति बलनाम (निघ० २.९)

अद्रिरिति मेघनाम (निघ० १.१०)

अंगिरसः इति पदनाम (निघ० ५.५) पद-गतौ गतेस्त्रयो-
र्थाः ज्ञानं गमनं प्राप्तिश्च अत्र गतिशीलवायूनां ग्रहणम्

By taking the third meaning of the root पद the word Agnirasaḥ can be taken winds as active or moving.

उस्त्राः इति रश्मि नाम (निघ० १.५)

यथा पुरुषा ब्रह्मचर्यं सेवित्वा विद्वांसो भवन्ति तथा स्त्रियोऽपि भवेयुरित्युपदिश्यते ।

As men become learned by observing Brahmacharya, so girls should also be is taught in the third Mantra.

Mantra—3

दधन्तृत् धनयस्य धीतिमादिदुर्यो दिधिष्वो विभृत्राः ।
 अतृष्यन्तीरपसो यन्त्यच्छा देवाऽजन्म प्रयसा वर्धयन्ती ॥
 सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

याः विभृत्राः दिधिष्वः अतृष्यन्त्यः वर्धयन्त्यः कुमार्यः देवान्
 प्राप्य अर्यः इत् (इव) ऋतं धनयन् आत् अस्य धीतिं दधन्
 प्रयसा देवान् जन्म आच्छादयन्ति (ता वेदादिषु विदुष्यः भूत्वा
 सर्वाणि सुखानि प्राप्नुवन्ति) ॥

TRANSLATION

Those girls who are particularly virtuous and are endowed with many good attributes like truthfulness, purity and humility etc. who are free from greed, get good knowledge from the wise preceptors and earn the wealth of true wisdom observing this Brahmacharya, Dharma (righteousness and growing harmoniously.) Doing noble deeds and taking suitable nourishing food etc. they bear good virtues and after marriage give birth to highly learned persons. Having become well-versed in the Vedas and other Shastras, they enjoy all happiness.

PURPORT

There is Upamalankara or simile used in the Mantra.

As business men earn money by righteous honest means, in the same manner, the girls acquire good education and wisdom before marriage sitting at the feet of learned lady teachers who are true in mind, word and deed. They should then marry and earn the happiness of their children. The period for study is not after but before the marriage. There is no prohibition for acquiring knowledge for any male or female in the world.

THE COMMENTATOR'S NOTES

(धीतिम्) धारणम् = Observing or upholding.

(अर्यः) वैश्यः = Businessman.

(प्रयसा) येन प्रीणन्ति तृप्यन्ति कामयन्ते वा शिष्टान्
विदुषः शुभान् गुणान् तेन सह

= With food and noble desire of acquiring good virtues
and good learned men.

TRANSLATOR'S NOTES

धीतिम् is derived from ध्ये चिन्तायाम् दु घाञ् धारण पोषणयो the mean-
ing of धारण observing or upholding प्रीञ्-सर्वणे कान्तौ hence
the two meanings above given by Rishi Dayananda
Sarasvati.

प्रय इति अन्न नाम (निय० २.७)

पुनस्ताः कथं भूता भवेयुरित्युपदिश्यते ।

How should the girls or women be is taught in the
fourth Mantra.

Mantra—4

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।

आर्द्रीं राज्ञे न सहीयसे सच्चा सक्ता दूत्यं भृगवाणो विवाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भृगवाणः इव गृहीतविद्याः कुमार्यः यथा अयं विभृतः
श्येतः जेन्यः मातरिश्वा यत् दूत्यं तत् आ विवाय गृहे गृहे
ईं (प्राप्तम्) अग्निं मथीत् आत् सहीयसे राज्ञे नेम् सन् भूत्
(तथा एव विद्यायोगेन सुखकारिण्यः भवन्तु) ॥

TRANSLATION

As when the diffusive vital air excites Agni (fire), it
becomes bright and manifest in every house, performing
the function of a messenger, as a prince who has become a
friend sends an ambassador to his more powerful conqueror,

in the same manner, maidens who have received good education like a scientist experimenting on various objects should be givers of happiness to all by their knowledge.

PURPORT

Women can never enjoy happiness without acquiring knowledge or education. As un-educated husbands annoy or cause pain to their well-educated cultured wives, in the same way, un-educated un-cultured wives annoy their husbands. Therefor men and women should marry each other according to the system of Svayambara (choice) based upon mutual love) and then should enjoy happiness.

THE COMMENTATOR'S NOTES

(मातरिष्व) यो मातरि अन्तरिक्षे श्वसिति सः मातरिष्व वायुः । = Air.

(ईम्) विजयप्रापिका सेना = Army causing victory over the enemy.

(ईम् इति पदनाम पद-गतौ अत्र प्राप्त्यर्थग्रहणम्)

Tr.

(भृगवाणः) भृज्जति पदार्थविद्यया अनेकान् पदार्थान् इति भृगवाणः तद्वत् ।

= Like a great scientist.

पुनः सूर्यवदध्यापकगुणा उपविश्यन्ते ।

Mantra—5

महे यत्पित्र ईं रसं दिवे करवत्सरपृशन्वश्चिकित्त्वान् ।

सृजदस्तां धृषता दिद्युमस्यै स्वायां देवो दुहितरि त्विषि धात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यथा यत् (यः) कः पृशन्वः अस्ता चिकित्त्वान् देवः सूर्यः महे पित्रे दिवे ईम् अवसृजत् ईम् अन्धकारं च त्सरत् स्वायां दुहितरि त्विषि धात् अथ दिद्युं धृषता सुखं दीयते (तथा सर्वस्मै सुखं कुरुत) ॥

TRANSLATION

O men, As the sun who is giver of happiness, the cause of obtaining knowledge and toucher of all objects through his rays, thrower of darkness, sends light which protects and dispels gloom, like the archer who sends a blazing arrow from his dreadful bow upon his enemy, bestows light upon the dawn who is like his daughter, in the same manner, a learned person gives knowledge to his daughter and thus makes her happy. You should also do like that.

PURPORT

All parents should properly educate their children. As the resplendent Sun gladdens all by bestowing light, in the same manner, educated sons and daughters give all happiness.

THE COMMENTATOR'S NOTES

(विधे) प्रकाशाय = For light.

(विद्युम्) द्योतमानां विद्यां दीप्ति वा

= Shining knowledge or splendour.

(दुहितरि) कन्येव वर्तमानायाम् उषसि

= In the dawn which is like the daughter of the sun.

पुनः स कीदृश इत्युपदिश्यते ।

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

Mantra—6

स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशादुशतो अनु बून ।
वर्धो अग्ने वयो अस्य द्विबर्हा यासद्राया सरथं यं जुनासि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने वर्धः द्विबर्हा त्वं यथा सविता स्वे दमे तुभ्यं
नमः आ दाशात् आ विभाति यथा वा अस्य जगतः वयः
यासत् तथा सः स्वे दमे तुभ्यं नमः आदाशात् आविभाति

अस्य अपत्यस्य वयः यास्यत् राया सरथं यं जुनासि तान्
सर्वान् अनुद्यन् उशतः सम्पादय ॥

TRANSLATION

O Agni (Learned preceptor, giver of knowledge) you who develop your pupil by wisdom and education, as the sun does by strength and light, he who honours you in his own dwelling with giving food and other presents, getting inner light by your company, you augment his life. He whom you prompt to do noble deeds being endowed with wealth (material and spiritual in the form of wisdom) and with good virtues and vehicles, make him desirous of doing noble deeds on all days or for ever.

PURPORT

O men, you should always serve your parents and preceptors who make you happy by giving good education and by the light of wisdom and proper nourishing food etc. like the sun which gives light and causes food to grow.

THE COMMENTATOR'S NOTES

(दमे) गृहे दम इति गृहनाम (निघ० ६.४) (अग्ने)

विज्ञानप्रद = O preceptor giver of various scientific and other knowledge.

(द्विबर्हाः) यः द्वाभ्यां विद्याशिक्षाभ्यां प्रतापप्रकाशाभ्यां वा वर्धयति सः = He who augments or develops by giving wisdom and education or in the case of the sun, by strength and light.

(सरथम्) रथै रमणीयैः कर्मभिर्गुणैर्यानिर्वा सह वर्तमानः तम् ।
= Endowed with noble virtues, deeds or vehicles.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the 7th Mantra.

Mantra—7

अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यद्वही ।

न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः चिकित्वान् नः (अस्मान्) देवेषु प्रमातं विदा वयः
विचिकिते तम् अग्निम् इव विश्वाः पृक्षः पुत्र्यः कान्त्यो
वा समुद्रं लवतः सप्त प्राणान् यद्वाही न (इव) अभि सचन्ते
(यतः) वयं मूर्खाभिः दुःखदाभिः जामिभिः वा सह न
संवसेम ॥

TRANSLATION

As the flowing great rivers going to distant places attain the sea at the end, boys and girls desiring to acquire knowledge approach a learned Acharya (preceptor) who imparts education to them and increases their life (the movements of the circulation of blood and electricity go to seven Pranas i. e. Prana, apana, Udana, Samana, Sutra-Atma, Koorma (Subtle form).

Let all receive good education from wise preceptors, so that we may not live with un-educated and paingiving women.

PURPORT

As the river go to the sea and as the movements of the electricity are united with the Pranas (vital breaths) in the same manner, men should give wisdom and good education to all their sons and daughters with Brahamacharya and after they finish their education and the vow of Brahamacharya and attain youth, they should get them married so that they may have good progeny. There is no greater benevolence than this on the part of the parents.

THE COMMENTATOR'S NOTES

(पृक्षः) याः पृक्षते विद्यासम्पर्कं कुर्वन्ति ता पुत्र्यः

= The daughters who desire to acquire knowledge.

(सप्त) प्राणापानव्यानोदान समान सूत्रात्मकारणस्थान्

= Seven Pranas.

(वयः) विज्ञानम् = Knowledge.

(यह्नोः) महत्थो रधिरविद्युदादिगतयः

= Great movements of the blood and electricity etc.

TRANSLATOR'S NOTES

यह्न इति महत्ताम (निघ० ३-३) = Great.

जामवः-स्त्रियः = Women as is clear in

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ॥ (मनु०)

and other verses.

पुनः स कीदृश इत्युपविश्यते ।

Mantra—8

आ यद्विषे नृपति तेज आनुद् दृष्टि रेतो निषिक्तं द्योऽभीके ।

अग्निः शर्धभनवृधं युवानं स्वाध्यं जनयत् सूदयच्च ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे युवते ! त्वं यथा द्यौः अग्निः अभीके इषे यत्
निषिक्तं शुचि रेतः तेजः च आनुद् (समन्तात् प्रापयति)
तेन युक्ता त्वं तथा शर्धम् अमवृधं स्वाध्यं युवानं नृपतिं
विद्वीसं स्वयंवरविधानेन प्राप्य (अपत्यानि) आजनयद्
दुःखं सूदयत् च ॥

TRANSLATION

O young woman, as the glorious electricity causes pure virility and vigour for the fulfilment of noble desires in the battle, so thou shouldst be endowed with that vigour and should marry a robust, irreproachable, intelligent, learned young protector of the people as thy husband according to the law of Svayamvara (Mutual choice) should beget virile children and dispel all misery.

PURPORT

Men should know well that none can get worldly and spiritual happiness without good education and physical

strength. The parents cannot be free from their debts without giving proper education to their children.

THE COMMENTATOR'S NOTES

(द्यौः) प्रकाशः = Light, here radiant or glorious.

(अभीके) संग्रामे अभीक इति संग्राम नाम (निघ० २.१७)

(अग्निः) विद्युत् = Electricity.

विद्यया किं प्राप्नोतीत्युपदिश्यते ।

What is attained by knowledge is taught in the ninth Mantra.

Mantra- 9

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।

राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रीपुरुषौ) यथा विद्वान् मनः न सूरः इव विमानावियानैः अध्वनः पारं सद्यः एति यः एकः सत्रा वस्वः ईशे तथा गोषु प्रियम् अमृतं रक्षमाणा सुपाणी मित्रावरुणौ राजाना इव भूत्वा धर्मार्थकाममोक्षान् साध्नुयाताम् ॥

TRANSLATION

O man and woman, a learned scientist goes across the path leading to distant places quickly like the mind and the electricity with the help of aircrafts etc. Without depending upon others, being self-reliant, he becomes the master of true virtues, actions, good temper and wealth. You should become like the President of the Assembly and educational council on account of good dealings, protecting with the lovely nectar (ambrosia) of knowledge.

PURPORT

As men cannot construct aeroplanes and other vehicles and go to distant places, acquire scientific and other know-

ledge and wealth and a king can not govern without education and association with noble persons, in the same manner, husbands and wives cannot attain happiness without the development of knowledge and strength.

THE COMMENTATOR'S NOTES

(सत्रा) सत्यान् गुणकर्मस्वभावान्

= True virtues, actions and good temperament.

(राजानी) प्रकाशमानौ सभाविद्याध्यक्षौ

= glorious President of the Assembly and educational council.

(सुपाणी) शोभनाः पाणयः व्यवहाराः ययोः तौ

= Men of good dealings.

TRANSLATOR'S NOTES

सत्रेति सत्यनाम (निघ० ३.१०)

राज-दीप्तौ, पण-व्यवहारे स्तुतौ च

Hence the meanings of the words as given above by Rishi Dayananda.

पुनः स विद्वान् कीदृश इत्युपविश्यते ॥

How is a learned person is taught in the tenth Mantra.

Mantra—10

मा नो अग्ने स्रख्या पित्र्याणि प्र प्रमर्षिष्ठा अभि विदुष्कविः सन् ।

नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने पावकवत् जरिमा कविः विदुः सन् त्वं नभः
रूपं न तथा नः अस्माकं पुरा पित्र्याणि स्रख्या मा अभि
प्रमर्षिष्ठाः तस्याः अभिशस्तेः (नाशस्य) अधि इहि एगं भूतः
सन् यः सुखं मिनाति तं दूरीकुरु ॥

TRANSLATION

O wise and fire-like purifying leader, Thou who art a devotee and knower of subtle substances, don't dissolve our

old friendship as the firmament counceals in itself objects of various forms at the time of dissolution. Before that time of dissolution comes, remember the evils of the destruction and who ever dissolves that friendship, keep him away.

PURPORT

As objects with various forms become invisible in the firmament when they are in a subtle condition, in the same manner, let not our friendship be dissolved, so that we may enjoy happiness, being friendly with one another, having given up all animosity.

THE COMMENTATOR'S NOTES

(अग्ने) सर्वविद्याभिव्याप्त विद्वन् = O learned person

(जरिमा) एतस्याः स्तुतेः भावयुक्तः = A devotee.

(अमिशस्तेः) हिंसायाः = Of violence or destruction.

(नभः) अन्तरिक्षम् = Firmament.

TRANSLATOR'S NOTES

जरते-अर्चतिकर्मा (निघ० ३.१४)

नभसी-द्यावापृथिवीनाम् (निघ० ३.३०)

So by नभः has been taken the meaning of the middle region.

This hymn is connected with the previous hymn, as in this there is the mention of God, President of the Assembly. Electricity and men and women as before.

Here ends the commentary on the seventy-first hymn or "Sixteenth Varga" of the first Mandala of the Rigveda.

इति एकविंशतितमं सूक्तं षोडशो वर्गश्च पूर्णः ॥

अथद्विसप्ततितमं सूक्तम् HYMN LXXII (72)

अस्य सूक्तस्य पराशर ऋषिः । अग्निदेवता । १, ५, ६, ८
विराट् त्रिष्टुप् छन्दः । ४, १० त्रिष्टुप् ७ निचृत् त्रिष्टुप्
छन्दः । धैवतः स्वरः । ८ भुरिक् पङ्क्तिश्छन्दः । पञ्चमः
स्वरः ॥

Seer - Parashara, Devata or subject-Agni, Metres-
Trishtup and Pankti of various kinds. Tunes-Dhaivata and
Panchama.

अथ मनुष्याणां वेदाध्ययनाध्यापनाभ्यां किं किं फलं
भवतीत्युपविश्यते ।

What is the fruit of studying and teaching the Veda is
taught in the first Mantra.

Mantra—1

नि काव्या वेधसुः शश्वतस्कर्हस्ते दधानो नर्या पुरुणि ।

अग्निर्भुवद्रथिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अग्निः इव विद्वान् मनुष्यः या नि वेधसः परमा-
त्मनः सकाशात् प्रकाशितानि पुरुणि सत्रा अमृतानि
विश्वा नर्या काव्यानि सन्ति तानि दधानः विद्याप्रकाशं
चक्राणः सन् धर्माचरणं निकः (निश्चयेन करोति) स रयीणां
रथिपतिः भुवत् (भवति) ॥

TRANSLATION

A learned person who is splendid like fire and who
holds in his hands (so to speak) or realises the import of
the four Vedas Holy-Kavyas (Divine Poetical Scriptures)
revealed by the Eternal Omniscient Creator which are bene-
ficial to all mankind, eternal and revealers of perfect Truth,
Imperishable and leading towards the attainment of salvation

and other objects of life, becomes the lord of wealth in the form of wisdom and good vast government etc. and spreading the Light of Knowledge and deciding the righteous conduct [Dharma] on the basis of the Holy Vedas.

PURPORT

O men, God who is Omniscient and Eternal has revealed eternal Holy Vedas for your benefit. Attain Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desires) and Moksha (liberation) by studying and teaching them and by becoming learned and righteous.

THE COMMENTATOR'S NOTES

(वेधसः) सकलविद्याधातुविधातुः

= Of God who is Omniscient.

(सत्रा) नित्यानि सत्यार्थप्रतिपादकानि

= Eternal and revealers of all Truth.

(अग्निः) विद्वान् अग्निरिति पदनाम (निघ० ५.४)

TRANSLATOR'S NOTES

पद-नातो गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र
ज्ञानार्थग्रहणम् सत्रा इति सत्यनाम (निघ० ३.१०)

This Mantra clearly shows that the Vedas are and claim to be the Eternal Divine Revelations and it gives a lie to the view of Muir and most other Western Scholars who say that the Theory of the Vedic Revelation is not found in the Vedas themselves.

ये एतान् स्वीकुर्वन्ति ते सदानन्दा भवन्ति ये च नाधीयते ते
द्वयाभ्या भवन्ति इत्युपदिश्यते ।

Those who accept the Vedas and study them, enjoy bliss and those who do not study them waste their labour is taught in the second mantra.

Mantra—2

अस्मे वत्सं परि षन्तं न विन्दभिच्छन्तो विश्वे अमृता अमूराः ।

श्रमयुवः पदव्यो धियंथास्तस्थुः पदे परमे चार्वग्नेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये विश्वे अमृताः अमूराः श्रमयुवः पदव्यः धियन्धाः
मोक्षम् इच्छन्तः (मनुष्याः) अस्मे वत्सं सन्तं (वेदचतुष्टयं)
परिविन्दन् ते अग्नेः चारु परमे पदे तस्थुः (ये च न विदुः ते
तद् ब्रह्मपदं नाप्नुवन्ति) ॥

TRANSLATION

Those immortal and liberated souls who are free from ignorance, industrious, who have attained happiness and who are intelligent and active, desiring liberation acquire the knowledge of the four Vedas which was everywhere around and which enables us to dwell in true delight. They thus stayed in the charming, most exalted worth-attaining nature of God (consisting of Absolute existence, consciousness and Bliss.) Those who do not know the Vedas, can not attain that God.

PURPORT

All souls are eternal. Among them the embodied are thus addressed by God. O men, you should study and teach the Vedas and then being freed from ignorance and becoming wise and industrious, you should enjoy happiness. None can acquire the knowledge of all sciences, without studying the Vedas, therefore you should spread the knowledge of the Vedas all around or everywhere.

THE COMMENTATOR'S NOTES

(वत्सम्) सुखेषु निवासयन्तं व्यक्तवाचं प्रसिद्धं वेदचतुष्टयं
अत्र वृत्... (उणादि कोषे ३.६१) इति सूत्रेणास्य सिद्धिः ।

= The four Vedas which enable us to dwell in happiness.

(पदव्यः) सुखं प्राप्ताः = Happy.

(अग्नेः) परमेश्वरस्य = Of God.

TRANSLATOR'S NOTES

(पदव्यः) पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च
वी-गति व्याप्तिप्रजनकान्त्यसनत्वादनेषु, विषय

(अग्निः) अग्निरिति पदनाम (निघ० ५.४)

पद-गतौ अत्र ज्ञानार्थग्रहणम् ॥

= Of Omniscient God.

(श्रमयुवः) श्रमेणयुक्ताः । अत्र क्विबचिमच्छिन्निमुद्रु प्रुष्वां
दीर्घोऽसम्प्रसारणं च (उणा० २.५८) इति क्विबदीर्घो

भवतः — Industrious.

पुनस्तं किमर्थमधीयीरन्नित्युपदिश्यते ।

Why should men study the Vedas is taught further in the third mantra.

Mantra—3

तिस्रो यदग्ने शरदस्त्वामिच्छुर्चि घृतेन शुचयः सपर्यान् ।

नामानि चिदधिरे यज्ञियान्यसूदयन्त तन्वःसुजाताः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यत् (ये) शुचयः सुजाताः मनुष्याः शुचिं त्वां
तिस्रः शरदः सपर्यान् ते इत् यज्ञियानि नामानि दधिरे चित्
(अपि) घृतेन तन्वः (तनूः) असूदयन्त ॥

TRANSLATION

O learned man, Those pure and famous persons on account of their knowledge (theoretical and practical), who serve thee that art pure for three years, uphold the actions that enable them to acquire knowledge, meditate and perform noble deeds and then develop their bodies with proper use of the water and ghee [clarified butter].

PURPORT

No can get true knowledge without the study of the Vedas. Without knowledge, it is not possible for any one to make human life fruitful and to obtain purity. Therefore all men should study the Vedas well.

THE COMMENTATOR'S NOTES

(यज्ञियानि) कर्मोपासनाज्ञानसम्पादनार्हाणि कर्माणि ॥

= Noble deeds that enable one to have pure acts, meditation and knowledge.

(असूदयन्त) संचालयेयुः

= Direct

(सुजाताः विद्याक्रियासुकौशले सुष्ठु प्रसिद्धाः

= Famous in knowledge, arts and industries.

(घृतेन) आज्येन उदकेन वा = With Ghee or water.

TRANSLATOR'S NOTES

घृतम् इति उदकनाम (निघ० १.१२) घृ-क्षरणदीप्त्यां:

So it stands for the Ghee or clarified butter also.

वेदानामध्येतारः कीदृशा भवेयुरित्युपदिश्यते ।

How should be the scholars of the Vedas is taught in the fourth Mantra.

Mantra—4

आ रोदसी बृहती वेविदानाः प्र रुद्रिया जभ्रिरे यज्ञियासः ।

विदन्मतो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये रुद्रियाः वेविदानाः यज्ञियासः (विद्वांसः) बृहती रोदसी आजभ्रिरे सर्वा विद्याः विदन् तेषां सकाशात् (विज्ञानंप्राप्य) यः चिकित्वान् नेमधिता मर्तः परमे पदे तस्थिवांसम् अग्निं प्रविदत् (स सुखी जायते) ॥

TRANSLATION

That man becomes happy who having received education from the brave great scholars, experts in performing Yajnas (non-violent sacrifices) or knowers and supporters of the vast heaven and the earth, well-versed in all sciences, becomes a great scholar, possessing the knowledge of all objects and knows God endowed with the most excellent attributes.

PURPORT

Men should receive the knowledge of the Vedas from the Vedic Scholars observing well-prescribed rules and regu-

lations and after knowing God and His creation should give that knowledge to others.

THE COMMENTATOR'S NOTES

(रुद्रियाः) शत्रून् दुष्टान् रोदयतां सम्बन्धिनः

= Brave destroyers of wicked enemies.

(नेमधिताः) नेमाः प्राप्ताः पदार्था धिताहिता येन सः

अत्र सुधितवसुधितनेमधितधिवधिवधिवधिव च (अष्टा०
७. ४. ४५) इति छन्दसि निपातनात् क्तप्रत्यये हित्वं
प्रतिषिध्यते । सुपां सुलुक् इति सोः स्थाने अकारादेशः ।

= Possessing the knowledge of all objects.

(पदे) प्राप्तव्ये गुणसमूहे = In the attributes that are
to be attained.

अग्निम् परमेश्वरम् = God.

(पद-गतौ गतेस्त्रिवर्थेषु प्राप्त्यर्थग्रहणमत्र) ॥

= Among the three meanings of गति the third meaning
of attainment has been taken here). Tr.

पुनः ते कीदृशा भवेयुरित्युपदिश्यते ।

How should they (the Scholars of the Vedas) be is
taught further in the fifth Mantra.

Mantra—5

संजानाना उप सीदन्मभिद्भु पत्नीवन्तो नमस्यं नमस्यन् ।

रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये संजानाना उप सीदन्मभिद्भु पत्नीवन्तः (धर्मविद्ये) रक्ष-
माणाः (अधर्मात्) रिरिक्वांसः विद्वांसः अभिद्भु उपसीदन्
नमस्यन् निमिषि सख्युः सखा इव स्वाः तन्वः कृण्वत (ते भाग्य-
शालिनो भवन्ति) ॥

TRANSLATION

Fortunate are those learned persons who being enlightened, having noble educated wives, preserving Dharma (righteousness) and knowledge and keeping themselves away from all un-righteousness, paying reverential adoration to the Adorable God and the learned wise preceptor with bended kneess, in dealings of competition for the supremacy in knowledge, like friends, make their bodies healthy and strong.

PURPORT

None can get the happiness and knowledge without honouring God and learned persons. Therefore only respectable persons should be respected and none others.

THE COMMENTATOR'S NOTES

(रिरिक्वासः) अधर्माद् विनिर्गताः । अत्र न्यक्वादित्वात् कुत्वम् ॥

= Free from all evil or un-righteousness.

(निमिषि) विद्याधिक्याय स्पर्धिते सन्तते व्यवहारे

= In dealings of competition for the supremacy of knowledge.

TRANSLATOR'S NOTES

रिरिक्वासः is derived from रिक्-विभोजनसंपर्कनयोः (चुरा) or रिविर्-विरेक्ते = Separating themselves. निमिषि is derived from निमिष्यमिषाम् (तुदा०) hence the above meaning of विद्याधिक्याय स्पर्धिते सन्तते व्यवहारे । as given by Rishi Dayananda Saraswati.

एते विद्या किं विदित्वा वर्तन्त इत्युपदिश्यन्ते ।

What knowledge do they gain and how do they behave is taught further in the sixth Mantra.

Mantra—6

त्रिः सुप्त यद्गुणानि त्वे इत्यदाविद्विर्हिता युत्रियासः ।

तेभी' रक्षन्ते अमृतं सृजोषाः पशूञ्च स्थातृञ्चरथं च पाहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा ते यज्ञियासः यत् (यानि) निहिता गुह्यानि सप्त पदानि त्रिः अविन्दन् (तथा त्वम् अपि एतानि लभस्व) । हे जिज्ञासो ! यथा एते सजोषाः तेभिः अमृतं पशून् चाद् भृत्यादीन् स्थातून् चाद् राज्यरत्नादीन् चरथं जंगमं चात् पुत्रकलत्रादीन् रक्षन्ते तथा एतानि त्वम् इत् पाहि ॥

TRANSLATION

O men, as those respectable persons experts in performing Yajnas, know the worth-preserving four Vedas with their Angas and Upangas (branches and subsidiaries) along with arts and industries, sciences and labour with three means of hearing, reflection and meditation find out their secrets, in the same way, you should also do. O seeker after truth, as these wisemen loving and serving one another, protect the nectar of Dharma (righteousness) Artha [wealth] Kama [noble desires] and Moksha [enancipation] animals and ignorant persons, immovable property like kingdom and jewels etc. and men, wives and children etc. so you should also do.

PURPORT

Men should always imitate the learned persons and not the ignorant. As good men are always engaged in doing noble deeds and giving up ignoble acts, others also should do like wise.

THE COMMENTATOR'S NOTES

(त्रिः) त्रिवारं श्रवण मनननिदिध्यासनैः

= Thrice i. e. by hearing, reflecting and meditating

(सप्त) सांगोपांगान् चतुरो वेदान् त्रीन् क्रियाकौशल-विज्ञानपुरुषार्थान्

= Seven-Four Vedas with their branches & subsididries along with arts and industries, science and exertion.

(अमृतम्) धर्मार्थकाम मोक्षारूपम् अमृतसुखम्

=The happiness of nectar in the form of Dharma [righteousness] Artha [wealth] Kama [noble desire] and Moksha [emancipation or liberation].

(गुणानि) गुप्तानि-सम्यक् स्वीकर्तव्यानि

= Worth preserving or accepting.

पुनरीश्वरगुणा उपदिश्यन्ते ।

The attributes of God are taught in the seventh Mantra.

Mantra—7

विद्वा अग्ने वयुनानि क्षितीनां व्यानुषक्शुद्धो जीवसे धाः ।

अन्तर्विद्वा अध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाद् ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

हे अग्ने ! यतः अन्तः विद्वान् बहिः विद्वान् अतन्द्रः
हविर्वाद् त्वं क्षितीनां वयुनानि जीवसे शुद्धः आयुषक्
विधाः देवयानान् अध्वसः दूतः अभवः (तस्मात् पूज्यतमः
असि ॥

TRANSLATION

O God, Source of all true happiness, Thou being Omniscient, knowest all within [the minds of the beings] and without [their acts] and ever diligent and watchful, providest for the sustenance of men grief-alleviating good knowledge and food which give them happiness. Thou teachest [through the Vedas] the right path which all enlightened persons should follow. Therefore Thou art worthy of adoration.

PURPORT

(1) Why should not God be adored who when prayed to shows the path of righteousness and thus gives happiness ?

(2) Why should not a wise learned man be respected who when served gives knowledge and thus makes people happy ?

THE COMMENTATOR'S NOTES

(वयुनानि) विज्ञानानि = Knowledge and act.

(शुरुधुः) प्राप्तव्यानि सुखानि

= The happiness which should be attained or grief-all-
eviating.

(दूतः) विज्ञापकः = Teacher or Giver of knowledge.

(इविवाद्) विज्ञानादिप्रापकः

= Causing the attainment of knowledge etc.

TRANSLATOR'S NOTES

वयुनमितिविज्ञानाम (निघ० ३.९)

Therefore Rishi Dayananda Sarasvati has interpreted as विज्ञानानि दूतः is derived from दु-गतौ म्वा गतेस्त्वयोऽर्वाः गमनं प्राप्तिश्च । Taking the first and the third meaning Rishi Dayananda has interpreted it as विज्ञापकः It is noteworthy that both Prof. Wilson and Griffith translate the epithets used for Agni in the Mantra which are applicable only to an Omniscient Supreme Being.

For instance, Prof. Wilson translates विद्वां अग्ने वयुनानि क्षिती-
नाम् as "Agni who art cognizant of all things to be known."
(Wilson).

अन्तर्विद्वां अध्वनो देवयानान् is translated by him as "Knowing the paths between (earth and heaven) by which they (gods) travel. (Wilson). Are such epithets applicable for the material fire ?

Griffith's translation of the first stanza is "Thou", Agni knower of men's works. The third stanza is translated by him as "Thou deeply skilled in paths of Gods." (Griffith).

Though the word देव as usual has been wrongly translated by both as "gods" or "Gods" which Rishi Dayananda has interpreted as विद्वांसः on the authority of विद्वांसो हि देवाः (शतपथ ३.७.३.१०) and other passages in the Brahmanas, their own translation clearly shows that Agni stands here for an Omniscient Supreme Being and not for inanimate material fire. Rishi Dayananda Sarasvati's interpretation is therefore correct.

पुनस्ते ब्रह्मविदो विद्वांसः कीदृशा भवन्तीत्युपदिश्यते ।

How are the knowers of God is taught further in the 8th Mantra.

Mantra—8

स्वाध्वो दिव आ सप्त यद्वा रायो दुरो व्युतज्ञा अजानन् ।
विदद्गव्यं सरमा दृढमूर्ध्व येना नु कं मानुषी भोजते विद् ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यथा स्वाध्यः ऋतज्ञाः (विद्वांसः) येन
यद्वाः सप्त दिवः रायः पुरः वि अजानन् येन सरमा मानुषी
विद् दृढम् ऊर्ध्वं गव्यं सुखं नु विदत् कं भोजते (तथा एव
तत् कर्म सदा सेवध्वम्) ॥

TRANSLATION

O men as thinkers in their hearts of the welfare of all and knowers of truth, know the seven great doors to the wealth of wisdom which destroy all miseries and by which the learned people get abiding happiness that dispels defects and is beneficial to the senses and the cattle etc., you should also do such noble deeds.

PURPORT

It is the duty of men to impart good knowledge to all with honesty and straight-forwardness without deceit of any kind, so that all may enjoy happiness.

THE COMMENTATOR'S NOTES

(स्वाध्वः) ये सुष्ठु सम्यक् सर्वेषां कल्याणं ध्यायन्ति ते ।
= Those who always think of or have at heart the welfare of all. (ध्यै-चिन्तायाम्) Tr.

(दिवः) विद्याः = Knowledge or wisdom.

(दुरः) दूर्वेन्ति सर्वाणि दुःस्वानि यैः तान् विद्यामवेक्ष-

स्थानद्वारान् = The doors of knowledge which destroy
all miseries. (ह-विदारणे)

(सरमा) या सरान् बोधान् मिमीते सा

= That which acquires knowledge-learned.

(ऊर्वम्) दोषहिंसनम्

= Destruction or removal of defects and evils.

उर्वी हिंसायाम् - (Tr.)

TRANSLATOR'S NOTES

There is no mention of the Ganga and other rivers in the Mantra, yet Sayanacharya takes यक्षीः=Great इति महन्नाम as seven rivers and Wilson translates it as seven pure rivers. By seven is meant here 5 senses of preception, mind and intellect which are doors to the wealth of wisdom or knowledge. सरमा is derived from सू-गती Among three meanings of गन्वि the first meaning of knowledge has been taken by Rishi Dayananda. माङ्-माने

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (learned persons) is taught further in the ninth Mantra.

Mantra---9

आ ये विश्वा स्वपत्यानि तस्थुः कृष्णानासो अमृतत्वाय गातुम् ।
मह्ना महद्भिः पृथिवी च तस्थे माता पुत्रैरदितिर्धायसे वेः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

यथा ये अमृतत्वाय गातुकृष्णानासः विद्वांसः महद्भिः
गुणैः सह विश्वानि स्वपत्यानि मह्ना धायसे पृथिवी इव
पुत्रैः माता इव आतस्थुः अदितिः मूर्तान् पदार्थान् वेः इव
आतस्थुः तथा एतत् अहं वितस्थे ॥

TRANSLATION

As learned men giving wisdom for the attainment of immortality or emancipation make all their good children endowed with great virtues, as the earth upholds all, a mother properly brings up her children, as the sky upholds birds etc. so do I try to uphold or support all.

PURPORT

It is the duty of all men to make their children endowed with good education and wisdom and enable them to attain (righteousness) (wealth) (noble desires) and (emancipation) like other wise learned persons.

THE COMMENTATOR'S NOTES

(गातुम्) बोधसमूहम् गातुरिति पदनाम (निघ० ४.१)

पद-गतौ गतेस्त्रिष्वर्थेषु अत्र ज्ञानार्थग्रहणम्

= Knowledge or group of teachings.

(अदितिः) द्यौः = Sky.

(अदितिर्द्यौरदिति रन्तरिक्षम् इति प्रामाण्यात्)

अदिति द्यावापृथिवीनाम (निघ० ३.३०)

अदितिरिति पृथिवीनाम (निघ० १.१)

पुनस्ते किं धरन्तीत्युपदिश्यते ।

What do the learned persons uphold is taught further in the tenth Mantra.

Mantra—10

अधि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृण्वन् ।

अधं क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यथां यत् ये अमृताः विद्वांसः अस्मिन् श्रियम् अधि निदधुः चारुं दिवः अक्षी अकृण्वन् सृष्टाः सिन्धवः न अध

सुखानि भरन्ति नीचीः अरूषीः प्रजानन तथा त्वम् अपि एतान
निधेहि कुरु देहि प्रजानीहि ॥

TRANSLATION

O learned person : Immortal emancipated souls have established the beauty of wisdom, kingdom and prosperity in this world. They have made from their light of wisdom two eyes in the form of internal and external knowledge. Like the flowing rivers, they spread happiness on all sides. They know acceptable sciences, and the various processes which cause happiness like the dawns. You should also do likewise and give knowledge to all.

PURPORT

O men, you should suitably accept the conduct of the learned and not that of the ignorant. As rivers cause happiness, so you should create happiness or delight for all.

THE COMMENTATOR'S NOTES

(दिवः) विज्ञानात् सूर्यप्रकाशाद् वा

= From wisdom or the light of the sun.

(अक्षी) अश्नुवते व्याप्नुवन्ति याभ्यां वाक्चाभ्यन्तरविद्या-
युक्ताभ्यां ते ।

= Eyes in the form of the internal or spiritual and external or material knowledge.

(अरूषीः) उषस इव सर्वसुखप्रापिका विद्याः क्रिया वा ।

= Sciences or various processes which cause all happiness like the dawns.

TRANSLATOR'S NOTES

अरूषाति उषोनाम (निघ० १.८)

It is derived from ऋ-गतिप्रापणयोः hence Rishi Dayananda Sarasvati's interpretation of सर्वसुखप्रापिका विद्याः क्रिया वा दिवः is from दिव-कीडाविजिगीषाभ्यवहारश्च विस्तुतिबोधमदस्त्वन्कान्तिवसिषु ।

Here the meaning of ऋषि or light of wisdom or of the sun has been taken by Rishi Dayananda.

This hymn is connected with the previous hymn as it deals with God and the attributes of the enlightened persons.

Here ends the commentary on the seventy-second hymn or 18th Varga of the Rigveda.

अथ त्रिसप्ततितमं सूक्तम् HYMN LXXIII, (73)

अस्य दर्शचस्य त्रिसप्ततितमस्य सूक्तस्य पराशर ऋषिः ।
अग्निर्देवता । १, २, ४, ५, ७, १० निचृत् त्रिष्टुप् छन्दः ।
३, ६ त्रिष्टुप् । ८ विराट् त्रिष्टुप् छन्दः धैवतः स्वरः ॥

Seer-Parashara. Devata or Subject-Agni, Metre-
Trishtup of various forms. Tune-Dhaivata.

अथ मनुष्यगुणा उपदिश्यन्ते ।

The attributes of a learned person are taught.

Mantra—1

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासु ।
स्योनशीरतिथिर्न प्रीणानो होतेषु सन्न विधुतो वि तारीत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः पितृवित्तः रयिः न वयोधाः
सुप्रणीतिः चिकितुषः शासुः न स्योनशीः प्रीणानः अतिथिः
न विधतः होता इव सद्म वितारीत् तं नित्यं भजत उप-
कुरुत वा ॥

TRANSLATION

O men, You should serve and ever do good to a learned person who is like the treasure known through the fatherly teachers, who is the supporter of life, whose conduct is excellent, who is like the preceptor of a highly educated person, who is always established in wisdom, righteousness and exertion that cause happiness, who is like a cheerful benevolent guest roaming about to preach truth as distinguished from untruth, who increases the happiness in the house of the Yajamana (Performer of the Yajna) like the officiating priest.

PURPORT

It is not possible for any one to have realisation of wisdom and good education without knowledge, the observance of Dharma (righteousness) the association with the learned and good thoughts. None can be free from all doubts and delusions without the sermons of the wise highly learned guests going from place to place for preaching truth. Therefore all this must be done by all.

THE COMMENTATOR'S NOTES

(पितृवित्तः) पितृभ्यः अध्यापकेभ्यः वित्तः प्रतीतो विज्ञातः

= Knowledge through the teachers who are like fathers.

(शासुः) शासनकर्ता-उपदेष्टा

= Instructor or preceptor.

(स्योनशीः) यः स्योनेषु सुखेषु विद्याधर्मं पुरुषार्थेषु

क्षते आस्ते सः = He who is established in wisdom, Dharma, (righteousness) and exertion.

(अतिथिः) महाविद्वान् भ्रमणशीलः उपदेष्टा परोपकारी

मनुष्यः = A highly learned, benevolent pracher of truth as guest.

TRANSLATOR'S NOTES

(अत-सातत्यगमने)

स्योनमिति सुखनाम (निघ० ३.६)

Other commentators have translated पितृ वित्तः generally as Patrimonial Wealth (Wilson) Patrimonial riches. (Griffith) but Rishi Dayananda gives broader and more comprehensive meaning taking the word पितृ in the sense of father-like teachers.

पुनर्विद्वान् कीदृशः स्यादित्युपदिश्यते ।

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

Mantra—2

देवो न यः सविता सत्यमन्मा कृत्वा निपाति वृजनानि विश्वा ।

पुरुषशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः सविता देवः न सत्यमन्मा
कृत्वा विश्वा वृजनानि पाति पुरुषशस्तः अमतिः न सत्यः
दिधिषाय्यः आत्मा इव शेवः भूत् (तं सेवित्वा विद्योन्नति
कुरुत) ॥

TRANSLATION

O men, you should ever increase your knowledge by serving a learned person who is like the divine Sun (dispeller of all darkness of ignorance) who knows the truth and preaches it, who by his actions preserves power of all kind, (Physical, mental and spiritual) who is excellent, truthful as well charming, upholder and nourisher of all and who is like soul the source of happiness.

PURPORT

Men can not attain the power of truth and knowledge and the beauty of happiness without the association of learned persons. Therefore they must be ever served.

THE COMMENTATOR'S NOTES

(सत्यमन्मा) यः सत्यं मन्यते विजानाति विज्ञापयति सः

= He who knows and preaches the Truth.

(अमतिः) सुन्दरस्वरूपः = Charming or beautiful,

(दिधिषाय्यः) धारकः पोषकः । दधातेद्वित्वमित्थं षुक्
च (उणादि० ३.६५)

= Upholder or nourisher.

TRANSLATOR'S NOTES

Even Prof. Wilson translated the epithet used for Agni in this Mantra सत्यमन्मा as 'who knows the Truth (of things)

Griffith's translation is "True-minded." Is this epithet applicable to the material fire ? Rishi Dayananda is therefore right in taking the word "Agni" here not for material fire but for a learned person as सत्यमन्मा, सत्यः, विधिषाम्यः and other epithets clearly denote. Griffith is wrong in translating the word आत्मा as breath, while Prof. Wilson has correctly translated it as soul.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (God) is taught in the 3rd Mantra.

Mantra—3

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।

पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टे नारी ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः देवः पृथिवीं न विश्वधाया हितमित्रः राजा न उपक्षेति पुरः सदः शर्मसदः वीराः न (दुःखानि शत्रून् विनाशयति) अनवद्यापतिजुष्टा इव (सुखे निवासयति) । तं सर्वदा समाहिता भूत्वा यथावत् परिचरत ॥

TRANSLATION

O men, you should always properly worship Giver of Divine Joy, God with devotion who supports us and keeps us together in our earthly life, who is the upholder of all like the sun, who is like the King friend of his subjects bringing about their welfare. Only those brave people are in the enjoyment of true and lasting happiness who feel that they are face to face with God. Those who serve God with an un-divided mind just like a very virtuous noble and beautiful educated wife of un-impeachable conduct devoted to her husband with her body, mind and soul enjoy the highest bliss.

PURPORT

Men cannot attain strength and happiness without true devotion to God and association with learned wisemen

devoted to Him. Therefore men should always be devoted to God and should honour learned devotees.

THE COMMENTATOR'S NOTES

(देवः) दिव्यसुखदाता = Giver of Divine Joy.

(अनवद्या) विद्या सौन्दर्यादिशुभगुणयुक्ता

= Endowed with knowledge beauty and other virtues.

(पतिजुष्टा) पतिः जुष्टः प्रीतः सेवितो यया तद्वत्

= Chaste wife devoted to her husband.

पुनः स कीदृश इत्युपदिश्यते ।

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

Mantra—4

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।

अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरुणो रयीणाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) त्वं रयीणां धरुणः विश्वायुः त्वम्
अस्मिन् सहायकारीभव भूरिद्युम्नं धेहि तं नित्यम् इद्वं त्वा
ध्रुवासु क्षितिषु ये नरः अधिानदधुः दमे आ सचन्त (तान्
त्वं सततं सेवस्व) ॥

TRANSLATION

O learned leader ! be thou the preserver of wealth in the form of knowledge, and good and vast Government and being-long lived be our helper of all happiness in this life and world. Give us much light of knowledge or wealth of good reputation. Serve those educated persons well who preserve and serve thee constantly kindled like fire in their dwelling free from miseries and in secure places.

PURPORT

O men, you should know that true happiness can be attained only by the communion with and knowledge of God who has created various objects in this world and by the association with the learned wise persons.

THE COMMENTATOR'S NOTES

(दमे) दुःखोपशान्ते गृहे ।

= In the dwelling free from misery.

(द्युम्नम्) विद्याप्रकाशं यशोधनं वा

= The light of knowledge or the wealth of good reputation.

TRANSLATOR'S NOTES

दम इति गृहनाम (निघ० ३.४)

दमु-उपरमे इति धातोः

द्युम्नम् इति धननाम (निघ० २.१०)

द्युम्नम् इति पदनाम (निघ० ४.२)

पद-गतौ गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् द्युम्नं द्योतते ।

तत् कृपा सङ्गाभ्यां सह मनुष्यैः किं किं प्राप्यत
इत्युपविश्यते ।

What is gained by God's grace and the association with the learned persons is taught in the fifth Mantra.

Mantra—5

वि पृक्षो' अग्ने मघवानो अश्रुर्वि सूर्यो ददतो विश्वमायुः ।

सुनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यथा अर्यः भागं मघवानः ददतः सूरयः
समिथेषु देवेषु वाजं दधानाः श्रवसे पृक्षः विश्वम् आयुः च
वि अश्रुः तथा वयम् अपि वि सुनेम ॥

TRANSLATION

O learned person giver of happiness ! As a trader enjoys his portion of wealth, may wealthy persons obtain abundant and good food, may the learned charitably disposed wisemen acquire long life. May we attain knowledge and

strength is battles (internal and external) for getting reputation among the enlightened persons.

PURPORT

Men can get all happiness with the help of God and learned persons and not otherwise.

THE COMMENTATOR'S NOTES

(पृक्षः) अत्युत्तमानि अन्नानि	=	Good food.
(सूरयः) मेधाविनः	=	Wise men.
(वाजम्) विज्ञानम्	=	Good knowledge.
(समित्येषु) संग्रामेषु समित्ये इति संग्रामनाम		
(निघ० २.१७)	=	In battles.

TRANSLATOR'S NOTES

पृक्ष इत्यन्ननाम (निघ० २.७)

वाजम् is derived from वज-गतौ Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

अथ विद्वद्गुणा उपविश्यन्ते

The attributes of learned persons are taught further in the sixth Mantra.

Mantra—6

ऋतस्य हि धेनवो वावशानाः स्मदूध्नीः पीपयन्तु शुभक्ताः ।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया सत्सुरद्रिम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वावशाना स्मदूध्नीः धेनवः
पीपयन्त यथा शुभक्ताः किरणाः परावतः अग्नि (मेघं)
समया वर्षयन्ति सिन्धवः (नद्यः) च सत्सुः तथा यूयं सुमतिं
भिक्षमाणाः विजानीत अन्येभ्यः ऋतस्य हि वर्षयत ॥

TRANSLATION

As the loving and splendid cows feed people with their full udders, as the rays of the sun coming from the distant sky make the cloud rain from near and as the rivers flow on, in the same manner, you should acquire wisdom soliciting good knowledge and shower truth on others like the rainy water.

PURPORT

The righteous scholars should be like the water purified by the Yajna which is invigorating and helpful in the attainment of good knowledge, being the source of good health.

THE COMMENTATOR'S NOTES

(ऋतस्य) मेघोत्पन्नजलस्य इव सत्यस्य ।

= Of the truth like the water produced by the cloud.

(अद्रिम्) मेघम् = Cloud.

(समया) सामीप्ये = Near.

TRANSLATOR'S NOTES

अद्रिरिति मेघनाम (निघ० १.१०)

ऋतमिति सत्यनाम (निघ० २.१०)

ऋतमिति उदकनाम (निघ० १.१२)

ते मनुष्याः कीदृशा भवेयुरित्युपदिश्यते ।

How should those men be is taught in the seventh Mantra.

Mantra—7

त्वे अग्ने सुमतिं भिक्षमाणा द्विवि श्रवो दधिरे यज्ञियासः ।

नक्तो च चक्रुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! ये द्विवि त्वे स्थिताः भिक्षमाणाः यज्ञियासः
सुमतिं दधिरे श्रवः सन्धुः नक्तोषसा च सह कृष्णम् अरुणं

च वर्णं चात् ग्रन्थान् वर्णान् दधिरे दिरूपे चक्षुः (ते सुखिनः स्युः) ॥

TRANSLATION

O teacher shining like fire, students desiring good intellect and experts in the performance of Yajnas residing under thy guidance who art full of the light of wisdom, acquire and sustain knowledge and nourishing good food. With the night and dawn which are respectively of black and red colour, they join other colours and clean to distinguish them. Thus they enjoy happiness.

PURPORT

No one can become a good scholar, without the knowledge of God's creation. As night and day are of opposite nature, so people should distinguish between the similar and opposite attributes.

THE COMMENTATOR'S NOTES

(अग्ने) अध्यापक = Teacher.

(दिवि) प्रकाशस्वरूपे = Full of the light of wisdom or knowledge.

(अवः) अवणम् अन्नं वा = Hearing of the Shastras or good food.

TRANSLATOR'S NOTES

अग्नि is derived from अग्नि-गती गतेस्त्वयोऽर्वाः ज्ञानं गमनं प्राप्तिरथ अव इति अन्न नाम निघ० (२.७) Taking the first meaning, it means a learned person. दिवि is derived from दिवु-कीडाविजिगीषा व्यवहारश्च, ति-स्तुति मोदमदस्वप्नकान्ति गतिवु ।

Here the meaning of वृत्ति is taken in the sense of the light of wisdom or knowledge. If by अग्ने God is taken, it also may mean that men experts in the performance of the Yajnas or who are respectable, approach God who is Resplendent, soliciting knowledge and good reputation.

अवः-श्रुतिजन्यं ज्ञानम् इति श्री कपालिशास्त्रिणः सिद्धांजन भाष्ये । अथैतत् सृष्टिकर्तेश्वरः कीदृशोऽस्तीत्युपदिश्यते ।

How is God the Creator of the world is taught in the eight Mantra.

Mantra—8

याच्नाये मर्तान्सुषूदो अग्ने ते स्याम मघवानो वयं च ।

छायेव विश्वं भुवनं सिसक्ष्यापप्रिवानोदसी अन्तरिक्षम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (जगदीश्वर) यः त्वं यान् सुसूदः मर्तान्
अस्मान् सिसक्षि ते वयं मघवानः स्याम यः भवान् छाया
इव विश्वं भुवनं रोदसी अन्तरिक्षं च आपप्रिवान् (व्याप्त-
वान् अस्ति) (तं सर्वं वयम् उपास्महे) ॥

TRANSLATION

O God ! May we mortals whom Thou hast directed for the acquisition of wealth (spiritual as well as material) be full of such wealth or opulent. Thou pervadest the earth, heaven and firmament and protectest it like a sheltering shade. This whole universe is attached to Thee as Thou art Omnipresent.

PURPORT

Learned persons should themselves be full of the wealth of knowledge and wisdom etc. by the communion with God and industriousness and then should make others possessed of such wealth of knowledge etc.

THE COMMENTATOR'S NOTES

(सिसक्षि) समवैति = Is united with or is attached to.

TRANSLATOR'S NOTES

सुसूदः षूद-प्रेरणे लेट्

सिसक्षि-पच समवाये शचः श्लुः

पुनस्ते कीदृशा भवेयुरित्युपदिश्यते ।

How should they be is taught in the ninth Mantra.

Mantra—9

अर्वदिभरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयाम् त्वोताः ।

ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्रुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जगदीश्वर ! त्वोताः वयम् अर्वदिभः अर्वतः नृभिः
नृन् वीरैः वीरान् वनुयाम । त्वत् कृपया पितृवित्तस्य रायः
ईशानासः भवेम सूरयः नः (अस्मान्) शतहिमाः वि अश्रुः ॥

TRANSLATION

O God, protected by Thee, may we desire and pray for good horses with our horses, good learned righteous persons with our men, brave heroes with our brave persons. May our sons and other learned persons be inheritors of the wealth got from forefathers and wise teachers, and live for a hundred winters (years).

PURPORT

Men can not obtain knowledge and good articles without conducting themselves in accordance with the attributes, actions and nature of God. Therefore they should behave accordingly with love.

THE COMMENTATOR'S NOTES

(वनुयाम) इच्छेम याचेम = Desire or pray for

(वनु-याचने तना०) Tr.

पुनस्तत्सहायेन किं प्राप्यत इत्युपदिश्यते ।

What is gained by His (God's) help is taught in the tenth Mantra.

Mantra—10

एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।

शुकेम रायः सुधुरो यमं तेऽधि श्रवो देवमक्तं दधानाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वेधः अग्ने (जगदीश्वर) ते तव कृपया एता उचयानि
अस्माकं मनसे हृदे च जुष्टानि सन्तु ते (तव सम्बन्धेन) यमं
देवभक्तं श्रवः दधानाः सुधुरः वयं रायः (धनानि प्राप्तुम्)
अधिशक्तेम ॥

TRANSLATION

O God Giver of knowledge and good intellect : May these Vedic Mantras be dear to our mind and heart being served with love by Thy Grace.

May we be competent to obtain Thy well-supporting wealth being endowed with the knowledge of all sciences which enable us to have self-control and which is served or acquired by all learned persons.

PURPORT

Men should attain all happiness and should make others to do so.

THE COMMENTATOR'S NOTES

(उचयानि) वेदवचनानि = Vedic Mantras.

(जुष्टानि) प्रीतानि सेवितानि = Dear and served.

(जुषी-प्रीति सेवनयोः)

(श्रवः) सर्वं विद्याश्रवणम्

= hearing or knowledge of all sciences.

(देवभक्तम्) विद्वद्भिः सेवितम् = Served by learned persons.

Here ends the the commentary on the 73rd hymn and 20th Varga of the Rigveda First Mandala. It is connected with the previous hymn as there is mention of the attributes of God, fire, learned persons and the Sun.

अथैक चतुःसप्ततितमं सूक्तम् HYMN LXXIV (74)

अस्य नवर्चस्य चतुःसप्ततितमस्य सूक्तस्य राहूगणो
गोतम ऋषिः । अग्निदेवता १, २, ८, ९ निचृद् गायत्री
छन्दः । ३, ६ गायत्री । ४, ७ विराड् गायत्री छन्दः । षड्जः
स्वरः ॥

Seer-Rahoo. Ganga Gotama, Devata or subject-Agni.
Metre-Gayatri in various forms. Tune-Shadja

अथेश्वर गुणा उपदिश्यन्ते ।

The attributes of God are taught.

Mantra—1

उप्रयन्तो अश्वरं मन्त्रं वोचेमाग्नये ।

आरे अस्मे च शृण्वते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा उपप्रयन्तः वयम् अस्मे आरे च
शृण्वते अग्नये अश्वरं मन्त्रं सततं वोचेम (तथा यूयम्
अपि वदत) ॥

TRANSLATION

O men, we chant a loving mantra to our Supreme Leader
(God) and utter good words while doing non-violent noble
deeds and sacrifices. He listens to our words everywhere,
far and near. You should do also like-wise.

PURPORT

Men should enjoy bliss by observing Dharma (righte-
ousness) and by fearing the performance of un-righteous act
knowing God to be All-pervading and fully conscious of all
their dealings far and near.

THE COMMENTATOR'S NOTE

(अश्वरम्) अहिंसकम् = Non-violent.

(आरे) दूरे आरे इति दूरनाम (निघ० ३. २६)

चात् समीपे =Far and near.

पुनः स कीदृश इत्युपदिश्यते ।

How is He (God) is taught in the 2nd Mantra.

Mantra—2

यः स्नीहितीषु पूर्यः संजग्मानासु कृष्टिषु ।

अरक्षद्वाशुषे गयम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः पूर्यः जगदीश्वरः संजग्मानासु कृष्टिसु
दाशुषे गयम् अरक्षत् तस्मै अग्नये अश्वरं यथा वयं मन्त्रं
बोद्धेम (तथा यूयम् अपि वदत) ॥

TRANSLATION

O men ! As we chant our non-violent loving Mantra to God who is the First and the Best, ever to be worshipped, present among the people who go forwardly, harmoniously loving one another, so you should also do. He preserves His wealth for those who give themselves up to Him and are engaged in giving the wealth of knowledge and other virtues.

PURPORT

It is not possible for any soul to have protection and happiness without God. Therefore He should be ever worshipped by all.

THE COMMENTATOR'S NOTES

(कृष्टिषु) मनुष्यादिप्रजासु =Men and other subjects.

कृष्टय इति मनुष्यनाम (निघ० २.१०)

(गयम्) धनम् गयमिति धननाम (निघ० २.१०)

पुनः स कीदृश इत्युपदिश्यते ।

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

Mantra—3

उत ब्रुवन्तु जन्तव उदग्निर्वृत्रहाजनि । धनञ्जयो रणे रणे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः रणे रणे धनंजयः वृत्रहा इव दाशुषे गयम् उदजनि
उत अपि यं विद्वांसः उपदिशन्ति तं जन्तवः अन्योन्यम्
उपब्रुवन्तु ॥

TRANSLATION

Let us speak about God with one another who is the Dispeller of all darkness of ignorance (as the sun is of the clouds). He provides wealth to the giver of knowledge and other virtues. It is He who causes victory to His noble devotees in every fight (internal as well as external).

PURPORT

O men, you should ever serve or adore God by taking shelter in whom enemies are conquered, victory is gained and prosperity of the State is acquired.

THE COMMENTATOR'S NOTES

(जन्तवः) जीवाः = Souls

(अग्निः) विजयप्रदो भगवान्

= God who is the Giver of victory.

(वृत्रहा) मेघहन्ता सूर्यः इव अविद्यान्धकारनाशकः

= The Dispeller of the darkness of ignorance like the Sun of the clouds.

TRANSLATOR'S NOTES

जन्तव इति मनुष्यनाम (निघ० २.३)

पाप्मा वै वृत्रः (शतपथ ११ १.५.७)

पुनः सः (अग्निः) कीदृश इत्युपदिश्यते

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

Mantra—4

यस्य दूतो असि क्षये वेषि हुन्यानि वीतये ।

दुस्मत्कुणोष्यध्वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यस्य वीतये अग्निः इव दूतः अस्ति क्षये
हव्यानि वेषि दस्मत् अध्वरं च कृणोषि (तं सर्वं
सत्कुर्वन्तु) ॥

TRANSLATION

O learned person ! Let all persons honour a man for whose knowledge you are destroyer of all miseries like fire, whom you provide with all good articles necessary in his house and whose non-violent sacrifice which is multiplier of wisdom and knowledge you make destroyer of all sufferings.

PURPORT

The man never suffers who makes a teacher and a preacher, his instructors like the Omniscient God.

THE COMMENTATOR'S NOTES

(दूतः) दुःखोपनाशकः = Destroyer of miseries.

(हव्यानि) होतुमर्हाणि उत्तमगुणकर्मयुक्तानि द्रव्याणि ।
= Good and useful acceptable articles.

(दस्मत्) दुःखोपक्षेतारम् अत्र बाहुलकादौणादिको
मदिक् प्रत्ययः ।

= Destroyer of sufferings.

TRANSLATOR'S NOTES

दु - उपतापे द्व - दानादनयोः आदानेच दसु - उपक्षये ।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—5

तमित्सुहृव्यमङ्गिरः सुदेवं सहसो यहो ।

जना आहुः सुबर्हिषम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः सहसो यहो (विद्वन्) यं त्वाम् अग्निम् इव

सुदेवं सुबर्हिषं जनाः ब्राहुः (तम् इत् वयं सेवेमहि) ॥

TRANSLATION

O dear like life, son of a noble mighty person, let us serve you who are shining like fire and whom men call full of divine attributes and liberal donor, endowed with good knowledge and full of most acceptable virtues.

PURPORT

Men should acquire scientific knowledge from a well-known person among the learned, should learn its application and teach it to others.

THE COMMENTATOR'S NOTES

(अंगिरः) अंगानां रसरूपः

= Dear like the Prana which is the essence of all organs.

(सहसः यहो) प्रशस्तबलयुक्तस्य पुत्र

= The son of a noble mighty person.

(सुबर्हिषम्) शोभनानि बर्हिषि-विज्ञानानि यस्य तम्

= Endowed with good knowledge.

TRANSLATOR'S NOTES

प्राणो वा अंगिराः (शतपथे ६१२२८ ॥ ६.५.२.३,४)

सहः इति बलनाम (निघ० २.६) यहुः इति अपत्यनाम
(निघ० २.२)

बर्हिः इति पबनाम (निघ० ५.२) पद-गतौ अत्र गते
स्त्रिष्वर्थेषु ज्ञानार्थग्रहणम्

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the sixth Mantra.

Mantra—6

आ च वह्नासि ताँ इह देवा उप प्रशस्यते ।

इव्या सुशचन्द्र व्रीतये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुश्चन्द्र आप्तविद्वन् ! त्वम् इह प्रशस्तये वीतये
च यान् हव्या देवान् उप आवहासि (सर्वतः प्राप्नुयाः) (ताम्
वयं प्राप्नुयाम) ॥

TRANSLATION

O absolutely truthful learned person, thou who art giver of good delight and gold as thou approachest in this world acceptable enlightened men or divine virtues for glorification and the attainment of all Joy, so we also do.

PURPORT

So long as men do not exert themselves for the communion with and knowledge of God, an absolutely truthful person and fire etc. they can not acquire knowledge.

THE COMMENTATOR'S NOTES

(देवान्) विदुषः विद्यगुणान् वा

= Enlightened persons or divine virtues.

(सुश्चन्द्र) शोभनं चन्द्रम् आह्लादनं हिरण्यं वा
यस्मात् तत् सम्बुद्धौ चन्द्रमिति हिरण्यनाम (निघ० १.२)
ह्रस्वाच्चन्द्रोत्तरपदे मन्त्रे (अष्टा० ६. १. १५१) इति
सुडागमः ॥

(वीतये) सर्वसुखव्याप्तये ।

= For the attainment of all joy.

TRANSLATOR'S NOTES

विद्वांसो हि देवाः (अत० ३. ७. ३. १०)

चदि-आह्लादे वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the seventh Mantra.

Mantra—7

न योरुपन्दिरश्वयः शृण्वे रथस्य कञ्चुन ।

यदग्ने यासि दृत्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यथा उपब्धिः अश्वः त्वं यत् यस्य योः
रथस्य मध्ये स्थितः सन् द्रुत्यं यासि तस्य समीपे अन्यान्
शब्दान् अहं कच्चन न शृण्वे (तथा अहं यामि त्वम् अपि
मा शृणु) ॥

TRANSLATION

O learned person shining on account of thy knowledge like fire, when thou actest like a messenger, maker of good or effective sound like a swift horse, when standing near the band of the moving vehicles like the aeroplanes etc. I cannot hear any other sound. I also go near such vehicles and have the same experience.

PURPORT

Men can not hear other sounds near the fire used in various machines manufactured with the technical science and moving them.

THE COMMENTATOR'S NOTES

(अग्ने) अग्निवद् विद्यया प्रकाशमान

= Shining like the fire with knowledge.

(उपब्धिः) महाशब्दकर्ता । उपब्धिरिति वाङ्नाम
(निघ० १.११)

= Maker of great good and effective sound.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the eighth mantra.

Mantra—8

त्वोतो वाज्यह्योऽभि पूर्वस्मादपरः ।

प्रदाश्वं अग्ने अस्थात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यथा अह्यः अपरः त्वा ऊतः वाजी दाश्वान्
वा पूर्वस्मात् अभि संप्रयुक्तः सन् (प्रतिष्ठते) प्रस्थितो

भवति (तथा अन्ये पदार्थाः सन्ति इति विजानीह) ॥

TRANSLATION

(1) O learned person ! A men of charitable disposition protected by thee thought formerly inferior, becomes mighty going rapidly to his destination without hesitation and is honoured everywhere.

(2) An artist aided by an expert learned scientist manufactures good quick-moving machines.

PURPORT

Men should know that without the machines manufactured with the aid of technology, none can move vehicles where fire is used.

THE COMMENTATOR'S NOTE

(दाश्वान्) दाता (दाशू-दाने दाश्वान् साह्वान् इति क्वसु प्रत्ययान्तो निपातितः ॥ Donor.

(१) अह्यः ये सद्यः अन्धुवन्ति व्याप्नुवन्ति यानानि मार्गास्ते ।

How is Agni is taught further in the ninth Mantra.

Mantra—9

उत द्युमत्सुवीर्यं बृहदग्ने विवाससि ।

देवेभ्यो देव दाशुषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव अग्ने (विद्वन्) यथा त्वं दाशुषे उत देवेभ्यः द्युमत् बृहत् सु वीर्यं विवाससि (तथा तं वयं सदा सेवेमहि) ॥

TRANSLATION

O learned person, thou who art like electricity, fire etc. endowed with divine virtues, actions and temperament, as thou art desirous of bestowing upon the liberal master of the

works and other educated persons brilliant great strength or vigour, so we always serve thee.

PURPORT

Learned persons and their attendants should take great beneficial acts from the masters of works.

This hymn is connected with the previous hymn as it deals with God, learned persons, electricity and fire.

Here ends the commentary on the seventy-fourth hymn and 22nd Varga of the first Mandala of the Rigveda.

अथ पञ्चसप्ततितमं सूक्तम् HYMN LXXV (75)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता ।
१ गायत्री छन्दः । २, ४, ५ निचृद् गायत्री । ३ विराड्
गायत्री छन्दः ।

Seer-Rahoo Gana-Gotama Devata or subject-Agni,
Metre-Gayatri in various forms. Tune-Shadja.

Mantra—I

जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम् ।
हव्या जुह्वान आसनि ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे विद्वन् ! आसनि हव्या जुह्वानः त्वं (यो विदुषां
व्य हारः तं सप्रथस्तमं देवप्सरस्तमं वचः च जुषस्व ॥

TRANSLATION

O learned person, take eatable good articles of diet in thy mouth, the liberal conduct of enlightened persons and the speech which is acceptable to them.

PURPORT

Those persons enjoy the happiness of body and soul who are regular and restrained in their diet and who observe Brahmacharya (continence, purity and self-control).

THE COMMENTATOR'S NOTES

(सप्रथस्तमम्) अतिशयेन विस्तारयुक्तं व्यवहारम् ।

= Liberal conduct free from narrowness.

(देवप्सरस्तमम्) देवैर्विद्वद्भिरतिशयेन ग्राह्यम् ।

= Most acceptable to enlightened persons.

पुनस्तं प्रत्यन्ये किं वदेयुरित्याह ।

What should others speak to him (a learned leader) is taught in the second mantra.

Mantra—2

अथा ते अङ्गिरस्तमाग्ने' वेधस्तम प्रियम् ।

वोचेम ब्रह्म सानसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंगिरस्तम वेधस्तम अग्ने (विद्वन्) यथा वयं वेदान्
अधोत्य अथ ते (तुभ्यं) सानसि प्रियं ब्रह्म वोचेम (तथा एष
त्वं विधेहि) ॥

TRANSLATION

O most learned active and wise leader ! best among the knowers of all sciences, as we teach you the eternal gratifying Vedas (four in number) after studying them thoroughly, you should also do like wise.

PURPORT

None can attain knowledge about God, electricity and other subjects without being taught by a good teacher, therefore all men should hear and teach about them.

THE COMMENTATOR'S NOTES

(अंगिरस्तम) अंगति गच्छति जानाति सोऽतिशयित-
स्तत् सम्बुद्धौ ।

= The most learned, active and wise.

(वेधस्तम) अतिशयेन सर्वविद्याधर ।

= The best among the knowers of all sciences.

(सानसि) सनातनम् = Eternal.

TRANSLATOR'S NOTES

वेधा इति मेधाविनाम (निघ० ३.१५).

Hence it has been translated as most wise, besides the best among the knowers of all sciences.

वि - धा - धारण पोषणयोः

विधात्रो वेध च (उपा० ४.२२५)

Prof. Wilson has translated वेद्यस्तम as most wise following Sayanacharya who has interpreted it rightly as वेद्या इति वेद्या-विनाम अतिगम्येन वेद्याविन् ।

Griffith has also translated it as 'O wisest' and yet they think quite erroneously that this epithet is applicable to the material fire, which is absurd. Rishi Dayananda was therefore right in taking the word Agni used here, not for material fire but for a learned leader.

अग-गतौऽगतेस्त्वयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अग्निः कस्मात् अग्रणीर्भवति (निरुक्ते)

It is wrong on the part of most of the Western translators like Wilson, Griffith and others to take अगिराः as the name of a particular Rishi forgetting the principles of the Vedic terminology. Sayanacharya has himself interpreted the word derivatively as अतिगम्येन अंगनादिगुण युक्त though he has also committed the mistake of taking it as alternative as यद् वा अगिरसां वरिष्ठः which is opposed to the principle of Vedic terminology explained by him in his introduction to the commentary of the Rigveda. The word अगिरा is derived from अगि-गतौ which means ज्ञानं गमनं प्राप्ति therefore taking the first meaning of ज्ञान or knowledge it means most learned as interpreted by Rishi Dayananda Sarasvati. In the Vedic Lexicon-Nighantu 5-5 it is stated अगिरस इति पदनाम (निष० ५.५) so it अगिरस्तम certainly means the most learned person. It is absurd to use superlative degree with a proper noun.

पुनः स कीदृश इत्युपविश्यते ।

How is Agni, is taught in the third Mantra.

Mantra—3

कस्ते ज्ञामिर्जनानामग्ने को दाश्वध्वरः ।

को ह कस्मिन्नसि श्रितः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) जनानां मध्ये ते (तव) कः ह जामिः
अस्ति कः दाश्वध्वरः कः कस्मिन् श्रितः असि इत्यस्य
सर्वस्य वद उत्तरम् ।

TRANSLATION

O knower of all Vidyas (sciences) who among men knows you well ? who is the liberal performer of non-violent sacrifices ? who are you and dependent on whom ? Give answer to these questions.

PURPORT

It is rare among men to find who know well and teach about God and fire etc., because they (God and fire) are endowed with wonderful attributes.

THE COMMENTATOR'S NOTES

(जामिः) ज्ञाता अत्र माधातोर्बाहुलकादौणादिको मि-
प्रत्ययो जादेशश्च ।

= Knower.

(अग्ने) सकलविद्यावित् = Knower of all sciences.

TRANSLATOR'S NOTES

It is clear from Rishi Dayananda's Bhavartha or purport that he takes from the word Agni used here not only a learned person or fire but also God. In that case, the meaning will be Who O Omniscient God is Thy perfect knower ? Who is it that can perform non-violent sacrifices in altogether perfect manner ? Who art Thou should be known by us. On whom art Thou dependent ? On none.

The answer to the questions is to be found in the next mantra.

Mantra—4

त्वं जामिर्जनानामग्ने मित्रो असि प्रियः ।

सखा सखिभ्य ईड्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) यतः त्वं जनानां जामिः मित्रः प्रियः
ईड्यः सन् सखिभ्यः सखा असि (तस्मात् सर्वैः सत्कर्तव्यः
असि) ॥

TRANSLATION

O learned person ! as you are giver of peace to all men like water, their friend giver of happiness to your friends and praise-worthy, therefore we honour you.

PURPORT

Why should not men serve a person who being friendly to all, gives knowledge and other good virtues and happiness ?

THE COMMENTATOR'S NOTES

(जामिः) उदकमिव शान्तिप्रदः जामिरित्युदकनाम
(निघ० १.१२)

= Giver of peace like water.

TRANSLATOR'S NOTES

Besides the above meaning taking Agni for a highly learned person, there is the spiritual meaning of the Mantra relating to God as the following metrical translation shows :

Thou art our Kith and Kin.
Thou art our Dearest Friend.
Thou art Our Friend Worthy of praise.
Do us Lord always raise.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fifth Mantra.

Mantra 5

यजां नो मित्रावरुणा यजां देवां ऋतं बृहत् ।

अग्ने यक्षि स्वं दमम् ॥

सन्धिच्छेसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वम् स्वं दमं यक्षि तस्मात् नः मित्रा-
वरुणा यज बृहत् ऋतं देवान् च यज ॥

TRANSLATION

O learned person ! as you abide peacefully in your house, having self control, please unite us with strengthening Prana and Udana (vital breaths), Unite us with divine enjoyments and with true knowledge endowed with great wisdom and other virtues.

PURPORT

As God is Doer of good to all, just and liberal Donor, learned persons should also imitate Him.

THE COMMENTATOR'S NOTES

(मित्रावरुणौ) बलपराक्रमकारकौ प्राणोदानौ ॥

= Prana and Udana which produce strength.

(ऋतम्) सत्यं विज्ञानम् = True knowledge.

TRANSLATOR'S NOTES

प्राणोदानौ मित्रावरुणौ (शतपथे ३.२.२.१३)

ऋतमितिस्यनाम (निघ० ३.१०)

As Rita (ऋत) is derived from ऋ-गतिप्रापणयोः and the first meaning of गति is knowledge, therefore Rishi Dayananda has interpreted ऋतम् as सत्यं विज्ञानम् or true knowledge. As Rishi Dayananda has clearly hinted in the Bhavartha (purport) besides the above, there is spiritual meaning of the Mantra relating to God which is as follows : -

O God, bring to us teachers and preachers who are friendly to all and destroyers of the darkness of ignorance. Bring to our great sacrifice (of knowledge) the enlightened truthful persons. Grant to us Thy perfect peace and bliss.

प्राणोदानौ मित्रावरुणौ (शत० ३. २. २-१३) तद्वद्वर्तमानौ अध्यापकोपदेशकौ ज्ञिमिदा-स्नेहने सर्वसुहृत् अज्ञानान्धकार निवारकश्च तौ अध्यापकोपदेशकौ । मित्रावरुणौ अध्यापकोपदेशकौ इति दयानन्दविः ऋ० ७. १३. १० भाष्ये ।

(दमम्) दाम्यन्ति सर्वाणि दुःखान्यस्मिन् इति दमः
 परमेश्वरस्य सच्चिदानन्दस्वरूपम् दाम्यन्तिउपशाम्यन्ति
 दुःखानि यस्मिन् स दमः परमानन्दपदम् इति दयानन्दादिः
 ऋ० १. १. ८ भाष्ये ।

Here ends the commentary on the seventy-fifth hymn and 23rd Varga of the 1st Mandala of the Rigveda. This hymn is connected with the previous hymn as there is mention of the attributes of God, Agni [fire] and learned persons here.

अथ षट्सप्ततितमं सूक्तम् HYMN LXXLI, (76)

अस्य षट्सप्ततितमस्य सूक्तस्य राहूगणो गोतम ऋषिः ।
अग्निर्देवता । १, ३, ४ निचृत् त्रिष्टुप् छन्दः । २, ५
विराद् त्रिष्टुप् छन्दः धैवतः स्वरः ॥

Seer-Gotama, Devata or Subject-Agni, Metre-Trishtup
of various forms. Tune-Dhaivata.

पुनः सोऽग्निः कीदृश इत्युपदिश्यते ।

How is Agni is taught in the first Mantra.

Mantra—1

का त उपेतिर्मनसो वराय भुवदग्ने शन्तमा का मनीषा ।
को वा यज्ञैः परि दक्षं त आप केन वा ते मनसा दाशेम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! ते (तव) का उपेतिः मनसः वराय भुवत् ।
का शन्तमा मनीषा भुवत् । कः वा ते दक्षं यज्ञैः परि आप
वयं केन मनसा ते दाशेम इति ब्रूहि ।

TRANSLATION

O great Vedic Scholar, giver of peace which is your
policy leading us to happiness that may satisfy your mind ?
Which is the intellect which may give you perfect peace ?
Who is the man that may obtain the end of your strength by
the Yajnas in the form of study and teaching etc.? With what
kind of knowledge should we attain you or what should we
give to you ? Tell us about all this. These are also applicable
to God in some what different form.

PURPORT

Men should address this prayer to God or a learned
wise man. Please grant for our purity that good action,
good intellect and good strength by getting which we may
know and attain you and thereby enjoy happiness.

THE COMMENTATOR'S NOTES

(उपेतिः) उपेयन्ते सुखानि यया सा नीतिः ।

— The policy that leads to happiness.

(यज्ञैः) अध्ययनाध्यापनादिभिर्यज्ञैः

By the Yajnas in the form of studying and teaching the Vedas etc.

(मनसा) विज्ञानेन (मन-बोधे) = With knowledge.

पुनः स किमर्थं प्रार्थनीय इत्युपदिश्यते ।

What for should Agni be prayed is taught in the second Mantra.

Mantra—2

एषाग्न इह होता नि पीदादब्धः सु पुर एता भवा नः ।

अवतां त्वा रोदसी विश्वमिन्वे यजा महे सोमनसाय देवान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! अबब्धः त्वम् इह नः होता इहि सु निषीद
पुरः एता भव । यं त्वां विश्वमिन्वे रोदसी अबतां स त्वं
महे सोमनसाय देवान् यज ॥

TRANSLATION

(1) O doer of good to all, you are irresistible. Being giver of happiness, come to us in this world and take your seat. Be our leader. May heaven and earth that gratify all and kingdom of the State protect you : Unite all enlightened persons or divine virtues for making your mind free from all feeling of animosity.

(2) With slight difference, this prayer is also addressed to God who is irresistible and our True Leader. May Heaven and earth express Thy Glory to us and unite all enlightened persons and divine virtues for making the mind free from all enmity or malice.

PURPORT

Thus God when prayed sincerely and a righteous learned persons when served, gives all knowledge etc. to men.

THE COMMENTATOR'S NOTES

(अदब्धः) अस्माभिः अहिंसितः-अतिरस्कृतः ।

= Not violated or insulted by us or irresistible.

(रोदसी) विद्याप्रकाशभूमिराज्ये छावापृथिव्यौ वा ।

= The light of knowledge and the kingdom of the State or heaven and earth.

(सौमनसाय) मनसो निर्वैरत्वाय ।

For making mind free from animosity or malice

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the third mantra.

Mantra—3

म सु विश्वात्रक्षसो धक्ष्यग्ने भवा यज्ञानामभिशस्तिपावा ।

अथा वह सोमपति हरिभ्यामातिथ्यमस्मै चक्रमा सुदावने ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने यतः त्वं विश्वान् रक्षसः प्रधक्षि तस्मात् एव यज्ञानाम् अभिशस्तिपावा भव । यथा सूर्यः हरिभ्यां सोमपतिं वहति तथा ऐश्वर्यम् आ वह अथ अतः अस्मै सुदावने तुभ्यम् आतिथ्यं चक्रम ॥

TRANSLATION

O President of the Assembly, punisher of the wicked, as you burn all wicked persons or evils, therefore you are protector from all violence of the Yajnas which accomplish all knowledge, arts and industries etc. As the sun leads by his power of upholding and attraction to the Lord of all wealth, in the same manner, you should lead men to prosperity. Therefore we honour you who are the giver of knowledge, humility, good education and kingdom of the State.

PURPORT

As God has given all substances for the welfare of all beings, in the same manner, men should honour only him

who gives wisdom and good education to them and not to others.

THE COMMENTATOR'S NOTES

(रक्षमः) दुष्टान् मनुष्यान् दोषान् वा ।

= To wicked men or evils.

(अग्ने) दुष्टप्रशासक सभाध्यक्ष ।

= O President of the Assembly, ruler or punisher of the wicked.

(हरिभ्याम्) धारणाकर्षणाभ्याम् ।

By the powers of upholding and attracting.

(सुदावने) विद्याविनयसुशिक्षाराज्यधनानां दात्रे ।

= Giver of wisdom, humility, good education and the wealth of the State.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the fourth Mantra.

Mantra—4

प्रजावता वचसा बन्धिरासा च हुवे नि च सत्सीद देवैः ।

वेषि होत्रमुत पोत्रं यजत्र बोधि प्रयन्तर्जनितर्वसूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यजत्र यः बन्धिः त्वम् इह देवैः सह सत्सि प्रजावता
वचसाबोधि यतः होत्रम् उत पोत्रम् निवेषि । हे यजत्र
प्रयन्तः त्वं वसूनां वेत्ता असि तथा अहम् आसा त्वां हुवे

TRANSLATION

O venerable learned person, who are conveyer of happiness, come here in this assembly and take your seat with other enlightened men of divine virtues. Instruct us with good and inspiring words for the progeny. I invoke you, as you purify us and make proper use of the articles of homa being our officiating priest. O noble controller, as you are repository and generator of riches (of wisdom and knowledge etc.) I praise you with my mouth.

PURPORT

Men should attain all means of good happiness with the help of God and righteous learned persons.

THE COMMENTATOR'S NOTES

(वह्निः) सुखानां प्रापक = The conveyer of happiness.

(प्रयन्तः) प्रकृष्टनियमकर्तः = Good controller.

(पोत्रम्) पवित्रकारकम् = Purifying.

TRANSLATOR'S NOTES

वह-प्रापणे यम्-उपरमे पृङ्-पवने ।

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—5

यथा विप्रस्य मनुषो हविर्भिर्देवाँ अयजः कविभिः कविः सन् ।

एवा होतः सत्यतर त्वमद्याग्ने मन्द्रया जुह्वा यजस्व ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे सत्यतर होतः अग्ने ! यथा कश्चित् धार्मिकः विद्वान् विद्यार्थी वा मनुषः अनुकूलः भूत्वा सुखकारी वर्तते तथा एव त्वम् अद्य कविः कविभिः सह सन् यथा हविर्भिः देवान् अयजः तथा मन्द्रया जुह्वा अस्मान् यजस्व ॥

TRANSLATION

O truthful learned person, giver of all happiness, as a righteous learned scholar or student being agreeable or obedient to a thoughtful person causes joy in the same manner, you who are highly intelligent, with that exhilarating noble intellect with which you worshipped other enlightened persons, cause us happiness with acceptable virtues and actions.

PURPORT

As a man enjoys happiness after acquiring knowledge from learned scholars and being benevolent to all causing

happiness to all beings by educating them in the same manner, men true in mind, word and deed should be.

THE COMMENTATOR'S NOTES

(हविर्भिः) आदेयैः गुणकर्मस्वभावेः ।

= With acceptable attributes, actions and temperament.

हु-दानादनयोः आदाने च ।

क्रियाकौशलयुक्त्या

(जुह्वा) बुद्ध्या = With intellect and practical wisdom.

Here ends the commentary on the seventy-sixth hymn and 24th Varga of the first Mandala of the Rigveda. This hymn is connected with the previous one as it deals with God and the attributes of learned persons as before.

अथ सप्तसप्ततितमं सूक्तम् HYMN LXXVII (77)

अस्य सप्तसप्ततितमस्य सूक्तस्य राहुगणो गौतम
अग्निः । अग्निदेवता । निचृत् पंक्तिश्छन्दः । पञ्चमः स्वरः ।
२ निचृत् त्रिष्टुप् ३, ५ विराट् त्रिष्टुप् । धैवतः स्वरः ।

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught in the first Mantra.

Mantra—

कथा दाशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।
यो मर्त्येष्वमृतं कृतावा होता यजिष्ठ इत्कृणोति देवान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा वयं विद्वद्भिः यः मर्त्येषु अमृतः कृतावा
होता यजिष्ठः देवान् कृणोति अस्मै भामिने अग्नये का कथा
देवजुष्टा गीः उच्यते तस्मै इत् एव दाशेम (तथा यूयम् अपि
कुरुत) ॥

TRANSLATION

What should we give and what speech agreeable to the
enlightened persons and liked by them should be addressed
to this Agni (Preacher of truth) who has noble indignation to
root out evil and injustice, who as a soul realises that he is
immortal spirit among the perishable bodies, observant of
truth, receiver and giver of knowledge, unifier and who
makes people full of divine virtues and learned. You should
give him as we do.

PURPORT

A learned person enjoys happiness by glorifying God,
by associating with the wise and acquiring divine virtues. We
should also do likewise.

THE COMMENTATOR'S NOTES

(अस्मै) (अग्नये) विज्ञापकाय उपदेशकाय

= For this preacher of truth who enlightens us.

(होता) ग्रहीता दाता = Receiver and giver of knowledge.

(भामिने) प्रशस्तः भामा क्रोधो विद्यते यस्य तस्मै ।

= For him who is full of noble indignation against evil and injustice.

TRANSLATOR'S NOTES

होता is derived from हु-दानादनयोः आदाने च Therefore it has been interpreted as ग्रहीता दाता = Receiver and giver. Agni is derived from अग-गती गतेस्त्वयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Here the first and third meanings have been combined and it has been interpreted as विज्ञापकाय or enlightener. Besides अग्नि-इति पदनामसु पठितम् (निच० ५.१) Thus also the meaning is the same as pointed out above as Observant of truth shows clearly that here Agni, as material fire cannot be meant.

पुनः स कीदृश इत्युपविश्यते ।

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

Mantra—2

यो अध्वरेषु शन्तम ऋतावा होता तमू नमोभिरा कृणुध्वम् ।

अग्निर्यद्वैमर्ताय देवान्स चा बोधाति मनसा यजाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः अग्निः अध्वरेषु शन्तमः ऋतावा होता अस्ति यद् (यः) मर्ताय देवान् वेः स मनसा सर्वान् बोधति यजाति च तम् उ नमोभिः आकृणुध्वम् ! प्रसन्नं कुरुध्वम् ॥

TRANSLATION

O men, please with reverence a learned person who is giver of great bliss in Yajnas (non-violent sacrifices) truthful in thought, word and deed or observant of truth, giver of

knowledge. He brings divine virtues and wisdom to men (helps in their attainment) as he knows them and unites men with them with the aid of knowledge.

PURPORT

None can be a true teacher except a wise man who is absolutely truthful in mind, word and deed. None can be honoured except such a virtuous person.

THE COMMENTATOR'S NOTES

(ऋतावा) सत्यगुणकर्मस्वभावान्

= Absolutely truthful.

(होता) सर्वस्य विज्ञानस्य दाता

= Giver of all knowledge.

(वेः) आवहति = Brings or causes to attain.

(मनसा) विज्ञानेन = With knowledge.

TRANSLATOR'S NOTES

Even Prof. Wilson's translation of Ritava as "observant of truth as in previous Mantra and the translation of स च बोधाति मनसा यजति as 'Agni' knows those who are to be worshipped, and worships them with reverence, substantiates Rishi Dayananda's contention that here अग्नि means a विद्वान् or learned person मन-अवगमे-बोधे वा hence मनसा विज्ञानेन । हु-दानादनयोः here it has been taken by Rishi Dayananda in the sense of विज्ञानस्य दाता = Giver of knowledge.

अध्वर इति यज्ञ नाम (निघ० ३.१७) अध्वर इति यज्ञ-
नाम ध्वरति हिंसा कर्मा तत्प्रतिषेधः इति निरुक्ते २.७)

पुनः स विद्वान् कीदृश इत्युपदिश्यते ।

How is a learned person is taught further in the 3rd Mantra.

Mantra—3

स हि क्रतुः स मर्यः स साधुर्विशो न भुदद्भुतस्य इवी .

तं मेधेषु प्रथमं देव्यन्तीर्विश उप ब्रुवते इत्यमारीः ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
 देवयन्तीः (कामयमानाः) आरीः (ज्ञानवत्यः) विशः
 (प्रजाः) मेधेषु तं वस्मं (सभाध्यक्षत्वेन) प्रथमम् उपब्रुवते ।
 यः मित्रः न (सर्वस्य सुहृत् इव) भूत् (भवेत्) संहि सन्तु
 सर्वथा क्रतुः स मर्यः (मनुष्यस्वभावः) स साधुः अद्भुतस्य
 सैन्यस्य रथी (रथवान्) भवेत् ॥

TRANSLATION

All learned persons desiring the welfare of all subjects, speak of the Agni (leader or President of the Assembly) as the first and foremost destroyer of all miseries in all Yajnas in the form of reading, teaching and battles). He is truly the friend of all, endowed with wisdom and noble actions, a benevolent righteous man. He is the leader of the wonderful army.

PURPORT

Men should regard as King the President of the Assembly or the Council of Ministers one who is the best and the most virtuous benevolent man. No one man should monopolise all authority of the State, but an assembly of noble persons should be entrusted with all works of the State.

THE COMMENTATOR'S NOTES

(वस्मम्) दुःखानाम् उपक्षेप्तारम् ।

= Destroyer of all miseries.

(मेधेषु) अध्ययनाध्यापनसंग्रामादियज्ञेषु

= In the Yajnas in the form of reading, teaching and waging righteous battles.

(आरीः) ज्ञानवत्यः = Learned or wise.

(देवयन्तीः) कामयमानाः = Desiring the welfare of all.

TRANSLATOR'S NOTES

वस्मम् is derived from वसु-उपक्रमे hence the above meaning of दुःखानाम् उपक्षेप्तारम् मेघ इति यज्ञ नाम (निच० ३.१७) मेघाः- मेघ-मेघासंगमयोः

हिंसायां च । Hence the above interpretation given by Rishi Dayananda which is supported by the Verses like मध्यापनं ब्रह्मयज्ञः (मनु०) दिवु-कीडा विजिगीषा व्यवहार द्युतिस्तुति मोदमद स्वप्न कान्ति गतिषु । here the meaning of कान्ति-कामना or desire has been taken both by Sayana and Rishi Dayananda Saraswati. Sayanacharya has interpreted it as देवानां (मात्मानः इच्छन्त्यः आर्यः) is derived from ऋ-गति प्रापणयोः Taking the first meaning of गति as ज्ञान or knowledge Rishi Dayananda has explained it as ज्ञानवत्यः ।

It is note worthy that in this mantra the epithet used for अग्नि (Agni) is मर्यः which Rishi Dayananda Saraswati has correctly and straightforwardly explained as मनुष्यः-मनुष्यस्वभावः = A man of true human nature But as Sayanacharya is not prepared to accept that Agni can be a man, he explains it as मर्यः as मारयिता-विश्वस्योपसंहर्ता and साधुः साधयिता उत्पादयिता creator of the word. It is certainly a very far-fetched meaning, while as Rishi Dayananda's meaning of the word मर्यः (Maryah) as मनुष्यः = Man and साधुः (Sadhu) as परोपकारी सन्मार्ग स्थितो विद्वान् is quite straight forward and simple. साधयति परकार्याणीति साधुः Griffith's translation is better. He has translated मर्यः as a man and साधुः as "perfect" which though not appropriate is better than Creator of the world.

पुनः स (अग्निः) कीदृश इत्युपदिश्यते ।

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

Mantra—4

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।

तनां च ये मघवानः शविष्ठा वाजप्रसूता इषयन्त मन्म ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः नः (अस्माकं) नृणां मध्ये नृतमः अग्निः इव अवसा गिरः धीतिं च कामयते स नः नृणां मध्ये (सभाध्यक्षत्वं) वेतु (प्राप्नोतु) । ये नः (अस्माकं) नृणां मध्ये रिशादाः वाजप्रसूताः शविष्ठाः मघवानः तना मन्म चात् सद्गुणान् इषयन्त ते नः (अस्माकं) सभासदः सन्तु ॥

TRANSLATION

May he who is the best among men, destroyer of violent enemies, who like a highly educated person desires with protection, speech and upholding, with the Presidentship of the of the Assembly. May those of us be the members of the Assembly, who are destroyers of their foes, shining with virtues like the knowledge and wisdom, very powerful possessors of good wealth, desirous of prosperity, knowledge and other virtues.

PURPORT

Men should administer vast and good Government and conduct other State works, having organised an assembly with the best persons as its President. Without this, there cannot be any stability. Therefore these should be done always and no single king should be accepted by any man.

THE COMMENTATOR'S NOTES

(वाजप्रसूताः) विज्ञानादिगुणैः प्रकाशिताः ।

Shining on account of knowledge and other virtues.

(तना) विस्तृतानि धनानि = Vast Wealth

तनेति धननाम (निघ० २. २)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught is the fifth Mantra.

Mantra—5

एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।

स एषु शुम्भं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! गोतमेभिः विप्रेभिः यः जातवेदाः ऋतावा अग्निः स्तूयते यः त्वम् अस्तोष्ट स एव चिकित्वान् शुम्भं याति स वाजं पीपयत् स जोषं पुष्टिम् आयाति ॥

TRANSLATION

O learned persons, Omnipresent and Omniscient God is praised by highly intelligent and devout persons. He is Omnipresent, absolutely Truthful Supreme Being, Who knows every thing. He the Omniscient Lord of the world gives us the light of knowledge. He gives good and material and other articles and thus enables us to get good strength. He gives good joy and love.

PURPORT

Men should associate themselves with righteous learned persons and sitting in their assembly, they should acquire knowledge and good education and then should enjoy all happiness.

THE COMMENTATOR'S NOTES

(द्युम्नम्) विद्याप्रकाशम् = The light of knowledge.

(गोतमेभिः) अतिशयेन स्तावकैः

= Good praisers or devotees.

TRANSLATOR'S NOTES

गौरिति स्तोतृनाम् (निघ० ३.१६)

There is mention of God, learned persons and Agni in this hymn (as before) so it is connected with the previous hymn.

Here ends the commentary on the seventy-seventh hymn and 25th Varga of the first Mandala of the Rigveda.

अथाष्टसप्ततितमं सूक्तम् HYMN LXXVIII (78)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः । अग्निर्देवता । १,
२, ३, ४, ५ गायत्री छन्दः । षड्जः स्वरः ॥
Seer-Rahoogana Gotama. Devata or subject-Agni,
Metre-Gayatri. Tune-Shadja.

Mantra—1

अभि त्वा गोतमा गिरा जातवेदो विचर्षणे ।
द्युम्नैरभि प्र नोनुमः ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे जातवेदः विचर्षणे (परमात्मन) यं त्वां यथा गोतमाः
द्युम्नैः गिरा स्तुवन्ति यथा च वयं अभि प्रनोनुमः (तथा सर्वे
मनुष्याः कुर्युः) ॥

TRANSLATION

O God knower and Beholder of all that exists, We
praisers or devotees glorify Thee repeatedly with knowledge
and other virtues. Let other men also do like wise.

PURPORT

All men should meditate upon God and having app-
roached absolutely truthful learned persons, should acquire
knowledge.

THE COMMENTATOR'S NOTES

(गोतमाः) अतिशयेन स्तावकाः ।
(द्युम्नैः) विज्ञानादिभिर्गुणैः सह

TRANSLATOR'S NOTES

In the Vedic Lexicon Nighantu, we read in 3. 16.
गौरितिस्तोतृनाम् (निष० ३.१६) Therefore Rishi Dayananda has
interpreted the word गोतमाः as अतिशयेन स्तावकाः = Those who
glorify or praise well. द्युम्नम् इति पदनाम् (निष० ४.२) पद-गतौ गतेस्त्वयोऽर्पः
ज्ञानं यमनं प्राप्तिश्च So here the first meaning of ज्ञान or knowledge
has been taken.

Sayanacharya, Prof. Wilson, Griffith and others have committed the mistake of taking गोतमाः as the name of a sage and his descendents. Sayanacharya strangely interprets it as गोतमाः-अस्य सूक्तस्य द्रष्टा गोतमः ऋषिः । ऋषेरेकत्रेऽपि पूजार्थं बहु-वचनम् i. e. By गोतमाः is meant the descendents of the seer of the hymn गोतम (Gotama). Though he is one, plural has been used to show respect. Is it not strange that one should use plural to show respect to oneself? Yogi Shri Aurabindo has translated जातवेदः विचर्यणे as "master of Light." He has remarked in the foot-note. "The names of the Rishis are constantly used with a correct reference to their meaning" (See "On the Vedas" P. 314). Wilson following Sayanacharya has therefore translated it as Gotama celebrates thee Agni with praise. Even he translates जातवेदः विचर्यणे the epithets used in the Mantra for Agni as "Knower and beholder of all that exist. Are such epithets applicable in the case of inanimate material fire?" Rishi Dayananda is therefore right in taking Agni for God the Omniscient Supreme Being.

पुनः स विद्वान् कीदृश इत्युपदिश्यते ।

Mantra-- 2

तम् त्वा गोतमो गिरा रायस्कामो दुवस्यति ।

द्युम्नैरभि प्र णोतुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धनेश . यथा रायस्कामः गोतमः (विद्वान्) गिरा त्वा
दुवस्यति तथा तम् उ द्युम्नैः सह वर्तमानाः वयम् अभि
प्रणोतुमः ॥

TRANSLATION

How is learned man is taught in the second Mantra.

O God the Lord of all wealth; as a learned person desirous of wealth (internal in the form of wisdom and external) worships Thee with his speech, in the same manner, we offer adoration to Thee from all side (every where) being endowed with good reputation and glory.

PURPORT

None can accomplish his desire of acquiring all kind of wealth without the communion with God and association with learned wise persons.

THE COMMENTATOR'S NOTES

(गोतमः) विद्यायुक्तो जनः = A learned person.

(द्युम्नैः) श्रेष्ठैः यशोभिः = With good reputation.

TRANSLATOR'S NOTES

गोरिति पदनाम (निष४.१) पद-गती Among the three meanings of गति the first of ज्ञान or knowledge has been taken here द्युम्नो-तेर्यसो वा अन्मवा (निष्कते) hence the meaning of good reputation by Rishi Dayananda.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (a learned man) is taught further in the third mantra.

Mantra- 3

तमु त्वा वाजसातममङ्गिरस्वद्वामहे ।

द्युम्नैरभि प्र णोनुमः ॥३॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! विद्वांसः वयं ये द्युम्नैः वाज सातमं त्वाम् उ ह्वामहे (स्तुः) यम् अङ्गिरस्वत् अभि प्रणोनुमः तं त्वं स्तुहि (प्रणम) ॥

TRANSLATION

O learned person, you should praise and bow before a highly educated wise man who is giver of knowledge and whom we praise repeatedly, dear to us like our very life or breath.

PURPORT

O men, you should accomplish soon four purposes of life i. e. Dharma (righteousness) Artha (Wealth) Kama

(fulfilment of noble desires) and Moksha (liberation) by respectfully pleasing learned and wise persons.

THE COMMENTATOR'S NOTES.

(बाजसातमम्) यः बाजान्-प्रशस्तान् बोधान् संभजते
सोऽतिशयितः तम् ॥

= To him who gives good knowledge.

(अंगिरस्वत्) = Like our very life.

TRANSLATOR'S NOTES

प्राणो वा अंगिराः (शत० ६.१२.२८ ॥ ६.५.२, ३, ४)

= The very life. (Vital breath).

पुनः स कीदृश इत्युपदिश्यते ।

Mantra—4

तमुं त्वा वृत्रहन्तमुं यो दस्यूँरवधूनुषे ।

द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यः त्वं दस्यून् अवधूनुषे तं वृत्रहन्तमुं त्वाम् उ
द्युम्नैः सह वर्तमाना वयम् अभिप्रणोनुमः ॥

TRANSLATION

We praise thee repeatedly who art the destroyer of the wicked ignoble persons and who putteth them to flight. We possessing shining or glittering weapons, praise thee repeatedly.

PURPORT

O men, you should constantly serve the President of the Assembly who is without enemies (most popular) and who overcomes all wicked persons.

THE COMMENTATOR'S NOTES

(दस्यून्) महादृष्टान् = Very wicked persons.

(द्युम्नैः) यशसा प्रकाशमानैः शस्त्रास्त्रैः

= With shining or glittering arms, and weapons.

पुनः स कीदृश इत्युपदिश्यते

How is he (learned person) is taught further in the fifth Mantra

Mantra - 5

अबोचाम रहूगणा अग्नये मधुमद्वचः ।

द्युम्नैरभि प्र णोनुमः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः रहूगणाः भवन्तः यथा द्युम्नैः अग्नये मधु-
मद्वचः ब्रुवते तथा वयम् अबोचाम । यथा वयं तम् अग्नि-
प्रणोनुमः तथा यूयम् अपि नमत ॥

TRANSLATION

O learned persons, we utter sweet words to the highly educated president of the Assembly as you who have always served righteous men, who have given up all evil do along with good reputation. As we praise him repeatedly, so you should also do.

PURPORT

Men should praise only those who have good reputation full of righteousness and not others.

THE COMMENTATOR'S NOTES

(रहूगणाः) रहवः-अधर्मत्यागिनः गणाः सेविता येस्ते ।

= Who have served the band of righteous persons that have risen above evil.

(अस्मै अग्नये) विदुषे सभाध्यक्षाय

= For this learned President of the Assembly.

This hymn is connected with the previous hymn as it deals with God and the attributes of learned persons (as before). Here ends the commentary on the Seventy-eighth hymn or 26th Varga of the first Mandala of the Rigveda.

एकोनाशीतितमं सूक्तम् HYMN LXXIX (79)

अस्य सूक्तस्य राहू गणो ऋषिः । अग्निर्वेदता । १
विराट् त्रिष्टुप् । २, ३ निचृत् त्रिष्टुप् छन्दः, धैवतः स्वरः ।
४ आर्षो उष्णिक् । ५, ६ निचृत् आर्षो उष्णिक् छन्दः ।
ऋषभः स्वरः ७, ८, १०, ११ निचृद् गायत्री । ९, १२
गायत्री छन्दः । षड्जः स्वरः ।

Seer-Gotama, metres Trishtup and Ushnik or various
forms 9.12 Gayatri Tune-Shadja. Devata-Agni.

Mantra — 1

हिरण्यकेशो रजसो विसारेऽर्द्धिर्धुनिर्वाते इव ध्रुजीमान् ।
शुचिभ्राजा उपसो न वेदा यशस्वतीरपस्युवो न सुत्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कुमारिका ब्रह्मचारिण्यः । रजसः विसारे हिरण्यकेशः
धुनिः अहिः इव ध्रुजीमान् वातः इव उषसः इव शुचिभ्राजा
न वेदा यशस्वतीः अपस्युवः न (इव) ययं सत्या भवत ।

TRANSLATION

O virgin Brahmacharini A young man whom you
choose as partner in life should be like the sun with brilliant
rays in the spread or increasement of prosperity; he should
be like the cloud in liberality and raining down happiness,
swift like wind, shaker of the wicked. You should be pure
in radiance like the Dawn, innocent and free from ignorance,
glorious or illustrious, always desiring to do good deeds
and truthful in mind, word and deed.

PURPORT

Those maidens who study the Vedas and Vedangas
(Branches of the Vedas) with the observance of Brahma-
charya and perfect self-control upto the age of 24 become
the ornaments of human race.

THE COMMENTATOR'S NOTES

(हिरण्यकेशः) हिरण्यवत् तेजोवत् केशा यस्य सः

= Like the sun with splendid or brilliant rays.

(रजसः) ऐश्वर्यस्य = Of prosperity of wealth.

(अहिः) मेघ इव = Like the cloud.

(नवेदाः) या अविद्यां न बिन्दन्ति ताः

= Free from ignorance (and innocent).

TRANSLATOR'S NOTES

तेजो वै हिरण्यम् (तैत्तिरीय १. ८. ६. १)

रज इति पदनाम (निघ० १.४) पद-गतौ

Among the three meanings गतिप्राप्ति the third may be taken in the sense of सुखप्राप्तम्

= Wealth the cause of happiness.

अहिरिति मेघनाम (निघ० १.१०) = Cloud.

नवेदा इति मेधाविनाम (निघ० ३.१५)

पुनः स कीदृश इत्युपदिश्यते ।

Maatra—2

आ ते सुपर्णा अमिनन्त एवैः कृष्णो नोनाव वृषभो यदीदम् ।

शिवाभिर्न स्मयमानाभिरामात्पतन्ति मिहः स्तनयन्त्यभ्रा ॥

सन्धिच्छेसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ये सुपर्णाः आमिनन्त एवैः कृष्णः वृषभः
इदम् इव नोनाव यथा स्मयमानाभिः शिवाभिः न (इव)
यदि अगात् यथा अभ्राः स्तनयन्ति मिहः आपतन्ति तथा
विद्यावर्षेत् (तर्हि तस्य ते तव) किमप्राप्तं स्यात् ॥

TRANSLATION

O learned persons, as the rays of the sun with winds induce the rain and the sun which has attractive power and is the cause of rain, showers the waters, in the same manner,

youngmen who are attractive and virile, shower knowledge and happiness and when they approach auspicious smiling maidens, why should not be there the rain of knowledge and happiness as when the clouds thunder and the rain descends?

PURPORT

Why should not those Brahmacharis enjoy happiness who get in marriage Brahmacharinis who have observed perfect continence and are chaste ?

THE COMMENTATOR'S NOTES

(सुपर्णाः) किरणाः सुपर्णा इति रश्मिनाम् (निघ० १.५)

= The rays of the sun.

(एवैः) प्रापकैर्गुणैः = With attributes that cause happiness.

इदम् इत्युदकनाम् (निघ० १.२) = Water.

(कृष्णः) आकर्षणकर्ता सूर्यः—

= The sun with power of attraction.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the third Mantra.

Mantra—3

यदीमृतस्य पयसा पिबानो नयन्मृतस्य पथिभी रजिष्ठैः ।

अर्यमा मित्रो वरुणः परिज्मा त्वचं पृच्छन्त्युपरस्य योनौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् ऋतस्य पयसा पिबानः रजिष्ठैः पथिभिः उपरस्य यो नौ ई नयन् अर्यमा मित्रः वरुणः परिज्मा च ऋतस्य त्वचं पृच्छन्ति (तदा सर्वेषां जीवनं संभवति) ॥

TRANSLATION

When the sun, Prana, Udana and the soul, touch the external part with the sap of the water and with the shining paths of truth, then all get life.

PURPORT

When souls get contact with the Prana and water etc. as cause and effect, they can assume bodies.

THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यं सुखम्

= Happiness that is to be attained.

(ऋतस्य) उदकस्य, सत्यस्य

ऋतम् इति उदकनाम (निघ० १. १२)

ऋतम् इति सत्यनाम (निघ० ३. १०)

(उपरस्य) मेघस्य (उपर इति मेघनाम निघ० १. १०)

पुनः स कीदृश इत्युपविश्यते ।

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

Mantra—4

अग्ने वाजस्य गोमत ईशानः सहसो यहो ।

अस्मे धेहि जातवेदो महि श्रवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जातवेदः अग्ने सहसः यहो गोमतः वाजस्य ईशानः

त्वम् अस्मे महि श्रवः धेहि ॥

TRANSLATION

O learned person, you who are like the electricity, son of a powerful virile person and lord of many cows and food material, bestow on us great knowledge of the Vedas and other Shastras.

PURPORT

Those men who being the sons of learned parents, educated by the father, mother and preceptors obtain much food material, wealth and knowledge, should also multiply these things in others.

THE COMMENTATOR'S NOTES

(अग्ने) विद्युदिव विद्वान् ।

= A learned person like the electricity.

(सहसः यहो) बलयुक्तस्य पुत्र

= O Son of a virile person.

(श्रवः) वेदादिशास्त्रश्रवणम्

= The knowledge of the Vedas and other Shastras.

TRANSLATOR'S NOTES

सह इति बलनाम (निघ० २६)

यहुः इति अपत्यनाम (निघ० २.२) ॥

पुनः स कीदृश इत्युपादिश्यते ।

How is he (Agni - a learned leader) is taught in the fifth Mantra.

Mantra—5

स इधानो वसुष्कविर्गिरीकेन्यो गिरा ।

रेवदस्मभ्यं पुर्वणीक दीदिहि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुर्वणीक ! यः त्वम् इन्धनैः अग्निः इव इन्धानः
गिरा ईडेन्यः वसुः कविः असि स त्वम् अस्मभ्यं रेवत् श्रवः
दीदिहि ॥

TRANSLATION

O commander of many armies, you who are bright with knowledge like the fire with the fuel, who are knower of all sciences, are praise-worthy with our speech, support of many, shine on us with wealth of wisdom.

PURPORT

As fire in the form of lightning, material fire and the sun illuminates all substances, in the same manner, a

learned person well-versed in the Vedas, illuminates all sciences.

THE COMMENTATOR'S NOTES

(कविः) सर्वविद्यावित् = Knower of all sciences.

(दीदिहि) भृशं प्रकाशय = Illuminate.

दीदियति ज्वलतिकर्मा (निघ० १.१६)

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the sixth Mantra.

Mantra— 6

क्षपो राजन्तु त्मनाग्ने वस्तोरुतोषसः ।

स तिम्रजम्भ रक्षसो' दह प्रति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे तिम्रजम्भ अग्ने (राजन्) त्वं त्मना यथा सूर्यः क्षपः
निर्वर्त्य उत स वस्तोः उषसः भावं करोति (तथा धार्मिकेषु
सज्जनेषु विद्याविनयौ प्रकाशय) उत रक्षसः प्रति दह ॥

TRANSLATION

O learned king shining with justice and humility, O man of splendid face, as the sun dispels the darkness of the night and turns it into the dawn and the day, in the same manner, you should illuminate and spread knowledge and humility among righteous persons and should burn up or destroy the wicked ignoble men.

PURPORT

As the sun protects the world by giving light, causing rain and dispelling darkness, in the same way, righteous kings, should protect the righteous noble persons and punish the wicked, thereby preserving the State

THE COMMENTATOR'S NOTES

(राजन्) न्यायविनयाभ्यां प्रकाशमान

= Shining with justice and humility.

(क्षपः) रात्रीः = Nights. (नि० प० १.७)

(तिग्मजम्भ) तिग्मं तीव्रं जम्भं वक्त्रं तस्य तत्
सम्बुद्धौ ।

= Man with splendid face or effective speech.

TRANSLATOR'S NOTES

क्षपेति रात्रिनाम (नि० १.७) राज्ञ-दीप्तौ

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is the Agni (President of the Assembly) is taught further in the seventh Mantra.

Mantra—7

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि ।

विश्वासु धीषु वन्द्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वन्द्य अग्ने सभाध्यक्ष त्वम् ऊतिभिः गायत्रस्य
प्रभर्मणि विश्वासु धीषु नः (अस्मान्) श्रव ॥

TRANSLATION

O highly learned President of the Assembly who are praise-worthy, guard us with your protective powers in the upholding of the Gayatri and other Mantras and in maintaining delightful dealings and in all intellectual activities.

PURPORT

Men should respect a person who illuminates our intellects.

THE COMMENTATOR'S NOTES

(गायत्रस्य) गायत्री प्रगाथस्य छन्दसः आनन्दकरस्य

व्यवहारस्य वा

= Of the Gayatri and other Mantras or of delightful dealing.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni (President of the Assembly) is taught further in the eighth Mantra.

Mantra—8

आ नो' अग्ने रयि भर सत्रासाहं वरेण्यम् ।

विश्वासु पृत्सु दुष्टम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (सभाध्यक्ष) त्वं नः (अस्मभ्यम्) विश्वासु पृत्सु
सत्रासाहं वरेण्यं दुष्टरं रयिम् आभर ।

TRANSLATION

O Agni (President of the Assembly) who are a liberal donor, bring to us ever-conquering wealth possessing true power, wealth which is most acceptable as it leads to noble merits, actions and temperament, invincible in all struggles with wicked enemies or their armies.

PURPORT

Men can not enjoy all happiness without the help of the President of the Assembly or the council of ministers and the proper utilisation of fire and other elements.

THE COMMENTATOR'S NOTES

(पृत्सु) सेनासु (वरेण्यम्) प्रशस्तगुणकर्मस्वभावकारकम् ।

= Leading to noble merits, actions and temperament, most acceptable.

TRANSLATOR'S NOTES

पृत्सु इति संग्रामनाम (निघ० २.१७) = Battles.

It is the armies with whose help, battles are waged, hence Rishi Dayananda has interpreted it here as सेनासु or armies.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught further in the ninth Mantra.

Mantra—9

आ नो अग्ने सुचेतुना रयि विश्वायुषोषसम् ।

मार्डीकं धेहि जीवसे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! त्वं नः (अस्मभ्यम्) जीवसे सुचेतुना विश्वायु
पोषसं मार्डीकरयिम् आर्षेहि ॥

TRANSLATION

O leader, giver of knowledge and happiness, give for our sustenance, heart-delighting wealth, the producer of happiness and supporter of all people. Kindly give us such wealth with good knowledge or sound understanding.

PURPORT

When a learned person is well served by men, he gives them good education enabling them to acquire that knowledge and wealth which lead to full span of life.

THE COMMENTATOR'S NOTES

(सुचेतुना) सुष्ठुविज्ञानेन सह वर्तमानाम् ।

= Endowed with good knowledge.

(मार्डीकम्) मृडीकानां सुखानाम् इमं साधकम् ॥

= Accomplisher of happiness.

(मृड - सुखने)

पुनः स कीदृश इत्युपविश्यते ।

How is Agni, is further in the tenth Mantra.

Mantra—10

प्र पुतास्तिग्मशीचिषे वाचो गोतमाग्नये ।

भरस्व सुम्नयुर्गिरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे गोतम सुम्नयुः त्वं विद्वांसः तिग्मशीचिषे अग्नये याः

पुताः गिरः धरन्ति ता वाचः प्रभरस्व ॥

TRANSLATION

O Praiser of Truth, thou who desirest thy happiness, utter those pure words full of wisdom, education and sermon which learned persons use for highly intelligent men.

PURPORT

None can manifest true knowledge without God and a highly learned person. Therefore God and a scholar should always be served well.

THE COMMENTATOR'S NOTES

(तिग्मशोचिषे) तीव्रबुद्धिप्रकाशाय

= For a highly intelligent person.

पुनः स कीदृश इत्युपदिश्यते ।

How is Agni is taught in the 11th Mantra.

Mantra—11

यो नो^१ अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः ।

अस्माकमिद्वेषे भव ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने ! यः भवान् अन्ति दूरे नः (अस्मभ्यम्)

अभिदासति पदीष्ट स त्वम् अस्माकं वेषे इत् भव ॥

TRANSLATION

O Agni be giver of knowledge, may you who give us desirable objects whether nigh or afar, be to us propitious for our advancement.

PURPORT

Why should not men serve All-pervading God who gives good knowledge and a learned good person who whether nigh or afar imparts good knowledge with noble sermons ?

THE COMMENTATOR'S NOTES

(अन्ति) समीपे ! अत्र सुपांसुलुक् इति लुक् विभक्तौ-

सुक् । छान्दसो वर्णलोपोवेति कलोपश्च ॥

= Near.

पुनः स कीदृश इत्युपदिश्यते ।

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

Mantra 12

सहस्राक्षो विचर्षणिर्गुणो रक्षांसि सेधति ।

होता गृणीत उक्थ्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! यथा उक्थ्यः सहस्राक्षः विचर्षणिः होता
अग्निः रक्षांसि सेधति (निषेधति) वेदान् गृणीते (तथा त्वं
भव) ॥

TRANSLATION

O learned person ! As God who is praiseworthy, in whom are all the thousands of eyes of all creatures, All-beholding or Omniscient, Giver of peace drives away all Rakshasas i.e. evil actions and evil minded persons and imparts the knowledge of the Vedas, thou shouldst also be like Him. An admirable wiseman also follows and obeys God in giving knowledge to all.

PURPORT

O men ! You should know that God or wiseman devoted to Him tell us the deeds that are to be done (our duties and also all that should not be done, (sins and evils). You should act according to those instructions given in the Vedas.

THE COMMENTATOR'S NOTES

(सहस्राक्षः) सहस्राणि अक्षीणि यस्मिन् -

=All-pervading, in whom are all the eyes of all creatures.

(रक्षसान्) दुष्टानि कर्माणि दुष्टस्वभावान् प्राणिनः ।

(सेधति) दूरीकरोति ।

= Drives away.

Here ends the 79th hymn and 28th Varga of the first Mandala of the Rigveda. It has connection with the previous hymn as there is mention of Agni, attributes of God and learned persons in this as in the previous hymn.

अथाशीतितमं सूक्तम् HYMN LXXX, (80)

अस्य सूक्तस्य राहूगणो गोतम ऋषिः । इन्द्रो देवता ।
१, ११ निचृदास्तारपंक्तिः ५, ६, ९, १०, १३, १४ विराट्
पंक्तिछन्दः । पंचमः स्वरः । २, ४, ७, १२, १५ भुरिग् बृहती
छन्दः । ८, १६ बृहती छन्दः मध्यमः स्वरः ।

Seer-Rahoogana Gotama. Devata-Indra. Metre-Pankti
and Brihati of various forms - Tunes - Panchama and
Madhyama.

अथ सभाध्यक्षः कीदृश इत्युपदिश्यते ।

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

Mantra—1

इत्थां हि सोम इन्मदे' ब्रह्मा चकार वर्धनम् ।
शविष्ठ वज्रिभोजसा पृथिव्या निः शशा अहिमर्चन्नु स्वराज्यम् ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे शविष्ठ वज्रिन् यथा सूर्यः अहिं यथा ब्रह्मा ओजसा
पृथिव्याः मदे सोमे स्वराज्यम् अनुअर्चन् इत्था वर्धनं चकार
तथाहि त्वं सर्वान् अन्यायाचारान् निःशशाः ॥

TRANSLATION

O most powerful President of the Council of Ministers
or the Assembly skilled in the weapons of war, just as the
sun dispels by his rays the clouds, so do thou expel all
wickedness and oppression from thy kingdom and make it
acceptable and respected among the people, so that persons
well-versed in all the four Vedas and other enlightened men
may live therein in peace and by their power derive advan-
tage from the enjoyable objects of the earth and help others
to do likewise and thus progress in life. Thou shouldst
manifest the glory of thy kingdom or sovereignty.

PURPORT

Men should devise all means for a good vast and independent kingdom and by preserving it well should always advance in knowledge and happiness.

THE COMMENTATOR'S NOTES

(ब्रह्मा) चतुर्वेदवित्

= Knower of or well-versed in all the four Vedas.

(सोमे मदे) ऐश्वर्यप्रापके आनन्दकारके व्यवहारे

= In the dealing that leads to prosperity and bliss.

(शशा) उत्प्लवस्व = Expel.

(अहिम्) मेघम् = Cloud.

(अहिरिति मेघनाम निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the second Mantra.

Mantra—2

स त्वा॒मद॒द्र॒ष्टा म॒दः सोमः॑ श्ये॒नाभृ॑तः सु॒तः ।

येना वृ॒त्रं नि॒रद्भ॑थो ज॒घन्थ॑ वज्रि॒न्नोज॑सा॒र्चन्न॑नु स्व॒राज्य॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् येन वृष्ट्या मदेन श्येनाभृतेन सुतेन सोमेन त्वम् ओजसा स्वराज्यम् अनु अर्चन् यथा सूर्यः अद्भ्यः पृथक् पृथक् वृत्रं (जलं) स्वीकुर्वन्तं मेघं निर्जघान तथा प्रजाम्यः पृथक् कृत्य प्रजासुखं स्वीकुर्वन्तं शत्रुं निर्जघन्थ स वृषा मदः श्येनाभृतः सुतः सोमः त्वा अमदत् ॥

TRANSLATION

O powerful wielder of the war weapons, just as the sun shatters the cloud that keeps waters bound, so do thou. utilising those objects of the earth like a hawk which is developed, shower blessings on mankind, dispel the foe that

robs thy subjects of their peace and happiness, thus making thy kingdom acceptable and respectable and so may these objects be to thy rejoicing.

THE COMMENTATOR'S NOTES

(सोमः) ऐश्वर्यप्रदः पदार्थसमूहः ।

= Objects that cause prosperity.

(श्येनाभूतः) यः श्येन इव विज्ञानादिगुणैः समन्ताद् भ्रियते सः

= Which is supported by scientific knowledge and its application etc. like a hawk.

(वृत्रम्) जलं स्वीकुर्वन्तं प्रजासुखं स्वीकुर्वन्तं वा

= Cloud accumulating water or a foe that robs the subjects of their happiness.

TRANSLATOR'S NOTES

The word सोम is derived from सु-प्रसवैश्वर्ययोः hence the meaning given above by Rishi Dayananda Sarasvati. The word श्येन is derived from श्येङ्-गती गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च Here the first meaning of ज्ञान or knowledge has been taken by Rishi Dayananda as quoted above.

पुनः स कीदृश इत्युपविश्यते ।

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

Mantra—3

प्रेक्ष्यभीहि धृष्णुहि न ते वज्रो नि यंसते ।

इन्द्रं नृम्णं हि ते शवो हनो वृत्रं जयां अपोऽर्चन्नु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

इन्द्रं यथा सूर्यस्य वज्रो वृत्रं हनः अपः नियंसते तथा प्रेक्ष्य भीतिः तान् हत्वा स्वराज्यम् अनु अर्चन् हि नृम्णं प्राप्तेः शवः अभीहि (शरीरात्मबलेन) धृष्णुहि जया (एवं कुर्वतः ते पराजयः न भविष्यति) ॥

TRANSLATION

O. Indra (President of the council of Ministers or Assembly) like the sun that shatters the cloud by his rays and controls the waters, do thou put down thy enemies and making thy rule acceptable and respected, advance in wealth. Go forward and be bold; thy power of conquering thy foes can not be checked. Thy strength can bend all thy foes can not be checked. Acquire full power and becoming bold and valiant in body and spirit, be always victorious. By doing so, there will be no defeat for thee.

PURPORT

Those officers of the state who are illustrious like the sun, enjoy the prosperity of the State.

THE COMMENTATOR'S NOTES

(वज्रः) किरणसमूहः = Band of rays.

(नृम्णम्) धनम् (नृम्णम् इति धननाम निघ० २.१०)
= Wealth.

(शवः) बलम् = Power of strength.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the fourth Mantra.

Mantra- 4

निरिन्द्र भूम्या अधि वृत्रं जघन्थ निर्विवः ।

सृजा मरुत्वतीरव जीवधन्या इमा अपोऽवृन्तु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं यथा सूर्यः वृत्रं हत्वा भूम्या अधि इमाः जीवधन्याः मरुत्वतीः अपः निर्जघन्थ दिवः अथ सृजति तथा दुष्टाचारान् हत्वा धर्माचारं प्रचार्य स्वराज्यम् अन्वर्चन् राज्यं शाधि विविधं वस्तु सृज ॥

TRANSLATION

O Indra (Powerful king) even as the sun shatters the clouds, diffuses his light-giving rays and lets flow waters that help human beings and other creatures to live in peace, so do thou destroy the wicked, give wide encouragement to righteous conduct and thus making thy administration acceptable and respected, rule over it, so that thou and thy subjects may ever enjoy all happiness.

PURPORT

He who desires to rule should preach or diffuse knowledge, righteousness and humility and being himself a righteous person should behave towards his subjects as their father.

THE COMMENTATOR'S NOTES

(दिवः) किरणान् = Rays.

(मरुत्वतीः) मनुष्यादि प्रजा सम्बन्धिनीः

= Beneficial to human beings and other creatures.

पुनस्तस्य (इन्द्रस्य) कर्तव्यानि कर्माण्युपदिश्यन्ते

The duties of Indra are taught further in the fifth Mantra.

Mantra - 5

इन्द्रो वृत्रस्य दधतः सानुं वज्रेण हीळितः ।

अभिक्रम्याव जिघ्रन्तेऽपः सर्माय चोदयन्नृचक्रानुं स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् यथा इन्द्रः (सूर्यः) वज्रेण वृत्रस्य अपः अभिक्रम्य सानुं छिनत्ति तथा त्वं स्वराज्यम् अनु अर्चन् जिघ्रन्ते सर्माय स्वबलं चोदयन् दधतः शत्रोः बलम् अभिक्रम्य (सेनां छित्वा) हीळितः सन् क्रोधम् अवसृज ॥

TRANSLATION

O learned Indra (President of the council of Ministers) Just as the sun attacks all over with his fierce heat and cuts

off the different portions of the cloud, so do thou assert thy sovereignty and send thy troops to attack the army of thy enemy that might be going about killing and destroying in thy kingdom. If thy foe happens to disperse thy troop and if, therefore, thy subjects disparage thee, let thy wrath itself be upon thy enemy.

PURPORT

Those persons are respected among the enlightened men who like the sun, dispel the darkness of ignorance, illuminate knowledge, punish the wicked and respect the righteous.

THE COMMENTATOR'S NOTES

(दोधतः) क्रुध्यतः दोधतीति क्रुध्यतिकर्मा

(निघ० २.१२)

= Of an angry person.

(सानुम्) अंगानां संविभागम् = Different parts.

(होळितः) अनादृतः = Insulted or disregarded.

(हेङ् - अनादरे)

(समर्यते) गच्छते = Going about.

पुनस्तस्य कर्तव्यानि कर्माण्युपदिश्यन्ते ।

The duties of Indra (President of the Council of Ministers) are taught further.

Mantra—6

अधि सानौ नि जिघ्नते वज्रेण शतपर्वणा ।

मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे राजन् यथा इन्द्रः (विद्युत्) शतपर्वणा वज्रेण सानौ अधि प्रेरयन्ती इव प्रकाशं निजिघ्नते मेघाय प्रतिकूला वर्तते तथा एव गातुम् इच्छति स भवान् सखिभ्यः मन्दानः स्वराज्यम् अनु अर्चन् अन्धसः दाता भव ॥

TRANSLATION

O King, even as lightning with hundreds of its streaks seems to strike on the different parts of and to be hostile to the cloud which obstructs its light, so shouldst thou, who likest words of noble teaching, regarding thy own sovereign rule first, be the bestower of food and joy on thy friends, and subjects.

PURPORT

As the sun is benefactor of all, so should always be the President of the council of Ministers and others.

THE COMMENTATOR'S NOTES

(गातुम्) सुशिक्षितां वाणीम् = Refined speech.

(अन्धसः) अन्नस्य = Of the food.

पुनस्तस्य कृत्यमुपविश्यते ।

The duties of Indra are taught further in the seventh Mantra.

Mantra—7

इन्द्र तुभ्यमिदं द्विवोऽनुत्तं वज्रिन्वीर्यम् ।

यद्द त्वं मायिनं मृगं तमु त्वं माययावधीरर्चन्नु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिबः वज्रिन् इन्द्र ! त्वं यत् त्वं मायिनं मृगं मायया ह अवधीः विवः (सूर्यस्य इव) अनुत्तं वीर्यं गृहीत्वा स्वराज्यम् अनु अर्चन् तम् उ दण्डयसि तस्मै तुभ्यम् इत् (एव) वयं करान् ददाम ॥

TRANSLATION

(The learned representative of the people says to the King or the President of the Assembly) O King who impartest happiness to thy subjects ruling over a kingdom possessing cloud-like mountains as thou possessing natural powers as the sun possesses lustre and regarding thy sovereign authority with respect, dost using subtle intelligence or

statesmanship, severely punish and put down with a strong hand the enemy, who, by fraud deprives thy subjects of the goodthings of the world and enjoys them himself like a brute, we offer tribute to thee alone.

PURPORT

It is only they that manifest like the sun, their own strength, justice and knowledge for the protection of their subjects and arrest deceitful persons that can advance the cause of their State and can get tributes.

THE COMMENTATOR'S NOTE

(अद्रिवत्) मेघवत् पर्वतराज्यालंकृत

= Ruling over a kingdom adorned with mountains like clouds.

(अनुत्तम्) - अप्रेरितं स्वाभाविकम्

= Natural, not acquired.

(मृगम्) परस्वापहर्तारम्

= Beast, taking enjoyment like a robber of others' articles.

(मायया) प्रजया = By subtle intelligence or cleverness.

(मायेतिप्रज्ञानाम निघ० ३.६) Tr.

पुनरेतस्य गुणा उपदिश्यन्ते ।

The attributes of Indra (President of the council of Ministers or King are taught further in the 8th Mantra.

Mantra—8

वि ते वज्रासा अस्थिरन्नवति नान्याऽनु ।

महत्त इन्द्र वीर्यं बाह्वोस्ते बलं हितमर्चन्तु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सभापते) ते वज्रासः नवति माय्या अनुव्य-
स्थिरन् यत् ते बाह्वोः महत् वीर्यं बलं हितम् अस्ति तेन
स्वराज्यम् अनु अर्चन् राज्यश्रियं त्वं प्राप्नुहि ॥

TRANSLATION

O Indra (President the council of Ministers or Supreme King) ninety armies of well-equipped soldiers with fleets of

ships are standing ready to march at thy command. Great prowess is in thy arms and thou possessest mighty power. Honour thy sovereign authority and enjoy the happiness of an independent kingdom.

PURPORT

Those persons who desire to develop and make prosperous their kingdom should get manufactured big steamers and ships and going to distant lands and countries with their help, making commercial advance, should fill their State with wealth and abundant food materials.

पुनः राजपुरुषैः किं कर्तव्यमित्युपदिश्यते ।

What should officers of the State do is taught further in the ninth Mantra.

Mantra—9

सहस्रं साकर्मर्चतु परि षोभत विश्रुतिः ।

शतैनमन्वनोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्तु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

**हे मनुष्याः ! यूयं यः स्वराज्यम् (स्वकीयं राष्ट्रम्)
अर्चन् (सत्कुर्वन्) वर्तते तम् आश्रित्य तदधर्माचिरणात्
पृथक् परिष्टोभत साकं सहस्रम् अर्चत यं विशतिः शतानि
अनोनवुः यः उद्यतं ब्रह्म अर्चन् वर्तते तस्मै इन्द्राय (सभा-
ध्यक्षाय) अनुस्तुवत ॥**

TRANSLATION

O men taking shelter under Indra (President or King) who has a high regard for his sovereign authority, purge your kingdom of all evil. Unite in your thousands to welcome such a noble ruler and bands of scores of hundreds of you should extol him favourably and submit and offer allegiance to him, who accepts with reverence (as his rule of life) the ever useful Vedic teachings.

THE COMMENTATOR'S NOTES

(सहस्रम्) असंख्यातगुणसम्पन्नम् ।

= Endowed with innumerable virtues.

PURPORT

There can not be mutual happiness without giving up all animosity and disputes. Men should never appoint as President a person who is devoid of knowledge, wisdom and good education and who is ignoble.

पुनस्तस्य गुणा उपदिश्यन्ते ।

The attributes of Indra (President or king) are taught further in the tenth Mantra.

Mantra—10

इन्द्रो वृत्रस्य तविषीं निरहन्सहसा सहः ।

मृच्छदस्य पौंस्यं वृत्रं जघन्वा अमृजदक्षस्तु स्वराज्यम् ॥

सन्धिच्छेदमहितोऽन्वयः (ऋषिकृतः)

यः इन्द्रः वृत्रम् इव दक्षं जघन्वान् यः सहसा वृत्रस्य सूर्यः इव शत्रोः तविषीं निरहन् स्वराज्यम् अनुअर्चन् सुखम् असृजत् तत् अन्य महत् पौंस्यं सहः अस्ति (इति विद्वान् विजानातु) ॥

TRANSLATION

That this mighty President or King strikes down and shatters the power of his foe as the sun does of the cloud and that even as the sun diffuses his pleasant light welcoming his sovereign authority imparts happiness to his friends and subjects, as the result of his great power and endurance.

PURPORT

As the sun shines by attracting all with his great power and splendour, in the same manner, the President and others should govern the State with great might and with the light of justice attracting good virtues.

THE COMMENTATOR'S NOTES

(इन्द्रः) विद्युत् इव पराक्रमी सभाध्यक्षः

= President who is mighty like the lightning or electricity.

(तविषीम्) बलम् = Strength.

(तविषीति बलनाम निघ० २.६)

(पौंस्यम्) पुंसोभावः कर्म बलवान् पौरयानीति बलनाम

(निघ० २.६)

= Virility, vitality, force.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the eleventh Mantra.

Mantra—11

इमे चित्तव मन्यवे वेपेते भियसा मही ।

यदिन्द्र वज्रिभोजसा वृत्रं मरुत्वां अवधीरर्चन्तु स्वराज्यम् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र (सभाध्यक्ष) यद् यस्य तव भोजसा यथा सूर्यस्य आकर्षणेन (ताडनेन च) मही वेपेते तत्तुल्यस्य तव भियसा मन्यवे (बलेन) शत्रवः अनु कम्पन्ते यथा मरुत्वान् इन्द्रः वृत्रं हन्ति तथा स्वराज्यम् अनु अर्चन् अरीन् चित् अवधीः ॥

TRANSLATION

O great Indra (President or King) well-versed in the handling of arms, of whose power and awe, the enemies remain in fear and try to pacify thy wrath just as these two vast worlds, the earth and the heaven, are kept in motion by the heat and force of gravitation of the sun, so do thou, like the sun, shattering the cloud, accept the sovereign authority and certainly put down thy adversary.

PURPORT

As by the proper arrangements made by the Assembly or the council, the subjects tread upon the right path with delight, in the same manner, by the attraction of the sun, all worlds revolve. As the sun shatters the cloud and protects the people, in the same manner, the President of the Assembly and the council etc. should shatter the foes and injustice and preserve the subjects with the propagation of knowledge and justice.

THE COMMENTATOR'S NOTES

(मन्यवे) न्यायव्यवस्थापालनहेतवे ।

= For the observance of the law and justice.

पुनः स कीदृश इत्युपदिश्यते ।

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

Mantra 12

न वेपसा न तन्यतेन्द्रं वृत्रो वि बीभयत् ।

अभ्येनं वज्रं आयसः सहस्रभृष्टिरायतार्चिस्तनुं स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सभाध्यक्ष ! स्वराज्यम् अनु अर्चन् त्वम् यथा वृत्रः
इन्द्रं वेपसा न विबीभयत् तन्यतान विबीभयत् एनं मेघं
प्रति सूर्यप्रेरितः सहस्रभृष्टिः आयसः वज्रः अधि आयत
(तथा शत्रून् प्रति भव) ।

TRANSLATION

(Indra) O President of the council of Ministers, or King ! welcoming thy royal authority thou shouldst behave towards thy enemies just like the sun whom the cloud can not frighten either by its quick movement or by its roaring thunder, but who attacks the latter from all sides with his hot rays like steel missiles emitting fire and burning in a thousand ways.

PURPORT

As the clouds etc. cannot defeat the sun, in the same manner, enemies cannot vanquish the President of the Assembly and the council.

THE COMMENTATOR'S NOTES

(तन्यता) तन्यतुना गर्जनेन-शब्देन = By the thunder.

(सहस्रभृष्टिः) सहस्रम् असंख्याताः भृष्टयः पीडा दाहा वा यस्मात् ।

= Giving pain and burning in various ways.

(आयत) समन्तात् हन्ति = Completely shatters.

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the 13th Mantra.

Mantra—13

यद्द्वं तव चाशनिं वज्रेण समयोधयः ।

अहिमिन्द्र जिघांसतो दिवि ते वदधे शवोऽर्चन्तु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र स्वराज्यम् अनु अर्चन् त्वं यद् यथा दिवि सूर्यः
अशनिं प्रहृत्य अहिं बद्धधे तथा वज्रेण (शस्त्रास्त्रैः) स्व-
सेनाः ताः शत्रुभिः सहस्रम् अयोधयः शत्रून् जिघांसतः तव
शवः (बलम्) उत्तमं भवतु एवं वर्तमानस्य तव यशः च
वर्धिष्यते ॥

TRANSLATION

O Indra (President or King) welcoming thy sovereign authority, even as the sun strikes the crooked clouds with his thunderbolt and shatters them, so do thou make thy well-equipped forces join in full battle with thy foes and destroy the latter. Thy power and fame will thereby advance.

PURPORT

As the sun with his band of rays, makes the lightning fight with the cloud, in the same manner, the commander of an Army, should make his armies equipped with the weapons of fire or electricity fight with the army of his foes. Such a powerful commander-in-chief of an army can not be defeated.

THE COMMENTATOR'S NOTES

(अशनिम्) विद्युतम् = Lightning.

(अहिम्) व्यायकशीलं मेघम् = Cloud.

(अह-व्याप्तौ स्वा०)

अहिरिति मेघनाम (निघ० १.१०)

पुनस्तस्य किं कृत्यमस्तीत्युपदिश्यते ।

What is the duty of Indra (President or King) is taught further in the 14th Mantra.

Mantra—14

अभिष्टने ते' अद्रिवो यत्स्था जगच्च रेजते ।

त्वष्टां चित्तव मन्यव इन्द्र वेविज्यते' भियार्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अद्रिवः इन्द्र यत् (यदा) ते (तव) अभिष्टये स्था जगत्
च रेजते त्वष्टा (सेनापतिः) तव मन्यवे ते भिया चित् वेविज्यते
तदा भवान् स्वराज्यम् अनु अर्चन् सुखी भवेत् ॥

TRANSLATION

O great King or President, whose realm is adorned with innumerable cloud-like mountains, when at thy awfully just dealing, all objects both movable and immovable tremble and even thy own mighty commander of army who never fails to put down thine enemies in battle becomes agitated with fear at thy indignation, do thou, then honour thy sovereign authority and feel happy.

PURPORT

As by the presence of the sun all creatures engage themselves in their activities and the worlds revolve according to their due course, in the same manner, men should know that by the proper administration conducted by the Assembly or the council, they follow the right path.

THE COMMENTATOR'S NOTES

(अभिष्टने) अभितः शब्दयुक्ते व्यवहारे ।

= In battles where there is noise all around.

(त्वष्टा) छेत्ता = Destroyer or piercer of enemies-
Commander of the army.

अथेश्वरं परमविद्वांसं च प्राप्य विद्वांसः किं कुर्वन्तीत्यु-
पदिश्यते ।

What men do after attaining God and a highly learned person is taught further in the fifteenth Mantra.

Mantra—15

नहि नु यादधीमसीन्द्रं को वीर्यां परः ।

तस्मिन्नुष्णमुत क्रतुं देवा ओजांसि संदधुरचेन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः परः स्वराज्यम् अनु अर्चन् वर्तते यस्मिन् देवाः
नृष्णम् उत क्रतुम् उत अपि ओजांसि नु नहि सन्धुः यं
प्राप्य वीर्या अधीमसि तम् इन्द्रं प्राप्य कः नृष्णम् नु नहि
यात् तस्मिन् कः नृष्णम् उत क्रतुम् अपि ओजांसि नहि
सन्ध्यात् ? ॥

TRANSLATION

Who will not acquire those multifarious boons-rich wealth, industry, perserverance and various powers (of body, mind and soul) under the shelter of Almighty God and the patronage of that noble king of innumerable excellences, who deals honourably with his sovereign authority, under

whose patronage the learned attain all those things and are secure by education and various powers ?

PURPORT

None can get knowledge, pure intellect and sublime power without attaining God and highly educated persons. Therefore all should take refuge in them.

THE COMMENTATOR'S NOTES

(इन्द्रम्) अनन्तपराक्रमं जगदीश्वरं पूर्णवीर्यं
विद्वांसम् ॥

= Almighty God or a mighty learned person.

(ओजांसि) शरीरात्मनः पराक्रमान् ॥

= The strength of body, soul and mind.

पुनर्मनुष्यस्तौ प्राप्य किं करोतीत्युपदिश्यते ॥

What does a man do after attaining them is taught further in the sixteenth Mantra.

Mantra—16

यामथर्वा मनुष्यिता दध्यङ् धियमन्तं ।

तस्मिन्ब्रह्माणि पूर्वथेन्द्र उक्था समग्मतार्चन्ननु स्वराज्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः! यथा स्वराज्यम् अनु अर्चन् दध्यङ् अथर्वा
पिता मनुः यां धियं प्राप्य यस्मिन् सुखानि तनुते तथा एतां
प्राप्य यूयं सुखानि अन्तत यस्मिन् इन्द्रे पूर्वथा ब्रह्माणि
उक्था प्राप्नोति तस्मिन् सेविते सति एतानि समग्मत
(संगच्छध्वम्) ॥

TRANSLATION

O men ! even as the righteous abstaining from all sorts of injury to creatures, (or observing non-violence) great

thinkers and teachers of the Vedic Lore-men endowed with great qualities-extending a friendly welcome to all by first developing their our capacity refined with learning and devoted to good needs, adopt such measures as would advance the happiness of mankind. You also attaining such an intellectual capacity should do likewise. By serving God Almighty the ancients before you in all ages obtained riches by honourable means and the faculty to speak well and wisely, which you too, by taking recourse to that Almighty God can acquire.

PURPORT

Men should imitate the association with the wise and love of the devotees of God and having attained good intellect, good food, wealth and speech refined with the Vedic knowledge, these things should be given to them.

THE COMMENTATOR'S NOTES

(अथर्वा) हिंसादिदोषरहितः

= A man of non-violent nature.

(दध्यङ्) दधति यैः ते दध्यः सद्गुणाः तान् अञ्चति

प्रापयति वा । = A man endowed with great merit.

(ब्रह्माणि) = Good food and wealth.

(पिता) = A teacher of the Vedic lore.

TRANSLATOR'S NOTES

अथर्वा is derived from अर्ध-हिंसायाम्-कामकृत्स्नीय वातुपाठे hence the above meaning given by Rishi Dayananda Sarasvati.

ब्रह्मेति धननाम (निघ०) ब्रह्मेति अन्ननाम (निघ०)

This hymn is connected with the previous hymn as there is mention of the President of the Assembly, sun, learned persons and God as before. Here ends the commentary of the eightieth hymn and thirty-first varga of the first Mandala of the Rigveda.

In this fifth chapter, there is the mention of the President of the Council of Ministers, Maruts fire, the preservation of Swarajya etc. and so it is connected with the fourth chapter.

Here ends the fifth chapter of the first Mandala of the Rigveda Sanhita.