

पश्य देवस्य काव्यं  
न ममार न जीर्यति ।

(अथर्व १०-८)

**Behold (study deeply) the Divine Poetical work in the form of the Veda. He who studies it earnestly and acts upon its teachings does not die prematurely nor does he decay.**

# CONTENTS

**Fore-word** **V**

By : Late Swami Anand Bodh Saraswati  
President  
Sarvadeshika Arya Pratinidhi  
Sabha, Delhi.

**Introduction**  
(Translator's note on the number of the  
mantras of the Rigveda) **VI**

By : Swami Dharmananda Saraswati

**An English lady's remarkable book on the  
Rigveda with my letter to the author** **VII**

**A noted German Physicist on the Vedas** **XVI**

**Two prominent Reviews of the first English  
Volume** **XVII**

**Translation Rigveda 1.62 to 1.136** **1-992**

**First Ashfaka hymns complete.**  
(1.21)

## FOREWORD

It gives me great pleasure in presenting to the general public especially to the lovers and admirers of the Vedic lore, the 2nd Volume of the English Version of Maharshi Dayananda Saraswati's commentary on the Rigveda.

Our thanks are due to Shri Swami Dharmatandaji ( Pt. Dharm Deva Vidya Vachaspati, Vidya Martanda ), a noted Vedic Scholar who has very ably translated the commentary with valid supporting comments.

As the readers are aware, the Sarvadeshik Arya Pratinidhi Sabha ( Inter-National Aryan League ) had, on the occasion of Arya Samaj Foundation Centenary '1975' undertaken the publication of Hindi and English commentaries of the four Vedas alongwith that of outstanding old and new literature of Arya Samaj. It is worth mentioning that a number of books and commentaries in Hindi have since been brought out and are in circulation. The publication of English Commentaries is in progress and I hope and trust that it will be completed ere long.

Though the project is expensive and tiresome, yet the Sabha is determined to bring it to a successful culmination counting on the active co-operation of the general public especially of those who are interested in the study and propagation of the Vedas and Vedic lore.

The Sabha thanks Shrimati Mohini Devi wife of Shri Jayadevji Arya Bombay for the liberal donation of Rs. 2500.00 for the publication of this Volume.

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# INTRODUCTION

## Translator's note on the number of the mantras of the Rigveda.

The following translator's note was written for the preface to the first volume of Maharishi Dayananda Sarasvati's commentary rendered by me in English with necessary explanatory and comparative notes. Unfortunately that note was not published in the first volume owing to over-sight. Therefore it is being reproduced here for the information of those who have pointed out to the translator and the publisher some mistake in the calculation of the total number of the hymns and mantras of the Rigveda Sanhita. Of course, we do not at all agree with those scholars who consider the Balakhilya hymns in the eighth Mandala as interpolated and have therefore cut down the total by 80. We have dealt with the subject of the Balakhilya hymns in our वेदों का ब्यर्थ स्वरूप the second edition of which has been published by Dayananda Sansthan-1597, Hardhyan Singh Road, Karol Bag, New Delhi-5, priced at Rs. 15/- Those who desire to know about the matter, should study the book.

## TRANSLATOR'S NOTE

Due to oversight, there seems to be some mistake in calculating the total number of the hymns and Mantras of the Rigveda as pointed in the Vedic Press Edition. The total number of the hymns of the Rigveda as printed in Sanskrit Commentary is 1018 but in Hindi Translation it is correctly given as 1028. The total number of the Mantras of all Mandalas as given in the Vedic Press Edition is  $1976 + 429 + 617 + 589 + 727 + 765 + 841 + 1726 + 1097 + 1754 = 10589$ . In the total of the Mantras of the 8th Mandala, there is slight mistake in calculation as the number of the Mantras of the 20th hymn is put there as 36 instead of 26. So the actual number of the Mantras of the 8th Mandala is 1716

instead of 1726 as printed there. The total number of the Mantras of the 9th Mandala is 1108 as by oversight the calculation of 11 is left. Thus the total comes to 10522. There are 140 Naimittik Dvipadas नैमित्तिकद्विपदा in the Rigveda. In the first Mandala from 65 to 70 hymns there are 60 dvipadas which have been calculated as 30, the rest as 80. Thus the total comes to 10552 if in both places, the calculation is of the same type. The total number as given in the printed Vedic Press Edition is 10589 which appears to be due to oversight or slip of pen instead of 10552. After all, the total number does not matter much.

### AN ENGLISH LADY'S REMARKABLE BOOK ON THE RIGVEDA WITH MY LETTER TO THE AUTHOR

Miss. J. Miller rebuts wrong theories of Prof. Maxmuller Keith, Winternize and others.

In the first volume of the English Translation of the commentary of Maharshi Dayananda with notes, I wrote the following lines regarding Prof. Maxmuller.

"Regarding Prof. Maxmuller who was considered to be the most prominent orientalist of his day, it will not be out of place to show from the letters written by him to the Duke of Orgoil and his wife, that he had rather an ulterior motive in translating the Vedas and writing other books on them.

In a letter addressed to Duke of Orgoil, then the Secretary of State for India, Prof. Maxmuller wrote on 16th Dec. 1868 'The ancient religion of India is doomed and if Christianity does not step in, whose fault will it be?'. In a letter addressed to his wife in 1868. Prof. Maxmuller wrote :

'I hope, I shall finish that work ( Editing and translating the Rigveda ). and I feel convinced that though I shall not live to see it, yet this edition of mine ( of the Rigveda ) and the translation of the Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country.

"It ( Veda ) is the root of their religion and to show them what the root is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years". So it is just with the motive of uprooting the Vedas, that Prof. Maxmuller though a staunch Christian, undertook the stupendous task of editing and translating the Vedas.

The same is the case with Macdonel, Keith and many other Western scholars who were the occupants of the chair of Oriental Studies at the Oxford University under Boden Trust whose chief object was as follows as given by Monier Williams in the Introduction to his well-known Sanskrit English Dictionary.

"That the special object of his ( Boden's ) munificent bequest was to promote the translation of the Scriptures into Sanskrit, so as to enable his country-men to proceed in the conversion of the natives of India to the Christian religion."

Is it surprising then when we find Monier Williams writing in 'Modern India and the Indians' that "When the walls of the mighty fortress of Brahmanism are encircled, undermined and finally stormed by the soldiers of the cross, the victory of Christianity must be signal and complete". ( Monier Williams in 'Modern India and the Indians, P. 247 ).

Shri Aurobindo a scholar, philosopher and thinker of world wide reputation was therefore right when in his essay on 'Dayananda and the Veda' he remarked with regard to the interpretation put by Prof. Maxmuller and his followers.

"If there ever was a toil of interpretation in which the loosest rein has been given to an ingenuous speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions, have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour so evidently respectable otherwise for its industry, goodwill and power of research, per-

formed through a long century by European Vedic Scholarship". ( Bankim, Tilak and Dayananda by Shri Aurobindo, p. 52 ).

Such being the case with the majority of the western scholars, it is gratifying to find that there are some among them now, who are trying to grasp the real spirit of the Vedas impartially though they have not as yet succeeded in understanding them quite correctly, as my letter to Miss Janine Miller the author of a remarkable book on "The Vedas. Harmony Meditation and Fulfilment" shows.

Miss. Miller has shown very great regard for the Vedas. The introduction of the above book begins with the following paragraph.

"The Rigveda is extremely rich in lore of every kind: Social, psychological, religious, philosophical, anthropological, mythical, even rudimentary astronomy has been claimed to be found in its verses. It is a relic preserved for us out of pre-history of the human mind, a mind that reveals itself as by no means undeveloped in its struggle to understand itself and its environment

In so far as Indian civilisation, is concerned the Vedas are nothing less to quote Bankim than "the basis of our entire religious and social organisation." What the roots are to the tree, the Vedas are to our present elaborate religious system and to our present complex organisation. They form the foundation of the whole Indian social structure."—Introduction. p. XIX

Criticising the approach to the Vedas of some western Scholars, Miss Miller writes :—

"The early Western scholars were necessarily concerned with philology, the analysis of words and grammatical structures. But they marred their conclusion by their attempts at proving the then prevalent contention of primitive mentality as typical of prehistoric religion, contentions which are disproved by the Rigveda itself, or indeed by any ancient religion. Fortunately, such an unfounded attitude is being superseded through further investigations, although

not so completely as to eradicate the false notions thus introduced into the Vedic exegesis: wrong statements based upon early ignorant and prejudiced ideas are still commonly found in the more popular type of survey of early Indian religious culture and history." (Introduction-p. XXII).

Strongly criticizing and rebutting the views of A. B. Keith regarding the Rigvedic language, Miss Millar says:-

'A. B. Keith's very summary and disdainful judgment of Rigvedic language is certainly unfounded and not countenanced by any of the great Hindu scholars. It reveals a complete lack of appreciation of basic Vedic Sanskrit qualities:-

"The poets never attain any very great command of their material whether in language or metre. So the end structure of the sentences remains naive and simple, and when the poet seeks to compass more elaborate thought, his power of expression fails, seriously fails him."

After quoting these passages, Miss Miller observes:- 'Keith apparently fails to realise that a highly inflected language such as Sanskrit will necessarily seem simple and somewhat stiff by comparison with such a non-inflected and always flexible language, as English. This gives inflected languages, and Sanskrit in particular, compactness; vigour as well as power.' ( P. XXIV ).

"When we enter the Rigvedic field, we enter into a world of sun light both in its thought and its expression. Directness and sincerity are two outstanding qualities which give the whole collection a freshness which later literature lost to a great extent " ( Introduction P. XXV )

It is interesting to find Miss Miller boldly refuting the wrong ideas of prof. Max Muller about the Vedic civilisation that 'the Rigveda; as we see it, is thus not the work of primitive tribes, or the first babbings of infant humanity as described by Max Muller, but the complete song of a highly elaborate civilisation of long standing establishment . . . The sceptic will declare as indeed nineteenth century exegesis tried to prove that Vedic man was not



capable of conceiving complicated doctrines. The Rigveda demonstrates the opposite. Vedic thought, especially with regard to meditation reveals an unexampled depth of insight into the intricacies of the human mind, the background philosophy of which was the root of all subsequent speculations." (P. XXXIV).

Quoting some passages from the works of Winternitz and Max Muller, Miss Miller refutes their ideas regarding Vedic Prayer saying "We can no more agree with M. Winternitz or Max Muller's views concerning Vedic prayer. M. Winternitz claims:—

"There is nowhere (in the Vedas) any thought of devotion or exaltation to the divine, but the word (brahman) always means mere formulae and verses containing secret magic power, by which man desires to influence divine beings or to obtain, or even to force something from them."

**Max Muller declares**

"Though the idea of prayer or swelling or exalted thought may be true with us, there is little, if any trace of such thoughts in the Vedas. Most of the prayers there are very matter of fact petitions and all that has been said of the swelling of the heart, the elevation of the mind, the fervid impulse of the will, as expressed by the word Brahman, seems to me decidedly modern and without any analogies in the Veda itself."

Giving references of Rv. 6-16-47 हविर्हृदा तष्टम् 1-171-2 हृदा तष्टोमनसा What of the prayers for their and harmony among men (Rig 10-19) what of the poet longing to come into touch with the wise in understanding (Rig. 3-38-1).

These and many other examples are surely expressions of the devotion of the heart, indeed formulated in a simple even matter of fact way because of that perfect sincerity which characterises the Rigveda and is touching in its humanity. (P. 121)

Thus we find that 'The Vedas-Harmony, meditation and fulfilment, by Janine Miller is a remarkable book, though

the author has not been able to grasp the Vedic Conception of God thoroughly as pointed out in my letter to her dated 23-8-1976.

I reproduce important extracts from my letter for the benefit of the readers of this volume

**Dear Sister, Namaste,**

As I wrote to you in my previous letter, on the whole, I highly appreciate your book on the Vedas "Harmony, Meditation and fulfilment" in which you have boldly and fearlessly criticised the stand point of some prejudiced western scholars including prof. Max Muller, Wilson, Griffith, Keith, Winternitz and others. But on some points, I do not see eye to eye with you and would like you to study these subjects more deeply. Leaving aside minor points, I take up the question whether there is pure monotheism or monism in the Vedas, as stated by you in your letter. Much depends upon the definition of monotheism and monism. I give below the definitions of these words from some important dictionaries:

**MONOTHEISM** : "Doctrine that there is only one God contrasted with Polytheism." ( The Advanced Learners' Dictionary by A. S. Hornby and H. Wakefield. P 633 )

**Monotheism**—"Doctrine that there is only one God" ( Oxford English Dictionary P. 767. )

**Monotheism**—एकेश्वरवाद Technical English, Hindi Dictionary by P. Bulcke S. J P. 270

**Monism**—Doctrine that only one Being exists—any of the theories that deny the duality of matter and mind. ( Oxford English Dictionary P. 765 ).

**Monism**—मन्यून, अद्वैतवाद, वेदान्त  
(All India Radio Lexicon P 235)

**Monism**—मन्यून, अद्वैतवाद  
( Technical English Hindi Dictionary by Bulcke S. J. P. 267. )

**Monism**—Forms of doctrine maintaining that there is only one kind of Being. (Little Oxford Dictionary) P. 317.

**Monism**—The philosophical doctrine which seeks to explain varied phenomena by a single principle.

(New National Dictionary—P. 324).

Taking these definitions of monotheism and monism, I am quite sure that the Vedas strongly uphold monotheism of the purest type (Not of course of the Jewish, Christian or Muslim type which is anthropomorphic.).

They teach us clearly that God is one. He is omnipresent, Omnipotent and Omniscient Creator, Sustainer and Dissolver of the world and He is the Lord of the eternal souls and Matter which are separate or distinct from Him in nature and attributes. That One God alone should be worshipped by all through meditation, prayer and communion. The mantras like the following which can be quoted in their hundreds clearly show that according to the Vedas, there are three eternal **ब्रह्म** ( God ) **जीव** ( Soul ) and **प्रकृति** ( Matter ). But God being the Lord of all should be adored.

योश्च क्तोस्वर, तिस्रोस्वर, क्तोस्वर ( Yaj. G. 16 )

O active soul, remember God whose Best name is Om. Remember Him for getting strength. Remember your actions

न तं विदाम य इमा जजामाग्यद् युष्माक्यन्तरं बभूव ।  
नीहारेण प्रावता जह्या चासुतुप उपवशासश्चरन्ति ॥

Rig. 10.82.7 Yaj. 17.31

O men, you do not know Him who has created all these things of the world, who is within you, but different from you.

This clearly points out the difference between God the Omniscient who knows all and the souls which possess limited

knowledge and also the world created by Him. It is clear negation or refutation of monism.

इन्द्र कर्तुं न आधर पिता पुत्रेभ्यो यथा ।  
शिक्षाभ्यो अस्मिन् पुरुषुत यामनि जीवा ज्योतिरजीमहि ॥

(Rig. 7.23.26 Sama 259 Athrva 20.79.1)

O God, enlighten us as a father enlightens his children. Teach and guide us in this world so that we (souls) may enjoy the light of wisdom

इमे त इन्द्र ते वयं पुरुषुत ये त्वारभ्यचरामसि प्रभूवसो ।  
(Sama 373)

O God, glorified by all sages, we are Thine. We are Thine and therefore we commence all good works after uttering Thy Holy names.

This is pure monotheism and not monism.

वेदाहमेतं पुष्वं महान्तमादित्यवर्णं तमसः परस्तात् ।  
तमेव विदित्वाऽतिमृत्युमेति नान्धः पन्था विद्यतेऽयनाय ॥

I (soul) know this Supreme All-pervading Resplendent God. It is only by knowing Him that we (souls) can cross over the Ocean of death. There is no other way for the attainment of emancipation.

The difference between God and souls is thus pointed out in the most un-mistakable terms.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिवस्यजते ।  
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभि चाकशीति ॥

(Rig. 1.164.20)

i. e. there are two birds (God and soul) sitting on an eternal tree (matter), of the two one (soul) enjoys the fruit

of its good and bad deeds, while the other witnesses all and does not suffer, being perfect.

Even in the Nasadeya Sukta (Rig 10.139) which you have translated in your book on pages 219 and 220, there is clear reference to three entities ब्रह्मा or God, प्राणीवशात् स्वयया तदेकम् (Mantra 2) souls ऐतौका कासम् नहिनाम प्राकम् i. e. there were souls the enjoyers of the fruits of their actions कर्मफलस्य भोक्तारो जीवाः as admitted by all commentators and तवः or स्वया as Matter (Mantra 3 & 6) स्वया अवस्तात् प्रवतिः परस्तात् i. e. of the matter and souls-the soul is superior to the matter on account of consciousness.

Let me point out that your translation of तस्माद् नान्यत् परः किञ्चनास (Mantra 2) as "other than that was naught" is wrong. It may only mean that there was nothing else superior to God or "beyond that," as also translated by you.

Here the word is परम् which means Greater or Superior. It does not deny the existence of souls and matter as wrongly interpreted by monists.

Please think over these matters dispassionately and I am sure, you will come to the conclusion that the Vedas teach pure monotheism and not monism.

with best wishes and blessings

Yours sincerely,

Dharmananda Saraswati  
Vidyamanda

PRESIDENT

World Vedic Council  
Anand Kutir-Jwalapur, U. P.

## **A noted German Physicist**

**on the**

## **VEDAS**

It is gratifying to find that some great German scientists are taking interest in the study of the Vedas impartially and have expressed great regard for them as the "Inspirations of the Absolute." The following report was published in the Sunday Standard of January 30, 1977 New Delhi.

"In the 24th conference of Nobel prize winners held at Lindau, West Germany in August, 1976 where eminent physicists engaged in life time research in Vedas took part, Brian Josephson, a noted physicist is reported to have said :-

"The Vedas are the inspirations of the Absolute. There is a connection between the pattern of sound oscillation of words and their meanings. This fact corresponds to the correlation between the actual stage of the universe and its description by means of language in the Vedas as well as in physical formulas "

—( Sunday Standard-New Delhi, January 30, 1977 )

The expression used by this noted German Physicist Brian Josephson that the "Vedas are the inspirations of the Absolute" puts us in mind of the passage in the Shatapath Brahmana and the Brihadaranyaka Upanishad where it is stated :

एतस्य वा महतो मृतस्य निःश्वसितमेतद् यदुच्चेदो यमुच्चेदः

सामवेदोऽथर्ववेदः ॥

बृहदारण्यकोप० ४.५. ॥

of which the above is almost a literal translation,

# REVIEWS

BY TWO PROMINENT VEDIC  
SCHOLARS

**Rigveda Volume I** By Maharshi Dayananda Saraswati Translated by Acharya Dharmadeva Vidya-Martanda. ( Now known as Swami Dharmaranda Saraswati) Published by Sarvadeshik Arya Pratinidhi Sabha, Dayanand Bhavan, Ramalila Ground, New Delhi. I. P. 1016. Price: Rs. 30.

It is appropriate that the first commemorative volume of the Centenary of the foundation of the Arya Samaj should be on the Rigveda with the commentary of Rishi Dayananda Saraswati who was the first seer in modern times to have discovered the right clue to the mystic wisdom embedded in the enigmatic verses of the Veda. The founder of Arya Samaj took his stand on the truth of the multsignificance of roots as enunciated by Rishi Yaska in his Nirukta and cut across the laboured, artificial, and often grotesque interpretations woven by ritualists, naturalists, grammarians and intellectuals from the West. He not only translated the Vedas into Sanskrit and Hindi but wrote his own commentary on the hymns justifying his interpretation, controverting others. Pandit Dharmadevji has commenced translating this commentary into English and we have before us the first volume which covers 61 Suktas of the first Mandala of the Rig Veda. The text and the prose order are given in Sanskrit, translations follow with notes. The commentary is rendered meticulously in English.

In his elaborate introduction, Panditji covers many topics of interest to the Vedic scholar. He throws interesting sidelights on the work of other scholars in the field. He cites evidence from the letters and notes of Max Muller and

others of his school, to expose their real motive in undertaking studies in the Vedic literature: to prove ( to their own satisfaction ! ) the Primitive nature and insufficiency of the Vedic religion and thus open the doors to the invasion by Christianity as the saviour.

The translator has done full justice to the spirit of the approach of Dayananda Saraswati by adding his own explanatory notes and comments which are copious. He has underlined where Swamiji differs from Sayana ( and his Western followers ). He has noted the meanings worked out by modern commentators, notably Sri Kapali Sastriar in his commentary Siddhanjana, following the esoteric Interpretation of Sri Aurobindo. The whole work is encyclopaedic in nature and promises to form a comprehensive reference library by itself when completed.

To enhance the value of this work for the modern student, we would suggest that portions dealing with the interpretations by other scholars which are not acceptable to this approach, may be printed in smaller types as foot-notes. Thereby the flow of thought along the interpretation advocated is not interrupted.

The task undertaken by the saintly author is staggering. The thoroughness with which he proceeds in his labour of love is a model and an inspiration to all conscientious scholarship.

**M. P. Pandit**

Author : "Mystic Approach to the  
Vedas and other books on  
the Vedas.

Editor : "Advent and World Union"  
Pondicherry.



## **Pt. Vishva Nath Ji Vidya Martanda**

**The greatest living Vedic Scholar**

**( Aged 87 )**

Shri Pandit Vishva Nath ji Vidya Martanda has expressed the following valuable opinion about the English translation of the Rigveda by Pandit Dharma Deva ji ( now known as Swami Dharmananda ji Sarasvati after taking up Sanyas).

“Shri Pandit Dharma Deva ji Vidya-Vachaspati Vidya-Martanda, President “World Vedic Council ( Vishva Veda Parishad ) has been translating into English Maharishi Dayananda Saraswati’s Commentary on the Rigveda. I have read it eagerly. Regarding the translation. I strongly feel that it manifests the marvellous intelligence of gifted author. It is not easy to strike a note of synthesis between Maharishi’s Sanskrit Commentary and its Hindi translation. At places, there seems to be divergence in them, But Shri Panditji with his hard work and alert mind has been able to recognise the synthetic meaning in them and imbibe its spirit in his own English Translation. His translation is simple and lively and replete with literary charms. In it the occasional meaning mistakes made by western scholars have been fitly pointed out and sufficient light with proofs indeed has been thrown on the real meanings of the mantras. Thus, the utility of the English translation has increased all the more.

For this wonderful ability displayed by Panditji herein, he deserves the Congratulations of the Aryaa scholars.

**Vishva Nath Vidya-Martanda**  
61, Kanwali Road.  
Dehradun.

## Some useful hints regarding the study of this and other Volumes

This translation with notes of the Commentary of Maharshi Dayananda Saraswati is not meant only for laymen, but also for scholars. Laymen who are not much interested in learning the derivation and root meaning of the words used in the mantras may be satisfied with the meaning and purport of the mantras based upon Maharshi Dayananda Saraswati's commentary as given here, but even they would do well in learning the meaning of some important words which we have translated into English with the original meaning in Sanskrita. This will increase their vocabulary and if they learn even three new words every day, in the course of a few months, they will be able to understand at least the purport of the mantras.

It is for the benefit of the scholars that we have given the Commentator's Sanskrit notes with their English Equivalents. Fearing the length of the Volumes we have given the meaning of only some important words, particularly of those words the meaning of which as given by Maharshi Dayananda differs from other orthodox commentators like Sayanacharya. Where revered commentator ( Maharshi Dayananda ) did not quote the authorities though his commentary was based upon them, we have added translator's notes to substantiate his commentary, so that it may not be thought that the meanings given by him were arbitrary or imaginary. Here and there, we have pointed out the blunders committed by Prof. Wilson, Max-Muller, Griffith and other Western scholars.

We request the scholars of the east and the west, to make an impartial study of this and other Volumes and derive full benefit from this labour of love.

**Dharmananda Sarasvati**  
**Vidya-Martanda.**

# ऋग्वेदस्य प्रथममण्डलस्य

## पंचमाध्यायारम्भः

### द्विषष्टितमं सूक्तम्

### Mandala—I HYMN LXII

Now begins the fifth Chapter of the First Mandala of the Rigveda.

ओं विश्वानि देव सवितर्दुरितानि परासुव ।  
यद् भद्रं तन्न आसुव ॥

O Creator of the world : Drive away from us all evils and grant unto us all that is good and beneficent.

अथ त्रयोदशर्चस्य द्विषष्टितमस्य सूक्तस्य गोतमो नोधा ऋषिः । इन्द्रो देवता १, ४, ६ विराडाषीं त्रिष्टुप् । २, ५, ९ निचृदाषीं त्रिष्टुप् । १०-१३ आषीं त्रिष्टुप् छन्दः । धेवतः स्वरः । ३, ७, ८ भुरिगाषीं पङ्क्तिश्छन्दः । पंचमः स्वरः ॥

Seer — Nodha — Gautama, Devata or subject — Indra, Metres—Trishtup and Pankti in various forms. Tunes—Dhai-vata and Panchama.

अथेश्वरसभाध्यक्षगुणा उपदिश्यन्ते ।

Now the attributes of God and President of the Assembly are taught.

Mantra—1

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत ।  
सुवृक्तिभिः स्तुवत ऋग्मियार्चमार्कं नरे विश्रुताय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः यथा वयं सुवृत्तिभिः शवसानाय गिर्बणसे  
ऋग्मियाय नरे विश्रुताय स्तुवते सभाध्यक्षाय अंगिरस्वत्  
शूषम् अर्कम् आंगूषम् अर्चाम प्रमन्महे च (तथा यूयम् अपि  
आचरत ) ॥

#### TRANSLATION

O learned persons, as we adore with flawless words  
Indra (the President of the Assembly) who is powerful,  
learned and praise-worthy, who is glorified by all, who is a  
celebrated Leader, and we pray for his strength, knowledge  
and wisdom belonging to great scholars like the force of the  
Pranas ( vital breaths ) that is admirable, so you should  
also do.

#### PURPORT

As men enjoy happiness by glorifying the Lord, by  
praying to Him and by meditating upon Him, in the same  
manner, they should attain secular and spiritual delight by  
taking shelter in the President of the Assembly etc.

#### THE COMMENTATOR'S NOTES

( मन्महे ) मन्यामहे याचामहे वा

We believe pray for.

( शूषम् ) बलम् = Force.

( आंगूषम् ) विज्ञानं स्तुतिसमूहं वा

= Knowledge and glory.

अंगूषमिति पदनाम ( निघ० ४-२ )

( अंगिरस्वत् ) प्राणानां बलमिव

= Like the force of Pranas or the Vital breaths.

#### TRANSLATOR'S NOTES

(शूषमिति बलनाम) निघ० २ ६

प्राणो वाअंगिराः (शत० ६.१.२.२.२८; ६.५.२.३.४)

पुनर्मनुष्यैरेतद्विषये किं कर्तव्यमित्युपदिश्यते ॥

What else should men do further is taught in the 2nd Mantra.

**Mantra—2**

प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय साम ।

येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये वयं (युष्माकं) नः (अस्माकं) च  
अङ्गिरसः । पदज्ञाः (महे) महते शवसानाय (समाद्यध्यक्षाय)  
महि (महत्) साम आङ्गूष्यं नमः च अर्चन्तः सन्तः पूर्वे  
पितरः येन गाः अविन्दन् (प्राप्नुयुः) तान् यूयं प्रभरध्वम् ॥

**TRANSLATION**

O Ye men, offer to the great and powerful Indra (God and President of the Assembly) earnest veneration or Chant be sung aloud dispelling all misery and giving knowledge. As our and your ancestors who protected all like fathers by giving knowledge and wisdom, knowers of Dharma [duty] Artha [wealth] Kama [noble desires] and Moksha [Emanicipation] well-versed in the science of Prana and fire etc. used speech full of the light of knowledge, so you should also do. (As the Vedas are meant for all times and not only at the beginning of human creation, such expressions are found there to instruct that people should have regard for their learned forefathers.) Ti.

**PURPORT**

O men, As learned persons bring about the welfare of all beings, worshipping God and treading upon the path of Dharma which is in accordance with the Vedas, cosmic natural laws and Pratyaksha and other means of perception, so you should also do.

**COMMENTATOR'S NOTES**

(आङ्गूष्यम्) आङ्गूषाणां विज्ञानानां भावस्तम् = Knowledge.

(शवसानाय) ज्ञानवते = for full of Knowledge.

(साम) म्यन्ति खण्डयन्ति दुःखानियेन तत् ।

अत्र सर्वधातुम्यो मनिन् इति करणकारके मनिन् ॥

= Destroyer of misery.

(अंगिरसः) प्राणादिविद्याविदः ।

= Knowers of the science of breath and fire etc.

(पदज्ञाः) ये पदानि प्राप्तव्यानि धर्मार्थकाममोक्षाख्यानि

साधितुं साधयितुं वा जानन्ति ते पद-गतौ ॥

#### TRANSLATOR'S NOTES

Angooshya is derived from अंगिगती गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च । hence the above meaning of विज्ञानानांभावः or knowledge by Rishi Dayananda Sarasvati.

जवसानाय is derived from जव-गतौ hence the above meaning of ज्ञानवर्ध.

पदज्ञाः is derived from पद-गतौ and ज्ञा-ज्ञाने गतेस्त्रयोर्थाः ज्ञानं गमनं प्राप्तिश्च. So here the third meaning of अंगिरसः as प्राणादिविद्याविदः we have already quoted प्राणा वा अंगिराः ( जन० ६.१.२.२= ॥ ६.१.२.३.४ ) अंगिरा वा अग्निः ( जन० ६.४.४.४ ).

Why should men do all the above is taught further in the fourth Mantra.

#### Mantra --3

इन्द्रम्याङ्गिरसां चण्डौ विदत्सुग्मा तनयाय धासिम् ।

बृहस्पतिर्भिनदाद्रिं विददगाः समुस्त्रियाभिर्वावशन्तु नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः (मनुष्याः) यथा सरमा माता तनयाय धासिं विदत् (प्राप्नोति) यथा बृहस्पतिः (सभाध्यक्षः) यथा सूर्यः उस्त्रियाभिः (किरणैः) अद्रिं भिनद् (विदृणाति) यथा गाः विदत् प्राप्नोति तथैव भूमिमेयि इन्द्रस्य अंगिरसां च इष्टौ (विद्यादिसद् गुणान्) संवावशन्तु (पुनः पुनः सम्यक् प्रकाशयत-यतः सर्वस्मिन् जगत्प्रविद्यादिदुष्टगुणाः नश्येयुः ।

## TRANSLATION

O men, as virtuous mother who gives knowledge of duty to her child, gives him proper nourishing food, as the sun dispels clouds with his rays, in the same way, an army guided in policy by the Commander and vigorous persons brilliant like the sun, destroys all wicked mighty persons who may be like the mountains and acquires lands forcibly occupied by them. You should also manifest and spread knowledge so that other vices may disappear from the whole world.

## PURPORT

Men should always enjoy happiness, by behaving lovingly with the subjects like mothers, by manifesting knowledge and other virtues like the sun dispelling all darkness of ignorance, by remaining firm in the policy taught by God through the Vedas and followed by learned persons and by doing good to all.

## THE COMMENTATOR'S NOTES

(अंगिरसाम्) विद्याधर्मराज्यप्राप्तिमतां विदुषाम् ।

अंगिरस इति पदनाम (निघ० ५ ५)

=Persons possessing knowledge, righteousness and kingdom.

(सरमा) यथा सरान् विद्याधर्मबोधान् मिमीते तथा ।

आतोऽनुपसर्गे कः इति कः प्रत्ययः ॥

=Mother who gives knowledge of duties to her children.

पुनर्मनुष्यैः कथं वर्तितव्यमित्युपदिश्यते ।

How should men behave is taught in the fourth Mantra.

Mantra—4

स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वर्गोऽनवर्गवैः ।

सरण्युभिः फलिगमिन्द्र शक्र वृलं रवेण दूरयो दशगवैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र शक्र सभाध्यक्ष यः त्वं नवर्गवैः दशगवैः  
सरण्युभिः विप्रैः सुष्टुभा स्तुभा रवेण सप्त यथा सविता

सप्तानां मध्ये वर्तमानेन स्वरेण अद्रि बलं फलिगं हन्ति  
तथा अरीन् दरयः ( विदारयः ) स त्वं स्वयः ( स्तुत्यः )  
असि ॥

#### TRANSLATION

O Indra ( President of the Assembly or the Commander of the Army ) as the sun shatters into pieces the mountain-like cloud in various stages with his seven coloured rays, in the same way, you should dispel all darkness ( of ignorance ) with the stable arrangements in which all substances, attributes and functions are established, should diffuse knowledge in the State with the help of wisemen who are well-versed in all Shastras, who go in all directions, who are of butter-like ( mild ) nature and with their effective sermons dispel all ignorance. Thus only you can be admired by all.

#### PURPORT

As the lightning creates the cloud and does other useful work with its good attributes, in the same manner, the President of the Assembly should remove all injustice by diffusing the light of knowledge and justice with the assistance of the best learned and mighty persons and should rule over a vast State by destroying or keeping away the wicked.

#### THE COMMENTATOR'S NOTES

(सुष्टुभा) सुष्टु द्रव्यगुणक्रियास्थिरकारकेण ।

(स्तुभा) स्तोभते स्थिरीकरोति येन तेन ॥

-- By stable arrangements. ष्टुभु-स्तम्भे

(सरण्युभिः) सर्वेषु शास्त्रेषु विज्ञानगतिभिः

= By persons well-versed in all Shastras.

(फलिगम्) मेघम् फलिग इति मेघनाम (निघ० १.१०)

पुनः स कीदृश इत्युपदिश्यते ॥

How is Indra is taught further in the 5th Mantra.



## Mantra—5

गृणानो अङ्गिरोभिर्दस्मविवरुषसा सूर्येण गोभिरन्धः ।

वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः) ।

हे इन्द्र दस्म (सभाद्यध्यक्ष) गृणानः त्वम् अङ्गिरोभिः  
षसा सूर्येण गोभिः अन्धः वि वः वृणोषि तथा विद्युत्  
व्यप्रथयः यथा भूम्याः दिवः (प्रकाशस्य) सानु रजः सर्व  
लोकम् उपरं (मेघं) स्तम्नाति तथा धर्मराज्यसेना विवः  
शत्रून् व्यस्तम्नन्भवान् अस्माभिः स्तुत्यः अस्ति ॥

## TRANSLATION

O Indra ( Destroyer of the enemies or wicked people )  
President of the Assembly or the commander of the Army,  
by your sermons you should dispel all darkness of ignorance  
with the help of the scholars splendid like the sun. As the  
sun dispels all external darkness with his rays with the dawn  
and with the forces of the Pranas, in the same manner, you  
should also do. As the lightning creates the cloud or the sun  
supports all worlds and the cloud also, in the same manner,  
you should establish the army of Dharma (righteousness )  
and Kingdom and destroy all your foes. Therefore you  
deserve our praise.

## PURPORT

Men should eliminate all wicked people like the Dawn,  
the sun and his rays and the Prana that manifest noble  
virtues. As the sun causes rains by spreading his light and  
creating the cloud, in the same manner, people should  
spread knowledge among the subjects and shower happiness  
over all.

## THE COMMENTATOR'S NOTES

(अङ्गिरोभिः) प्राणैः == With the Pranas.

(अन्धः) अन्नम् == Food. (उपरम्) मेघम् == Cloud.

## TRANSLATOR'S NOTES

प्राणो वा अंगिराः (शत० )

अन्ध इत्यन्ननाम (निघ० २.७)

उपर इति मेघनाम (निघ० १. १०)

पुनरस्य कीदृशं कर्मस्यादित्युपदिश्यते ।

How should be his work is taught in the sixth Mantra,

Mantra—6

तद् प्रयक्षतमस्य कर्म दस्मस्य चारुतममस्ति दंसः ।

उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः युष्माभिः अस्य दस्मस्य इन्द्रस्य ( सभाध्यक्षस्य ) स्तनयित्तनोः वा उपह्वरे यत् प्रयक्षतमं चारुतमं दंसः कर्म अस्ति तत् उ विदित्वा आचरणीयम् । यः ईदृशेन कर्मणा मध्वर्णसः नद्यः चतस्रः उपराः ( दिशः ) । अपिन्वत् (सेवते सिंचति) स विद्यया सम्यक् सेवताम् ) ।

## TRANSLATION

O men, the deeds of that Indra (President of the Assembly or the Commander of the Army) who is destroyer of all misery are indeed very admirable and charming that under his leadership, the people of all directions on the earth become prosperous like the rivers full of sweet water when the cloud rains, struck by lightning. Other persons should also know and follow him.

## PURPORT

Men should perform noble actions like the Yajnas, should protect the kingdom or State and should shower good reputation in all directions.

## THE COMMENTATOR'S NOTES

(दंसः) दंसयन्ति पश्यन्ति विद्याः सुखानि च येन कर्मणा ।

=That by which men see or attain knowledge and happiness.

(उपराः) दिशः उपराइति दिङ्नाम ( निघ० १.६ )

= Directions.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the seventh Matra.

Mantra—7

द्विता वि वव्रे सनजा सनीळे अयास्यः स्तवमानेभिरकैः ।

भगो न मेनेपरमे व्योमन्नाधारयद्रोदसी सुदंसाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा विद्वद्भिः या सनीळे स्तवमानेभिः अकैः सनजा द्विता विवव्रे (विशेषेण त्रियते) तथा मनुष्यः अयास्यः सुदंसाः अहं परमे व्योमन् रोदसी भगः न (सविता इव) अधारयत् विद्वान् मेने (तथा अहं धरेयं मन्ये च) ।

TRANSLATION

As the sun upholds in the sky with his rays, the heaven and the earth, which are born of the enternal matter, in the same manner, the President of the Assembly or the Commander of the Army who can accomplish work, without much fatigue, upholds both officers of the state and general public with the help of the venerable learned persons who are splendid like the sun and preachers of Truth, being himself a man of good deeds occupying the highest royal seat.

PURPORT

Men should uphold justice and knowledge as the President of the Assembly etc. maintains wealth or as the sun upholds the heaven and earth.

THE COMMENTATOR'S NOTES

(अयास्यः) प्रयत्नासाध्यः स्वाभाविकः = Natural.

(सुदंसाः) शोभनानि दंसासि कर्माणि यस्मिन्सः = man of noble deeds.

अथ रात्रिदिवसदृष्टान्तेन स्त्रीपुरुषौ कथं वर्तयाता-  
मित्युपदिश्यते ॥

How should husband and wife behave is taught by the illustration of day and night.

**Maatra—8**

सनादिवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।  
कृष्णेभिर्वक्त्राणां रुशद्भिर्वपुर्भिरा चरतो अन्यान्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्री पुरुषौ ! युवां यथा सनाद् दिवं भूमा प्राप्य पुनर्भुवा  
युवती इव विरूपे अक्तोषाः स्वेभिः रुशद्भिः वपुभिः कृष्णेभिः  
एवैः सह अन्यान्या परि आचरतः ( तथा स्वयंवरविधानेन  
विवाहं कृत्वा परस्परो प्रीतिमन्तौ भूत्वा सततम् आनन्दतम् ॥

**TRANSLATION**

O men and women, as night and dawn of various complexion, repeatedly born, but ever youthful, traverse in their revolutions alternately, from a remote period, earth and heaven, night with her dark, dawn with her luminous limbs, so you should marry each other according to your deliberate choice made of your own accord and enjoy happiness, loving mutually with legitimate attractions.

**PURPORT**

As day and night revolve like the wheels being associated with each other, so should the married couple behave with mutual love.

**THE COMMENTATOR'S NOTES**

(एवैः) प्रापकैः इण्शीभ्यां वन् (उणा० १.१५४)

अनेनात्र इण् धातोर्वन प्रत्ययः ।

(कृष्णेभिः) परस्पराकर्षणादिलेखतः ॥

= With mutual attractions.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How should the scholars be is taught in the ninth Mantra.

Mantra—9

सनेमि सख्यं स्वप्स्यमानः सनुर्दाधार शवसा सुदंसाः ।

आमासु चिदधिषे पक्वमन्तः पयः कृष्णासु रुशद्रोहिणीषु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः स्वप्स्यमानः सुदंसाः रुशत् त्वं सनुम् इव अहोरात्रं  
सनेमि सख्यं दाधार स रोहिणीषु कृष्णासु चित् (अपि)  
अमासु अन्तः पक्वं पयः धरति तथा एव शवसा दधिषे स  
सुखम् आप्नोति ॥

TRANSLATION

As the impelling sun doing noble beneficial deeds upholds the heaven and earth with his power or as the sun doing noble deeds, maintains or supports his parents, in the same manner, a king should uphold both the officers of the state and general public with his power, giving proper orders and performing good acts. As the sun keeps friendship with all from eternity by doing beneficial acts like heat, rain and light, in the same manner, a king should be friendly to all beings, always engaged in doing good actions. As the sun gives sap to the un-ripe herbs, beautiful form to the growing herbs and plants, so should a king arrange to create vitality in all his subjects by urging upon them the observance of Brahmacharya and other rules.

PURPORT

As day and night are causers of sap and growth or decay of all objects being friendly to all creatures, in the same way, learned persons should deal with all in a friendly manner.

THE COMMENTATOR'S NOTES

(सनेमि) पुराणम् सनेमिरिति पुराणनाम (निघ० ३.२७)

= Old, eternal.

(रोहिणी) रोहणशोलासु = Growing herbs

### पुनस्ते कीदृश इत्युपविश्यते

How should learned persons be taught further in the 10th Mantra.

Mantra—10

सनात्सर्नीडा अवनीरेवाता व्रता रक्षन्ते अमृताः सहोभिः ।

पुरु सहस्रा जनयो न पत्नीर्दुर्वस्यन्ति स्वसारो अह्याणम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अवाताः अवनीः इव पुरु सहस्राः जनयः पत्नीः न ये  
सर्नीडाः अमृताः सहोभिः सनात् व्रता रक्षन्ते स्वसारः अह्याणं  
बन्धुं दुर्वस्यन्ति इव विद्याधर्मौ सेवन्ते ते मुक्तिम् आप्नुवन्ति ॥

TRANSLATION

The people of the earth living together and not disturbed by the wind of opposition of the enemies, possessing strength do not suffer as they observe vows or discharge their duties. As virile husbands protect thousands of lands with their power, as sisters serve their brothers, the subjects should serve the king. Those who serve knowledge and Dharma (righteousness) attain emancipation.

PURPORT

As husbands get happiness by serving (looking to the needs of) their wives, as sisters get delight by serving their brothers and preceptors get knowledge by serving their pupils, in the same manner, those righteous and learned persons who always are firmly engaged in discharging their duties, attain emancipation even if they dwell at home.

THE COMMENTATOR'S NOTES

(जनयः) ये जनयन्ति ते पतयः = Husbands.

(दुर्वस्यन्ति) परिचरन्ति = Serve.

(दुर्वस्यति) परिचरणकर्मा (निघ० ३-५)

(अवनीः) पृथिवीः = Earths or people living on the earth.

पुनस्ते कीदृशा एतद्वेदितारो विद्वांसश्चेत्युपदिश्यते ।

How are the learned is taught in the 11th Mantra.

Mantra— 11

सनायुवो नमसा नव्यो अर्कैर्वसूयवो मतयो दस्म दद्रुः ।

पतिं न पत्नीरुशन्तीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे शवसावन् दस्मसभापते त्वं यथा सनायुवः नमसा अर्कैः  
सह वर्तमानाः वसूयवः मनीषाः मतयः उशन्तं पतिं न उशन्तीः  
नव्यः पत्न्यः स्पृशन्ति यथा च दद्रुः गतिं गच्छन्ति (तथा त्वां  
प्रजाः सेवन्ताम् ) ॥

TRANSLATION

O mighty Indra ( President of the Assembly ) thou art dispeller of the darkness of ignorance, as affectionate admirable young wives, adhere to their loving husbands, so let all wise men who act according to the teaching of the eternal Vedas and who desire to acquire wealth of knowledge and other kinds, approach thee that desirest and lovest them and art their protector. Let them cling to thee with praiseworthy thoughts and serve thee with reverence.

PURPORT

As children are born with the co-habitation of the husband and wife, in the same manner, all dealings are produced with the combination of the day and night and the association of the light of the sun and the shadow of the earth. It is impossible to have progeny without the co-habitation (coitus) of the husband and wife.

THE COMMENTATOR'S NOTE

(वसूयवः) आत्मनो वसूनि विद्याधनानीच्छन्तः

= Desiring wealth of knowledge.

(दस्म) अन्धकारोपक्षेप्तः = Dispeller of the darkness

(of ignorance,) ( दसु-उपक्षये ) ॥

### अथ सभाध्यक्षगुणा उपदिश्यन्ते

Now the attributes of the President of the Assembly etc. are taught in the 12th Mantra.

#### Mantra—12

सनादेव तव रायो गभस्तौ न क्षीयन्ते नोप दस्यन्ति दस्म ।

द्युमाँ अंसि क्रतुमाँ इन्द्र धीरः शिक्षा शचीवस्त्व नः शचीभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दस्मशचीवः इन्द्र यः त्वं द्युमान् क्रतुमान् धीरः अंसि तस्य तव गभस्तौ सनात् रायः नैव क्षीयन्ते तव न उपदस्यन्ति स त्वं शचीभिः नः (अस्मान्) रक्ष ॥

#### TRANSLATION

O Indra (President of the Assembly etc.) O destroyer of enemies, O possessor of noble intellect, speech and actions, thou art the illuminator of knowledge and other virtues, art, illustrious, wise, engaged in doing noble deeds given to meditation and resolute. Therefore the riches that have been held in thy hands as a result of the eternal Vedic wisdom, have suffered neither loss nor diminution in the light of thy good policy. Therefore teach us well thy acts by thy example, as thou art diligent in action.

#### PURPORT

He should be known to be a righteous person who acquires knowledge from the eternal Vedas and being the President of the Assembly etc. protects his subjects well.

#### THE COMMENTATOR'S NOTES

(गभस्तौ) नीतिप्रकाशे = In the light of a good policy.

गभस्तय इति रश्मिनाम (निघ० १.५)

(धीरः) ध्यानवान्

= A man given to meditation.

(शचीवः) शची प्रशस्तावाक् प्रज्ञा कर्म वा विद्यतेऽस्मिन् तत्सम्बुद्धौ । शचीति प्रज्ञानाम (निघ० ३.९) शचीति



कर्मनाम (निघ० २.१) शचीति वाङ्नाम (निघ० १.११)

O Possessor of noble intellect, action and speech.

पुनः सभाध्यक्षगुणा उपदिश्यन्ते

The attributes of the President of the Assembly are taught further in the 13th Mantra.

Mantra — 13

सुनायते गोतम इन्द्र नव्यमतक्षुदब्रह्म हरियोजनाय ।

सुनीथाय नः शवसान नोधाः प्रातर्मक्षू धियावंसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शवसान इन्द्र ! गोतमः धियावसुः नोधाः भवान् हरि-  
योजनाय नव्यं ब्रह्म अतक्षत् (तनूकरोति) नः (अस्मभ्यम्)  
सुनीथाय प्रातः मक्षू सेनापते (नः) अस्मान् सद्यः जगम्यात् ॥

TRANSLATION

O mighty possessor of much wealth, President of the Assembly etc. Thou who art endowed with intelligence and the power of action, dwelling there in (so to speak) who art the greatest admirer of good devotee, bestowest ever new wealth and food for the welfare of all people. To bring about our welfare and guide us rightly, thou comest to us early in the morning and behavest as ordained in the eternal Vedas.

PURPORT

It is the duty of the President of the Assembly etc. to enable the people to get new wealth and food for their well being. He should cause happiness to all as the Prana does.

In this hymn the attributes of God, the President of the Assembly, learned persons, day and night sun and air etc. are taught, so it is connected with the previous hymn.

Here ends the commentary on the 62nd hymn of the 1st Mandala of the Rigveda. Here ends the 3rd Varga.

## अथ त्रिषष्टितमं सूक्तम् HYMN LXIII

अस्य सूक्तस्य गौतमो नोधा ऋषिः । इन्द्रो देवता । १,  
७, ९ भुरिगार्गी पङ्क्तिश्छन्दः । ६ विराट् पङ्क्तिश्छन्दः । पञ्चमः  
स्वरः । २, ४ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः । ५ भुरि-  
गार्गी जगतीछन्दः । निषादः स्वरः । ६ स्वराडाशी बृहती  
छन्दः । मध्यमः स्वरः ।

Seer—Gotama Nodha, Subject—Indra, Metres—Pankti,  
Tristup, Jagati and Brihati in various forms. Tunes—Pan-  
chama, Dhaivata and Madhyama.

### अथेश्वरगुणा उपदिश्यन्ते

Now the attributes of God are taught.

Mantra—|

त्वं महान् इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः ।

यद्ध ते विश्वा गिरयश्चिदभ्वा भिया दृढासः किरणा नैजन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! यः त्वं महान् जज्ञानः शुष्मैः अमे ह द्यावा  
पृथिवी धाः (दधासि) ते (तव) अभ्वा (सामर्थ्येन) भिया  
(भयेन) । ह (प्रसिद्धं) यत् ये विश्वाः गिरयः दृढासः सन्तः  
किरणाः चित् (अपि) न एजन् (कम्पन्ते) ।

### TRANSLATION

O Indra ( God ) Thou art the mightiest Supreme Being  
who sustainest in Thy home ( so to speak ) by Thy energies  
heaven and earth produced by eternal cause ( Matter ).  
Then, through fear of Thee, all creatures and the mountains  
or clouds, and all other vast and solid things tremble like  
the tremulous rays of the sun.

### PURPORT

Men should always adore God who by His Power and  
energy creates all the Universe and upholds it. The sun that

upholds the earth and other worlds by his attraction and other attributes is also created and sustained by God. This is what all people should know.

#### THE COMMENTATOR'S NOTES

(अमे) गृहे = At home (so to speak).

(अश्वा) न उत्पद्यते कदाचित् तेन कारणेन सह वर्तमानाः

=Living with the eternal cause ( Matter ).

(शुष्मैः) बलादिभिः = By forces or Powers.

#### TRANSLATOR'S NOTES

अमेति गृहनाम ( निघ० ३.४ ) = Home.

शुष्मम् इति बलनाम ( निघ० २.९ ) = Power.

पुनः सभाध्यक्षगुणा उपदिश्यन्ते ।

The attributes of Indra ( President of the Assembly etc. ) are taught in the 2nd Mantra.

#### Mantra—2

आ यद्वरी' इन्द्र विव्रता वेषा ते वज्रं जरिता बाह्वोर्धात् ।

येनाविहर्यतक्रतो अमित्रान्पुरं इष्णासि पुरुहूत पूर्वीः ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

हे अविहर्यतक्रतो पुरुहूत इन्द्र (सभाध्यक्ष) त्वं यत् (यस्मात्) विव्रतौ हरी आवेः (समन्ताद्विद्धि) येन अमित्रान् हंसि येन शत्रूणां पूर्वीः पुरः इष्णासि (तत् पराजयाय स्वविजयाय अभीक्ष्णं गच्छसि) तस्मात् जरिता ते (तव) बाह्वोः आश्रयेण वज्रम् आधात् (दधाति) ।

#### TRANSLATION

O Indra ( President of the Assembly or the Commander of the Army etc. ). O man of agreeable intellect and acts, glorified and invoked by many, thou knowest and preservest well the army and the light of justice which remove all evil conduct and protect various vows. Thou assailest thine enemies and destroyest their numerous cities for gaining

victory over them by defeating them. Therefore thy admirer also bears thunderbolt or strong weapons in his arms by taking shelter in thee or urged by thee.

#### PURPORT

The President of the Assembly or the Commander of the Army should have such temperament, character and conduct that by following his example, all people should become good and should enjoy un-interruptedly the happiness of the kingdom well.

#### THE COMMENTATOR'S NOTES

(हरी) असद्व्यवहारहरणशीलसेनान्यायप्रकाशौ ।

= The army and the light of justice that remove all evil conduct.

(अविहृतकृतो) न विद्यन्ते विरुद्धाः हर्यताः प्रज्ञा कर्माणि यस्य तत्सम्बुद्धौ ।

= Man who does not have disagreeable intellect and acts.

#### TRANSLATOR'S NOTES

हर्य-गति प्रेक्षयोः धीरिति प्रज्ञानाम (निघ० ३.९)

धीरिति कर्मनाम (निघ० १.१)

पुनः स कीदृश इत्युपदिश्यते ।

How is Indra is taught further in the third Mantra.

#### Mantra—3

त्वं सत्य इन्द्र धृष्णुरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।

त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय शुभते सचाहन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र यतः त्वं सत्यः असि यतः त्वं धृष्णुः असि यतः त्वम् ऋभुक्षा असि यतः त्वं षाट् असि तस्मात् वृजने पृक्षे आणौ सचा तत्समवायेन कुत्साय शुभते यूने शुष्णं (शरीरात्म-बलं) ददासि शत्रून् अहन् (हंसि) (एतान् धार्मिकान् पालयसि तस्मात् पूज्यः असि) ॥

## TRANSLATION

O Indra ( Conveyer of prosperity ) as thou art best of all beings, art assailer and humiliator of thy foes, art great, art the friend and benefactor of men, therefore thou aidest the illustrious educated young person possessing the power of body and soul and bearing strong arms by giving him more and more of the physical and spiritual strength, in the deadly and the close-fought fight. Thou destroyest thy enemies and protectest the righteous persons, therefore thou art worthy of respect and honour.

## PURPORT

It is not- possible to defeat enemies and administer a State properly without the aid of the President of the Assembly and the Commander of the Army. Therefore these things should be done by the people under their guidance and with their help.

## THE COMMENTATOR'S NOTES

(ऋभुक्षाः) महान् ऋभुक्षा इति महन्नाम (निघ० ३.३) = Great.

(आणौ) संग्रामे ।

(कुत्साय) कुत्सः प्रशस्तो वज्रः शस्त्रसमूहो वा यस्य तस्मै धृतवज्राय ।

= Bearer of strong arms.

(द्युमते) द्यौः-प्रशस्तो विद्याप्रकाशो विद्यते यस्मिन् तस्मिन् ।

= Possessing the light of knowledge.

## TRANSLATOR'S NOTES

कुत्स इति वज्रनाम (निघ० २.२०)

आणिरिति संग्रामनाम (निघ० २.१७)

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Kutsa and Shushma as proper nouns instead of Yougic words as explained by Rishi Dayananda on the basis of the Vedic Lexicon-Nighantu quoted above.

पुनः स कीदृश इत्युपविश्यते ।

How is he ( Indra ) is taught further in the fourth Mantra.

Mantra—4

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिन्वृषकर्मनुभ्नाः ।

यद्ध शूर वृषमणः पराचैर्वि दस्यूर्योनावकुतो वृथाषाद् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वज्रिन् इन्द्र यस्मात् त्वं ह त्यत् तं वृत्रं पराचैः चोदीः  
(दूरेक्षिपसि) (तस्मात् शिष्टानां पालने समर्थः असि) हे  
वृषकर्मन् इन्द्र यतः त्वं सखा असि (तस्मात् सखीन् पालयसि हे  
शूर यः त्वं हि खलु दस्यून पराचैः अकृतः पृथक् पृथक् विच्छि-  
नत्सि) (तस्मात् प्रजाः रक्षितुं योग्यः असि) हे वृषमण इन्द्र  
यतः त्वं सुखानि उभ्नाः (प्रपृदि) (तस्मात् सत्कर्तव्यः असि)  
हे इन्द्र यतः त्वं वृथाषाद् असि तस्मात् (योनौ) गृहे सर्वान् मुखैः  
उभ्नाः ॥

TRANSLATION

O Indra (President of the Assembly or the Commander-in-Chief of the Army etc. ). O wielder of the thunderbolt or strong weapons, as thou throwest away an enemy who is like the cloud the coverer of happiness, therefore thou art able to protect the righteous. O doer of noble deeds, because thou art a true friend, thou protectest or safe-guardest thy friends. O fearless hero, because thou cuttest down all thieves and robbers, therefore thou art able to protect thy subjects. O lover of heroic persons and their knower, as thou fillest all with happiness, therefore, thou art worthy of respect and honour. As thou endurest all without much difficulty, therefore thou fillest all at home with great delight.

PURPORT

As the sun gladdens all by his light and is the cause of rain by producing the cloud and as he illumines all by dispelling darkness, in the same manner, the President of the

Assembly should shine in his kingdom by gladdening all by his knowledge and other virtues, by creating physical and spiritual force in all and by raining down knowledge Dharma (righteousness) and fearlessness and by setting aside all un-righteousness, darkness ( of ignorance ) and enemies.

#### THE COMMENTATOR'S NOTES

(वृत्रम्) मेघमिव सुखावरकं शत्रुम् ।

=An enemy covering happiness like a cloud.

(योनी) गृहे । योनिरिति गृहनाम ( निघ० ३.४ ) = At home.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Indra) is taught further in the fifth Mantra.  
Mantra—5

त्वं ह त्यदिन्द्रारिषण्यन्वृद्धस्य चिन्मतीनामजुष्टौ ।

व्यस्मदा काष्ठा अर्बते वर्धनेव वज्रिञ्छन्थिह्यमित्रान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अरिषण्यन् वज्रिन् इन्द्र त्वं ह (प्रसिद्धम्) अस्मत्  
अर्बते व्यावः त्यत् (तस्य वृद्धस्य राज्यस्य) मर्तानां चित्  
(अपि) अजुष्टौ घना इव अमित्रान् काष्ठाः शन्यिहि ॥

#### TRANSLATION

Do thou Oh Indra (President of the Assembly or the Commander of an army) who art un-willing to hurt any righteous person and wielder of the thunderbolt or strong weapons, protect our army consisting of the horses and elephants etc. When we are exposed to the aversion of our enemies, thou demolishest all un-righteous persons in all directions as with a club.

#### PURPORT

There is Upamalankara or simile used in the Mantra. It is the duty of the President of the Assembly and the Chief Commander of the Army to create love among the people of the State and the army along with aversion towards un-

righteous foes and then to demolish all wicked persons as the sun demolishes all clouds.

#### THE COMMENTATOR'S NOTES

(काष्ठाः) दिशः = Directions. (काष्ठाइति दिङ्नाम निघ० १.६)

(अर्वते) अश्वादियुक्ताय सैन्याय

= For the army consisting of the horses, elephants etc.

पुनर्मनुष्यैरीश्वरसभाध्यक्षयोः सहायः क्व क्व प्रेषितव्य इत्यु-  
पदिश्यते ।

for what objects the help of God and the President of the Assembly should be sought by people is taught in the 6th Mantra.

#### Mantra—6

त्वां ह त्यदिन्द्रार्णसातौ स्वर्मीळहे नर आज्ञा हवन्ते ।

तव स्वधाव इयमा समर्थे ऊतिर्वाजेष्वतसाय्या भूत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्वधावः इन्द्र (जगदीश्वर सभाध्यक्ष) नरः त्यत्  
अर्णसातौ स्वर्मीळहे आज्ञा त्वां ह खलु हवन्ते । यतः तव या  
इयं समर्थे वाजेषु अतसाय्या ऊतिः वर्तते सा अस्मान्  
प्राप्ता भूत् ॥

#### TRANSLATION

O God the Lord of all food and wealth or the President of the Assembly etc. men invoke Thee in all thick thronged and happiness-bestowing battles for the victory. May thy protection which gives us happiness constantly be got by us in all battles and in the acquisition of knowledge, food and army etc.

#### PURPORT

Men should accomplish all their righteous acts with the help of God and the President of the Assembly.



## THE COMMENTATOR'S NOTES

( अर्णसातौ ) अर्णानां विजयप्रापकाणां योद्धूणां  
सातिर्यस्मिन् ।

=In the battle where the victors gain.

( ऋ-गति-प्रापणयोः षणु-संभक्तौ Tr.)

(समयेषु) संग्रामेषु = In battles.

(अतसाय्या) अतति निरंतरं सुखानि गच्छति यया सा अत्र  
अत-सातत्यगमने इति धातोर्बाहुलकादौणादिक आय्यप्रत्ययः  
असुगामश्च । सायणाचार्येण इदं पदम् अतधातोराय्य प्रत्ययं  
वर्जयित्वा साय्यप्रत्ययान्तरं कल्पित्वाऽऽगमेन व्याख्यातं  
तदशुद्धम् ॥

=That which constantly leads to happiness.

Sayanacharya has wrongly explained the derivation of  
अतसाय्या । अथ सभाध्यक्षगुणा उपदिश्यन्ते ।

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

## Mantra—7

त्वं ह त्यदिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।

बर्हिर्न यत्सुदासे वृथा वर्गीहो राजन्वरिवः पूरवे कः ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृत )

हे वज्रिन् इन्द्र (सभाधिपते) ये तव सभादयः सप्त सन्ति  
तैः सह वर्तमानः शत्रुभिः सह युध्यन् यतः त्वं ह खलु तेषां  
पुरः वर्धः (विदारयसि) यतः त्वम् अंहोराज्यस्य पुरुकुत्साय  
पूरवे यत् वरिवः सुदासं बर्हिः न यद् वृथा मनुष्याः वर्तन्ते  
त्यत् (तान्) वर्क (वर्जयसि) तस्मात् त्वं सर्वैः अस्माभिः  
सत्कर्तव्यः असि) ॥

## TRANSLATION

O Indra (President of the Assembly, O wielder of powerful weapons ! being present with seven (Assembly, members of the Assembly, the President of the Assembly, army, the Chief Commander of the Army, and servant, subjects) thou over turnest the cities of un-righteous persons, because thou givest the kingdom that is got, to a charitable person, who possesses mighty weapons like the thunderbolt and servest him for the attainment of perfect happiness, leaving off worthless persons; therefore thou art worthy of being respected by us.

## PURPORT

As the sun disperses the cloud for the welfare of all beings, in the same manner, the President of the Assembly should bring about the welfare of all.

(सुदासे) शोभना दासाः — दानकर्तारः यस्मिन् देशे ।

— Full of liberal donors. (दाम् दाने)

(ग्रहोः) प्राप्तस्य प्राप्तव्यस्य वा राज्यस्य ।

... Of the kingdom got or to be got.

(पूरवे) प्रपूर्णयि सुखाय For full or perfect happiness.

पुनः सभाद्यध्यक्षविद्युद्गुणा उपदिश्यन्ते ।

The attributes of the President of the Assembly and electricity are taught further in the 8th Mantra.

## Mantra—8

त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिज्मन् ।

यया शूर प्रत्यस्मभ्यं यंसि त्मन्मूर्जं न विश्वध क्षरथ्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्युदिव परिज्मन् विश्वध शूर देव इन्द्र (सभाद्यध्यक्ष)  
यथा त्वं यया नः (अस्माकम्) त्मन् (आत्मानम्) क्षरथ्या ऊर्जं  
न संचलितुम् अन्नं पराक्रमम् इव यंसि त्यां तां चित्ताम् इषम्  
अस्मभ्यम् आपः न (जलानि इव) प्रति पीपयः (पाययसि) तथा  
वयम् अपि त्वां संतोषयेम ॥

## TRANSLATION

O President of the Assembly like electricity, destroying the wicked, O illuminator of knowledge and education, O brave, as thou suppliest us with abundant food and fulfillest our noble desires which manifest wonderful happiness for our movement every where, like the water which satisfies a man, we also please thee.

## PURPORT

As food and water satisfy all beings by removing hunger and thirst, in the same manner, the President of the Assembly should make people, happy and contented.

## THE COMMENTATOR'S NOTES

(इषम्) इच्छाम् अन्नादिप्राप्ति वा

—Desire and the acquisition of food etc.

(परिज्मन्) परिसर्वतः जहि हिनस्ति दृष्टान तत् सम्बुद्धौ विद्युदा ।

—O destroyer of the wicked or electricity.

पुनः स कीदृश इत्युपविश्यते ।

How is he (Indra) is taught further in the ninth Mantra.

## Mantra—9

अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।

सुपेशसं वाज्रमा भरा नः प्रातर्मक्षु धियावसुर्जगम्यात् ।

सन्धिच्छेदसहितोऽन्वयः (आधिकृतः)

हे इन्द्र (सभाध्यक्ष) ते (तव) यं गोतमेभिः (सुशिक्षितैः पुरुषैः) मनसा हरिभ्यां यानि ओक्ता ब्रह्माणि (अकारि) तैः सह (नः) अस्मभ्यं यथाधियावसुः सुपेशसं वाजं प्रातः जगम्यात् एतद् भरेत् च तथा त्वम् एतत् सर्वं मक्षु आभर ॥

## TRANSLATION

O Indra (President of the Assembly) praises have been offered to thee by highly educated persons. They have been

uttered to thee with great reverence and with force and strength which remove all misery. Grant us various kinds of food and knowledge. The person who causes us to remain in happiness with action and gives us knowledge that makes us beautiful may come to us in the morning again and again.

#### PURPORT

As electricity supports this universe in the form of the sun and other luminaries, in the same manner, the President of the Assembly etc. should make people endowed with admirable wealth.

#### THE COMMENTATOR'S NOTES

(गोतमेभिः) ये गच्छन्ति जानन्ति प्राप्नुवन्ति विद्याविशुभान् गुणान् तैर्विद्वद्भिः किरणैर्वा ।

=By the learned who know and acquire knowledge and other divine attributes.

(हरिभ्याम्) हरणशीलाभ्यां बलपराक्रमाभ्याम् ।

=By force and strength which remove all evils.

(सुपेशसम्) शोभनानि पेशांसि (रूपाणि) यस्मात्तम् ।

In this hymn also the attributes of God, fire and President of the Assembly have been mentioned, so it is connected with the previous hymn.

Here ends the commentary on the 63rd hymn or fifth varga of the 1st Mandala of the Rigveda.

## अथ चतुःषष्टितमं सूक्तम्

### HYMN LXIV

अस्य युक्तस्य गीतमो नोधा ऋषिः । इन्द्रो देवता । १, ४, ६,  
९, १४ विराट् जगतीछन्दः । २, ३, ५, ७, १०-१३ निचृ-  
ज्जगती । ८, १२ जगती छन्दः । निषादः स्वरः । १५ निचृत्  
त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer—Gautama Nodha, Devata or subject—Indra. Metres—  
Jagati and Trishtup of various forms. Tunes—Nishada and  
Dhaivata.

अथ वायुस्वरूपगुणदृष्टान्तेन विद्वद्गुणा उपदिश्यन्ते ।

The attributes of learned persons are taught by the  
illustration of the winds.

Mantra—1

वृष्णे शर्द्दाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भ्यः ।

अपो न धीरो मनसा सुहृत्यो गिरः समञ्जे विदथेष्वामुवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नोधः मनुष्य, आमुवः अपः न (इव) धीरः सुहस्त्यः  
अहं वृष्णो शर्द्दाय वेधसे सुमखाय मनसा मरुद्भ्यः विदथेषु  
गिरः सुवृक्तिं च समञ्जे तथैव त्वं प्रभर ॥

#### TRANSLATION

O praiser of true knowledge, rightly praise the attributes  
of the winds which cause rain, strength-upholding of various  
objects and noble Yajna. As a patient man utters words  
after full deliberation and as an artist, gives expression to  
various acts, in the same manner, I being well-versed in  
various industries and martial activities express myself in  
the Yajnas of various kinds including the battles. You should  
also do like that.

## PURPORT

Men should know that whatever is the movement, force, knowledge, exertion, speech, hearing, growth, decay, hunger and thirst, it is all caused by the air. They should rightly preach the science of air to others.

## THE COMMENTATOR'S NOTES

(सुमन्वाय) शोभनाय चेष्टासाध्याय यज्ञाय

--For noble Yajna done with labour.

(विदधेषु) युद्धादिचेष्टामययज्ञेषु

--In the Yajnas of various kinds including the battles.

(मरुद्भ्यः) वायुभ्यः -- For the winds.

पुनस्ते वायवः कीदृशा इत्युपदिश्यते ॥

## Mantra—2

ते जज्ञिरे दिव ऋष्वास उक्षणो रुद्रस्य मर्या असुरा अरेपसः ।

पावकासः शुचयः सूर्या इव सत्त्वानो न द्रप्सिनो घोरवर्पसः ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

हे मनुष्याः । युष्माभिः ये रुद्रस्य (जीवस्य) प्राणसमुदायस्य वा सम्बन्धिनः वायवः दिवः जज्ञिरे (जायन्ते) । ये सूर्याः इव ऋष्वासः उक्षणः पावकासः शुचयः वर्तन्ते ये सत्त्वानः इव मर्याः असुराः अरेपसः द्रप्सिनः घोरवर्पसः सन्ति (तेषां संगेन विद्यादिशुभगुणाः गृह्यन्ताम्) ॥

## TRANSLATION

The winds which belong to the collective Prana are born from the sky. In the same manner, brave and learned persons are born from the light of knowledge given by great preceptors. They are radiant as the rays of the sun, virile, purifiers, and themselves pure. They are conquerors of their foes, pure from sin under the guidance of an Acharya, or Commander-in-chief of the Army. They are manly and

vigorous, rainers of knowledge like the clouds, and mighty like the elephants, dreadful in their forms for the wicked.

### PURPORT

As there are mighty lions, elephants and oxen in the creation of God, so are these powerful winds. As the rays of the sun purify, so do winds also. Without the sun and the winds, it is not possible to have health or disease, birth and death etc. Therefore men should know thoroughly the attributes of both of them (the sun and winds) and should utilise them properly in their works.

### THE COMMENTATOR'S NOTES

(रुद्रस्य) समष्टिप्राणस्य ।

Of the Collective Prana or vital energy.

(अरेपसः) निष्पापाः अव्यक्तशब्दाश्च ।

= Sinless and of indistinct sound.

(घोरवर्पसः) घोरं वर्पः रूपं येषां ते ।

= Of fearful form.

पुनस्ते कीदृशा इत्युपदिश्यते ॥

How are the Maruts taught further in the 3rd Mantra.

### Mantra—3

युवानो रुद्रा अजरा अभोग्नो बवक्षुराग्निगावः पर्वता इव ।

दृळ्हा चिद्विश्वा भुवनानि पार्थिवा प्रच्यावयन्ति दिव्यानि मृज्मना ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं ये इमे पर्वताः इव युवानः अभोग्नः हनः अग्निगावः रुद्राः जीवान् बवक्षुः रोषयन्ति । मृज्मना पार्थिवानि दिव्यानि चित् (अपि) विश्वा भुवनानि दृढा प्रच्यावयन्ति (तान् विद्यया यथावद् विदित्वा कार्येषु संप्र-योजयत) ॥

## TRANSLATION

The Maruts (winds) are very mighty on account of mixing and separating objects, causes of weeping on account of the pain of death and fever etc. un-decaying, eternal by cause which are not eaten or destroyed, of un-obstructed progress and immovable as mountains. By their strength they agitate all substances, whether of heaven, or of earth.

## PURPORT

Men should know that as the clouds are reservoirs of waters, as mountains are reservoirs of herbs, in the same way, these winds are the cause of combination and separation, supporters of all, cause of happiness and misery, eternal (by flow) without form or touch. Without them, it is not possible for the water and fire in the world to come and stay on.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they is taught further in the fourth Mantra.

Mantra- 4

चित्रैरञ्जिभिर्वपुषे व्यञ्जते वक्षःसु रुक्मां अधि येतिरे शुभे ।  
अंसेष्वेषां नि मिमृक्षुर्ऋष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यूयं ये एते ऋष्टयः नरः वायवः चित्रैः  
अञ्जिभिः शुभे वपुषे व्यञ्जते वक्षः सुरुक्मान् अधियेतिरे  
स्वधया साकं जज्ञिरे (जायन्ते) दिवः जनयन्ति च एषाम्  
अंसेषु निमिमृक्षुः सर्वे पदार्थाः सहन्ते तान् विदित्वा सं  
प्रयोजयत) ।

## TRANSLATION

O men, you should know and properly use the Maruts (winds) which are moving hither and thither, which take people from place to place or carry things which are like the brave and mighty soldiers who decorate their persons



with various ornaments, who place, for elegance, brilliant garlands on their breasts, lances are borne upon whose shoulders and who by taking suitable and nourishing food and by developing their strength have become leaders with the light of knowledge. It is with the help of these airs that these brave soldiers and all creatures can get power.

### PURPORT

Men should know the attributes of the Maruts (winds and brave soldiers mighty like them) and should enjoy pure happiness.

### THE COMMENTATOR'S NOTES

(अंजिभिः) व्यक्तीकरणादिधर्मैः

= By manifesting signs or attributes.

(ऋष्टयः) गमनागमनशीलाः

= Moving everywhere, active.

(स्वधया) पृथिव्यादिना अन्नेन वा

= With earth or food.

### TRANSLATOR'S NOTES

अंजिभिः is derived from अङ्-व्यक्ति प्रक्षण कान्तिमात्रेषु — hence Rishi Dayananda has interpreted it as व्यक्तीकरणादिधर्मैः taking the first meaning of the verb ऋष्टयः has been derived from ऋषी-गतौ hence Rishi Dayananda Sarasvati's interpretation as गमनागमनशीलाः = Going and coming. स्वधा इत्यस्मान् ( निघ० २. ७ ) Along with the attributes of the winds, the attributes of brave soldiers who should be mighty have been mentioned in many of the mantras like the above, hence the epithet नरः has been used which in the case of winds can be taken only in secondary sense of carrying from नीच-प्रायसे

It is very wrong on the part of Prof. Maxmuller and other Western translators of the Vedas to translate the word "Maruts" as "Storm Gods."

पुनस्ते कीदृशा इत्युपदिश्यते

How are the Maruts is taught further in the fifth Mantra.

## Mantra—5

ईशानकृतो धुनयो रिशादसो वातान्विद्युतस्तविषीभिरक्रत ।

दुहन्त्यृधर्दिव्यानि धृतयो भूमिं पिन्वन्ति पयसा परिजयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये ईशानकृतः धुनयः रिशादसः धृतयः  
परिजयः तविषीभिः विद्युतः अक्रत ये पयसा ऊधः दुहन्ति  
भूमिं पिन्वन्ति (सेवन्ते) तान् यूयं विजानीत ।

## TRANSLATION

O men, you should know the winds which make men prosperous when utilised properly in machines etc. which shake trees and other things, which eat away or destroy diseases, which make people tremble, which make things within sway, which make by their force the lightnings, which make the dawn by their water or sap, which sprinkle the earth and serve it.

## PURPORT

O men, God teaches you about the attributes of the Maruts (winds). These airs or Winds make all people happy by generating lightning, by raining down water, by sprinkling earth and herbs etc. You should know all this well.

## THE COMMENTATOR'S NOTES

(धुनयः) रजोवृक्षादीन् कम्पयितारः = Shakers of sand and trees etc.

(ऊधः) उषसम् ऊधरित्युषनाम = Dawn.

(पिन्वन्ति) सेवन्ते सिचयन्तिवा = Serve or sprinkle.

## TRANSLATOR'S NOTES

The epithets used in the mantra are also applicable to the Maruts ( the brave soldiers ) who by their victory over the wicked persons destroy them, who make their people prosperous.

पुनस्ते कीदृशा इत्युपदिश्यते ।

The same subject is continued—

Mantra—6

पिन्वन्त्यपो मरुतः सुदानवः पयो घृतवद्विधेष्वाभुवः ।

अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥

सन्धिच्छेदसहितोऽन्वयः ( ऋषिकृतः )

हे मनुष्याः ! यूयं यथा आभुवः सुदानवः मरुतः विद-  
बेषु घृतवत् पयः पिन्वन्ति मिहः अत्यं न (इव) अयः  
विनयन्ति । उत्सम् इव अक्षितं स्तनयन्तं वाजिनं दुहन्ति  
तथा आचरत ॥

#### TRANSLATION

O men, you should behave like the munificent Maruts (winds) which scatter the nutritious waters, as priests at the Yajnas ( non-violent sacrifices ) the clarified butter, as grooms lead forth a horse, they bring forth for its rain the fleet-moving cloud and milk it, thundering and un-exhausted.

#### PURPORT

There is Upamalankara used in the Mantra. As there is the oblation of the Ghee or clarified butter in the Yajnas, as there is the well for watering the field and animals, as there is the horse for seminating the mare, in the same manner, when the airs or winds are utilised with scientific knowledge, they accomplish all acts.

#### THE COMMENTATOR'S NOTES

(पिन्वन्ति) सेवन्ते सिञ्चन्ति वा = Serve or sprinkle.

(अयः) प्राणान्, जलानि, अन्तरिक्षावयवान्

=Pranas ( vital breaths ) waters, and the particles of the middle region.

(उत्सम्) कूपम् = Well. (निघ० ३.२३)

पुनस्ते कीदृशा इत्युपदृश्यते ।

How are Maruts is taught further in the seventh mantra.

Mantra—7

महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।

मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्धम् ॥

सन्धिच्छेदमहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यत् (यथा) महिषासः चित्रभानवः  
भामिनः स्वतवसः रघुष्यदः गिरयः न (इव) जलानि हस्तिनः  
मृगाः इव च वना खादथ तथा एतैः तविषीः अरुणीषु अयुग्धम् ॥

#### TRANSLATION

You should know and properly utilise these winds which are like the brave heroes who are great possessors of knowledge and wisdom, bright, shining, like mountains in stability or firmness and quick in motion like the deer, mighty like the elephants. They break down or shatter even the forests and shake the waters. Utilise them in various ways to make them speedy.

#### PURPORT

There is Upmalankara in the Mantra. Men can not make any movement, eating, riding etc. without the winds. Therefore these winds should be properly utilised in aeroplanes, boats and steamers etc. and with the combination of fire and water quick moving vehicles should be constructed.

#### THE COMMENTATOR'S NOTES

(महिषाः) पूजितगुणाः, महान्तः

महिष इति महन्नाम ! (निघ० ३ ३) — Great.

(वना) वनानि जलानि वा — Forests or waters.

(वनमिति उदक नाम) ( निघ० १.१२ ) Tr.

(अरुणीषु) गच्छन्ति प्राप्नुवन्ति सुखानि येस्तानि  
अरुणानि यानानि तेषाम् इमाः क्रियाः तासु ।

=In the process of various cars or vehicles.

(ऋ-गतौ)

पुनस्ते कीदृशा इत्यपविश्यते ।

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

Maatra—8

सिंहा इव नानदति प्रचेतसः पिशा इव मुपिशा विश्ववेदसः ।

क्षपो जिन्वन्त पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं ते एते प्रचेतसः मुपिशः सबाधः अहिम-  
न्यवः इत ( एव ) ऋष्टिभिः पृषतीभिः क्षपः संजिन्वन्तः  
विश्ववेदसः वायवः शवसा सिंहाः इव बलावयवन्तः गजा इव  
नानदति तान् कार्येषु संयोजयत ॥

TRANSLATION

The winds are like the brave soldiers who being most wise roar like lions, are full of might like the elephants, are destroyers of their foes, are knowers of everything important and helpers in the accomplishment of all good deeds, making people sleep at nights without much anxiety by arranging for their watch, going to help the afflicted persons. They [winds] by their speed and other attributes which help in the accomplishment of works with their might, restrain the substances and indicate or make the clouds. You must use them properly in your works.

PURPORT

There is Upamalankara used in the Mante. O men, you should know that all strength, force, life, hearing and other faculties are mostly dependent upon the winds.

THE COMMENTATOR'S NOTES

(पिशा इव) यथा बलयुक्तावयवन्तो गजाः ॥

=Like the mighty elephants.

(सुपिशाः) सुष्ठु पिशन्ति प्रवयुवन्ति ये ते

= Those who shatter.

(क्षपः) रात्रीः क्षपेति रात्रिनाम (निघ० १.७) = Nights.

(अहिमन्यवः) ये अहि मेघं मानयन्ति ज्ञापयन्ति ते ।

= Which indicate clouds.

#### TRANSLATOR'S NOTES

पिश-प्रवयवे । अहिरिति मेघनाम (निघ० १.१०)

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are the Maruts is taught further in the ninth Mantra.

Mantra—9

रोदसी आ मरुतो गणश्रियो नृषाचः शूराः शबसाहिमन्यवः ।

आ बन्धुरेष्वर्तिते दर्शता विद्युत् तस्थौ मरुतो रथेषु वः ॥

सन्धिच्छेदमहितोऽन्वयः (ऋषिकृतः)

हे गणश्रियः नृषाचः अहिमन्यवः शूराः मरुतः ये  
अमतिः न (रूपम् इव) दर्शता विद्युत् तस्थौ न (वर्तते इव)  
वर्तमानाः वायवः बन्धुरेषु रोदसी आधरन्ति ये वः  
(युष्माकम्) रथेषु संयुक्ताः कार्याणि साध्नुवन्ति तान्  
अस्मभ्यम् आवदत (समन्तात् उपविशत) ।

#### TRANSLATION

O brave heroes, knowers of industries and arts shining in the performance of good deeds and serving them, zealous by your nature, never losing courage, benevolent to men, mighty, you make heaven and earth resound (at your coming); your glory sits in the seat-furnished chariots, conspicuous as a beautiful form, or as the lovely lightning. You should tell us about the attributes of the winds that are mighty and impetuous like you and should accomplish your various works by utilising them, In your cars.

## PURPORT

There is Upamalankara used in the Mantra. Men should know that it is the winds that are the supporters of all embodied things and means of strength, bravery, art, knowledge and other works.

## THE COMMENTATOR'S NOTES

(नृषाञ्चः) ये कर्मसु नृन् साधयन्ति संयोजयन्ति ते

=Those who urge upon people to engage themselves in actions.

(अहिमन्यवः) ये अहिमन्याप्ति मानयन्ति-ज्ञापयन्ति ते ।

=Those which indicate prevalence.

(अमतिः) रूपम् अमतिरिति रूपनाम (निघ० ३.७)

Form or beauty.

(मरुतः) शिल्पविद्याविद ऋत्विजः ।

=Priests, knowers of arts and industries.

## TRANSLATOR'S NOTES

अह-व्याप्तो

मरुत इति ऋत्विङ् नाम (निघ० ३.१८)

मरुत इति पदनाम ( निघ० ५.५ ) पद-गतौ गतेस्त्र-  
योऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

पुनस्ते कीदृशा इत्युपविश्यते ।

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

Mantra—10

विश्ववेदसो रुयिभिः समोकसः संमिश्लासस्तस्तविषीभिर्विरप्तिनः ।  
अस्तार इष्टुं दधिरे गर्भस्योरनंतशुष्मा वृषस्वादयो नरः ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे नरः (मनुष्याः) यूयं ये समोकसः संमिश्लासः इष्टुम्  
अस्तारः वृषस्वादयः अनन्तशुष्माः विरप्तिनः नरः रुयिभिः

तविषीभिः च प्रजा गभस्त्योः सूर्याग्न्योः इव बलं दधिरे  
(धरन्ति) ( तेषां संगेन विद्याशिक्षा यानचालनक्रियाः च  
स्वीकुरुत ) ।

#### TRANSLATION

The Maruts (heroes) are knowers of all important things dwelling together with wealth of vast government, endowed with strength, great on account of their virtues, repellers of foes, of infinite powers, eaters of nourishing food, leaders of men, hold in their arms which are like the sun and fire, shafts and various weapons or noble desires in their minds. They drive away their enemies with their powerful armies.

#### PURPORT

Men can not attain spiritual and secular happiness without the learned people and the knowledge of the science of the air and other elements.

#### THE COMMENTATOR'S NOTES

(विरप्शिनः) महान्तः विरप्शीति महन्नाम (निघ० ३.३)

=Great on account of their virtues.

(अस्तारः) प्रक्षेप्तारः । अत्र अस-प्रक्षेपणे इति धातोः

स्तुन् 'वा छन्दसि सर्वे विधयो भवन्तीति इडागमविकल्पः ।

=Throwers or repellers of their foes.

(गभस्त्योः) रश्मियुक्तयोः सूर्यमसिद्भाग्न्योरिव भुजयोः

=In the arms which are like the sun and fire-full of splendour.

#### TRANSLATOR'S NOTES

(गभस्ती इति बाहुनाम (निघ० २.४)

गभस्त्य इति रश्मिनाम (निघ० १.५)

Though Prof. Max Muller and other Western Scholars translate the word "Maruts" as storm Gods, yet even they like Prof. Wilson and Griffith have to admit willy nilly that the adjectives used for Maruts and other descriptions clearly point out that they are heroic men. For instances, Prof.



Wilson's translation of the above Mantra (10th.) is as follows.

"The Maruts who are all knowers.

"Who are leaders (of men)."

In the translation of the 9th Mantra also Prof. Wilson says-Maruts, who are heroes, etc. Griffith in his translation of the 8th Mantra says.

(प्रवेतसः) Exceeding wise they roar like lions mightily-combined as priests. In the translation of the 9th Mantra. (गणप्रियः) (Heroes) who Match in companies, friendly men. In the translation of the 10th Mantra विरप्तिनः Singers loud of voice-Heroes, of powers infinite, the archers, they have laid the arrow of their arms. Does all this not corroborate Rishi Dayananda Saraswati's contention that by the word "Marutah" are not meant any "Storm Gods" but brave heroes besides the winds by the way of illustration.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are the Maruts is taught further in the 11th Mantra.

Mantra—11

हिरण्ययेभिः पविभिः पयोवृध उज्जिघ्नन्त आपथ्योऽ न पर्वतान् ।

मखा अयासः स्वसृतो ध्रुवच्युतोऽध्रुकृतो मरुतो भ्राजदृष्टयः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसो मनुष्याः ! यूयम् आपथ्यो न हिरण्ययेभिः पविभिः सह समन्तात् स्थेन पथि गच्छन् इव ये भ्राजदृष्टयः ध्रुवकृतः ध्रुवच्युतः स्वसृतः पयोवृधः मरुतः पर्वतान् ( मेघान् शैलान्वा ) उज्जिघ्नन्ते ( तेषां गुणान् विज्ञाय एतान् कार्येषु नित्यं संप्रयोजयत ) ॥

TRANSLATION

O learned persons, you should utilise winds which are mighty, which with their movements increase waters ( bring floods etc. ) and which are like the heroes who become strong by taking milk, who perform Yajnas, who go forward,

who are free in their movements, who shake even the most firm foes, who can not be overcome by others, who possessing bright weapons shake or throw away even the mountains if they come in their way with their golden thunderbolts as a traveller throws away any insignificant thing.

### PURPORT

Men should know well the attributes of the winds which produce rain etc. and should utilise them properly.

### THE COMMENTATOR'S NOTES

(दुधृकृतः) दुध्राणि धारकाणि बलादीनि कुर्वन्ति ते ।

=Causing great upholding power.

(भ्राजदृष्टयः) भ्राजतः प्रदीप्ता ऋष्टयः व्यवहार प्रापिकाः कान्तयो येभ्यस्ते ।

=Possessing or causing bright splendour.

पुनस्तत्समुदायः कीदृशोऽस्तीत्युपदिश्यते ।

The same subject is continued—

### Mantra—12

घृषुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसां गृणीमसि ।

रजस्तुरं तवसं मारुतं गणमृजोषिणं वृषणं सश्चत श्रिये ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा वयं हवसा रुद्रस्य सूनुं विचर्षणिं घृषुं पावकं तवसं रजस्तुरम् ऋजोषिणं मारुतं गणं गृणीमसि (स्तुवीमः) तं यूयम् अपि सश्चत (विजानीत) ॥

### TRANSLATION

As we praise for the education and prosperity the band of the mighty winds which cause rain, which are the sons of God, which are impetuous, overcoming all, purifiers, Powerful, quickly moving in the worlds, endowed with causes of taking, leading eating and other activities like the great heroes who are experts in battles, attentive in their works, sons of the commander of the army, drinkers of Soma and other nourishing drinks and purifiers of all.

## PURPORT

Men should know that no movement is possible without air, therefore they should master the science of air and accomplish all their works utilising the wind properly.

## THE COMMENTATOR'S NOTES

(हवसा) ग्रहणत्यागभक्षणादि कर्मणा सह वर्तमानम् ।

=Existing with or causing taking, leaving, eating and other activities.

(सर्वस्य) परमेश्वरस्य, वायुकारणस्यवा ।

=Of God, of soul or of Vayu [wind] in collective form.

The same subject is continued—

Mantra— 13

प्र नू स यतः शर्वसा जनां भति तस्थौ व ऊती मरुतो यमावत ।  
अर्वादिभर्वाजं भरते धना नृभिरापृच्छ्यं क्रतुमा क्षेति पुष्यति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! यूयं यम् आवत समर्तः ऊती शर्वसा अर्वा-  
दिभः अश्वैः नृभिः सह वाजं वेगम् अन्नं वः जनान् धनानि  
आपृच्छ्यं क्रतुं च प्रभरते आक्षेति शरीरात्मभ्यां च अति  
पुष्यति तस्थौ ।

## TRANSLATION

O Maruts ( Pranas and heroes ), the man whom you defend with your protectoin, quickly surpasses all men in strength; with his horses he acquires food and with good men, riches; he performs the admirable Yajna, acquires knowledge and does noble deeds and develops his body and soul well. He thus becomes very strong and dwells in happiness and joy.

## PURPORT

Those men who know the Prana Vidya or the science of Vital Energy, become mighty and respectable. They get over their foes and all misery and possessing elephants,

horses, men, wealth and intellect they ever grow harmoniously.

### THE COMMENTATOR'S NOTES

(शब्दसा) विद्याक्रियायुक्तेन बलेन

= With the strength of wisdom and activities.

(वातम्) वेगादिगुणसमूहम् ।

= The group of attributes like the speed and others.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they [Maruts] is taught further in the fourteenth Mantra.

Mantra— 14

चक्रत्यं मरुतः पृत्सु दुष्टं शुभन्तं शुष्मं मघवत्सु धत्तन ।

धनस्पृतमुक्थ्यं विश्वचर्षणिं तोकं पुष्येम तनयं शतं हिमाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः (मनुष्याः) यथा वयं पृत्सु चक्रत्यं दुष्टं शुभन्तं शुष्मं बलं मघवत्सु धनस्पृतम् उक्थ्यं विश्वचर्षणिं तोकं तनयं प्राप्य शतं हिमाः पुष्येम तथाऽनुष्ठाय ययं सुखं धत्तन ॥

### TRANSLATION

O men, may we among the wealthy kings obtain strength which enables us to discharge our duties, which is invincible in battles with wicked persons and illustrious. May we have also sons & grandsons who are annihilators of their adversaries the seizers of wealth from the hands of the wicked, the deservers of praise and all deserving. May we cherish such sons and grandsons for a hundred winters and be always full of bliss.

### PURPORT

Other men also should try to acquire the knowledge of the winds or the science of airs as learned scientists do.

## THE COMMENTATOR'S NOTES

(मरुतः) वायुवद्वर्तमानाः = Men mighty like the winds.

(तोकम्) अपत्यम् (तनयम्) विख्यातं तत्पुत्रम् ॥

= Learned son and famous grandson.

पुनस्ते कीदृशा इत्युपदिश्यते ॥

How are the Maruts is taught further in the fifteenth Mantra.

## Mantra—15

नू ष्टिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।

सहस्रिणं शतिनं शूशुवांसं प्रातर्मधू धियावसुर्जगम्यात् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतः ! यथा विद्वांसः अस्मासु स्थिरं वीरवन्तम् ऋतीषाहं सहस्रिणं शतिनं शूशुवांसं रयिं प्राप्य आनन्दन्ति (तथा एव यूयम् अपि एतान् प्राप्य आनन्दत इति) ॥

## TRANSLATION

Grant us Maruts, riches attended by off-spring and mortifying to our enemies, riches givers of hundreds and thusands of joys and ever growing. May they who have acquired wealth by various acts, come hither quickly in the morning.

## PURPORT

O men, as a virtuous extra-ordinarily wise man endowed with wisdom and labour, acquires from the winds and other elements many kinds of happiness after accomolishing many works, in the same manner, you should also acquire the knowledge of this science of air and enjoy happiness.

## THE COMMENTATOR'S NOTES

(मरुतः) वायव इव वर्तमानाः

O heroes mighty like the winds,

### शुशुवांसम् सर्वसुखज्ञापकं प्रापकवा

=That which causes the knowledge of all happiness and helps in getting it.

This hymn is connected with the previous hymn as the subject of the Maruts (winds and brave heroes) is continued.

Here ends the 64th Hymn of the 1st Mandala of the Rigveda and the eighth Varga.

## अथ पञ्चषष्टितमं सूक्तम्

### HYMN LXV (65)

अस्य सूक्तस्य पराशर ऋषिः । अग्निदेवता । १, २, ३,  
५ निचतृ पंक्तिश्छन्दः । ४ विराट् पंक्तिश्छन्दः । पंचमः  
स्वरः ।

Seer—Parashara, Devata or subject—Agni. Metre—Pankti  
of two forms. Tune—Panchama.

अथान्तर्ग्याप्तोऽग्निरुपदिश्यते ।

Agni pervading within is taught in the first Mantra.

Mantra—1

पश्वा न तायुं गुहा चतन्तं नमो' युजानं नमो वहन्तम् ।  
सजोषा धीराः पदैरनु ग्मन्नुप त्वा सीदन्विश्वे यजत्राः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सर्वविद्याभिव्याप्त सभेऽश्वर ! यजत्राः सजोषाः  
धीराः (विद्वांसः) पदैः पश्वा तायुं न (इव) यं गुहा (बुद्धौ)  
चतन्तं नमः युजानं नमः वहन्तं त्वा (त्वाम्) अनुगमन्  
उपसीदन् (त्वां) प्राप्य त्वयि अवतिष्ठन्ते तं वयम् अपि एवं  
प्राप्य अवतिष्ठामहे ॥

#### TRANSLATION

O Omniscient Lord of the world (taken as an Assembly)  
all adorable, firm and highly intelligent learned persons  
follow Thee who art in the cave of our hearts, providing  
food to all creatures and being adored by them. They follow  
Thee like a thief of an animal who is caught by the foot-  
marks by the experts. All enlightened persons contemplate  
upon Thee and sit down close to Thee. ( so to speak ) with  
the perception of Thy attributes and Laws.

#### PURPORT

As men catch hold of a thief seeing his foot-marks etc.  
and take from him the animals and other things stolen by

him, in the same manner, attain God who is within the soul as True Preceptor, the Support of all and who can be attained with knowledge and then enjoy perfect bliss.

#### THE COMMENTATOR'S NOTES

(तायुम्) चौरम् तायुरिति स्तेननाम (निघ० ३.२४)  
 (चतन्तम्) गच्छन्तम् व्याप्तम् चततीति गतिकर्मसु  
 पठितम् (निघ० २.१४) = Pervading.  
 (नमः) नमस्कारमन्नं वा नम इत्यन्ननामसु पठितम्  
 (निघ० २.२०) नम-प्रह्वीभावे = Salutation (2) Food.  
 (यजत्राः) पूजकाः, उपदेशकाः, संगतिकर्तारः दातारश्च ।  
 = Devotees, preachers. Associates, donors.  
 (यज-देवपूजा संगतिकरणदानेषु)  
 पुनस्तं कीदृशं विजानीम इत्युपदिश्यते ।

How do we know Agni is taught in the second verse.

#### Mantra—2

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्ठिर्धौर्नि भूम ।  
 वर्धन्तीमापः पन्वा सुशिश्विमृतस्य याना गर्भे सुजातम् ॥  
 सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः देवा विद्वांसः परि द्याः भुवन् एव ऋतस्य  
 (अताग्रनुः) अनुगा ( अनुगम्य आचरन्ति ) तथा एते  
 ऋतस्य योना स्थितं सुजातं सुशिश्विं सभेशं विद्युतमीं इं  
 पृथिवीं चापश्च तथैव वशं भूम ( भवेम यूयमपि भवत ) ।

#### TRANSLATION

O men, learned persons follow or observe the vows of the truthfulness ordained by God who is Embodiment of Truth, vast sky or like the light of the Sun. As the pervasive powers manifest God who is the Greatest and the illustrious Source of Truth present in the Matter giving strength to



all for growth, earth, water, electricity etc. all manifest God's glory, so you should also manifest Him with your noble deeds. A virtuous president of the assembly should also be adored and followed.

### PURPORT

As by the light of the sun, all objects become visible, so by the association of the learned, God is realised when a man acquires the Vedic knowledge and observes rules of Dharma ( righteousness ). Electricity and other substances also can be known well in this way with all their attributes and actions.

### THE COMMENTATOR'S NOTES

(द्यौः) सूर्यद्युतिः = The light of the sun.

(ईम्) पृथिवीम् = The earth.

(सुशिक्षिम्) सुष्ठु वर्धकम् = Well augments.

पुनः स कीदृश इत्युपदिश्यते ।

How is God is taught in the 3rd Mantra.

### Mantra - 3

पुष्टिर्न रूपा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।

अत्यो नाज्मन्तसर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥

मन्थिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः तम् एतं परमात्मानं रूपा पुष्टिं न (इव) क्षितिः

(पृथिवी) न (इव) गिरिः भुज्म न (इव) क्षोदः शंभु न (इव)

अज्मन् न (इव) सर्गप्रतक्तः क्षोदः न (इव) कः वराते (वृणुते)

स पूर्णविद्यो भवति ॥

### TRANSLATION

This Agni ( God ) is graceful as nourishment, argmenter of the happiness of body, senses and soul. vast as the earth on which people dwell, Giver of happiness like the cloud which is productive of vegetable food by raining down

water, delightful as water. He is like a horse urged to a charge in battle and like flowing waters of the ocean. Who deliberately chooses or accepts God as the Best Object in the world to be known and attained. By Agni may also be taken in a secondary sense the electricity.

### PURPORT

There is Upmalankara or simile used in the Mantra in various forms. There are few in the world who are eager to know and attain God and also utilise electricity properly after or along with that great Knowledge. As the best growth of body, mind and soul enables a man to get kingdom, rain to get good water, and as good horse and ocean are givers of much happiness, in the same manner, God and electricity lead to much delight and bliss, but a great scholar possessing the correct knowledge of these two is rare.

### THE COMMENTATOR'S NOTES

(श्रोतः) उदकम् (श्रोतः) इत्युदकनाम (निघ० १.१२)  
 (गिरिः) मेघः गिरिरितिमेघनाम (निघ० १.१०)  
 (अजम्) संग्रामे अजमेति संग्रामनाम—(निघ० २.१७)  
 =In the battle. (Tr.)

How is material fire is taught in the 4th Mantra.

### Mantra—4

जामिः सिन्धूनां भ्रातेव स्वस्वामिभ्यान्न राजा वनान्यत्ति ।

यद्वातजुतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यः) वातजुतः अग्निः वनानि दाति (छिनत्ति)  
 पृथिव्याः ह किल रोमाणि दाति (छिनत्ति) स सिन्धूनां जामिः  
 स्वस्वामि ( भगिनीनां ) भ्राता इव इभ्यान् राजा इव व्यस्थान्  
 वनानि व्यत्ति ॥

## TRANSLATION

When excited by the Wind, again ( fire ) consumes the forest and shears the hairs of the earth i. e. herbs and plants etc. Agni is the kind kinsman of the flowing waters, as brother is to his sisters. As a king punishes his wicked Mahauts or destroys his enemies, agni traverses the woods and eats them up.

## PURPORT

There are two similes used in the Mantra. When men use the fire excited by the wind in the works of transportation and driving various vehicles and engines etc. it can accomplish many works. This is what men should know well.

## THE COMMENTATOR'S NOTES

(जामिः) सुखप्रापको बन्धुः

=A Kinsman conferring happiness.

(रोमा) रोमाणि ओषध्यादीनि ।

=The hair of the earth i. e. herbs and plants etc.

## TRANSLATOR'S NOTES

Agni ( material fire ) has been called kinsman of the waters as they are produced by it, as is also stated in the Taittiriyaopanishad.

वायोरग्निः-अग्नेरापः

( इभ्यान् ) य इमान् हस्तिनो नियन्तुमर्हन्ति ते

Rishi Dayananda has interpreted the word, Ibhya in the sense of the Mahauts or the drivers of the elephants-evidently wicked Mahauts who deserve punishment at the hands of the King.

पुनस्ते कीदृशा इत्युपदिश्यते ।

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

## Mantra—5

श्वसित्यप्सु हंसो न सीदन् क्त्वा चेतिष्ठो विशामुषर्भत् ।  
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुदूरेभाः ॥

सन्धिच्छेद हितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः अप्सु हंसः न (इव) सीदन्  
विशाम् उषर्भत् सन् क्त्वा चेतिष्ठः सोमः न (इव) ऋतप्रजातः  
शिशुना पशुः न (इव) विभुः सन् दूरेभाः विद्युदाद्यग्निः इव  
वेधाः श्वसिति तं कार्येषु विद्यया संप्रयोजयत ॥

## TRANSLATION

Agni (in the form of electricity etc.) dwells within the waters like a sitting swan, awakened or kindled in the dawn, he restores by his operations consciousness to me. Like the Soma and other creepers and herbs Agni, born of the Matter, is excited by the winds and nourishes all by heat. Born from the waters, where he was hidden like an animal (cow etc.), with her calf, he becomes enlarged and his light spreads far. You must use that Agni in the form of electricity in various forms.

## PURPORT

As it is not possible for anyone to accomplish various objects without the use of fire in the form of electricity, it should therefore, be used properly after knowing its science thoroughly.

## THE COMMENTATOR'S NOTES

(वेधाः) पोषकः = Nourisher.

(ऋतप्रजातः) कारणादुत्पद्य ऋते वायुबुदके च प्रसिद्धः  
= Born of the Primal Cause [Matter] and manifested  
in the water and air.

## TRANSLATOR'S NOTES

By the illustration of Agni, the Mantra describes the duties of a noble king also who should dwell among his

subjects, make arrangements for their education, support them well and being distinguished on account of the observance of truth, should shine far and near.

As in this hymn, there is the mention of Agni [fire and electricity] etc., it is connected with the previous hymn.

Here ends the commentary of the sixty fifth hymn and ninth Varga of the first Mandala of the Rigveda Sanhita.

## अथ षट्षष्टितमं सूक्तम् HYMN LXVI, (66)

अस्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता १  
पंक्तिः । २ भुरिक् पंक्तिश्छन्दः । ३ निवृत् पंक्तिः । ४-५  
विराट् पंक्तिश्छन्दः । पंचमःस्वरः ॥

Seer-Parashara, Devata or subject-Agni, Metre-Pankti  
in various forms. Tune-Panchama.

पुनः सोऽग्निः कीदृश इत्युपदिश्यते ।

How is Agni is taught in the first Mantra.

Mantra—1

रयिर्न चित्रा सूरो न संहगायुर्न प्राणो नित्यो न सूनुः ।  
तक्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! भवन्तः रयिः न (इव) चित्रः सूरः न इव  
संहक् आयुः न (इव) प्राणः नित्यः न (इव) सूनुः पयः न  
(इव) धेनुः तक्वा न (इव) भूर्णिः विभावा शुचिः अग्निः वना  
सिषक्ति तं यथावद् विज्ञाय कार्येषु उपयोजयन्तु ।

TRANSLATION

O men, you should know well the Agni (fire) and utilise  
it properly in various works which is like wonderful wealth,  
like the sun which shows us all objects, like vital breath,  
dear like a well-conducted own son, hidden in all things,  
like a thief, speedy, like a milk-yielding cow, which is pure  
and radiant, consumes the forests.

PURPORT

There is Upamalankara or similes in the Mantra. God  
alone is to be always adored who has created for the wel-  
fare of all beings the Agni [fire] for that possesses many  
attributes and is very useful.

## THE COMMENTATOR'S NOTES

(भूर्णिः) धर्ता = Bearer (भृञ्-धारणपोषणयोः)  
 (तक्वा) सोमः तक्वेति स्तेननाम (निघ० ३.२४)  
 =A thief, Agni hidden in all things like a thief.

## TRANSLATOR'S NOTES

Rishi Dayananda has taken the word तक्वा in the sense of a thief on the authority of the Vedic Lexicon-Nighantu. Other commentators have taken it to mean गतिमान् or speedy horse on the basis of Nighantu itself तक्तिः चरत्ययः (निघ० २.१४). Both meanings can be taken.

पुनः स मनुष्यः कीदृशोभवेदित्युपदिश्यते ॥

How should the man as a leader (Agni) be is taught in the second mantra.

## Mantra—2

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् ।  
 ऋषिर्न स्तुभ्वा विश्व प्रशस्तो वाजी न प्रीतो वयो दधाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः ओकः न (इव) रण्वः पक्वः यवः न (इव)  
 पक्वः ऋषिः न (इव) स्तुभ्वा वाजी न (इव) प्रीतः विश्व प्रशस्तः  
 जनानां जेता वयः दधाति स क्षेमं दाधार ।

## TRANSLATION

That man enjoys happiness who is like a secure and delightful mansion, who nourishes people like ripe barley, who is conqueror of all men leading them towards the path of progress, who is like a Rishi-seer of the secret of the Vedas and illuminator of true knowledge, who is eminent and best among the people, who is liked by all as a spirited horse by its rider, and thus who leads a noble life.

## PURPORT

Those people are always happy and long-lived who know well the means of long and noble life like the Brahmacharya

( Perfect purity and self control ) and use them for the accomplishment of their works, who possess and utilies properly all necessary articles for suitable and regular diet and walk etc.

#### THE COMMENTATOR'S NOTES

(ऋषिः) मन्त्रार्थद्रष्टा विद्वान् , विद्यामकाशकः

=A seer who knows the secret of the Mantra and is illuminator of true knowledge.

(ऋषिर्दर्शनात्-ऋषयोमन्त्रद्रष्टारः-निरुक्ते) ।

(ओकः) गृहम् = House or Mansion.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How should a man as a leader (Agni) be is taught further in the third Mantra.

#### Mantra—3

दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै ।

चित्रो यदभ्रादृष्ट्वेतो न विश्व रथो न रुक्मी त्वेषः समत्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यो मनुष्यः) क्रतुः न (इव) नित्यः जाया इव योनौ  
अरं कर्ता श्वेतः न (इव) विश्व शोधकः रथः न (इव) रुक्मी  
दुरोकशोचि विश्वस्मै ( सर्वसुखकर्ता ) समत्सु चित्रः अभ्राद्  
त्वेषः अस्ति (स सम्राट् भवितुमर्हति) ।

#### TRANSLATION

That man can become an emperor or governor of a vast State who shines in distant places on account of his virtues, who is steadfast and firm like the steady intellect or action, who is an ornament to all as a wife in a dwelling or at home, who is white like the sun or perfectly pure, who illuminates all objects, being wonderful by his noble character and conduct, who is like a golden Chariot among men possessing Charming merits and actions and who is resplendent in battles.



## PURPORT

There is Upamalankara in the Mantra as several similes have been used. That man can attain the prosperity of a State who is steadfast and firm like the harmony of knowledge and action, who is the cause of all happiness like an agreeable wife, who is resplendent or bright like the sun, who is wonderful leader of the path of emancipation and who is conqueror in all battles like a brave hero.

## THE COMMENTATOR'S NOTES

(दुरीकशोचिः) दूरस्थेषु ओकेषु-स्थानेषु शोचयः दीप्तयो

यस्य सः = Who shines in distant places on account of his virtues.

(सम्राट्) न केनापि प्रकाशितो भवति स्वप्रकाशत्वात् ।

= Who shines by himself, not depending upon others.

(रुक्मी) प्रशस्तानि रुक्माणि रोचकानि कर्माणि गुणा वा

सन्ति यस्य सः = A man of charming merits and actions.

(समत्सु) संग्रामेषु समत्सु इति संग्रामनाम (निघ० २.१७)

= In battles.

पुनः स कीदृश इत्युपदिश्यते ।

How is he (a great leader) is taught further in the fourth Mantra.

## Mantra—4

सेनेव सृष्टां दधात्यस्तुर्न दिद्युत्स्वप्रतीका ।

यमो ह जातो यमो जनिस्त्वं जारः कनीनां पतिर्जनीनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

है मनुष्याः ! यूयम् यः (सेनेशः) यमः जातः यमः जनिस्त्वं कनीनां जारः इव जनीनां पतिः च अस्ति स सृष्टा सेना इव अस्तुः त्वेवप्रतीका दिद्युत् न (इव) आदधाति तं भजत ॥

## TRANSLATION

O men, you should admire that Agni (commander of the Army) who terrifies his enemies like a powerful army sent, who is like the bright pointed shaft of an archer against an army, who is controller of all that are born and will be born and free from passions. He is like the sun dispeller of the darkness of the nights and protector of all people.

## PURPORT

There is Upamalankara in the Mantra as several similes have been used. Men should know that a good commander of an army destroys all miseries as a well-trained army conquers the enemies and as the knowers of the science of archery destroy their adversaries by throwing upon them powerful arms.

## THE COMMENTATOR'S NOTES

(कनीनांजारः) कन्येव वर्तमानानां रात्रौणां हन्ता सूर्यः

=The sun who dispels the darkness of the nights which are like his daughters.

(पतिर्जनीनाम्) पालयिता जनानां प्रजानाम् ।

=Protector of all people.

(यमः) नियन्ता

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

## Mantra—5

तं वंश्चराथा वयं वसत्यास्तं न गावो नक्षन्ते इदम् ।

सिन्धुर्न क्षोदः प्र नीचार्चनोऽभवन्त गावः स्वर्दृशीके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः (सभेशः) चराथा वसत्या गावः अस्तं न गृहम् (इव)

नक्षन्ते गावः स्वर्दृशीके इदं नवन्ते सिन्धुः नीचीः क्षोदः न वः  
प्रेनोत् (प्राप्नोति) तं वयं सेवेमहि ॥

## TRANSLATION

As cows hasten to their stall, so let us approach the President of the Assembly who is bright like the fire with all

over movable and immovable property. As the flowing water gives movement to the water downwards, so let the commander of the Army send his sub-ordinates to different places. As the rays of the sun commingle which is visible in the sky, so let learned men approach the President of the Assembly who is charming and destroyer of enemies.

#### PURPORT

There are Luptomapama and Upamalankars in the Mantra. Those who thus adore God, enjoy happiness as cows go to their stall and rays to the sun. As a man can accomplish many works by going to the sea, in the same manner, men should get their desire fulfilled by having communion with Omnipresent God and by having correct knowledge of the science of electricity.

#### THE COMMENTATOR'S NOTES

(अस्तम्) गृहम् = House. अस्तमितिगृहनाम

( निघ० ३.४ )

(क्षोदः) जलम् क्षोद इति उदकनाम ( निघ० १.१२ )

This hymn is connected with the previous hymn as in this also there is the mention of God and Agni (fire etc.).

Here ends the sixty-sixth hymn of the first Mandala of the Rigveda.

## अथ सप्तषष्टितमं सूक्तम् HYMN LXVII (67)

पुनः स विद्वान् कीदृशो भवेदित्युपदिश्यते ।

How should (Agni—a learned leader) be is taught in the first mantra.

Mantra—1

वनेषु जायुर्मतेषु मित्रो वृणीते श्रुष्टिं राजेवाजुयम् ।

क्षेमो न साधुः क्रतुर्न भद्रो भुवस्स्वाधीर्होता हव्यवाद् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयम् यः विद्वान् वनेषु जायुः इव अजुयं श्रुष्टिं राजा इव क्षेमः साधुः न (इव) क्रतुः न (इव) स्वाधीः होता हव्यवाद् भुवत् (भवेत्) धार्मिकान् मनुष्यान् वृणीते (तं सदा सेवध्वम्) ॥

TRANSLATION

O man, you should always serve a learned leader who is like a conqueror of desirable good objects, who is like a King who chooses an efficient able young man as his adviser or helper, who is kind friend among men, who is auspicious or beneficent like a Sadhu (noble person true in mind, word and deed) is doer of good like a man of good intellect and actions, good upholder of noble things, prosperous as a performer of good works, kind giver of happiness, conveyor of various objects that are worth taking and giving and propitious.

PURPORT

There is Upamalakara or similes used in Mantra. Men should enjoy bliss by associating themselves with the learned persons.

THE COMMENTATOR'S NOTES

(श्रुष्टिम्) क्षिप्रकारिणम् श्रुष्टिरिति क्षिप्रनाम

( नि० ६.१२ )

=An efficient and active man who does work quickly.

(साधुः) सत्यमानी सत्यवादी सत्यकारी

= A man true in mind, word and deed.

(स्वाधीः) सुष्ठु समन्तात् धीयते येन सः ।

= Good upholder from all sides.

(होता) दाता अनुग्रहीता = Donor and kind.

पुनः स कीदृश इत्युपदिश्यते ।

How is he [Agni] is taught in the second mantra.

Mantra—2

हस्ते दधानो नृम्णा विश्वान्यमे' देवान्धाद्गुहां निषीदन् ।

विदन्तीमत्र नरो' धियन्धा हृदा यत्तृष्टान्मन्त्रां अशंसन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) नरः यथा अत्र धियंधाः (विद्वांसः) तृष्टान्  
मन्त्रान् विदन्ति अशंसन् (स्तुवन्ति) च । यथा उदारः  
दाता हस्ते विश्वानि नृम्णानि दधानः (अन्येभ्यः सुपात्रेभ्यः  
ददाति) गुहा निषीदन् ईश्वरः विद्वान् वा धात् (दधाति)  
तथा वर्तन्ते (ते अतुलम् आनन्दं लभन्ते) ॥

TRANSLATION

Those leaders enjoy infinite bliss who being endowed with intellect and actions know with wisdom the Vedic Mantras which sharpen or enlighten various sciences and glorify them, who act as a liberal donor giving to deserving persons, all wealth that he has in hand or as God who being seated in the cave of the intellect upholds all or a learned man living in the intellect possessing all knowledge.

PURPORT

O men, you should always meditate upon that God only who being omnipresent is within the soul and so instructs men in what is true and what is false. They should also associate themselves with learned teachers and not with ignorant persons.

## THE COMMENTATOR'S NOTES

(ईम्) प्राप्तव्यान् बोधान्

==The teachings worth attaining.

(हृदा) हृदयस्थेन विज्ञानेन

==With the knowledge in the heart.

(तष्टान्) तक्षन्ति तोक्षणीकुर्वन्ति विद्या येस्तान्

==Which sharpen various sciences.

पुनरीश्वरविद्वद्गुणा उपदिश्यन्ते ।

The attributes of God and the electricity are taught in the 3rd Mantra.

## Mantra—3

अजो न क्षां दाधारं पृथिवीं तस्तम्भं द्यां मन्त्रेभिः सत्यैः ।

प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्ने (विद्वन्) त्वं यथा परमात्मा सत्यैः मन्त्रैः क्षां दाधार (पृथिवीं) द्यांतस्तम्भं (स्तम्नाति) प्रियाणि पदानि, ददाति गुहास्थितः सन् गुहं गाः पश्वः बन्धनादस्मान् रक्षति तथा विद्युः यः सन् धर्मेण प्रजा निपाहि अजो न (इव) भव ॥

## TRANSLATION

O learned persons, as un-born eternal God sustains the earth and the heaven with true Supreme wisdom and eternal Laws, gives all dear or desirable objects, protects us from the bondage of the animals being seated in the cave of our intellect and giving abstruse secret knowledge in the same manner, thou shouldst protect all people with righteousness and the observance of thy duties all thy life and be like the un-born Eternal God (in purity and benevolence etc.).

## PURPORT

As God sustains the whole universe with His knowledge and Power, as a dear friend causes good happiness to his friend by dis-severing the bond of misery, as God in the form of Antaryami or Indwelling Universal spirit illuminates

the soul, by maintaining them, in the same manner, the President of the Assembly maintains or upholds the state by true justice and the Sun upholds the world by attraction and other attributes

#### THE COMMENTATOR'S NOTES

(अजः) यः परमात्मा कदाचिन्न जायते सः

= God who is never born. [The word clearly refutes the theory of God's taking incarnation etc.].

(गुहा) गुहायां बुद्धौ

= In the intellect which is like a cave.

पुनस्ते कीदृशा इत्युपविश्यते ।

How are they [God and a learned person] is taught in the fourth Mantra.

#### Mantra—4

य ईं चिकेत गुहा भवन्तमा यः सुसाद धारामृतस्य ।

वि ये चृतन्त्यृता सपन्त आदिद वसूनि प्र ववाचास्मै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो मनुष्यः गुहा भवन्तम् ईं (ज्ञानस्वरूपम् ईश्वरं विद्वांसम् उदकं वा चिकेत (जानाति) यः ऋतस्य धाराम् आससाद ये ऋता सपन्तः वसूनि वि चृतन्ति यस्मै परमेश्वरः प्र ववाच आत् (अनन्तरम्) अस्मै इत् एव सर्वाणि सुखानि प्राप्नुवन्ति ॥

#### TRANSLATION

(1) He who knows the Omniscient God present in the intellect or knowledge, who obtains the speech of absolutely the True Vedas and all those who glorify God and acquire wealth (knowledge and gold etc.), observing truthfulness and honesty in all dealings and whom God Himself instructs (through the Vedas and Inner Voice of conscience), enjoy all happiness and delight.

(2) He who knows a learned righteous person and gets the correct knowledge of water and other elements. The rest as above.

#### PURPORT

There is Shleshalankara (double entendre) in the Mantra. None can enjoy true happiness without the communion with God and scientific knowledge, without true knowledge and conduct.

#### THE COMMENTATOR'S NOTES

(ईम्) विज्ञानम् उदकं वा = Knowledge or water.

(ऋतस्य) सत्यविद्यामयस्य वेदचतुष्टयस्य जलस्यवा

=Of true Vedas full of all true knowledge, which are four in number and of the water.

#### TRANSLATOR'S NOTES

ईम् इति पदनाम पदगतौ गतेस्त्रयोऽर्थाः, ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थगमनम्

=Among the three meanings of ईम्—here knowledge has been taken. ईम् इति उदकं नाम (निघ० १.१२) Water.

ऋतम् इति सत्यनाम (निघ० ३.१०)

ऋतम् इति उदकनाम (निघ० १.१२)

Hence the two meanings given by Rishi Dayananda Sarasvati in his commentary as translated above. By Rita, Vedas are also taken as they are full of perfect truth revealed by Omniscient God.

अथेश्वरविद्युद्गुणा उपदिश्यन्ते ।

Now the attributes of God and electricity are taught.

#### Mantra—5

वि यो वीरुत्सु रोधन्महित्वोत् प्रजा उत प्रसूषन्तः ।

चित्तिरपां दमे विश्वायुः सन्नेव धीराः समाय चक्रुः ॥



सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः धीराः यूयम् समाय सद्य इव यं लाभं  
चक्रुः तथा यः महित्वा वीरुत्सु प्रजाः दाधार विरोधत्  
प्रसूषु अन्तः वर्तते ! यः उत (अपि) विश्वायुः चित्तिः दमे  
अपां मध्ये प्रजाः दधाति (तं सुसेवध्वम्) ॥

#### TRANSLATION

(1) O men, you should adore that God well whom wise men attain as their Home (Refuge) having shown Him the highest reverence, who upholds all His subjects well according to the Law of cause and effect and whose glory is manifest in the herbs, creepers and plants etc. pervading them all, He is Omniscient and Giver of life to all to be known through the practice of Pranayama or Breath Control.

(2) You should know well the properties of electricity which is present inside the herbs, plants and waters etc. and which is known by great scientists and utilised by them for various beneficial purposes.

#### PURPORT

There is Shleshalankara or double entendre used in the Mantra.

Men should enjoy happiness by adoring God who is the Antaryami or Indwelling Universal Spirit pervading and controlling all His subjects and they should utilise electricity in various works. They should get delight as learned people do when sitting at home or as brave persons after defeating their enemies in the battlefields.

#### THE COMMENTATOR'S NOTES

(वीरुत्सु) सत्तारचनाविशेषेण विरुद्धेषु कार्यकारण-  
द्रव्येषु, वीरुध इति पदनाम (निघ० ४.३)

= In various objects regulated by the law of cause and effect—creepers, plants etc.

(सद्य) गृहं संग्रामो वा सद्येति संग्रामनाम ( निघ०  
२.१७) (सद्येति गृहनाम निघ० ३.४)

(1) Home. (2) Battle.

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

Here ends the commentary on the Sixty-seventh hymn of the first Mandala of the Rigveda and the eleventh Varga.

## अथाष्टपष्ठितमं सूक्तम् HYMN LXVIII (68)

अस्यसूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निदेवता ।  
१, ४ निचृत् पंक्तिश्छन्दः २, ३, ५ पंक्तिश्छन्दः । पंचमः  
स्वरः ॥

Seer - Parashara, Devata or subject-Agni, Metre-  
Pankti, Tune-Panchama.

पुनस्ते कीदृशाचित्पुनविश्वते ।

How are God and electricity is taught in the first Mantra.  
Mantra—1

श्रीणन्पु स्यादिवं भुरग्युः स्थातुश्चरयमक्तून्पूणीत् ।

परि यदेषामेको विश्वेषां भुवदेवो देवानां महित्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यद् (यः) भुरग्युः श्रीणन् मनुष्यः (दिवे) स्रोतनात्मकं  
परमेश्वरं विद्युत् वा वरि उग्रस्थात् स्थातुः (स्थावरम्)  
चरयम् अक्तून् च पर्युणीत् स एषां विश्वेषां देवानाम् एकः  
महित्वा भुवत् (भवेत्) ॥

### TRANSLATION

(1) The person who is sustainer of all and who makes his knowledge mature by practice and experience, worships Refulgent God. He covers (protects) inanimate and animate things that are to be obtained. He thus becomes highly respectable by learned persons among the enlightened.

(2) He who knows fully the attributes of the electricity that upholds all beings and is very beneficial becomes a renowned scientist among highly intelligent persons.

### PURPORT

None can accomplish spiritual and secular worldly happiness without worshipping God and without thoroughly knowing and utilising the science of electricity.

## THE COMMENTATOR'S NOTES

(श्रीणन्) परिपक्वं कुर्वन्

= Making mature or experience.

(अस्तून्) व्यस्तान् पदार्थान् सर्वान्

All articles to be obtained.

पुन जगदीश्वरः कीदृश इत्युपदिश्यते ।

How is God is taught in the 2nd Mantra.

## Mantra—2

आदि॒त्ते वि॒श्वे क्र॒तुं जुष॑न्त शु॒ष्का॒ग्र॒दे॒व जी॒वो ज॒नि॒ष्ठाः ।

भज॑न्त वि॒श्वे' दे॒वत्वं ना॒म ऋ॒तं स॒प॒न्तो अ॒मृ॒तमे॒वैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देव (जगदीश्वर) त्वाम् आश्रित्य यत् (ये) विश्वे  
(सर्वे) जनिष्ठाः सपन्तो विद्वांसः एवैः शुष्कान् ते देवत्वं क्रतुं  
नाम जुषन्त ते ऋतम् अमृतं भजन्त सेवन्ते तथा जीवादिः  
एतत् सर्वं प्रयत्नेन प्राप्नुयात् ॥

## TRANSLATION

O God, all those learned virtuous and renowned persons by the performance of the righteous austerities (which are dry like wood) and by other virtues that lead towards Thee, lovingly try to obtain Thy Divinity and Thy famous acts. They attain afterwards Truth and immortality. Every conscious soul should also try to attain this desirable state with great effort and earnestness.

## PURPORT

Men can not get secular and spiritual happiness without the communion with God and obeying His Commands.

## THE COMMENTATOR'S NOTES

(शुष्कात्) धर्मानूष्ठानतपसः-कीरसात् काष्ठात्

=The performance of righteous austerity which is like dry wood.

(सपन्तः) समवयन्तः = Lovingly uniting all.

(एवं) ज्ञापकैः प्रापकगुणैः

= By virtues which give us the knowledge of God and which lead towards Him.

The same subject is continued—

Mantra—3

ऋतस्य मेवा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।

यस्तुभ्यं दाशाद्यो वा ते शिक्षात्तस्मै चिकित्वानृयि दयस्व ।

सन्धिच्छेदसंहितोज्ज्वलः (ऋषिकृतः)

येन ईश्वरेण विद्युता च विश्वे देवाः प्राप्यन्ते ऋतस्य धीतिः विश्वायुः च भवति तम् आश्रित्य ये ऋतस्य मध्ये वर्तमानाः विद्वांसः अपांसि चक्रुः । यः एतद् विद्यां तुभ्यं दाशाद् वा ( तव सकाशाद् गृह्णीयात् ) यः चिकित्वान् ते ( तुभ्यं ) शिक्षां दाशाद् वा तव सकाशाद् गृह्णीयात् तस्मै त्वं रयिं दयस्व (देहि) ॥

TRANSLATION

Those learned persons who take shelter in God who is embodiment of Truth and gives life to all, by whom all divine virtues and knowledge are attained and do noble deeds are very fortunate. O learned persons who ever gives to thee who art a righteous man and devoted to God perfect knowledge and who ever being wise (Mahatma) gives thee good education, give to him gold and other forms of wealth.

PURPORT

There is Shleshalankara or double entendre. Men should know that without God, from inanimate matter nothing can be produced, nothing can stand without a support. No one can remain without any action. Those learned persons who give education and other good virtues to the people and receive knowledge from others, should be respected and not others.

## THE COMMENTATOR'S NOTES

(ऋतस्य) सत्यस्य विज्ञानस्य परमात्मनः कारणस्य वा

= Of the true knowledge, of God.

(प्रेषाः) ये प्रकृष्टमिष्यन्ते बोधसमूहाः

= Desirable knowledge.

(चिकित्वाण) ज्ञानवान् = Enlightened person.

The same subject is continued.

## Mantra—4

होता निषत्तो मनोरपत्ये स चित्रावासां पती रयीणां ।

इच्छन्तः रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैरमूराः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः निषत्ता मनोः अपत्ये रयीणां होता अस्ति स आसां प्रजानां पतिः भवेत् । हे अमूराः स्वैः दक्षैः (गुणैः) सह तनूषु वर्तमानाः सन्तः मिथः रेतः (विस्तारयन्तो भवन्तः) एतं समं इच्छन्त चित् (अपि) सर्वा विद्या यूयम् नु जानीत ॥

## TRANSLATION

He should be the Lord of these subjects or people who is engaged in all good works and everywhere the giver of wealth of various kinds to the children of wise learned men. O learned persons, endowed with knowledge, good education, dexterity and other virtues and desiring protective vigour in your own excellent off-spring wish well of him. Learn all sciences.

## PURPORT

Men should enjoy bliss constantly by being friendly to one another and by acquiring the knowledge of all sciences.

## THE COMMENTATOR'S NOTES

(निषत्तः) सर्वत्र शुभगुणकर्मसुव्याप्तः

= Engaged in good acts and virtues every where.

(मनोः) विज्ञानवतो मनुष्यस्य

=Of a wise and learned man.

(दक्षैः) विद्यासुशिक्षा चातुर्यगुणैः

=By the virtues of knowledge, good education, and dexterity.

#### TRANSLATOR'S NOTES

दक्ष इति बलनाम (निघ० १.९)

Here it stands for strength expressed in knowledge, good education, dexterity and other virtues.

#### Mantra—5

पितुर्ने पुत्राः क्रतुं जुषन्तु श्रोषन्ते अस्य शासं तुरासः ।

वि रायं और्णोद्गरं पुरुषुः पिपेश नाकं स्तुभिर्दमूना ॥

सन्धिच्छेदसहितोऽन्धयः (ऋषिकृतः)

ये तुरासः मनुष्याः पितुः पुत्रान् (इव) अस्य शासं श्रोषन्  
(शृण्वन्ति) (ते सुखिनः भवन्तु) यः दमूनाः पुरुषुः स्तुभिः  
रायः वि और्णोत् नाकं च पुरः पिपेश (स सर्वैः मनुष्यैः सेव-  
नीयः) ॥

#### TRANSLATION

May all those persons be always happy who hasten to obey the commands of this Agni ( God and a wise learned leader ) like sons obedient to the orders of a father. That man is to be served and honoured by all who possessing self-control and peace and having abundant food and materials accepts or acquires wealth with his desirable virtues and attains perfect joy and destroys his violent opponents.

#### PURPORT

None can enjoy happiness without obeying the commands of God and absolutely truthful enlightened persons. None can be happy without possessing self-control and other virtues. Therefore men should cultivate these virtues in order to enjoy happiness.

## THE COMMENTATOR'S NOTES

(पुरुषुः) पुरुणि क्षूणि अन्नानि यस्य सः

(स्तुभिः) प्राप्तव्यैः गुणैः = By desirable virtues.

(दमूनाः) उपशमयुक्तः दमूनाः दममना वा दानमना वा  
दान्तमना वा (निरु० ४.४५)

=A man of self control and peace.

This hymn is connected with the previous hymn as there is mention of God and fire, electricity etc. in this as in the former. Here ends the sixty-eighth hymn of the first Mandala of the Rigveda and the 12th Vargha.



## अथनवषष्टितमं सूक्तम् HYMN LXIX (69)

अस्य सूक्तस्य शक्तिपुत्रः पराशर ऋषिः । अग्निर्देवता ।  
१ पंक्तिश्छन्दः २, ३ निचृत् पंक्तिः ५ विराद् पंक्तिश्छन्दः ।  
पंचमः स्वरः ॥

Seer-Parashara, Devata or subject-Indra, Metre-Pankti  
in various forms. Tune-Panchama.

अथ विद्वद्गुणा उपदिश्यन्ते ।

The attributes of a learned person are taught in the  
first Mantra.

Mantra—1

शुक्रः शुशुक्वा उषो न जारः पमा समीची दिवो न ज्योतिः ।  
परि प्रजातः कृत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः मनुष्यः उषः जारः न (इव) शुक्रः शुशुक्वान् पमा  
भुवः दिवः समीची ज्योतिः न परि प्रजातः कृत्वा सह वर्तमानः  
देवानां पुत्रः सन् पिता बभूथ (भवति) (स एव सर्वैः सेव्यः) ।

### TRANSLATION

That man should be served by all who like the lustre of  
the sun, the Dawn's lover or extinguisher is pure, virile,  
splendid, bright and illuminator of all by his knowledge.  
Being himself full of wisdom, he fills the earth and the  
heaven with the light of knowledge. He being endowed with  
intelligence and the power of action although the son or  
disciple of a highly learned truthful person becomes their  
teacher revered as illustrious father.

### PURPORT

No one becomes learned without being a good student.  
None can enjoy great happiness without the knowledge and  
practical application of the science of electricity and other  
substances.

## THE COMMENTATOR'S NOTES

(शुक्ः) वीर्यवान् शुद्धः = Virile and pure.

(पद्माः) स्वविद्यापूर्णाः = Full of knowledge and wisdom.

(शुशुक्कान्) शोधकः = Illuminator.

## TRANSLATOR'S NOTES

ईशुचिरे-पूतीभावे शोचति ज्वलति कर्मा (निघ० १.१६)

पृ-पालन पूरणयोः

पुनर्विद्वान् कीदृशो भवेदित्युपदिश्यते ।

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

## Mantra—2

वेधा अदृप्तो अग्निर्विज्ञानन्धूधर्न गोनां स्वाद्यां पितृनाम् ।

जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

सर्वैः मनुष्यैः यः गोनाम् ऊधः न जने शेवः न वेधाः

अदृप्तः स्वाद्यां न पितृनां दुरोणे रण्वः आहूर्यः सभायाः  
मध्ये निषत्तः विज्ञानन् सन् अग्निः इव वर्तते (स सर्वैष  
सेवनोयः) ॥

## TRANSLATION

That man should be always served or respected by all who being wise, humble and discriminating is well-versed in all sciences, is Illuminator of all knowledge like the fire, is like the udder of the cows which gives sweetness to the milk, eater of nourishing food who diffuses happiness like a benevolent person, amongst mankind. He like a bliss-giver to be invited by men, sits gracious in the middle of the house or an assembly like Agni or leader.

## PURPORT

As the udder of the cows and a learned wiseman are benevolent to all, in the same manner, the President of the assembly sitting in the assembly etc. and others should give joy and happiness to all.

## THE COMMENTATOR'S NOTES

(वेधाः) ज्ञानवान् वेधा इति मेधाविनाम् (निघ० ३.१५)

=Wise.

(अदृप्तः) मोहरहितः = Free from illusion or pride,  
humble.

पितृनाम्) अन्नानाम् पितुरित्यन्नानाम् ( निघ० २.७)

=Of food.

(दुरोणे) गृहे दुरोणे इति गृहनाम् ( निघ० ३.४ )

## TRANSLATOR'S NOTES

Prof. Wilson has translated वेधाः as wise and Griffith as (Sage) अदृप्तः has been translated both by Wilson and Griffith as humble.

Are these epithets applicable in the case of the material fire and yet these Western translators take Agni only as fire while Rishi Dayananda Sarasvati taking such epithets as वेधाः, कविः, विजानन् प्रवेक्षाः, निमग्नचर्चभिः etc. has interpreted the word Agni as God or a learned leader etc.

पुनः स कीदृश इत्युपविश्यते ॥

Mantra—3

पुत्रो न जातो, रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् ।

विशो यदह्ने नृभिः सनीळे अग्निर्देवत्वा विश्वान्यस्याः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यत् (यः) अग्निः इव दुरोणे जातः पुत्रः  
न रण्वः वाजी न प्रीतः विशः वितारीत् । यः अह्ने नृभिः  
सनीळा विशः विश्वानि देवता प्रापयति तं त्वम् अपि  
अस्याः ॥

## TRANSLATION

O man, you should also serve and respect a leader who diffuses happiness in a dwelling like a delightful lovely son who overcomes adversaries like a pleasing strong steed in the battlefield and takes men across all misery, who living among men makes them divine.

## PURPORT

Men should know that they cannot enjoy all happiness without right knowledge and association with learned persons.

## THE COMMENTATOR'S NOTES

(रणवः) रमणीयः । अत्र रम धातोर्बाहुलकादोणादिको

वः प्रत्ययः = Delightful, Lovely.

(अग्निः) पावकः इव पवित्रः सभाध्यक्षः

= The President of the Assembly pure like the fire.

पुनः स कीदृश इत्युपदिश्यते ।

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

## Maatra—4

नकिंष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टि चकर्थ ।

तत्तु ते दंसो यदहन्त्समानैर्मृभिर्यद्युक्तो विवे रपांसि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् . यानि ते (तव) एतानि व्रतानि सन्ति तानि के अपि न मिनन्ति । तानि कानि इत्याह ! यत् त्वम् एभ्यः नृभ्यः यं श्रुष्टि चकर्थ रपांसि विवेः । यत् ते (तव) इदं समानैः नृभिः सह दंसः अस्ति तत् तु कश्चिदपि नकिः अहन् (हन्ति) ॥

## TRANSLATION

O learned person, none can violate or break these holy vows and laws of thine when thou quickly givest help to men and utterest good words of instruction and advice.

This is thy most admirable action that with the cooperation of thy comrades, thou smitest down all wicked foes.

### PURPORT

All men should behave as God or a learned person true in mind, word and deed perform benevolent acts without prejudice or partiality.

### THE COMMENTATOR'S NOTES

(मिनन्ति) हिंसन्ति भीष्-हिंसायाम् = Violate.

(श्रुष्टिम्) शीघ्रम् = Quickly.

(रपांसि) व्यक्तोपदेशप्रकाशकानि शोभनानि वचनानि  
= Good words of instruction and advice.

(रप-व्यक्तायां वाचि भ्वा० ) ।

पुनः स कीदृश इत्युपदिश्यते ।

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

### Mantra—5

उषो न जारो विभावोऽस्रः संज्ञातरूपश्चिकेतदस्मै ।

त्मना वहन्तो दुरो व्यवृण्वन् विश्वे स्वर्हृशीके ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः उषो न जारः उःस्रः इव संज्ञातरूपः विभावा अस्ति तं मनुष्यः चिकेतत् ( जानीयात् ) ( अस्मै सर्वं समर्पयतु ) । हे मनुष्याः ! यथा एवं कुर्वन्तः विश्वे विद्वांसः त्मना स्वर्वन्तः हृशीके व्यवहारे दुरः व्यवृण्वन् हिंसन्ति सं नुवन्त तथा एव यूयम् सदा एतत् कुरुत तं सदा नवन्त ॥

### TRANSLATION

(1) In the case of God.....

God is Refulgent like the sun, Omniscient and Omnipresent. All men should get His knowledge. He is the Giver of Knowledge to the soul. Learned persons enjoying happiness in their souls should drive away all evils and should glorify the Charming God.

(2) In the case of a learned person. A learned person should be full of splendour like the sun, the destroyer of misery. He should know the feelings or conditions of all subjects. The people should bow before such a great person who is worth-seeing obeying his commands. They should open their doors to welcome him.

### PURPORT

Men should always enjoy happiness in all true dealings by giving up all evils and taking shelter in God and a man who is illuminator of all sciences like the sun, burner of all misery like the fire.

### THE COMMENTATOR'S NOTES

(जारः) दुःखहन्ता सविता = Sun-destroyer of misery of suffering.

(दुरः) दुष्टान् = Evils or wicked persons.

(२) द्वाराणि = Doors

(ऋण्वन्) हिंसन् = Destroying

### TRANSLATOR'S NOTES

जारः is derived from जृष्-बयोहानो hence the meaning of destroyer of suffering or miseries, ऋण्वन् is from ऋण्वति वघ्न कर्म (निघ० २.१६)

This hymn is connected with the previous hymn, as there is mention of God and learned persons as in the previous hymn.

Here ends the commentary on the sixty-ninth hymn or the thirteenth Varga of the first Mandala of the Rigveda.

इति नवषष्ठितमं सूक्तं त्रयोदशोवर्गश्च समाप्तः ॥

## अथ सप्ततितमं सूक्तम् HYMN LXX, (70)

अस्य सूक्तस्य पराशर ऋषिः । अग्निदेवता । १, ४ विराट्  
पंक्तिः । २ पंक्तिः । ३, ५ निवृत् पंक्तिः ६ याजुषी पंक्तिश्छन्दः ।  
पंचमः स्वरः ॥

Soer-Parashara. Metre-Pankti in various forms. Tune Panchama.

अथ मनुष्यगुणा उपदिश्यन्ते ।

Now the attributes of a good man are taught in the first Mantra.

Mantra—1

वनेम पूर्वीर्यो मनीषा अग्निः सुशोको विश्वान्यस्याः ।

आ दैव्यानि व्रता चिकित्त्वाना मानुषस्य जनस्य जन्म ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं यः सुशोकः चिकित्वान् अग्निः अर्यः ईश्वरः जीवो  
वा मनीषया पूर्वीः प्रजा विश्वानि दैव्यानि व्रता मानुष्यस्य जन्मच  
अस्याः (समन्ताद् व्याप्नोति) तम् आवनेम ॥

TRANSLATION

(1) In case of God. We meditate upon God who is Refulgent and being the Lord of the world is Omniscient. By His wisdom, He knows all the subjects whether old or new, all the divine cows and acts which regulate the birth of the human race.

(2) We serve and honour a learned person who is full of the light of wisdom and knows all the subjects whether old or new, all divine vows and acts which regulate the birth of the human race.

PURPORT

There is Shleshalankara or double entendre in the Mantra.

A man being master of his senses should worship God who pervades or possesses all pure attributes and acts. He should also respect a man who is endowed with good attributes and actions. Without this, a man can not make his birth as human being fruitful.

#### THE COMMENTATOR'S NOTES

(अर्यः) स्वामी ईश्वरो जीवोवा अर्य इतीश्वरं नाम  
(निघ० २.२२)

= A soul Master of senses.

(सुशोकः) शोभनाः शोकाः दीप्तयो यस्य सः

= Refulgent or full of splendour.

(शोचतिर्ज्वलतिकर्मा निघ० १.१६)

पुनः स कीदृश इत्युपदिश्यते ।

How is he (Agni) is taught further in the second mantra.

#### Mantra—2

गर्भो या अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरथाम् ।  
अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो जगदीश्वरः यथा अपाम् अन्तः गर्भः वनानाम्  
अन्तर्गर्भः स्थाताम् अन्तर्गर्भः चरथाम् अन्तर्गर्भः अद्रौचित्  
अन्तर्गर्भः दुरोणे अन्तः गर्भः विश्वः अमृतः स्वाधीः विशां  
प्रजानाम् अन्तः आकाशः अग्निः वायुः न (इव) सर्वेषु च  
बाह्य देशेषु अपि विश्वानि देव्यानि व्रतानि अस्याः  
(व्याप्तः अस्ति) अस्मै सर्वे पदार्थाः सन्ति तं वयं वनेम ॥

#### TRANSLATION

Let us worship God who is adorable and with in the waters and Pranas, within forests and rays of the sun and the moon, within all movable and immovable things, within the mountains and within the mansions being Omnipresent.



He is perfect, Immortal Lord of the subjects, performing always noble deeds like the creation and preservation of the world and Omniscient. He is the controller of all objects.

### PURPORT

Men should know that there is nothing that is not pervaded by the conscious Supreme Being or God. The soul cannot remain even for a moment without doing an act or getting its fruit. Therefore a man should always engage himself in doing righteous deeds by giving up all evils.

### THE COMMENTATOR'S NOTES

(गर्भः) स्तोतव्योऽन्तःस्थोवा = Adorable and within.

(विश्वः) अखिलः चेतनस्वरूपः = Perfect and conscious.

(स्वाधीः) यः सुष्ठु समन्ताद् ध्यायति सर्वान् पदार्थान् सः = He who knows all things well, Omniscient.

पुनः स कीदृश इत्युपविश्यते ।

How is Agni (God) is taught further in the third mantra.

### Mantra—3

स हि क्षपावां अग्नी रयीणा दाशद्यो अस्मा अरं सूक्तैः ।

एता चिकित्वा भूमा नि पाहि देवानां जन्म मर्ताश्च विद्वान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे चिकित्वा ! विद्वन् यः त्वं क्षपावान् अग्निः इव अस्मै रयीणां प्रापणाय एता परं सूक्तैः भूम देवानां जन्म मर्तान् चात् अन्यत् च दाशत् त्वं हि खलु एतानि निपाहि ॥

### TRANSLATION

(1) God, who is at the Giver of knowledge to all through these hymns is the Destroyer of the night of ignorance as fire is of the dark night. He gives much wealth to His devotees.

O God ! protect all these many creatures on earth as Thou being Omniscient, Knowest the origin of the divine virtues and enlightened persons and ordinary men.

(2) O wise learned man, you also give instructions to all through these Vedic hymns and destroy the night of nescience. Knowing the nature of all divine virtues and enlightened and ordinary mortals, you should protect all.

#### PURPORT

Men should adore only that God who being the universal Spirit pervading all and through the Vedas gives instructions to all and they should have communion with Him,

#### THE COMMENTATOR'S NOTES

(चिकित्त्वः) ज्ञानवन्-किती-संज्ञाने = Full of knowledge.

(देवानाम्) दिव्यानां गुणानां विदुषां वा

= Of the divine attributes and enlightened persons.

पुनः स कीदृश इत्युपविश्यते ।

How is Agni is taught further in the fourth Mantra.

#### Mantra—4

वर्धन्यं पूर्वीः क्षपो विरूपाः स्थातुश्च रथंमृतप्रवीतम् ।

अराधि होता स्वर्निषत्तः कुण्वन्विश्वान्यपांसि सत्या ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

मनुष्यैः यः अराधि यं परमेश्वरं जीवं वा पूर्वीः क्षपः

विरूपाः प्रजाः वर्धन् यः स्थातुः ऋतुप्रवीतं रथं निर्मित-

वान् यः स्वः निषत्तः होता विश्वानि सत्यानि अपांसि

कुण्वन् वर्तते (स सदा ज्ञातव्यः संगमनोयः च) ॥

#### TRANSLATION

God who is adored by all people, whose glory and power are manifested by the dawns and nights, trees and all

other objects of the beautiful world, born out of the eternal Promordial Matter, is ever established in Bliss, is the Giver of happiness. It is He who performs all True acts of creation, sustenance and dissolution.

### PURPORT

Men should always worship God who is the Creator of the whole world, without whom, the world can not come into being. They should also know the nature of the soul without whose exertion, happiness can not be attained. Only such person should be served who is true in mind, word and deed.

### THE COMMENTATOR'S NOTES

(क्षयाः) रात्रिः—(क्षया इति रात्रि नाम नि० १.७)

=Nights.

( ऋतप्रवीतम् ) ऋतात्-सत्यात् कारणात् प्रकृष्टतया

जनितम् = Produced by the eternal material cause-Primordial Matter.

(अपांसि) कर्माणि = Acts.

( अथ इ त कर्मनाम निघ० २.१ )

पुनः स कीदृश इत्युपविश्यते ।

How is Agni is taught further in the fifth Mantra.

### Mantra—5

गोषु प्रशस्तिं वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।

वि त्वा नरः पुत्रा सपर्यान्पितुर्न जिघ्रेर्वि वेदो भरन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे भरन्त पुत्रा गोषु बलिं स्वः वनेषु प्रशस्तिं नः  
विधिषे अतः विश्वे नरः पुत्रा जिघ्रेः पितुः वेदः भरन्त न  
त्वा सपर्यन् ॥

## TRANSLATION

O God Supporter and Nourisher of the world, Thou who art protector and giver of all things, conferest preserving power in the cattle and the earth etc. Thou createst the sun and establishest excellence in the rays. In this way, Thou upholdest and preservest us. Therefore all leaders worship and serve Thee as the sons serve their father from whom they get knowledge and wealth.

## PURPORT

There is Upamalankara or simile in the Mantra. O men, you must serve and adore God with your mind, body and wealth (by obeying His commands to do good to all beings) who has created all non-eternal objects or effects from the eternal cause-Primordial Matter and has established in them touch and other attributes, in whose creation all souls are heirs as the sons of their father, and who is the Giver of all happiness to all.

## THE COMMENTATOR'S NOTES

(गोषु) पृथिव्यादिषु = In earth and other things.

(वनेषु) सम्यग् विभाजकेषु किरणेषु = In the rays.

(वेदः) विन्दति सुखानि येन तत् धनम् विद्यादिरूपम्  
= Wealth. (वेद इति धननाम निघ०)

पुनः स सभाध्यक्षः कीदृश इत्युपदिश्यते ।

How is Agni (President of the Assembly) is taught in the 6th Mantra.

## Mantra—6

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यः गृध्नुः साधुः न अस्ता इव शूरः  
भीमः याता इव समत्सु त्वेषः परमेश्वरः सभाध्यक्षो वा  
अस्ति (तं नित्यं सेवध्वम्) ॥

## TRANSLATION

(1) O men, you shou'd ever serve and adore God who like a benevolent person always desires the progress of His subjects, who like the caster of arms is the remover of the miseries of His devotees, who like the fierce King attacking the unjust wicked persons is the victor of all ignorance and being Resplendent is to be realised on the occasions of the soul's communion with Himself.

(2) The President of the Assembly or the commander of the Army who is accomplisher of good deeds, is the well-wisher of all the brave and caster of arms over his enemies in the battles, should always be served by all.

## PURPORT

There is Shleshalankara or double entendre used in the Mantra. You should know that there is no king except God or a righteous learned president of the Assembly who is destroyer of enemies, punisher of the evil-doers and aug-menter of happiness. Knowing this, you should always multiply noble deeds done for the good of others.

## THE COMMENTATOR'S NOTES

(साधुः) यः परोपकारी परकार्याणि साध्नोति सः

= A benevolent person.

(गृध्नुः) परोत्कर्षाभिकाङ्क्षकः

= Desirous of others' advancement or progress.

(याता) दण्डप्रापकः = Giver of just punishment.

(समत्सु) संग्रामेषु = In the battles

समत्सु इति संग्रामनाम (निघ०)

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

Here ends the commentary on the seventh hymn and fourth Verga of the First Mandala of the Rigveda.