

acquisition of wealth, the king, who is bringer of prosperity and does great deeds for our good, who are intensely desirous of the welfare of all and who admires praiseworthy noble deeds, so that, the wealth may be the means of advancement or development. We praise him for prosperity which we pervade and which he appreciates with love.

PURPORT :—*Those who are multipliers of all like the wealth, and try for more having obtained prosperity.*

NOTES & REMARKS :—(वाचान्) वनते । अत्र तुजादीनामित्यभ्यासद्वयम् । वन-संभक्तौ (भ्वा.)=Likes, appreciates, enjoys. (विबिष्मः) भ्याप्नुयः । विष्न् भ्याप्नो (जु.)=Pervade. (प्रदिवः) प्रकर्षेण कामनयमान् । प्र+दिवु वातोरनेकार्थेभ्यश्च कान्त्यर्थे ग्रहणम् । कान्तिः-कामना ।=Intensely desiring.

— — — —

What should men do—is further told :

ब्रह्माणि हि चकृषे वर्धनानि तावत्त इन्द्र मृतिमिर्विविष्मः ।
सुते सोमं सुतपाः शन्तमानि रान्द्रया क्रियास्म वक्ष्णानि यज्ञैः ॥६॥

6. **TRANSLATION** :—O King ! endowed with great wealth, we along with other good men, pervade the various kinds of wealth which you produce and which are increasers of happiness. May we and the protector of the produced articles perform acts that are bestowers of great happiness with the Yajnas, or dealings leading to the wealth (material as well as spiritual) enjoyable things conveying joy to all.

PURPORT .—*Men should imitate a good act done by others. All should acquire prosperity by united efforts and then protect the people with justice.*

NOTES & REMARKS — (रान्द्रया) रान्द्रयाणि रन्तुं योग्यानि । रन्-कीडायाम् (भ्वा०)=Enjoyable. (वक्ष्णानि) प्रापकाणि । वह-प्रापणे (भ्वा०) =Leading to joy. (यज्ञैः) धनप्रापकैर्व्यवहारैः । यज-देवपूजासङ्गतिकरणदानेषु (भ्वा०) अत्र सङ्गति-करणार्थः । धनेन सङ्गतान् कुर्वन्ति ये व्यवहारास्तेः=With dealings which convey wealth.

What should men do—is told :

स नो बोधि पुरोळाशं रराणाः पिबा तु सोमं गोश्वजीकमिन्द्र ।
एदं बरिर्गजमानस्य सीदोरं कृधि त्वायुत उ लोकम् ॥७॥

7. *TRANSLATION* :— O Indra upholder of wealth ! giving well cooked food and drink the juice of the great nourishing herbs which strengthens the senses. Enlighten us. Be seated on the good Asana (grass or wooden seats) offered by the Yajamaana (performer of the Yajna), and to us who desire the great worth-seeing or good articles.

PURPORT :—Those persons become admirable who give to others food and drink that drives away diseases and who do good to others.

NOTES & REMARKS :—(रराणः) ददन् । रा-दाने (अश्व०) ।= Giving. (गोश्वजीकम्) गावः इन्द्रियाणि श्वजीकानि सरसानि येन तम् । गौरिति बाहुनाम् (NG 1, 11) बाक् उपलक्षणयन्नेन्द्रियाणम् ।= Which makes the senses strong and straight-forward i. e. free from diseases. (वर्हिः) उत्तमासनम् ।= Good seat. (लोकम्) इष्टव्यम् । लोक-दाने (अश्व०) = Worth seeing, good.

What should men do—is further explained :

स मन्दस्वा ह्यानु जोषमुग्र प्र त्वा युज्ञास इमे अश्नुवन्तु ।
मेमे हवासः पुरुहूतमस्मे आ त्वेयं धीरवस इन्द्र यस्याः ॥८॥

8. *TARNSLATION* :—O Indra ! you are expert in knowledge and actions. Let all yajnas (righteous dealings) come to you. Let all acts of charity, acceptance of good virtues and eating good nourishing and pure food, come to you, who are admired by many. Let this intellect be for our protection and growth. Attain that with self-control. Give that to us. Be joyful with love—doing all these good deeds.

PURPORT :—O men ! always promote that intellect and those actions by which true knowledge and bliss may grow more and more.

NOTES & REMARKS :—(जोषम्) प्रीतिम् । कुवी-प्रीतिसेवनयोः । अथ प्रीत्यर्थः = Love. (यज्ञासः) सर्वे धर्म्या व्यवहाराः । यज-देवपूजा सङ्गतिकरण दानेषु (ष्वा०) = All righteous acts or dealings, so all good acts are included in yajna. (हृषासः) दानाऽऽशानाऽश्नाख्याः । = Charity, acceptance of good virtues and eating good and nourishing pure food.

How should men deal with one another—is told :

तं वः सखायः सं यथा सुतेषु सोमैभिरीं पृणाता भोजमिन्द्रम् ।
कुवित्तस्मा असन्ति नो भराय न सुखमिन्द्रोऽवसे मृधाति ॥६॥

9. **TRANSLATION** :—O friends ! gladden that Indra—the king who is destroyer of enemies, who is nourisher and causer of prosperity and who does not kill for your's and our's protection and nourishment when (his) acts leading to prosperity are accomplished. Gladden him by giving good food and pure water etc. which may cause great delight to him.

PURPORT :—Those persons who protect one another having given up attachment and repulsion, enjoy much happiness.

NOTES & REMARKS :—(सोमेभिः) ऐश्वर्यप्रेरणादिक्रियाभिः । पु-प्रसवैश्वर्ययोः (ष्वा०) । प्रसवः-प्रेरणा । = By the acts of impulsion etc. which lead to prosperity. (इम्) उदकेन । इम् इत्युदकनाम (NG 1, 12) = With water. (पृणाता) सुखयत-वत् संहिता-यामिति दीर्घः । पु-प्रीता (ष्वा०) अथ प्रीत्या सुखयार्थे । = Gladden.

The same subejct of dealing with one another—is continued :

एवेदिन्द्रः सुते अस्तावि सोमं भरद्वाजेषु क्षयदिन्मघोनः ।
असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

10. **TRANSLATION** :—O men ! Indra—the king endowed with great wealth is praised in this world among the upholders of

true knowledge for prosperity. As highly learned king is the giver of wealth acceptable to all and dwelling place to an admirer of good virtues and to a devotee of God, he is the protector of the wealthy also. So he may enjoy happiness who follows him.

PURPORT :—Those men who perform righteous deeds in this world are always admired by all. Giving in charity is more pleasing than accepting it.

NOTES & REMARKS :—(सुते) निस्पृहोऽस्मिन्नवगति ।=In this world which has been created by God. (जरिते) स्तावकाय । जरिता इति । स्तो-म नाम (NG 3, 16)=For an admirer of good virtues or a devotee of God. (भरद्वाजेषु) धृतविज्ञानेषु । मृदु-भरणे (मृ०) । राज इति राजघातोः राज गतो (भ्या०) गतेस्त्वित्त्वर्थेऽस्य ज्ञानाबंघहणम् ।=Among the upholders of true knowledge.

Sūktam—24

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Pankti, Trishtup and Brihati. Svaras—Panchama, Dhaivata and Madhyama.

What should a king do—is told :

वृषा मद इन्द्रे श्लोकं उक्त्वा सत्ता सोमेषु सुतपा ऋजीषी ।
अर्चय्यो मघवा नृभ्य उक्थैर्द्युक्षो राजा गिराम क्षि तिः ॥१॥

1. *TRANSLATION :—*That man only, who is the mightiest, blissful, praised even among wealthy persons, united with all by love, great ascetic, man of upright nature, and endowed with earned wealth, whose protection (which) does not decay (is the right man to ensure protection of all). Such a person brilliant, shining on account of his admirable actions, utterer of speeches full of justice and knowledge for men, hearer of the requests or complaints of his subjects. Honour him because he is fit to rule and none else.

PURPORT :—*O men ! that person only becomes glorious and renowned everywhere who is always engaged in doing good deeds, is truthful, man of self-control and protector of the subjects like his father.*

NOTES & REMARKS :—(श्लोकः) वाक् श्लोक इति वाङ्मयम् (NG 1, 11)=Speech. (उक्त्वा) प्रशंसितानि कर्माणि । (उक्त्वा) वचन-परिभाषणे । पातु दुष्टिषु वचिरिषित्तिष्वित्यर्थः (उणादिकोषे 2, 7) इति यक् प्रत्ययः । =Admirable deeds. (चक्षुषी) सरलगुणकर्मस्वभावः =Whose merits actions and temperament are upright.

What should a king and his subjects do—is further told :

तत्तुर्वीरो नर्यो विचेताः श्रोता हव गृणात उर्व्यूतिः ।

वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

2. **TRANSLATION** :—*O men ! you should serve that person, who is destroyer of the foes, hero, best among the men, the wise, hearer of the complaints and words (of requests) of the persons who are admirers of praiseworthy dealing, protector of the earth, inhabitant of men, admirer of good men and virtues, and supporter of the artists, such a person endowed with true knowledge gives good instructions or advice in the battle field, when duly praised.*

PURPORT :—*O men ! you should always serve him, who is the best among men, who is endowed with un-surpassing strength and wisdom, hearer of the truth and instructor of the military science in the battle.*

NOTES & REMARKS :—(हवम्) प्रशंसनीयं व्यवहारम् । इ-दानादन्तयोरादौ च (वृ०) वज्र वाहनायप्रहणमाशय प्रशंसनीय इति व्याख्यानम् । =Admirable dealing. (कारुधायाः) कारुधो प्रियन्ते येन सः । (कारः) कुल-करणे कुवाया जिमिस्वदि साध्यदुष्यः उण् (उणादिकोषे 1, 1) इति उण् प्रत्यय शिल्पाधिकर्म करोतीति कारः । शिल्पी (वृ०) वाज्-वारमपोषणयोः (वृ०) =Supporter of the artists and artisans.

(विद्ये) सङ्ग्रामे । विद्यानि इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्रिष्वर्षेषु
गमनाच्चग्रहणम् । विद्वत्-ज्ञाने इति विद्यां हित् (उणादिकोषे 3, 115) ।=In
the battle.

What is the relation between the sun and the earth—is told :

अक्षो न चक्रयोः शूर बृहन् तं मङ्गलं रिरिखे रोदस्योः ।
वृक्षस्य नु तं पूरूत वया व्यूतयो रुरुहुरिन्द्र पूर्वीः ॥३॥

3. *TRANSLATION* :—O great hero ! the lofty axle of your wheels is not surpassed by any thing between heaven and earth in greatness, and your ancient protections grow on like the branches of a tree. O revered by many ! Let all men know this.

PURPORT :—As the axles of wheel are supporters of the wheels, extend like the branches of the trees, which stand in the firmament (above earth), in the same manner, all worlds (planets) revolve around the sun and all good people tread upon the path of justice.

NOTES & REMARKS :—(रोदस्योः) आवापृथिव्योः । रोदसीति आवापृथिवी-
नाम (NG 3, 30) =Between the heaven and earth. (रिरिखे) अतिरि-
णक्ति । रिचिद्-विरेचने (व्या०)=Surpasses. (वयाः) शाखाः । (आवापृथिव्यातः)
=Branches.

How should the king and his subjects deal with one another :

शर्चीवतस्ते पुरुशाक् शाका गवामिव सुतयः सुचरणीः ।
वत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अट्टामानः सुदामन् ॥४॥

4. *TRANSLATION* :—O very powerful king ! destroyer of miseries, your lands who are endowed with much power (energy) and good progeny are full of energy like the movements of the cows. Your subjects are the objects of love like the vast line of the calves. O king ! bound well by the laws and rules of good conduct,

you should free those persons who are fettered (on account of injustice and oppression).

PURPORT :—*There is simile in the mantra. Those kings are of admtrable influence who free their subject from injustice and oppression and urge them to tread upon the path of righteousness. As cows are the fosterers and developers of their calves, so the officers of the State are the developers of the people.*

NOTES & REMARKS :—(शचीवतः) प्रज्ञाप्रजायुक्तस्य । शचीति प्रज्ञानाम् (NG 3, 9) = Endowed with wisdom and progeny or good subjects. (तन्तयः) विस्तीर्णाः = Vast lines. (बहुबन्धनाः) = Much fettered. Bound by injustice and oppression.

TRANSLATOR'S NOTES :—शचिति प्रज्ञानाम् (NG 3, 9) Though in the extant editions of the Vedic Lexicon named Nighantu, the reading is शचि इति प्रज्ञानाम् but Rishi Dayananda Sarasvati's commentry shows clearly that in the edition of the Nighantu, that he consulted there was also the reading शचीति प्रज्ञानाम्. On the basis of it, in his commentaries he has explained the word शची as प्रजा also for instance in Rig 4.30.17 शचीपतिः-प्रजापतिः । Rig. 6.44.9 शचीपिः-प्रजापिः-कर्मणिर्वा प्रजापिः सह Research is required regarding this to find out ancient manuscript.

The same subject of king and his subjects—is continued :

अन्यबुध कर्वैरमन्यदु श्वोऽसंच सन्मुहुंराचक्रिरिन्द्रः ।
मित्रो नो अत्र वरुणाश्च पूषार्यो वशंस्य पर्येतास्ति ॥५॥

5. TRANSLATION :—That king enjoys much happiness who does one work to—day, another tomorrow and in this way always discharges his duty again and again being very active. He is friend, the best, nourisher the lord of the obedient persons.

PURPORT :—*O men ! the king who performs good acts every day again and again, becomes like a friend of all by giving up all*

injustice and is dealing with all impartially. All become obedient to him or under his control.

NOTES & REMARKS :—(कर्तव्यं कर्म । (दु) कृम्-करणे (तना०) =
The work to be done as a duty. (ययैः) स्वामी । स्वयं इति ईश्वरनाम
(NG 2, 22) = Master, lord. (वाचकः) समन्तात्कर्त्ता । = Doer from all
sides again and again, very active.

The relations between the king and his subjects – is dealt :

वि त्वदापो न पर्वतस्य पृष्ठादुक्थेमिरिन्द्रानयन्त यज्ञैः ।
तं त्वाभिः सुष्ठुतिभिर्वाजयन्त आर्जि न जग्मुर्गिर्वाहो अश्वः ॥६॥

6. TRANSLATION :—O king ! great scholars who convey their ideas through appropriate words, lead you forward with admirable acts and Yajnas (performance of philanthropic works) as water from the mountain's ridge. Brave persons go to the battle-field gladdening you with these praises.

PURPORT :—O king ! as the water from the top of the mountain goes to (flows down) a tank or spring, so with those well-wishers of the subjects who approach you, make satisfactory progress or advancement in all directions.

NOTES & REMARKS :—(यज्ञैः) सत्कर्मनुष्ठानैः । यज्ञ-देवपूजा-सङ्गतिकरण-
दानेषु (स्वा०) । यज्ञै सर्वेषां शुभकर्मणामन्तर्भावः = By the noble deeds. (वाजयन्तः)
हर्षयन्तः । वाज-शतौ (स्वा०) । गतेस्त्रिष्वयेषु प्राप्त्यर्थमावाय हर्षं प्रापयन्तः-हर्षयन्त इति
व्याख्यानम् = Gladdening. (अश्वः) महन्ता विद्वांसः । अश्व इति महत्तम
(NG 1, 14) = Great intellect.

TRANSLATOR'S NOTES :—अश्वः इति महत्तम Though in the extant editions of the Nighantu that we have seen अश्व इति महत्तम has not been found, but it must have been in the manuscripts consulted by Maharshi Dayanand Sarasvati as he has mentioned it in his commentary on Rig. 1.100.15; 1.103.5; 2.36.6 and 6.24.6 etc. Further research is required to get it substantiated.

What should men do—is further told :

न यं जरन्ति शरदो न मासा न द्याव इन्द्रमवकुशयन्ति ।
वृद्धस्य चिद्वर्धतामस्य तनूः स्तोमेमिष्वथैश्वर्यं शस्यमाना ॥७॥

7. *TRANSLATION* :—O enlightened persons ! serve that great scholar whom neither months nor autumn seasons wither with age, nor fleeting days enfeeble, still may his body work by taking admirable and praiseworthy articles and good words of advice (imparted) by experts. It is God whom neither months, nor sun and other objects nor autumn and other seasons wither away, nor fleeting days enfeeble. You must serve that God sincerely.

PURPORT :—That scholar only can work in his old age, who makes all wise, of good character and of righteous conduct. Those persons who adore God, who is Immortal and free from the defects of birth, death and old age etc. become praiseworthy.

NOTES & REMARKS :—(जरन्ति) बीणां कुर्वन्ति । जृप्-वबोहानो (विवा.)=
Wither with age. (अवकुशयन्ति) कृशं कर्तुं शक्नुवन्ति । कृश-तनूकरणे (विवा०)=
Enfeeble.

What should men do—is again told :

न वीळ्वे नमस्ते न स्थिराम न शर्धते दस्युजूताय स्तवान् ।
अज्ज्ञा इन्द्रस्य गिरयश्चिदृष्या गम्भीरे चिद्वति गाधर्मस्मै ॥८॥

8. *TRANSLATION* :—O highly learned persons ! praise that bold person who bends (cannot be coerced) not to the strong but of wicked nature, nor the steady, nor to the bold initiated by the thieves or robbers. He does not admire such strength of the wicked. The attributes or properties of electricity (power) which throw away articles, are great like the clouds. Its glory or power is deep and immeasurable. So God's power is the greatest and infinite.

PURPORT :—*As the properties of electricity are great, so are the attributes of God. Those who having given up the communion with God and association of the absolutely truthful persons, associate themselves with the wicked are always miserable.*

NOTES & REMARKS :—(दम्बुज्जाय) दुष्टसङ्गाय ।=For the association of the wicked. (बीलवे) प्रशंसनीयाय बलाय । बीलु इति बलनाम (NG 2, 9) =For admirable strength. (भष्ठाः) प्रक्षेप्तारः (भष्ठाः) भङ्ग-गतिक्षेपणयोः (भ्वा.) । अत्र क्षेपणार्थः ।=Throwers. (शृङ्खाः) महावन्तः । शृङ्ख इति महासाम (NG 3, 3)=Great. (शर्वते) बलाय । शर्धः इति बलनाम (NG 2, 9)=For the force.

The same subject of men's duties is continued :

गम्भीरेणां न उरुणांमन्त्रिण्येषो यन्धि सुतपावन्वाजान् ।
स्था ऊ षु ऊर्ध्व ऊती आरिषण्यन्नक्तोर्व्युष्टौ परितकम्यायाम् ॥६॥

9. **TRANSLATION** :—O mighty purifier of the produced objects, give the strengthening food materials and other things by your deep and great power. Give us knowledge, being non-violent, standing up erect to protect us at the time when the gloom of night brightens to morning.

PURPORT :—*Those persons who observing Yamas (restraints) and Niyamas (observance) endeavour day and night to accomplish work, become exalted.*

NOTES & REMARKS :—(परितकम्यायाम्) जितिः । परितकम्या इति बलनाम (NG 4, 1) पक्षी-गती अत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमावाय ।=In the night. (बक्तीः) राक्षेः बक्तुः इति राक्षिनाम (NG 1, 7) विश्राम प्रापिका राक्षिरित्यर्थः=Of the night. (म्युष्टी) प्रभाते ।=In the morning. (अरिषण्यन्) अहिसयन् । रिष-हिसायां (भ्वा०) =Non—harming.

The men's duties are told :

सर्वस्व नायमवसे अभीक इतो वा तमिन्द्र पाहि रिषः ।

अमा चैनमरंगये पाहि रिषो मदम शतहिमाः सुवीरा ॥१०॥

10. *TRANSLATION* :—O king or enlightened person ! living near us, be just for our protection. Protect him from the violent people when he is here at, home or in the forest. Keep him away from all wicked conduct. May we live for a hundred winters (years) being surrounded by all heroes.

PURPORT :—Those who are highly learned persons, whether they are near or far, having developed their intellect by the just conduct and the practice of Yoga should protect the people industriously in quarters (buildings) of the cities or in the forests.

NOTES & REMARKS :—(अमा) गृहे । अमा इति बृहन्नाम (NG 3, 4)= At home. (रिषः) हिंसकात् ।=From a violent person. (रिषः) (2) दुष्टाचरणात् ।=From wicked conduct. (अभीके) समीपे । प्रपित्ये अभीके इत्यास-त्स्य (NKT 3, 4, 20)=Near.

Sūktam—25

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

What should a king do—is told :

या तं ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्मस्ति ।

तामिरू षु वृत्रहत्यैऽवीर्न एभिश्च वाजैर्महाश उग्र ॥१॥

1. *TRANSLATION* :—O king ! you are administrator of justice and endowed with admirable strength and splendour, with your protections whether they are the least, the midmost or the highest

support us well in battles. You being great with speediness and other good qualities, protect us well.

PURPORT :—O king ! if you protect the subjects, they will also protect or support you from all sides.

NOTES & REMARKS :—(बुध्मिन्) प्रशंसितबलयुक्त । बुध्मम् इति बलनाम (NG 2, 9) = Endowed with admirable strength. (बृहत्स्य) बृहत्स्य मेघस्य हृत्येव हननं यस्मिन्सङ्क्रामे । बृहत्स्य इति संग्रामनाम (NG 2, 17) = In the battle where enemies are killed like the clouds by the sun.

What should a commander of the army do—is told :

आभिः स्पृधो मिथीतरिषयन्नमित्रस्य व्यथया मन्युमिन्द्र ।
आमिर्विन्वां अमियुजो विषूर्चारायौ विशोऽव तारीर्दासीः ॥२॥

2. **TRANSLATION** :—O Indra—commander of the army ! with these your protection or armies, discomfit the hosts of the enemy that fight against us and check them by your wrath not slaying un-righteously or uselessly. With these protections or armies, chase the foes to every quarter and subdues the female servants that are scattered everywhere and are engaged in doing their work (to do service) for good and righteous persons. Drive away all miseries of the people.

PURPORT :—Those Commanders of the armies only should be honoured, who having trained their armies well, protect and honour them and making them experts in the science of warfare, drive away all thieves and robbers and unjust enemies and incessantly protect righteous people.

NOTES & REMARKS :—(मिथीः) शत्रुसेनाः हिंसन्तीः मेघ-मेघाहिंसनयोः (स्वा०) बल हिंसवायकः । = Killing the armies of the enemies. (इन्द्र) सेनाध्यक्ष । सेना वा इन्द्राणी (सेनायणी सं० 2, 2, 5; काठक संहिता 1, 10) तस्मात् इन्द्र-सेनाधीः । = Commander of the army. (आर्याय) उत्तमाय जवाय । आर्यः-ईश्वरपुत्रः (NKT 6, 5, 26) अर्यः इक्षीश्वरनाम (NG 2, 22) = For a good man.

The Commander's duties are further elaborated :

इन्द्रं जामयं उत येऽजामयोऽर्वाचीनासौ वनुषौ युयुजे ।
त्वमेपां विथुरा शर्वासि जहि वृष्ण्यानि कृणुही पराचः ॥३॥

3. TRANSLATION :—O Commander of the army ! you smash the strength of the enemy like the faithful wives eliminate the upkeeps. Besides strengthen your own army, in order to defeat the enemies.

PURPORT :—They alone are good (defence) ministers who defend their people like their own sons and punish the wicked by strengthening their army and thus subdue the enemy.

What should the king and his ministers do—is told :

शूरो वा शूरं वनते शरीरैस्तनून्वा तरुषि यत्कृयवैते ।
तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते ॥४॥

4. TRANSLATION :—O officers of the State ! with strong body, the hero slays the hero in the battle and honours good brave men. They make loud sounds when fighting. They make about the welfare of their infants and grown up children and make proper use of the earth, water and the tongue.

PURPORT :—O men ! as in the battles, heroes divide the heroes, so the king and ministers should distinguish between good and bad men and appointed officers discriminately and command them. As an expert in agriculture enlighten the peasants about agriculture, so a man should urge his children to receive good education with the observance of Brahmacharya.

NOTES & REMARKS :—(तनून्वा) वा तनून् वाक् प्रविस्तवा । वच-दीप्ता-

बभ्रिप्रीतो च (स्वा०) अन्नाभिः प्रीत्यर्थं लोकम् इत्यवस्थनाम् (NG 2, 2) । तमवः
इत्यवस्थनाम् NG 2, 2) । Love with the body and its development.
(उर्वरासु) पृथिव्यादिनिमित्तेषु = Regarding the fertile lands.

How should a king be—is told :

नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
इन्द्र नकिष्ट्वा प्रत्यस्त्येषां विश्वा ज्ञातान्यभ्यसि तानि ॥५॥

5. *TRANSLATION* :—O Indra—Commander of the army ! no hero, no prompt violent person, no impertinent (or bold) brave, no bad warrior proud of his valour can fight with you. None of them is match for you. You far surpass all their strength and achieve victory. Thus you get good reputation.

PURPORT :—The king, officers of the State and especially the men of the army should develop their power and knowledge in such a manner that none should dare to fight with them.

NOTES & REMARKS :—(तुरः) हिंसकः शीघ्रकारी । तुर-स्वरणे (बुद्धेः) तूरो-
गतिस्वरणे हिंसनयोः (विवा०) । = A prompt or violent person. (मन्यमानः)
अभिमानो सन् । Being proud of his valour. (धृष्णुः) धृष्टः । =
Impertinent or bold.

What should a king do—is told :

स पत्यत उभयोनृम्णामयोर्यदी वेधसः समिथे हवन्ते ।
वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसैते ॥६॥

6. *TRANSLATION* :—O king ! you who are the lord of both subjects and your armies, if you divide or collect the wealth (which men enjoy) and if two heroes who are endowed with abundant wealth and live in a comfortable big house full of men fight, one of them achieves victory. Those who are extraordinarily wise, and face challenge in the battle, they are surely victorious.

PURPORT :—*That king always achieves victory who having given up all partiality, deals with justice with both the friends and the foes, who appoints all righteous and wise men incharge of all departments and who appoints men of noble families and firmly loyal heroes in the army—is always victorious.*

NOTES & REMARKS :—(वृष्णम्) नरा रमन्ते वस्मिस्तदनम् । वृष्णम् इति धननाम (NG 2, 10) ।=Wealth which is enjoyed by men. (वैवस्वतः) मेधाविनः । वैष्ठा इति मेधाविनाम् (NG 3, 15) =Extraordinarily wise men, genius. (वितस्तर्तते) भृशं युध्येताम् तन्तस्-दुःखे (काङ्क्षादिः) [यत्त दुःखजनकेदुःखे] ।=Fight well.

What should a king do—is again told :

अथ स्मा ते चर्षणायो यदेजानिन्द्रं ज्ञातोत मवा वरुता ।
अस्माकासो ये नृत्तमासो अर्ये इन्द्रं सूर्यो दधिरे पुरी नः ॥७॥

7. **TRANSLATION** :—O Indra (piercer of the wicked) ! when our great leaders who are highly learned and experts in all dealings, uphold our cities, you be their saviour, and the being best be their lord. O the manliest of our friends, king giver of great wealth, make your enemies cowards and trembling with fear and be our best protector.

PURPORT :—O king ! appoint such persons as originally belong to this state, are born in noble families, in the army only and in charge of defence department for the protection of the State and safeguard them well ceaselessly.

NOTES & REMARKS :—(चर्षणयः) सर्वस्यबहाराविषयज्ञा मनुष्याः । चर्षणयः इति मनुष्यनाम (NG 2,3) चर्षणिः इति पद्यमान पद-गतो यतेस्त्वित्चर्षण्यज्ञ ज्ञानार्थसङ्ग्रहम् ज्ञानसम्पन्नत्वात् सर्वस्यबहारे विषयम् ।=Men who are experts in all dealings. (अर्यः) ईश्वरः स्वामी वा । अर्यः इति ईश्वरनाम (NG 2, 22)=Lord. (वरुता) श्रेष्ठः) =The best.

What should a king do—is further told :

अनु ते दायि मह इन्द्रियाय सुत्रा ते विश्वामनु वृत्रहत्ये ।

अनु क्षत्रमनु सहो यजत्रेन्द्र देवेभिरनु ते नृषहे ॥८॥

8 *TRANSLATION* :—O piercer of the wicked—Indra! the most revered king, to you have been given in the battle all lordly power and might along with the enlightened persons; for your wealth, with truth whole world is given. For the battle where the wicked are slaughtered like the cloud, great kingdom or wealth has been given, great energy has been given to you and great happiness.

PURPORT :—O king ! do always good deeds. Being accordant with good persons, honour them constantly with wealth and other things. Having known all political science, with the association of the scholars who are preachers of truth, propagate it constantly.

NOTES & REMARKS :—(इन्द्रियाय) धनाय । इन्द्रियम् इति धननाम (NG 2, 10)=For wealth. (वृत्रहत्ये) मेघहननमिव सङ्घ्राये वृत्र इति मेघनाम (NG 1, 10)=In the battle where the wicked persons are slaughtered like the clouds. (क्षत्रम्) राज्यं धनं वा ।=Kingdom or wealth.

— — —

What should a king do—is again told :

एवा नः स्पृधः समजा समस्विन्द्र रारन्धि मिथुतीरदेवीः ।

विद्याम् वस्तोरवसा गुणान्तो भरद्वाजा उत त इन्द्र नूनम् ॥९॥

9. *TRANSLATION* :—O Indra ! (piercer of the strength of the foes), enlighten us who are combating and destroy all violent undivine forces in the battle. O Indra giver of all happiness ! by your protection praising you in the day—let us the upholders of pure knowledge achieve victory.

PURPORT :—All heroes resort to the king who is always a protector and who trains all brave warriors well, and then urges them for the battle.

NOTES & REMARKS :—(सारन्धि) रन्ध्रं हि वि । अत्र तुजादीनामित्यभ्यास-
बैध्यम् । रघ-हिंसासंराध्योः (दिवा.) अत्र हिंसायः । = Destroy. (मियतीः) हिंसतीः । मिथु
मेवा हिंसनयोः । (श्वा०) अत्र हिंसायैकः । = Resorting to violence. ((भरद्वाजाः)
धृतशुद्धविज्ञानाः । वाजः वज्रगती (श्वा.) गतेस्त्रिवर्षेणैव ज्ञानार्थग्रहणम् भुज-धारणपोषणयोः
अत्र धारणार्थकः । = Upholding pure knowledge.

Sūktam—26

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra.
Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama
and Dhaivata.

How should a king and his subjects deal with one another—is told :

श्रुधी न इन्द्र ह्ययामसि त्वा महो वाजंस्व सातौ वाट्टपाणाः ।
सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥

1 **TRANSLATION** :—O king ! showing strength we, your
people call on you and tell about our condition in the great battle
where heroes are divided. Hear our prayers or requests. Against
those who come to us at the time of the battle, in the day which is
to be preserved, give us strong protection.

PURPORT :—It is the bounden duty of the kings to listen
attentively to what the subjects say, so that there may not be a conflict
between the rulers and the people and happiness may grow day by day.

NOTES & REMARKS :—(वाट्टपाणाः) वृषं बलं कुषाणाः अत्र तुजादीना-
मित्यभ्यासबोधः । वृष-संभक्तौ (श्वा.) । = Showing strength. (शूरसातौ) शूरानां
सातिविभागो यस्मिस्तस्मिन्सङ्ग्रामे । = In the battle where the heroes are
divided in two opposite camps. (पार्ये) पालयितव्ये । पृ-पालन पूरणयोः (जू.)
= To be preserved or supported.

The same subject is—continued :

त्वां वाजी हवते वाजिनेयो महो वाजस्य गध्यस्य सातो ।
त्वां वृत्रेष्विन्द्र सत्पतिं तरुत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन् ॥२॥

2. *TRANSLATION* :—O Indra—king ! destroyer of the wicked, as the son of a highly learned mother and himself a mighty scholar calls upon you and enlightens you for the distribution or dissemination of the true knowledge worthy of attainment by all, so he tells you to be great in the matter of acquiring wealth protector of the righteous people. A man who fights on the face of the earth and uses his fists and other organs to slay his foes, tells you to be the saviour from difficulties by helping with riches.

PURPORT :- O king ! you should be present wherever your subjects desire you to be present, to please them.

NOTES & REMARKS :—(वाजिनेयः) वाजिन्या ज्ञानवत्या प्रपत्यम् । वज-
गतो गतेस्त्रिस्वर्थस्वत्र ज्ञानार्थं ग्रहणम् ।=The son of a highly learned and
wise mother. (वाजी) वेगवान् ज्ञानीजनः । वाज इति बलनाम (NG 2,9) =
A mighty and highly learned wise man. (गध्यस्य) वृषैः प्राप्तुं योग्यस्य ।
गध्यं गृह्णातेः (NKT 5,3,15) ग्रहण्योर्यं प्राप्त व्यमित्यर्थः ।=Of the knowledge
worthy of attainment by all. (चष्टे) कथयामि ।=I tell, say.

What should a king do is—again told :

त्वं कृवि चोदयोऽर्कसातो त्वं कुत्साय शुष्णं द्राशुषे वक् ।
त्वं शिरो अमर्मणाः पराहन्नतिग्रिवाय शंस्यं करिष्यन् ॥३॥

3. *TRANSLATION* :—O king ! you urge a farsighted learned person to distribute food materials among the needy and deserving. You slay a mighty but exploiter for the protection of a devotee and for the proper use of your thunderbolt like weapon. You behead an invulnerable but cruel demon and do good to hospitable person. Therefore you are worthy of respect.

PURPORT :—A king should appoint only men endowed with knowledge, humility and other good virtues for administrative work. He should get good reputation by being giver of knowledge and thus advancing the State.

NOTES & REMARKS :—(वर्कसातो) ग्रन्नादिविभागे । वर्क इति बलनाम (NG 2,7) वण-संभक्तौ ।=In the distribution of food and other things. (कुत्साय) वज्राय । कुत्स इति वज्रनाम (NG 2, 20) ।=For the thunderbolt. (वर्क.) छनत्सि ।=Cleave, destroy.

The same subject of the duties of a king—is continued :

त्वं रथं प्र भरो योधमृष्वमावो युध्यन्तं वृषभं दशद्युम् ।

त्वं तुम्रं वेतसवे सचाहुन्त्वं तुजिं गृणान्तमिन्द्र तूतोः ॥४॥

4. **TRANSLATION** :—O Indra (Chief commander of the army) ! you bring forward a charming car. Protect a very powerful warrior, who is giver of light with all his ten fingers—hands and other organs when fighting with the wicked. Slay a mighty and wealthy wicked person and multiply the power of a mighty devotee of God, who is full of splendour.

PURPORT :—That king enjoys much happiness who encourages the construction of various vehicles and the heroes expert in military science.

NOTES & REMARKS :—(तुम्रम्) तेजस्विनम् । (तुम्रम्) तुज-हिंसा बलादान निकेतनेषु बलं च शार्चं माहाय व्याख्या ।=Full of splendour. (तुजिम्) बलिष्ठम् । (तुजिम्) बलिष्ठम् अन्ना तुजघातोर्बलार्थं एवं ग्रहीतः अथवा तुजि-पालने (इवा०) पालको बलिष्ठ एव सम्भवति नास्त्वली भीरुर्वा ।=The mightiest. (वेतसवे) व्याप्तैश्वर्ये ।=In a wealthy person or vast prosperity. (दशद्युम्) दशभिरङ्गुलिभिः प्रकाशप्रदम् ।=Giver of light with all the ten fingers i.e. hands and other organs. (वृषभम्) बलिष्ठम् । वृष-शक्तिवन्धने (चुरा.) ।=The mightiest.

TRANSLATOR'S NOTES :—It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take वृषभम् दशद्युम्, तुजिम् and तुम्रम् as the proper nouns as names of some kings or

demons, as it is against the fundamental principles of the Vedic Terminology. The uncertainty and mere guess work of these interpretations is evident from the fact that Sayanacharya explains वेतसवे in two quite different ways वेतसुनीम् कश्चिदसुरः यद्वा वेतसवे इति तृतीयार्थे चतुर्थी । वेतसेनासुरेण संहितं सुप्रं हतवानसि इति (सायणाचार्यः स्वकीय भाष्ये) Rishi Dayanand Sarasvati has given the derivative meanings of all these words following the Nirukta doctrine that सर्वाणि नामानि आख्यातजातिः i. e. all names are derived from the Verbroots and Meemansa principle that परन्तु श्रुति सामान्य मात्रम् (मीमांसा शास्त्रे 1, 31) which Sayanacharya himself has quoted approvingly in the Introduction to his Commentary on the Rigveda, but which he has unfortunately not been able to follow. thus contradicting his own statement.

The same subject of duties of a king—is continued :

त्वं तदुक्थमिन्द्र बृहणा कः प्र यच्छता सहस्रा शूर दधि ।
अव गिरेदासं शम्बरं हन्मवाो दिवोदासं चित्रामिरूती ॥५॥

5. *TRANSLATION* :—O Indra—king-giver of happiness ! with wonderful protections you utter the admirable words encouraging people thereby. O destroyer of your enemies ! you destroy hundreds of thousands of the foes. You slay a servant and accomplice of the wicked foe, pleasing him who like cloud covers or obstructs the happiness of good persons.

PURPORT :—O king ! you should always increase the power and wealth of your subjects, destroy the wicked and serve the enlightened persons, so that there may be infinite happiness or joy for all.

NOTES & REMARKS :—(बृहणा) बर्धनेन । बृह-वृद्धौ (प्या०) । =By an act that makes people grow or by encouraging. (गिरेः) मेघस्य । गिरिरिति मेघनाम (NG 1,10)=Of the cloud. (शम्बरम्) शङ्करम् । शम्बर इति मेघनाम (NG 1, 10) शं सुखं वृणोति येन वं मेघमिव शत्रुम् इति महर्षि दयानन्द सरस्वती ऋ. 1, 5, 4, 4 भाष्ये । अधर्मं सम्बन्धितम् अत्र शम्बरातो रोणादि कोऽन्य प्रत्ययः इति स एव ऋ० 1, 1, 1, 2, भाष्ये । =Causing happiness to a wicked person.

The same subject of the duties of a king—is continued :

त्वं श्रद्धाभिर्मन्दसानः सोमैर्दभीतये चुसुरिमिन्द्र सिध्वप् ।
त्वं रजि पिठीनसे दशस्यन्वष्टि सहस्रा शच्या सचाहन् ॥६॥

6. *TRANSLATION* :—O king ! being delighted with the upholding of truth and wealth, for the elimination of misery, you make to sleep an eater of good food. Smite down your enemies with wisdom and good action, as the sun destroys the clouds, giving sixty thousands or innumerable articles.

PURPORT :—O king ! you should always foster your subjects with perfect love and justice. Increase your good reputation by appointing thousands of the righteous and highly learned persons in-charge of various departments and works.

NOTES & REMARKS :—(दभीतये) दुःखहितनाय । दम्नोति वधकर्मा (NG 2, 19) ।=For destroying misery. (चुसुरिम्) अतारम् । चम्-अददे (म्भा०) ।
=Eater. (दशस्यन्) प्रयच्छन् ।=Giving.

The same subject is continued :

अहं च न तत्सूरिभिरानश्यां तव ज्याय इन्द्र सुन्नमोजः ।
त्वया यत्स्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥

7. *TRANSLATION* :—O mightiest king (bestower of happiness) ! living with us let me enjoy that state which is glorified with brave thoughtful enlightened persons, with you who have houses comfortable in winter, summer, and rainy seasons and along with other scholars. Let me also enjoy that admirable delight and strength.

PURPORT :—Those persons enjoy very good happiness who with the association of the enlightened persons, perform righteous and admirable actions being industrious.

NOTES & REMARKS :—(नहुषा) ननुष्याः । नहुषः इति ननुष्यनाम

(NG 2,3) ।=Thoughtful men. (निवह्येन) शीणि निविशानि शीतोष्ण वर्षा सुख कराणि वरुणानि गृहाणि यस्य तेन । नक्षयम् इति गृहनाम (NG 3,4) ।= Houses comfortable in the winter, summer and rainy-in all the three main seasons.

— — — — —

The same subject of the duties of a king—is continued :

वयं ते अस्यामिन्द्र शुम्नहूतौ सखायः स्याम महिन् प्रेष्ठाः ।
प्रातर्दनिः क्षत्र श्रीरस्तु श्रेष्ठो धने वृत्राणां सनये धनानाम् ॥८॥

8. *TRANSLATION* :—O glorious Indra—king (bestower of all happiness) ! at this holy invocation with wealth or glory, may we be your best beloved friends. You being a liberal donor every morning be an illustrious ruler in the destruction of the obstructors of righteousness and distribution of wealth of various kinds.

PURPORT :—Good men should have friendship with that king who is accepted as lover of virtues and industrious, protector of the noble persons and remover of the wicked and the friend of all.

NOTES & REMARKS :—(शुम्नहूतौ) शुम्नेन धनेन यथासा वा हूतिराह्वानं यस्यां तस्याम् शुम्नमिति धननामा (NG 2, 10) । शुम्नं द्योततेयकोवा अन्नं वेति (NKT 5,1,5) ।=An act in which there is an invocation with wealth or glory. (प्रातर्दनिः) प्रातःकादे दनिर्दानं यस्य ।=Who is a liberal donor every morning. (क्षत्रश्रीः) राज्य लक्ष्मीः । क्षत्रं हि राष्ट्रम् (ऐतरेये 7,22) ।
=Endowed with the wealth of the State.

— — — — —
Sūktam—27

Seer or Rishi of the Sūktam—Bharadvāja, Devatā or subject Indra and Dāna stuti. Chhandas—Trishtup and Ushnik of various kinds. Svaras—Dhaivata and Rishabha.

Some questions are put in the first mantra :

किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सुख्ये चकार ।
रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥१॥

1. *TRANSLATION* :—O good physician ! what does Indra—the destroyer of miseries do in the delight of this Soma (juice of Soma and other nourishing plants) what does he do in this drinking or friendship with it ? Those who are delighted in this house, what they of old time or recent know about it and what do they do ?

PURPORT :—These are some of the questions regarding the drinking of Soma juice. The answers to these questions are given in the next mantra.

NOTES & REMARKS :—(मदे) आनन्दे । मदी-हर्षे (विषा.) ।=In the delight. (रणाः) रममाणाः । रम्-क्रीडायाम् (ष्वा०) ।=Delighted. (निषदि) निषदिति वस्मिन् तस्मिन् गृहे ।=In the house. (विविद्रे) विदन्ति । विद्-जाने(अ०) ।=Know.

What articles should be used—is told :

सदस्य मदे सदस्य पीताविन्द्रः सदस्य सुख्ये चकार ।
रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सदु नूतनासः ॥२॥

2. *TRANSLATION* :—O seekers after truth ! a highly learned expert physician does attain true knowledge free from sloth in the delight of this Soma. On its drinking also he does true or good deeds only. In its friendship (constant use and love) he does the same thing. Those who live in the house, being delighted whether old or young obtain only truth.

PURPORT :—Men should always abstain from taking intoxicants and take only such things which increase intellect, strength, span of life and energy, so that happiness may ever grow.

NOTES & REMARKS :—(सत्) प्रमादरहितं सत्यं ज्ञानम् ।=True knowledge free from sloth. (विविद्रे) लाभन्ते । विद्-लाभे (पुदा०) ।=To obtain.

What should men meditate upon—is told :

नहि तु तै महिमानः समस्य न मघवन् मघवत्त्वस्य विद्व ।
न राधसो राधसो नूतनस्येन्द्र न किर्ददश इन्द्रियं तै ॥३॥

3. *TRANSLATION* :—O lord and Giver of all wealth ! there is none who is equal to your entire glory. None has seen and known your lordship and might perfectly. None has seen your wonderful riches productive of ever new wealth. None has ever seen your senses as you are absolutely formless. So we adore you or have communion with you.

PURPORT :—O men ! always meditate upon that One God Whose Glory is unequalled and whose power is un-paralleled and who is absolutely formless. He is Omnipresent and Indwelling Universal spirit ever to be adored.

NOTES & REMARKS :—(इन्द्र) परमेश्वर्यप्रदेश्वर । इति-परमेश्वर्ये (स्वा०) ।
=O Lord Giver of great wealth. (राधसः) धनस्य । राध इति धननाम
(NG 2,10) ।=Of wealth.

How should the kings and their subjects deal with one another—is told :

एतत्त्यक्त इन्द्रियमचेति येनावधीर्विरशिखस्य शेषः ।
वज्रस्य यत्ते निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमो ददार ॥४॥

4. *TRANSLATION* :—O king ! full of splendour like the sun, and having good Shikha when you who are great in might pierce, by the force of your descending electric weapon, at the mere sight, even the boldest of the foes, is demolished or becomes senseless. Always terrify the wicked by your might.

PURPORT :—The king who is mighty like the lightning or electricity is, increaser of knowledge, and who illumines in just dealing like the sun, should be regarded as the jewel among kings.

NOTES & REMARKS :—(सुष्मात्) बलाच्छोषणात् । सुष्मम् इति बलनाम
(NG 2,9) ।=By the force. (इन्द्र) सूर्य इव राजन् । अथ यः स इन्द्रोऽसौ स वाचित्यः
(Stph 8,5,3,2) ।=O king full of splendour like the sun.

How is an ideal king—is told :

वधीदिन्द्रो वरशिखस्य शेषोऽभ्यवर्तिनं चायमानाय शिक्षन् ।
बृचीवतो यद्वरियूपीयायां हन्पूर्वे अर्थे भ्रियसापरो दत् ।॥५॥

5. TRANSLATION :—As the sun smites down the cloud, so a king full of splendour destroys his enemies and gives instruction to a man who approaches him again and again and honours him. He slays the wicked enemies at the place of drinking the Soma of those good men who desire the Munis (hermits) if they disturb them mischievously. The electric current sent by the king destroys such wicked person. At the same time, while destroying the wicked, we should honour a preacher of truth.

PURPORT :—Those men who in the early part of their life receive good education from scholars and having given up all vices are of good character and temperament, are always afraid of unrighteous conduct (They keep themselves away from all unrighteous acts).

NOTES & REMARKS ।—हरियूपीयायाम् (हरीन् मुनीनिच्छतां शीवायां पानक्रियायाम् । हरय इति मनुष्यनाम (NG 2, 3) । अतोऽत्र मननशीला मुनयो गृहीताः पा.पाने (स्वा०) ।=In the act of the drinking soma by the noble men desiring the Munis or hermits. (चायमानाय) सत्कर्त्त० ।=For a person honouring good men. (वरशिखस्य) वरा श्रेष्ठा शिखा यस्य तस्य वदन् शेषस्य ।= For a man of good Shikha like the cloud.

What should a king do—is told :

त्रिशच्छतं वर्मिणां इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या ।
वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्था न्यायन् ॥६॥

6. *TRANSLATION* :—O Commander-in-Chief of the army ! admired by many, honour those three thousand (or more) armoured warriors, who being free from diseases, break or shatter into pieces various vehicles of their enemies behaving together like their masters, to destroy them, cannot get in the army where good food of barley etc. is cooked but some how their desire could not be fulfilled on account of certain circumstances.

PURPORT :—O king ! you should keep and honour those great heroes in the army who are of firm resolve and undertaking and ready with their military uniform.

NOTES & REMARKS :—(यव्यावत्याम्) यवे भवा यव्याः पात्रा विद्यन्ते यस्यां सेनायाम् । = In the army where various preparation of barley etc. are made. (श्रवस्या) श्रवस्यस्ते भवानि । श्रव इति बन्तनाम (NG 2,7) । = Belonging to food.

TRANSLATOR'S NOTES :—The exact significance of त्रिशच्छतम् or three thousand is a matter of further research.

What should a king do is further told :

यस्य गावावरुषा सूर्यवस्यू अन्तरू षु चरतो रेरिहाणा ।
स सृज्जयाय त्वर्षशं परां दादृचीवतो दैवब्रह्माताय शिक्षन् ॥७॥

7. *TRANSLATION* :—O king ! that man can attain inviolable kingdom whose army and policy which are like somewhat red rays, desiring good barley etc. and tasting it move among the people, should throw away all evil giving instructions for the science of divine air and creation to the thoughtful man belonging to the dispeller of darkness of ignorance.

PURPORT :—*That king who develops good policy and army obtains inviolable kingdom.*

NOTES & REMARKS :—(गर्वा) गर्वी किरणादि सेनाराजनीती ।=Army and policy which are like two rays of the sun. (रेरिहाणा) आस्वाद्यन्त्यौ रिह-कश्यपयुक्त निन्दाऽऽशानेषु (दुष्टा.) ।=Tasting. (सृज्जयाय) उत्पादनाय ।=For creating. (वृषीवतः) छेदनवतः ।=Pierces (of ignorance etc.)

What should a king do is told further :

द्वयां अग्ने रुथिनो विशति गा वधूमतो मधवा महं सम्राट् ।
अभ्यावर्ती चायमानो ददाति दक्षिणं दक्षिणा पार्थिवानाम् ॥८॥

8. **TRANSLATION** :—O king ! purifier of virtues like the fire, please those persons who are the owners of the chariots, having good wives, you who are possessor of admirable wealth, shining well by your wisdom, moving about for achieving victory, revered by men, give twenty cows both to the men of army and the subjects. Satisfy me by the sacrificial gift (*Dakshina*)—guerdon of the highly learned kings which is inviolable.

PURPORT :—*The king who makes those persons fearless, who are born in noble families, are experts in knowledge and practical dealing and righteous, belonging to the royal family attains unparalleled glory or reputation.*

NOTES & REMARKS :—(द्वयान्) प्रजासेनाजनान् ।=Both the subjects and men of army. (चायमानः) पूज्यमानः ।=Being revered.

Sūktam—28

Seer or Rishi of the Sūktam—Bharadvāja. Devata or subject Gavah or Indira. Chhandas—Trishtup, Jagati and Anushtup, Svaras—Dhaivata, Nishada and Gandhaara.

Let men know the attributes of the rays of the sun—is told :

आ गावो अग्नन्त भद्रमकन्तसीदन्तु गोष्ठे रणयन्त्वस्मे ।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्विरूपसो दुर्हानाः ॥१॥

1. *TRANSLATION* :—O men ! let the rays of the sun come here and do good to us. Let them come like the cows who bring about good health to us, who make good sound and sit in the cowshed. As the ancient dawns which are multicoloured and bear various kinds of progeny in them for the king fulfilling many desires endowed with great wealth, so let them be so to you also.

PURPORT :—If the rays of the air are purified by growing trees and by the smoke of the fragrant homa (daily yajna) they make all happy.

NOTES & REMARKS :—(गावा) किरणाः गाव इति रश्मिनाम (NG 1,5) = Rays of the sun and the air. (रणयन्तु) शब्दयन्तु । रणा-शब्दाद्यः (स्वा०) । = Make sound.

TRANSLATOR'S NOTES :—The meaning regarding the cow is clear and has not therefore been particularly explained in the commentary on the hymn.

What should a king do—is further told :

इन्द्रो यज्वने पृणते च शिञ्जत्युपेददाति न स्वं मुषायति ।
भूर्योभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥२॥

2. *TRANSLATION* :—That king alone is able to make all grow harmoniously, who increases the wealth of true knowledge and establishes a man desiring the association of the enlightened persons in unified and separate dealing; who does not deprive any one of the knowledge of himself, gives instructions to the performer of the Yajna and to him who makes all happy.

PURPORT :—Those only are most reliable and absolutely truthful and enlightened persons who give again and again the treasure of true knowledge to the deserving seekers of truth without deceit.

NOTES & REMARKS :—(स्वं मुषायति) स्वकीयं बोधं चोरयति । मुष-स्तेये (कृपा०) ।=Deprives of the knowledge of self. (चित्ते) चण्डेवृ मये ।=Belonging to parts. (पुणते) सुखयते । पुण-प्रीणे (तुदा०) ।=To the person who makes others happy.

Which is the best donation—is told :

न ता नशन्ति न दंभाति तस्करो नासामामित्रो व्यथिरा दधर्षति ।
देवांश्च याभिर्यजते ददाति च ज्योतिष्ताभिः सचते गोपतिः सह ॥३॥

3. TRANSLATION :—You should acquire the words of knowledge with the observance of Brahmacharya and other rules with which a Yajamana (performer of the Yajnas) honours the enlightened persons and associates with them and gives that knowledge to others. The master of the cows and the pure words ever united himself with them for a long time. The trouble caused by the adversaries cannot subdue them nor can a thief steal them.

PURPORT :—O men ! the donation or gift of knowledge is the best producer of happiness, imperishable, ever—growing and incapable of being stolen by thieves. This is what you should all know.

NOTES & REMARKS :—(दंभाति) हिनस्ति । दम्नोति वधकर्म (NG 2,19) । Destroys. (दधर्षति) तिरस्करोति धृष-प्रसहने (चुरा०) ।=Subdues. (सचते) समर्षति । सच-समवाये (ध्वा०) ।=Is united, joins.

TRANSLATOR'S NOTES :—Other translators of the Vedas like Sayanacharya, Venkat Madhava, Sankara Swami, Prof. Wilson and Griffith have interpreted this and other mantras of the hymn only regarding the cows, which is the apparent meaning but Rishi Dayananda Sarasvati taking the other meaning of नौ—as speech चोरिति बाङ्गनाम (NG 1, 11) has explained the whole hymn in that light.

Who can attain true knowledge and who cannot—is told :

न ता अर्वा रेणुककाटो अश्रते न संस्कृतत्रमुप यन्ति ता अभि ।
उरुगायमभयं तस्य ता अनु गावो मर्तेस्य वि चरन्ति यज्वनः ॥४॥

4. *TRANSLATION* : - O men ! a man who is intelligent and immersed in passions like a horse and who is full of darkness in his heart like a well full of sand, cannot enjoy the Vedic speech. Those ignorant persons who do not approach a preserver of Sanskrit (cultured) pure Vedic speech cannot obtain that. But the pure speech and knowledge is attained by a man who is much raised on account of his divine virtues and who is fearless. Like the rays of the sun, those cultured and pure Vedic words follow a man who associates with the enlightened persons and serves them.

PURPORT :—O men ! those persons whose diet and conduct are impure, who are addicted to licentious pleasures back biters and keeping bad company can never attain true knowledge. Only those whose diet and movements are pure, who are self controlled, utterers of truth, associating with good men, and industrious, attain true knowledge. This is what you should all know well.

NOTES & REMARKS :—(अर्वा) अयम् इव बुद्धिहीनो विषयासक्तः ।=Un intelligent and licentious person like the horse. (रेणुककाटः) रेणुककाट इवाश्वकारुहदयः ।=One whose heart is full of darkness of ignorance like the well full of sand. (संस्कृतत्रम्) यः संस्कृतं प्रायते रक्षति तम् ।=To the preserver of Sanskrit or the refined speech.

Man must have the desire of acquiring true knowledge—is told :

गावो भगो गावः इन्द्रो मे अर्च्छान् गावः सोमस्य प्रथमस्य भक्षः ।
इमा या गावः स जनासु इन्द्र इच्छामीदृदा मनसा चिदिन्द्रम् ॥५॥

5. *TRANSLATION* :—O highly learned renowned persons ! as the cows feed their calves with milk, enjoying the first soma (wealth of herbs and grass etc) in the same manner let the cows,

noble speeches and good men who are devoted to God give me desirable things. Let a man endowed with knowledge and wealth, who is the master of these pure speeches give me knowledge. I desire to have the knowledge of God who is the lord of the world and an enlightened person with all my heart and mind or knowledge.

PURPORT :— *Those persons who desire to acquire knowledge with their soul and heart, enjoy all happiness.*

NOTES & REMARKS :—(ममः) ऐश्वर्यमिच्छुः । मम सेवायाम् (स्वा०) सेवनीयम् ऐश्वर्यमर्थज्ञान कीर्त्यधिकम् । = Desirous of acquiring wealth or prosperity. (सोमस्य) ऐश्वर्यस्य । सु-प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यार्थः । = Of prosperous.

What should men do as duty—is told :

यूयं गांधी मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वयं उच्यते सुभासु ॥६॥

6. TRANSLATION :—O highly learned persons ! make all your speeches love and sweet. Whatever obscene and inauspicious unrighteous conduct is there, diminish or remove it. Make your abode full of blissful containing good doors etc. and auspicious shining with the enlightened persons. Be in the assemblies endowed with true and auspicious or pleasant speech. Make your life great.

PURPORT :—*Those persons are blessed and benevolent to all who make their speech mild, truthful and righteous, build houses comfortable in all seasons, participate in good assemblies and attain long life.*

NOTES & REMARKS :—(मेदयथा) स्नेहयय स्निग्धा । मधुराः कुस्त । = Loving and sweet. (अश्रीरम्) अश्लीलममङ्गलमधर्माचरणम् । = Obscene, inauspicious or unrighteous conduct. (सुप्रतीकम्) शोभनानि प्रतीकानि प्रतीतिकराणी द्वारादीनि यस्मिन्नुत् । = Full of beautiful doors etc. (वयः) जीवनम् । = Life.

TRANSLATOR'S NOTES :—The other meaning of the mantra regarding cows is quite clear.

Griffith's metrical translation which may be quoted here expresses it fairly well.

“O cows, Ye fatten even the worn and wasted, and make the unlovely beautiful to look upon. Prosper my house ye, with auspicious voices. Your power is glorified in our assemblies.”

How should a king nourish his subject—is told :

प्रजावतीः सूयवंसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा वः स्तेन ईशत माघशंसः परि वो ह्येती रुद्रस्य वृज्याः ॥७॥

7. TRANSLATION :—O king ! as a cowherd nourishes or guards the cows grazing upon good pastures and eating good grass and drinking pure water at good drinking places, in the same manner, you nourish your subjects. Let not a thief or violent sinful person be their master and the weapon of a fierce person avoid them.

PURPORT :—Those kings, ministers and servants are admirable who nourish the people like father, who make them industrious making them pure in diet and movement and hierce (destroy) thieves and other wicked men.

NOTES & REMARKS :— (रिशन्तीः) भक्षणन्तीः । रिश-हिंसायाम् । (तुदा०) अन्न प्रसापहमक्षणार्थः । =Eating. (अघशंसः) हिंस्रः पापकृत् । अघं पापं शंसति-स्तोतीति अघशंसः पाप प्रशंसकः पापकृत् शंसु-स्वतो (द्वा०) =A violent sinner. (ह्येतिः) वज्रम् । ह्येति वज्रनाम (NG 2,20) । =Thunderbolt like weapon.

The same subject is continued :

उपेदमुपपचैनमासु गोषूषं पृच्यताम् ।
उपं अषभस्य रेतस्युपेन्द्र तवं वीर्ये ॥८॥

8. *TRANSLATION* :—O giver of great wealth or causer of prosperity, Indra (King) ! let your subjects be united with the power of their who are the best. Let them be united with your might. Let there be this admixture in these lands or speeches. Let there be this admixture or close relationship be in politics.

PURPORT :—Those kings and officers of the State who having become highly learned, work agreeably in the council and always try to get unanimity by discarding all discord, are endowed with uninterrupted or unbroken power.

NOTES & REMARKS :—(उपपचैनम्) असम्बन्धः । पृची-सम्पचने (अवा.) पृची-सम्पकं (स) । =Close relation. (गोषु) पृथिवीषु वासु वा गौरिति पृथिवीनाम् (NG 1,1) गौरिति वाङ्मात्रम् (NG 1,11) । =In the lands or speeches.

Sūktam—29

Rishi or Seer of the Sūktam—Bharadavaaja Devata—Indra Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

How should men behave—is told :

इन्द्रं वो नरः सखायं सेपुर्महो यन्तः सुमतये चक्रानाः ।
महो हि दाता वज्रहस्तो अस्ति महामुं रगवमवसे यजध्वम् ॥९॥

1. *TRANSLATION* :—O men ! your good leaders in order to attain truly great knowledge and desiring wisdom have chosen an enlightened person, who is endowed with the great wealth of wisdom and knowledge. They glorify him for his loving kindness. He is the giver of great scientific and other knowledge and wielder of

thunderbolt like powerful arms and missiles for protection and growth etc. You should also associate with him and honour him as he is great and charming preacher of true knowledge.

PURPORT :—*O men ! always honour those persons who having pledged for your firm friendship try to do good to you with their body, mind and wealth. You should for ever remain in their friendship.*

NOTES & REMARKS :—(चक्रानाः) कामयमानाः । चक्रमानः कान्तिकर्मा (NG 2,6) छान्दसेवर्णलोपः । =Desiring. (रणवम्) रमणीयमुपदेशकम् । रण-शब्दे (म्वा०) रम्-क्रीडायाम् (म्वा०) रणवः-रमणीयः अत्र रमधातोर्बाहुतकादौपादिकोवः प्रत्ययः इति महर्षि दयानन्द सरस्वती ऋ० 1-6-3 भाष्ये । =Charming preacher of truth.

— — — —

What should a king do—is again told :

आ यस्मिन्हस्ते नयौ भिमिहुरा रथे हिरण्यये रथेष्टाः ।
आ रश्मयो गर्भस्तयोः स्थूयूरोराध्वन्ध्वान्मो वृषणो युजानाः ॥२॥

2. TRANSLATION :—*O men ! in the hands of which Indra (king) there are reins in whose splendid car there are seated many heroes in whose strong arms there are arms and missiles like the rays of the sun which are useful for men and in whose vehicles great articles like electricity etc. are harnessed like mighty horses which lead on towards the path, such a king can bestow happiness upon the people.*

PURPORT :—*The reputation of that king spreads everywhere like the rays of the sun who keeps with honour good and righteous heroes, who know the use of the aircrafts and other vehicles and scientists who know well the science of electricity and various other sciences.*

NOTES & REMARKS :—(हिरण्ये) तेजोमये । तेजो वै हिरण्यम् (काठक-संहिता 11,4,8, 21, 7 मैत्रायणी सं० 3, 7, 5 तैत्तिरीय सं० 5, 1, 10, 5) । =

Splendid. (अश्वसः) अश्व इव महान्तो विद्युदादयः पदार्थाः ग्रथ इति महत्त्वम् (NG 3,3) महति दयानन्देन ऋ० 4,1,6 अन्यत्र च स्वकीय भाष्येऽनेन रूपेण बहुमोज्ज्वलं यद्यपि वर्तमान संस्करणे न तत्त्वम्यते । प्ररातन संस्करणान्येष्टयामि । = Great things like electricity which are harnessed like horses. (यमस्त्योः) बाह्योर्म्ये । यमस्त्योः बाह्यताम् (NG 2,4) । = In the arms.

How is that ideal king is further told :

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवसा दक्षिणावान् ।
वसानो अत्कं सुरभि दृशे कं स्वर्णा नृतविषिरो बभूथ ॥३॥

3. TRANSLATION :—O leader, your feet are [meant for doing work and for enhancing wealth (by going to different places). We serve you, who are bold with your strength, wielder of powerful weapons, liberal giver of Dakshina guerdon or sacrificial gifts) robed in a garment fragrant and fair to look on, and endowed with knowledge and wisdom.

PURPORT :—O king, why should we not serve you by resorting to whom abundant wealth foodstuff, clothes; vehicles, happiness and honour can be obtained ?

NOTES & REMARKS :—(अत्कम्) व्याप्तशीलं वस्त्रम् । = Vast or big cloth. (द्विषिः) ज्ञानवान् । इष-गती (दिवा.) गतेस्त्रिष्वयैवञ्च ज्ञानार्थग्रहणम् इविमविमदि श्रुतिभ्यः किरञ्च इति (उणा 1,51) किरञ्च प्रत्ययः । = Endowed with knowledge and wisdom. (दुवः) कार्यसेवनम् । दुवस्यति परिचरण कर्मा (NG 3,5) परितोषमन कार्यार्थम् । = Doing work. (मिमिक्षुः) आसिचतः । मिषु-सेचने (स्वा०) = Sprinkle.

How is that ideal king is—further told :

स सोम आमिश्रिततमः सुतो भूयस्मिन्पुक्तिः पच्यते सन्ति धानाः ।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देवताततमाः ॥४॥

4. **TRANSLATION** :—Be you our ruler, under whose guidance and shelter good food is cooked and fried grain is mingled; soma (juice of soma plant and other herbs) mixed from all sides, for with many other ingredients or wealth is prepared and acquired. Acquirers of wealth or foodstuffs, who approach great scholars and preach admirable things also praise you very much, on account of your virtues.

PURPORT :—If the ruler is not righteous, all dealings are spoiled or omitted. Those are righteous subjects, who uphold wealth, era and prosperity under the rulership of a good king.

NOTES & REMARKS :—(सोमः) ऐश्वर्ययोग्य औषधिरसो वा । पु-प्रशवेऽश्वर्ययोः (स्वा.) ब्रह्मोभयार्थं ग्रहणम् । ब्रह्मोति धननाम (NG 2, 10) ब्रह्मोति अन्ननाम (NG 2, 7) ।=The juice of the plants and herbs or combination of wealth. (ब्रह्मकाराः) ये ब्रह्म धनमन्नं वा कुर्वन्ति ते ।=Those who acquire wealth or food material. (देववात्तमाः) येऽतिशयेन देवान् विदुषः पदार्थान् वा प्राप्नुवन्ति ते । वा-गतिगन्धनयोः (अदा०) गतेस्तिश्वर्येष्वन्नं प्राप्स्यर्थं ग्रहणम् ।=Those who approach the most enlightened persons get divine objects.

How is God—is told :

न ते अन्तः शर्वसो धाय्यस्य वि तु बावधे रोदसी महित्वा ।
आ ता सूरिः पृणति तूतुजानो युथेवाप्सु समीजमान ऊती ॥५॥

5. **TRANSLATION** :—O Lord of the World ! You are worthy of our adoration and glorification, the end of whose might has not been held by any one, who by His greatness and glory controls the heaven and earth. An enlightened devotee who does works promptly and is united with your protection and other acts, makes all happy like the groups of creatures in the waters or particles in the Prānas (vital airs).

PURPORT :—O men ! that God alone should be adored by all, who is endowed with infinite attributes and actions and who

being the Director of the whole world, when properly adored, is the bestower of happiness.

NOTES & REMARKS :—(तुजानः) सिप्रकारी । तुजानः इति शिप्रनाम (NG 2,15) ।=Prompt in doing works (समीजमानः) सम्यक्सङ्गच्छमानः । =Associating well. (पुणति) सुखयति । पुण-प्रीणने (पुदा०) प्रणनं सुप्तकरणां सुखप्रदान द्वारा-यज देवपूजा संकृतिकरणदानेषु (म्वा०) अल संकृतिकरणार्थः ।=Gladdens.

The attributes and duties of a king, as lord in a limited sphere
—are told :

एवेदिन्द्रः सुहव ऋष्वो अस्तूती अनूती हिरिशिप्रः सत्वा ।
एवा हि ज्ञातो असंमात्यो जाः पुरु च वृत्रा हनति नि दस्यून् ॥६॥

6. TRANSLATION :—O men ! may Indra (king who is devoted to God) the great, whose invocation is good and whose jaws and nose are charming and who is industrious, bestower of happiness by his unaided protection. Let him be the giver of bliss also. He alone is fit to be a sovereign whose might is unequalled, who acquires abundant wealth and kills the wicked thieves and robbers.

PURPORT :—He alone is a great ruler who maintains the knowers of good policies, nourishes righteous subjects and does not keep or support thieves and other sinners. He alone should be served by good men.

Sūktam—30

Rishi or Seer of the Sūktam—Bharadvāja Devata Indra.
Chhandas Trishtup Brihati and Ushnik—Svaras—Dhaivata,
Panchama and Rishabha.

How should a king be—is told :

भूय इद्रावृधे वीर्यीयँ एको अजुर्यो दयते वसूनि ।
प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥

1. *TRANSLATION* :—O men ! the sun illuminates the half of the heaven and earth and surpasses all luminaries by his greatness and it is by his power of attraction that all worlds are upheld, in the same manner, the king who waves in heroic powers, is young and energetic, alone gives wealth to deserving persons, become very good and glorious like the sun.

PURPORT :—The king illumines and becomes glorious like the sun by his noble virtues—and by the aid of his assistants and good materials. As the sun illuminates half the globe standing in front of all words, in the same manner, a ruler should illuminate justice only distinguishing between justice and give that just to all impartially.

NOTES & REMARKS :—(अजुर्यः) अजोर्णो युवा । अ+रज्-वयो हानो (दिवाः) ।=Young (energetic) and not old. (रिरिचे) रिरिचतिरिक्तो भवति । रिरिच्-विरेचने (इन्द्रः) ।=Surpasses. (इन्द्रः) सूर्यः इव । (इन्द्रः) अथयः स इन्द्रोऽसौ स आदित्यः (गतपद ब्राह्मणे 12,1,3,15) इदि-परमेश्वर्ये (इवा०) ।=Like the sun.

How should that king be—is told :

अथा मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
दिवेदिवे सूर्यो दर्शतो भूदि सन्नान्युर्विया सुक्रतुर्धात् ॥२॥

2. *TRANSLATION* :—O king ! you should be like the sun, who being of good deeds, upholds day by day the cloud and the winds which none can destroy or hinder. The sun upholds all places along with the earth. I regard you as a king when you also perform such mighty and benevolent deeds.

PURPORT :—As the sun upholds the cloud every day and

making it rain down upholds the earth and all articles in it, not harming them, so the king should uphold the state—should shower happiness over all and administer justice to all the subjects.

NOTES & REMARKS :—(मिनाति) हिनस्ति, मीन्-हिनात्मन् (कृष्.) । = Destroys, hinders. (सद्मानि) स्थानानि, सद्मेति गृहनाम (NG 3,4) । = Places. (उर्वया) पृथिव्या सह, उर्वीति पृथिवीनाम (NG 1,1) । = With earth.

The same subject of king's duties—is continued :

अद्या चिन्मू चित्तदयो नदोनां यदाभ्यो अरदो गातुमिन्द्र ।
नि पर्वता अद्यसदो न सैदुस्त्वया इच्छानि सुक्रतो रजांसि ॥३॥

3. **TRANSLATION** :—O (doer of good deeds) king ! shining like the sun, as the sun attracts the earth and from rivers makes the waters draw and then causes them to rain, you should also do like that. As by the sun the worlds are made steadfast, so you should make firm the subjects and officers of the State like the clouds which live in the grain and (corn etc. as they are produced by the rain), and are produced by the rain.

PURPORT :—As the sun takes sap from all article for eight months, puts it in the clouds and causing rain gladdens all people, so you should receive revenue from your subjects for eight months and give it back in four months in some form or other.

NOTES & REMARKS :—(अरदः) विलिखत्याकर्वति । रद—विलेखने (प्या०) । = Attracts. (पर्वताः) मेघाः पर्वतः इति मेघनाम । (NG 1, 10) । = Clouds.

How is God ?—is told :

सत्यमित्तन्न त्वावाँ अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।
अहङ्गहिं परिशयानमर्णोऽवांसृजो अपो अच्छा समुद्रम् ॥४॥

4. **TRANSLATION** :—O God ! lord of the world Self-

effulgent like the sun, as the sun created by you leaves asunder the cloud that besieges the water and lets loose the streams to hurry sea-ward or towards the firmament, it is indeed true that there is none like you; no enlightened person or refulgent world nor any ordinary mortal is superior to you.

PURPORT :—*O men ! you should know well this fact that there is none equal to that lord of the world, who has made the sun for sustaining the universe which attracts and causes rain and light, what to say of superior to Him.*

NOTES & REMARKS :—(देव) विद्वान्प्रकाशमानो लोको वा । देवो दानाद्वा दीपनाद् वायुस्थानो भवतीतिक (NKT) ।= Enlightened person or refulgent world. (ग्रहिम्) व्याप्नुवन्तं मेघम् । अहिरिति मेघस्य (NG 1, 10) अह-व्याप्तो (स्वा०) ।=The pervading cloud. (अर्णः) उदकम् ।=Water.

The same subject of king's duties—is continued :

त्वमपो वि दुरो विष्मूचीरिन्द्रं हृळहमरुजः पर्वतस्य ।
राजाभवो जगत्शर्वणीनां साकं सूर्ये जनयन् द्यामुषासम् ॥५॥

5. **TRANSLATION** :—O God ! giver of all great wealth, as the sun breaks up the firmness of the cloud and illuminating doors on all sides, causes rain and becomes the illuminator of all world and men, so you engender the sun the light and dawn and prevailing them destroy all misery and are the sovereign of all worlds and all men.

PURPORT :—*O men ! adore or have communion with that God with your souls, who is the creator of the sun and all other objects, their illuminator, upholder and pervading all.*

NOTES & REMARKS :—(विष्मूचीः) व्याप्तानि । वि+पु+अञ्च्-गतौ याचनेः (ष्वा०) अत्र गतेऽपि स्वर्षेण गत्यर्थग्रहणम् ।=Pervaded. (दुरः) द्वाराणि ।=Doors. (शर्वणीनाम्) मनुष्याणाम् । अर्चणम् इति मनुष्यनाम (NG 2,3) ।=Of men.

Sūktam-31

Rishi or Seer of the Sūktam—Suhotra, Devata — Indra.
Chhandas—Trishtup, Pankti and Atishakvari of various kinds.
Svaras—Dhaivata and Nishada.

How is God ?—is told :

अभूरेकौ रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सुरैस्वोचन्त चर्षणयो विवाचः ॥१॥

1. *TRANSLATION* :—O God ! Lord of all wealth, Lord of riches, You hold in your hands all men endowed with speeches full of the knowledge of various sciences who tell about the Prānas (vital airs) or firmament, infants and bachelors. Brahmacharies, and the sun. You hold all creatures as Emblic myrobalan (amla) in the hand. Being one, You are the nourisher of all your subjects.

PURPORT :—This is very nature of God that He establishes all preachers of truth in the work of encouraging and protecting all and leads them to prosperity. As even one king, endowed with humility can administer a State, in the same manner, Almighty God protects the whole world.

NOTES & REMARKS :—(कृष्टीः) मनुष्यादिप्रजाः । कृष्टयः इति मनुष्याम् (NG 2,3) । = Men and other subjects. (तनये) ब्रह्मचारिणि कुमारे । तनय इति अपत्यनाम (NG 2,2) ब्रह्मचारियः शिष्या अपि पुत्रवद् भवन्ति । = In a bachelor son who is Brahmachari. (विवाचः) विविध विद्याशिक्षायुक्ता वाचो येषान्ते । = Endowed with speeches full of the knowledge of various sciences.

What should men know—is told :

त्वद्भियेन्द्र पार्थिवानि विश्वाच्युता चिच्छ्यावयन्ते रजोसि ।
द्यावाक्षामा पतैतासो वनानि विश्व इळहं संयते अजमुन्ना तै ॥२॥

2. *TRANSLATION* :—O (Indra) King ! who act like electricity

or lightning, through your fear even the firm things move all objects of the world. As by the sun, heaven and earth mountains, forests, and all things of the world are moved, so you move all even as all fear a firm, just and brave person, though it may be firm, on the way.

PURPORT :— *O men ! as all fear firm a, just and brave person. so all beings fear from the lightning or electricity.*

NOTES & REMARKS :—(रषांसि) लोकान् । = Worlds. (इन्द्र) विद्युदिव वत्तमान । = O king mighty like the lightning or electricity. (वज्रमन्) मार्गे । = On the way.

TRANSLATOR'S NOTES :—In the case the meaning of the mantra is so clear that the revered commentator did not deem it necessary to explain. It is as follows :—

“O Lord of the world, through fear of you all regions of the earth, though very firm, [shake and tremble. All that is firm is frightened as you behave, the earth, the heaven, the mountains and the forests.

What should a king do—is further told :

त्वं कुत्सेनाभि शुष्णमिन्द्राशुर्ब युध्य कुर्यवं गविष्ठौ ।
दशं प्रपित्वे अथ सूर्यस्य मुषायश्चक्रमविवे रषांसि ॥३॥

3. *TRANSLATION* :—O Indra—king ! giver of great wealth, attain inexhaustible strength and fight with that wicked person who sells bad barley and other articles of food etc. with your thunderbolt-like weapon in day time when there is the commingling of the rays of the sun. On the attainment of wealth and prosperity, refrain from doing ten kinds of sins which are harmful to all and administer the state like the cycle or wheel of the sun.

PURPORT :— *O king ! you should fight with a wicked enemy only and not with a righteous one, by so doing, as all worlds revolve around the sun like a wheel, so all your people will move industriously at your very light.*

NOTES & REMARKS :—(शुष्णम्) बलम् । शुष्णम् इति बलनाम (NG 2,9) =Strength. (कुत्सेन) वज्रेण । कुत्स इति वज्रनाम (NG 2,20) ।=With a powerful weapon like the thunderbolt. (गविष्टो) किरणसमागमे । गाय इति रश्मिनाम (NG 1,5) यज-देवपूजा सङ्कतिकरण दानेषु (श्वा) बल सङ्कतिकरणाद्ये ग्रहणम् ।=In day time when there are the rays of the sun. (रपांसि) हिंसनानि । रपो रिप्रमिति पापनामनो भवताः (NKT 4,3,21) बल हिंसाऽसत्यस्तेष्वभ्यभिचार परिग्रहा शोचासन्तोषातपो स्वाध्यायातीश्वर प्रणिधानानां धृति क्षमादि विरोधिनां वा पापान्तग्रहणं कर्तुंशक्यते ।=Violent actions.

TRANSLATOR'S NOTES ;—Ten sins opposite to the five Yamas (resraints) mentioned in the Yoga Darhsana and five Niyamas (observances) may be taken consisting of violence, untruth, steal, adultery, greediness, unimpurity, covetousness, excessive luxury or indulgence, reading obscene books, atheism.

What should a king do—is further told :

त्वं शतान्यवु शम्बरस्य पुरो जघन्थाप्रतीनि दस्योः ।
अशिक्षो यत्र शच्या शचीवो दिवोदासाय
सुन्वते सुतक्रे भरद्वाजाय गृणते वसूनि ॥४॥

4. **TRANSLATION** :—O very wise and cheerful king ! as the sun rends asunder hundreds of clouds, so smite down the hundreds of cities and even impregnable castles of the cloud like wicked foe who takes away other's protection. Teach them with refined speech and good deeds. While you give wealth of various kinds to an upholder and giver of true knowledge, devotee of God and extractor of juice of the invigorating herbs, spread knowledge far and wide through him.

PURPORT :—That king alone achieves victory who is illuminator of justice like the sun and giver or showerer of abundant wealth for the dissemination of knowledge etc. like the cloud.

NOTES & REMARKS :—(शम्बरस्य) शत्रोः । शम्बर इति शत्रुनाम (NG 1,10) ।=Of the enemy who is like a cloud (coverer of

happiness). (शब्दा) सुशिक्षिता वाचोसमेत कर्मणा वा । शचीति वाङ्नाम (NG 1, 11) शचीति कर्मलाभ (NG 2, 15) ।=By refined speech or good deeds. (भारद्वाजाय) विज्ञानघट्टे । बाजः वज्र-गती (श्वो०) गतेऽस्त्रिष्वयेषु ज्ञानार्थग्रहणमय । =For an upholder of true knowledge. (दिवोदासाय) विज्ञानस्य दात्रे ।=For a giver of true knowledge. (सुतके) सुष्टुप्रसन्न ।=Very cheerful.

What should a king do—is again told :

स संत्यसत्त्वन्महते रणांयु रथमा तिष्ठ तुविन्मृणा भीमम् ।
याहि प्रपथिन्नवसोप मद्रिक्र च श्रुत श्रावय चर्षणिभ्यः ॥५॥

5. *TRANSLATION* :—O king ! endowed with pure intellect mind and hear, traveller of the path of righteousness, possessor of abundant wealth, mount on your charming car for the great battle. With your protective powers go to the fierce battle. Tending towards by me (and your other subjects) hear the words of wisdom uttered the enlightened persons and make others also hear them.

PURPORT :—That king only becomes the master of infinite wealth who hears the duties of the rulers from absolutely truthful enlightened persons, makes others also hear them and being pure souled, defeats the wicked for the protection of all good persons.

NOTES & REMARKS :—(सत्यसत्त्वन्) सत्त्वानि सत्त्वान्यन्तः करणादीनि यस्य तत्सम्बद्धौ ।=Endowed with pure intellect mind and heart. (तुविन्मृणा) बहुधनयुक्त ।=Endowed with much wealth.

TRANSLATOR'S NOTES :—अन्तः करणानि means inner senses consisting of मन (mind) बुद्धि (intellect) चित्त अहङ्कार (ego consciousness).

Sūktam—32

RISHI or Seer of the Sūktam—Suhotra. Devata—Indra. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

What should the enlightened persons do—is told :

अपृथ्व्यां पुनतमान्यस्मै महे वीराय तवसे तुराय ।
विरिणिने वज्रिणे शतमानि वचांस्यासा स्थविराय तक्षम् ॥१॥

1. *TRANSLATION* :—O men ! as I utter with my lips unprecedented, most plentiful and auspicious words for this mighty, prompt admirable, great, strong energetic and old wielder of the thunderbolt like powerful weapon, so you should preach to others.

PURPORT :—The enlightened persons should always preach truth to all, so that there may grow unparalleled happiness.

NOTES & REMARKS :—(विरिणिने) प्रशंसिताय । विरप् व्यङ्ग्यया वासि (म्हा.) यस्यविषये विविष्टा व्यक्ता वाक् प्रशंसान्ति कातः प्रशंसतोविरप्नी । तस्माद् विरप्नीति महन्नाम (NG 3, 3) ।=Admired by all. (तवसे) बलाय । तव इति बलनाम (NG 2,9) ।=Mighty.

The duties of an enlightened persons—is told :

स मातरा सूर्येणा कवीनामवासयद्रुजदद्रिं गृणानः ।
स्वधीभिर्ऋक्वभिर्वावशान उदुस्त्रियाणामसृजन्निदानम् ॥२॥

2. *TRANSLATION* :- O men ! as lightning alongwith the sun rends asunder the cloud and makes the father and mother of the wise poets dwell in happiness, in the same manner, a king praising with well planned and admirable policies and desiring the welfare of all, creates confidence among his subjects like the sun among the rays. Such a ruler should be respected by all.

PURPORT :—O king ! as the sun illuminates all with his rays,

so illumine all your kingdom with humility, wisdom and other virtues. As good children serve their parents, so serve or discharge the royal duties well.

NOTES & REMARKS :—(प्रद्विम) मेघम् । अद्विरिति मेघनाम (NG 1,10) Cloud. (स्वाधीभिः) शोभना आद्ययस्सन्ति यासां तामिनीतिभिः । स्तु + आ + धि-धारणे (तुदा०) अथवा ध्ये—चिन्तायाम् (स्वा.)।=Well planned policies. (उस्त्रियाणां) किरणानामिव । उस्त्राः इति रश्मिनाम (NG 1, 5) तेषुभावना विद्युताम् इति महर्षि दयानन्द ऋ. 1,117,92।=Of the rays. (निदानम्) निश्चयम् ।=Confidence, certainty.

With whom should a king form friendship—is told :

स बाह्वभिर्ऋक्वभिर्गोषु शश्वन्मित्रंभिः पुरुकृत्वा जिगाय ।
पुरः पुरोहा सखिभिः सखीयन्द्दृष्ट्वा रुरोज कविभिः कविः सन् ॥३॥

3. TRANSLATION :—O good men ! you should regard him as a good ruler who being a destroyer of the cities of the enemies, breaks even the firm cities or forts of the foes being assisted by his friends by farsighted wise men who are seated on their contracted knees (thighs) bearers of great responsibilities or conveyors of happiness and admired by all, he himself being a highly learned person and a true friend. He conquers his enemies by his constant inspiring and spirited speeches among his warriors.

PURPORT :—Those men are successful who having cultivated friendship with admired, mighty, highly learned persons who speak measured words, attaining kingdom destroy the wicked and protect the righteous.

NOTES & REMARKS :—(बह्वभिः) बोद्धभिः । बह्व-प्रापणे (स्वा०) बह्विधिश्रुयद्ग्लानाहात्वरिभ्यो नित् (उणादिकोषे 4,51) ।=Bearers (of responsibilities). (ऋक्वभिः) प्रशंसितैः । ऋष-स्तुतो (तुदा०) ।=Admired by all. (मित्रंभिः) सङ्कुचित जानुभिः आसीनेद्विभिः । सुख प्रापकैः =Seated with contracted thigh.

The same subject of king and his friendship -- is continued :

स नीव्याभिर्जरितारमच्छा महो वाजैर्भिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा निर्विणः सुविताय प्र याहि ॥४॥

4. *TRANSLATION* :—O mightiest king ! served or honoured with good words, come forward for the peoples' welfare alongwith great and mighty men who are endowed with impetus, knowledge and other virtues and with armies consisting of many heroes and bearing in mind their goal to urge on them to discharge their duties. Come to your admirers when invited by them.

PURPORT :—That man who tries to achieve victory with the help of the armies of righteous, mighty and well-trained persons is surely victorious.

NOTES & REMARKS :—(नीव्याभिः) नीविषु प्रापणीयेषु मन्त्राभिः । नीव्-प्रापणे (स्वा०) ।=With the armies bearing in mind the desired goal. (क्षितीनाम्) मनुष्याणाम् । क्षितयः इति मनुष्यनाम (NG 2, 3) ।=Of men. (सुविताय) प्रेरणाय ।=To urge upon people to discharge their duties. (जरितारम्) स्थावकम् । वृ-प्रसवैरवयवयोः (स्वा०) प्रसवप्रसवः-प्रेणाम् जरिता इति स्तोत्रनाम (NG 3,16) ।=Mighty person.

What should a man do—is told :

स सर्गेण शर्वसा तक्तो अत्यैरप इन्द्रो दक्षिणातस्तुराषाद् ।
इत्था सृजाना अनपावृद्धै दिवेदिवे विविषुरप्रमृष्यम् ॥५॥

5. *TRANSLATION* :—O king ! as the sun creates water, so being ever cheerful every day, accept good wealth (in which there is nothing doubtful) in right side (with honest means) with their creative power and with the help of powerful men like horses, subduing the violent foes and never accepting untruth. As highly educated persons know and discharge their duties, so you should also enter into or discharge your duties properly.

PURPORT :—*That person who does not do any work unrighteously and refrains from all evil, becomes glorious and renowned like the sun. As the sun gladdens all by raining down water, so a king should make all delighted by showering good virtues.*

NOTES & REMARKS :—(पुराषाट्) यस्तुरान् हिंसकान्सहते । तुरी-गतिस्वरण-
हिंसनयोः (दिवा.) अत्र हिंसार्थः ।=He who subdues the violent persons.
(घनपावत्) यो नापवृणोति । वृज्-वरणे (स्वा०) घननरणम् असत्यस्वीकरणम् ।=He
who does not accept or choose untruth.

Sūktam—33

Rishi or Seer of the Sūktam—Shubha Hotra, Devata—Indra.
Chhanda—Pankti of various types. Svāra—Panchama.

What should a king do and urge others to do—is told :

य ओजिष्ठ इन्द्र तंसु नो दा मदो वृषन्स्वभिष्टिर्दस्वान् ।
सौवश्यं यो वनवत्स्वश्वो वृत्रा समत्सु सासहदमित्रान् ॥१॥

1. **TRANSLATION** :—O giver of prosperity ! you who are the mighty, delighted and splendid, worthy of association and liberal donor, give us the joy of horses or great articles. We honour you, who are possessor of good horses trying to acquire wealth of all kinds and subdues his foes in battles.

PURPORT :—*He alone can make all happy, who is giver of fearlessness, conqueror in battles and who increases his strength every day.*

NOTES & REMARKS :—(स्वभिष्टिः) सुष्ठु वसिनता सङ्गतिर्यस्य सः ।
सु+अभि+इष्टिः इष्टिः । यज.देवपूजा संगति करण दानेषु (स्वा.) अत्र संगतिकरणाच्च ।=
Whose association is good. (वृषन्) तेजस्विन् । वृष-वृष्टि-वृषणे (चुरा.)
=Full of splendour. (सौवश्यम्) शोभनेष्वश्वेषु महत्सु पदार्थेषु वा भवम् । अश्व
इति महन्नाम (महर्षि दयानन्देय ऋ. 4, 79) भाष्ये अन्यत्र च निघण्टोर संगतः पाठ 3, 6 ।=
Related to good horses or great articles. (समत्सु) सङ्ग्रामेषु । समस्तु
इति संग्राम नाम (NG 2, 17) ।=In battles. (वृत्रा) घनानि । वृत्रम् इति घननाम
(NG 2, 10) =Wealth is desired from.

The same subject of duties of king and his subjects—is continued :

त्वां ह्रीन्द्रावसे विवाचो पवन्ते चर्षणायः शूरं सतौ ।
त्वं विप्रैर्भिर्वि पर्णारिशायस्त्वोत् इत्सनिता वाजमवी ॥२॥

2. *TRANSLATION* :—O (Indra) king ! destroyer of miseries with the aid of a man, who is quick in taking others' good virtues and is distributor of wealth, acquires knowledge protected by you, you make admirable good men sleep (without anxiety) as instructed by the wise. Men endowed with the speeches, expressing the knowledge of various sciences, call upon you in battles for protection and development etc.

PURPORT :—Who will not admire a king who with the help of the righteous and highly learned persons protects his state well.

NOTES & REMARKS :—(पणीन्) प्रशंसितान् । पण-व्यवहारे स्तुतो च (म्वा.) अत्र स्तुत्यर्थग्रहणं कृत्वा 'प्रशंसितान् इति व्याख्यानम् ।=Admired by all. (वाजम्) विज्ञानम् वज-गतौ (म्वा.) गतेष्विष्यर्थेणैव ज्ञानार्थग्रहणम् ।=Scientific and other knowledge. (सनिता) विभाजकः । वण-संभक्तौ (म्वा.)=Distributor of wealth and other things. (अवी) अरव इव क्षुभक्षुण्णग्रहणे वेगवान् । अवी इति अश्वनाम (NG 1,14) पुमांसो अर्धन्तः (Stph 3,4,3,7) ।=Quick in taking other's good virtues.

— — —

The same subject of king and his subjects—is continued :

त्वं तां इन्द्रोभयां अमित्रान्दासां वज्राशयार्थं च शूर ।
वधीर्वनेव सुधितैर्मिरत्कैरा पृत्सु दर्षि नृणां नृतम ॥३॥

3. *TRANSLATION* :—O (the best among leaders) brave king ! distinguishing between Aryas (good and righteous men) and wicked men, who give trouble to all, you strike down the wicked foes as fire burns the forest—trees and with wellfed strong horses protect righteous noble men and acquire worth giving good wealth. You are a man of discrimination.

PURPORT :—*That king only attains all prosperity who distinguishes thoroughly between good and bad and righteous and unrighteous persons and then protects the noble and punishes the ignoble wicked persons.*

NOTES & REMARKS :—(दासा) दातव्यानि । दास-दाने (द्वा.) । =
Worth giving. (अर्क्तेः) अर्क्षैः । आत-सातस्यामने (द्वा.) सततगामिनोऽश्वा अर्क्ताः ।
= With horses. (सुधितेभिः) सुधृतृप्ते । = Well-fed.

How should a king be—is further told :

स त्वं न इन्द्राकंवाभिर्हृती सखा विश्वायुरविता वृधे भूः ।
स्वर्षाता यद्ध्वयामसि त्वा युध्यन्तो नेमधिता पृत्सु शूर ॥४॥

4. TRANSLATION :—O giver¹ of happiness and destroyer of the enemies) king ! be our friend with your admirable protections for the whole of our life and be our Protector for our harmonious development. You who are bestower of happiness, be conqueror. We invoke you fighting in battles, taking sides with the righteous persons distinguishing between the righteous and unrighteous.

PURPORT :—*O king ! as a friend always does good and pleasant things to please a friend, in the same manner, you should always do good to your subjects. Wherever your subjects invite you to be present, be present there and always try to conquer your foes.*

NOTES & REMARKS :—(अकवाभिः) अनिन्दितुभिः । कवासखः-यस्यकपूयाः सखाय (इति NKT 6 4,19) कवा-कपूयः कुकित इत्यर्थः तस्मात् अकवाभिः अकुत्सितभिः अविदिताभिरिति वा स्पष्टम् । = Not blame worthy, admirable. (स्वर्षाता) सुखदाता । = Giver of happiness. (नेमधिता) घामिकाऽघामिकयोर्मध्ये घामिकाणां ग्रहीतारः । नेम रत्नघर्षनाम त्वोनेमः इत्यर्थस्य (NKT 3,4,20) । = Taking sides with the righteous persons when there is a battle between righteous and un-righteous people.

How should the king deal—is told :

नून न इन्द्राधुराय च स्या भवा मृलीक उत नो अभिष्टौ ।

इत्था गृणान्तो महिनस्य शर्मन्टिवि ध्याम पायै गोषतामाः ॥५॥

5. *TRANSLATION* :—O Indra ! you are destroyer or piercer of miseries, be giver of good happiness to us, be engaged in conferring desired happiness on us. Thus glorifying God and being utterers of good words, may we remain in your great house, which is to be completed.

PURPORT :—If a king be engaged in the work of safeguarding his subjects, having given up all partiality for this own kith and kin and others, then all subjects may praise him lovingly and constantly.

NOTES & REMARKS :—(अभिष्टौ) इच्छित सुखे । अभि+इष-इच्छायाम् (दिवा०) ।=For the desirable happiness. (गोषतामाः) ये पाव वाचः सनन्ति सेवन्ते ततोऽतिशयिताः । गोरिति वाङ्मनाम (NG, 1,11) वेणा-संयुक्ता ।=Those persons who serve or use good speech.

Sūktam—34

Rishi or Seer of the Sūktam—Sunathotra. Devatā—Indra.
Chhanda—Trishtup. Svara—Dhaivata.

What should a king do—is told :

सं च त्वे जग्मुर्गिरं इन्द्र पूर्वीर्वि च त्वद्यन्ति विभ्वो मनीषाः ।

पुरा नूनं च स्तुतय ऋषीणां पस्पृध इन्द्रे अध्येयुक्थामा ॥ १ ॥

1. *TRANSLATION* :—O Indra ! (giver of knowledge), those persons enjoy happiness, who receive from you ancient good and refined words and are thereby united with noble virtues; those who deriving good virtues (being very virtuous) controllers of mind and active, approach each other variously. The praises of the Rishi-knowers of the meanings of the Vedas and true preachers, from ancient days compete with another in extolling the Lord.

Their admirable and venerable speeches all praise Indra—the Lord of the world.

PURPORT :—*O king ! there are able men in the world and there are unworthy persons, so you should associate yourself with admirable good persons and having good helpers, govern the state constantly with righteousness.*

NOTES & REMARKS :—(विश्वः) विश्वो व्याप्तशुभगुणः ।=Pervading good virtues i. e. very virtuous. (मनीषाः) मनस ईषिणो । समनकृतिः ईष गतिहिंसा दर्शनं (श्वा०) अन्न गत्यर्थादर्शनायैषि ।=Controllers of mind and active. (उक्ताका) उक्त्यानि प्रशंसितानि वचनान्यर्काणि पूजनीयानि च । (उक्थम्) वचपरिभाषणे-पातुं पुष्टिचिरिषिषिचिष्यस्थक् (Un 2,7) इतिथक् प्रत्ययः । ग्रहं-पूजायाम् (श्वा०) ।=Admirable and venerable words.

How should that king be—is further told :

पुरुदूतो यः पुंरुर्गर्त ऋभ्वाँ एकः पुरुप्रशस्तो अस्ति युज्ञैः ।
रथो न महे शर्वसे युज्ञानोः स्वाभिरिन्द्रौ अनुमाद्यौ भूत् ॥ २ ॥

2. TRANSLATION :—O highly learned persons ! Indra—a king giver of great wealth and prosperity, is giver of delight to us. He is honoured by many, is made industrious by many and is very good. He even single handed, being united with a great genius, with Yajnas i.e. honour shown to the enlightened persons, association with them and charity for great might like a charming vehicle (aircraft etc.) is worthy being pleased with us. You should also regard him as such and honour him.

PURPORT :—*O men ! as a vehicle when harnessed with horse and with fire, electricity etc. accomplishes desirable works, so a ruler, who has good helpers can adorn or discharge well the duties of an administrator.*

NOTES & REMARKS :—(यज्ञैः) विद्वत्प्रकारसङ्गदानैः । यज्ञ-देवपूजा सङ्गति-करण दानेषु (स्वा०) ।= Honour shown to the enlightened persons, association with them and donation. (पुरुषूतः) बहुभिरुच्यमितः कृतपुरुषार्थकः । गुरो-उद्यमने (तुदा०) पुरुष इति बहुनाम (NG 3,1) ।= Made industrious by many. (अधुना) महता मेधाविना ।= By a great genius.

How is that king—is further told :

न यं हिंसन्ति धीतयो न वाशीरिन्द्रं नक्षन्तीदृभिर्बुधयन्तीः ।

यदि स्तोतारं शतं यत्सहस्रं गृणन्ति गिर्वैणसं शं तदस्मै ॥ ३ ॥

3. **TRANSLATION** :—O highly learned persons ! if many persons praise that king Indra, who is endowed with perfect knowledge and wealth and who lauds God with good words and prays to Him, no fingers or other parts of the body can do harm to him nor the reproaches made by adversaries. The acts done with fingers and other parts of the body and good speeches reach him, encouraging or uplifting him. The infinite happiness that is enjoyed by such admirers may also be got by us.

PURPORT :—O men ! that king enjoys incomparable happiness, whom the violent acts made by the foes and their words of reproach do not affect adversely and who is thus free from pleasure and grief.

NOTES & REMARKS :—(धीतयः) प्रहृणुत्यः । धीतयः इत्यङ्गुलिनाम (NG 2,5) ।=Fingers. (नक्षन्ति) गच्छन्ति प्राप्तुवन्ति नक्षतीति गतिकर्मा (N, G 2,14) ।=Receive. (गिर्वैणसम्) यो गीमिर्वनति संभजति वन्दते याचते वा तम् । वन-संभक्तौ (स्वा०) ।=He who glorifies God with good words of the Vedas and prays to Him.

What should he (king) do again—is further told :

प्रस्मा एतद्विष्यत्त्वेव मासा मिमिक्ष इन्द्रे न्ययामि सोमः ।

ननु न धन्वन्निभि सं यदापः सूत्रा वाष्टधुर्हवनानि यज्ञैः ॥ ४ ॥

4. **TRANSLATION** :—O highly learned person ! under the

rulership of Indra—a king who is the destroyer of the wicked Chaitra and other months from undesirable pure dealing. Charity and other acts grow in his reign by truth like the good acts by Yajnas—honour done to the enlightened persons etc. They grow and make people happy as a man by getting water in the desert. As I am extractor of Soma juice approach this righteous ruler (on account of his noble actions).

PURPORT :—There is double simile used here in the mantra. As honour done to a deserving person and getting water in a desert cause happiness, in the same manner, the performance of the Yajnas and divine prosperity are sources of bliss to all.

NOTES & REMARKS :—(वि) कमनीये शुद्धे व्यवहारे । विष्णु धातोरने-
कार्षण्यं कान्त्यर्थं ग्रहणमत्र कान्तिः । कामना क्षुत्तयर्थं ग्रहणम् । = In a desirable and
pure dealing. (इन्द्रे) दुष्टविदारके राजनि । इन्द्रः-इन्द्रन् शत्रूणां विदारयितेति (NKT
10,1,8) । इति-परमेश्वर्ये (ष्वा०) । = In a king who is destroyer of the
wicked. (घन्वन्) बालुकायुक्ते स्थले । घन्वन्-परप्रदेशो यथा-सत्यं सत्येणां घमवन्तो घन्वन्निदः
इतिमासः । मिहं नृण्डन्त्य वातम (ऋ 1,38,7) इत्यादौ घन्वन्-मरुप्रदेशे इति तत्रसायणा-
चार्योऽस्ति । = In a sandy desert. (सदा) सत्येय कारणेन । = By truth.

What should the enlightened persons do—is further told :

अस्मां एतन्महाङ्गूषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि ।

असद्यथा महति वृत्रतूर्ये इन्द्रो विश्वायुरविता वृधश्च ॥ ५ ॥

5. **TRANSLATION :—** O men ! as thoughtful persons utter good and great eulogy (praise) for this preacher of truth, as they praise a king, who causes prosperity and as a warrior, who is destroyer of the enemies in a great battle, becomes increaser of happiness and protector and attains full span of life, so you should also do.

PURPORT :—*Those who are not highly learned themselves, should make their life noble by following the footsteps of the enlightened persons.*

NOTES & REMARKS :—(आङ्गुष्म) प्राप्तव्यम् । यद्यपि (NKT 5,2,11) आङ्ग-सः स्तोम प्राचोषः इत्युक्तं तथापि यत्न आङ्ग-वपदं स्तोमस्य विशेषणम् इति वदित-
रात्तो (ध्वा०) इति घातोनिव्यस्रमरवा गतेस्त्रिष्वर्थेषु प्राप्तव्यं ग्रहणमत्र कृत्वा भाष्यकृता
ध्याख्यातम् ।=Worthy of attainment, good. (ब्रह्मतुर्वै) सङ्ग्रामे ।=In a
battle.

Sūktam-35

Rishi or Seer of the Sūktam—Nara. Devata—Indra. Chhandas
—Trishtup and Pankti of various kinds.

How should the enlightened persons preach to a king—is told :

कदा भुवत्रयन्तयाणि ब्रह्म कदा स्तोत्रे संहस्रपोष्यं दाः ।

कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाजरत्ना ॥ १ ॥

1. **TRANSLATION** :—O king ! when will you have good dwellings, which have chariots, cars and other vehicles in them ? When will you give abundant riches to a devotee of God and your admirer, enabling him to feed thousands of people ? When will you have good intellect and actions which increase wealth and foodgrains ?

PURPORT :—*All members of the council or assembly and preachers should ask the king, "When will you have strong army, nourishing wealth and good intellect ?"*

NOTES & REMARKS :—(रयन्तयाणि) रयस्य निवासरूपाणि गृहाणि । वि-
निवासगृह्योः यत्न निवासार्थः ।=Abodes containing places for various
kinds of charming vehicles. (वाजरत्नाः) घनघान्योन्नतिकरीः वाजइति घननाम
(NG 2,7) जगत् वै वाजः (जैमिनीयोप. 2,193) वाज-गतो गतेस्त्रि स्वर्थेषु प्राप्तव्यं

गुह्यात् सुखप्रापकं धनम् इत्यर्थः ग्रहीत शक्यते । अन्नमपि धनमेव । =Increasing wealth and foodgrains.

What should a king do—is told again :

कहिं स्वित्तिर्दिन्द्रं यन्नृभिर्नन्वीरैर्वीरान्नीळयासे जयाजीन ।

त्रिधातु गा अर्थि जयासि गोष्विन्द्रं युष्मन् सर्वदेह्यस्मे ॥ २ ॥

2. *TRANSLATOIN* :—O you Upholder or controller of the armies—Indra ! When will you unite men and heroes to prevail in battle, conquering your foes ? Conquer the lands containing three main metals i.e. gold, silver and copper. O hero ! give up wealth or glory endowed with much happiness on earth.

PURPORT :—O king ! gather many enlightened persons with scholars, and with many heroes and having achieved victory in battle, and attaining kingdom of the land protect and nourish your subjects with justice and get great glory or wealth.

NOTES & REMARKS :—(इन्द्र) प्रतापिन् सेनेश । सेना वा इन्द्राणी (यैला-याणी सं० 2,2,5 काष्ठक संहिता 1,10) तस्मात् सेनानीः इन्द्ररितिस्पष्टम् । =O heroic commander of the army. (त्रिधातु) सुवर्णरजतताम्राणि त्रयो धातयो विद्यन्ते यस्मिंस्तत् । =Where there are three main metals i. e. gold, silver and copper. (नीलयासे) प्रशंसय । =Admirer or get admiration.

The same subject of duties of a king—is continued :

कहिं स्वित्तिर्दिन्द्रं यज्जंरित्रे विश्वप्सु ब्रह्म कृणवः शविष्ठ ।

कदा धियो न नियुतो युवासे कदा गोमघा हवन्नानि गच्छाः ॥ ३ ॥

3. *TRANSLATION* :—O mightiest king endowed with wealth and knowledge ! when will you give various kinds of wealth to a true devotee of God ? When will you, who are perfectly endowed with noble virtues unite us with good intellect or wisdom ? When

will you provide (grant) wealth which are worthy of acquiring and coveted on earth ?

PURPORT :—*O king, when will you grant all wealth, and perfect wisdom and noble deeds ? Do all this quickly and without delay.*

NOTES & REMARKS :—(विश्वप्सु) विविधरूपम् । प्सुः इति रूपनाम (NG 3,7) । =Of various kinds. (ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2,10) । =Wealth. (नियुतः) नितरां क्षुण्णयुक्तः । =Perfectly endowed with noble virtues. (सोमघा) पृथिवीराज्येन सत्कृतानि धनानि । गौरिति पृथिवीनाम (NG 1,7) मयम् इति धननाम (NG 2,10) । =Various kinds of wealth. honoured by the kingdom of earth.

The same subject of duties of a king—is continued :

स गोमंघा जरित्रे अश्वश्चन्द्राः वाजश्रवसो अग्निं धेहि पृत्तः ।

प्रीप्तिहीषः सुदुषामिन्द्र धेनुं भरद्वाजेषु सुरुचौ रुरुच्याः ॥ ४ ॥

4. **TRANSLATION** :—*O giver of knowledge and wealth—king ! grant unto us those men worthy of association for a manifest of the knowledge and virtues who are endowed with the administration of the land as their wealth, who are full of food materials and knowledge, and uphold such persons for all of us. Drink good and nourishing juice of fruits and herbs etc. Make the upholders of right knowledge, lovers of the speech full of wisdom and education which accomplishes all good desires and of those persons whose love is good and sincere.*

PURPORT :—*O king ! establish perfect knowledge and all wealth in your subjects, increase physical power and health and have love for righteousness.*

NOTES & REMARKS :—(जरित्रे) विद्यागुणप्रकाशकाय । जरिता इतिस्तोत्रनाम

(NG 3,16) अरति अर्चति कर्मा (NG 3,14) ।=For manifestor or illuminator of true knowledge and good virtues. (वाजश्रवसः) वाजोऽन्नं विद्या-श्रवणं च पूर्णं येषान्ते । वाज इति अन्ननाम (NG 2,7) वज-गतो (श्वा०) गतेस्तिष्ठत्येव ज्ञानार्थग्रहणम् ।=Those whose food materials and hearing of knowledge is perfect. (पुंसः) सम्पचनीयाः । पुंसो-सम्पचने (अदा०) ।=Worthy of association. (इषः) प्राप्तव्यान्नसन् । इष-गतो (दिवा०) गतेस्तिष्ठत्येव बुद्धयः प्रतिग्रहणम् ।=Juice worthy of acquirement, good. (सुहृदः) शोभनां हन् कचिः प्रीतियेषांस्तान् । कच-दीप्तो बभिम्रीतो च (श्वा०) अन्नाभिः प्रीत्यर्थः ।=Those whose love is good and sincere.

What should men do—is further told :

तमा नूनं वृजनमन्यथा चिच्छूरो यच्छक्र विदुरो गृणाषे ।

मा निररं शुक्रदुर्घस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥ ५ ॥

5. *TRANSLATION* :— O genius and mighty king ! you praise and praise constantly, the certain path of righteousness. You, who are fearless, destroyer of enemies, open the doors of happiness and satisfy well all, who possess good speech, that accomplish noble desires and are experts in the science of Prāna (vital energy), and practisers of Prānayāma, with great wealth or food. Never do anything against this injunction,

NOTES & REMARKS :—(वृजनम्) वृजन्ति येन यस्मिन् वा । वृज-गतो (श्वा०) ।=Path. (आङ्गिरसान्) अङ्गिरःसु प्राणेषु साधून् । प्राणो वा अङ्गिराः (मा शतपथे 6,1,2,28; 5,2,3,4) ।=Experts in the science of Pranas or practisers of Pranayama (control of breath).

TRANSLATOR'S NOTES :Griffith note on this last verse of the hymn is worth quoting. He says in his foot note :—I find this stanza; hopelessly obscure, and do not attempt to translate it, giving instead of a conjectural translation a reproduction of the substance of Sayana's absolutely worthless paraphrase. Lead other wise :

according to Sanayana, consign to death; to a course different from that of living being. Wilson “(The hymns of the Rigveda translated by Griffith Vol. 1 P. 596.) As a matter of fact, there is nothing hopelessly obscure in the stanza, though it is true that Sayanacharya Wilson and Griffith were not able to grasp its real inquest. Rishi Dayananda Sarasvati’s interpretation of the mantra as translated above is quite clear. It is strange that many of these Western Scholars undertook the translation of the Vedas without understanding them themselves and thus misleading others.

Sūktam—36

Rishi or Seer of the Sūktam—Nara. Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and panchama.

How should a king be and what should he uphold—is told :

सुत्रा मदासस्तव विश्वजन्याः सुत्रा रायोऽधु ये पार्थिवासः ।

सुत्रा वाजानामभवो विभक्ता यद्वेष्टुं धारयथा असुर्यम् ॥ १ ॥

1. *TRANSLATION* :—O king ! you are the upholder of all those true real things which, are beneficial to all and givers of happiness. You are upholder of true wealth of all kinds and all men on earth who are truthful. You are true or proper distributor of all food-grains and other articles. You uphold all strength of the enlightened persons which sustains vitality.

PURPORT :—Let men upholding those who are increasers of intellect and bliss, the combination of knowledge and wealth etc., and associations of the good persons, and be distinguishers between truth and falsehood.

NOTES & REMARKS : —(विश्वजन्याः) विश्वानि जन्यानि सुत्रानि वेष्टुं ते ।

= Beneficial to all men, givers of happiness to all. (सन्ना) सत्याः ।
सन्ना इति सत्यनाम (NG 3,10) । = True.

How should men deal with one another—is further told :

अनु प्र येजे जन ओजो अस्य सन्ना दधिरे अनु वीर्यीय ।
स्युमगुमे दुधयेऽर्वते च क्रतुं वृज्जन्त्यपि वृत्रहत्ये ॥ २ ॥

2. TRANSLATION :—O king ! take that man who performs Yajnas, like those heroes, who uphold true valour in this world, who uphold wisdom in the battle for the attainment of strength, which unites all who are agreeable and use their intellect for the destruction, of the violent foes who come with evil intentions and his associates and cast aside all violent persons who try to harm you.

PURPORT :—Those persons can increase their intellect daily, who upholding wisdom endowed with justice and kindness, doing righteous deeds, casting aside all wickedness and achieving victory in the battle associate themselves with good men.

NOTES & REMARKS :—(वृत्रहत्ये) सङ्ग्रामे । वक्रतूर्ये इति सङ्ग्रामनाय (NG 2,17) । तस्यात् वक्रतूर्ये ष्वकृतस्ये इति समानार्थकौ । = In the battle. (स्युमगुमे) स्युमाननुस्युमान्कृति तस्मै । = For one who accepts persons that are agreeable. (दुधये) हिसकाय । तूरी-गतिस्वरण हिसनयोः (विष्वा.) भवहिसार्थः । = For a violent person. (अर्वते) प्राप्ताय । अर्वन् ईष्यवन् ईद्-गतौ गतेस्तिष्ठन्वर्षेण प्राप्स्यर्थमावाय व्याख्यातम् अर्व-हिसायाम् (श्वा०) । = Who comes near.

What can a good man attain—is told :

तं सध्रीचीरूतयो वृष्यानि पौस्यानि नियुतः सश्चुरिन्द्रम् ।
समुद्रं न सिन्धवं उक्थशुभा उरुव्यचंसं गिर आ विंशन्ति ॥ ३ ॥

3. TRANSLATION :—O highly learned persons ! as rivers reach the sea, so the powerful speeches reach that king (Indra),

upholder of truth and righteousness, who pervades in many good virtues i.e. very virtuous. All protective acts, which go together, good and regular movements, which like the movement of the air and words or powers which restrain the strength of the wicked also are attained by him.

PURPORT :—*There is a simile used in the mantra. As rivers go to the sea from all sides, so all strength, all protections and all well-trained or cultured speeches are attained by a righteous ruler.*

NOTES & REMARKS :—(नियुतः) वायोनिश्चिता गतय इव क्रियाः । नियुतो-
वायोः प्रादिष्ठिष्ठियोजमानि (NG 1, 15) पौ स्थामिति वसनाम (NG 2, 9) ।
=Actions like the fixed movements of the air. (सश्चुः) प्राप्तुम् ।
सश्चतीति गतिकर्मा (NG 2, 14) सश्चति गतिकर्मा (NG 2, 14) गतेस्त्रिष्वर्षेण्य
प्राप्त्यर्थं बह्वणम् । =Are attained, reached. (उरुव्यचसम्) बहुषु सद्गुणेषु
व्याकम् । उरु इति बहुनाम (NO 3, 1) । =Pervading in many good
virtues i. e. very virtuous.

How should a king be—is further told :

स रायस्वामुप सृजा गृणानः पुरुश्चन्द्रस्य त्वमिन्द्र वस्वः ।
पतिर्बभूयासमो जनानामेको विश्वस्य भुवनस्य राजा ॥ ४ ॥

4. TRANSLATION ;—O king ! as God is the only unequalled sovereign of the whole world, so you should be the lord of wealth of the all righteous men, consisting of much gold. Glorifying God, you create like a river the treasure of wealth.

PURPORT :—*O men ! as God is the protector and nourisher of all with justice and without any partiality, so following Him you should be masters of wealth.*

NOTES & REMARKS :—(वाम्) नदीम् । खेति नदीनाम (NG 1, 13) ।
=Like the river. (गृणानः) स्तुबन् । गृ-गन्धे (क्रया०) जस स्तुति शब्दार्थः ।
=Praising or glorifying God.

The same subject of how should a king be—is continued :

स तु श्रुधि श्रुत्या यो दुवोयुधौर्न भूमामि रायौ अर्यः ।

असो यथा नः शर्वसा चक्रानो युगेयुगे वयसा चेकेतानः ॥ ५ ॥

5. *TRANSLATION* :—O king ! as a lord of men, desiring the service of the people, with all his might and desiring their welfare, acquiring knowledge every year, with his life like the light, hears our news with his ears, so you should also hear the requests of all. May we, who are full of wealth be like the light-endowed with knowledge.

PURPORT :—As an examiner makes students enlightened by testing their ability, so a king should please his subjects by dealing full justice.

NOTES & REMARKS :—(दुवोयुः) परिचरणं कामयमानः । दुवस्यति-परिचरण-कर्म (NG 3, 5) ।=Desiring service. (द्यौः) प्रकाशः । द्यौः (दिबु घातोर्बुत्यर्थ-मादाम प्रकाशः इति व्याख्या ।=Light. (युगेयुगे) प्रतिवर्षम् ।=Every year.

Sūktām—37

Rishi or Seer of the Sūktām—Bharadvāja. Devatā—Indra, Chhandas—Trishtub and Pankti of various kinds. Svaras—Dhaivat and Panchama.

What should men do—is told :

अर्वाग्रथे विश्वारं त उग्रेन्द्र युक्तासो हरयो वहन्तु ।

कीरिशिद्धि त्वा हवन्ते स्वर्वानृधीमहि सधुमादस्ते अद्य ॥ १ ॥

1. *TRANSLATION* :—O protector of the people'splendid king ! being delighted along with those artisans, who build and carry your charming car, which is giver of all happiness, like the harnessed horses and a happy admirer or devotee of God, who invokes you, let us prosper. Those followers who convey happiness to you, are also adorned with happiness.

PURPORT :—All righteous enlightened persons serve that king, who honours righteous and agreeable scholars.

NOTES & REMARKS :—(हरयः) अथवा इव शिल्पिनो मनुष्याः । हरयः इति मनुष्यनाम (NG 2, 3) ।=Artists and artisans who are powerful and active like the horses. (कीरिः) स्तोता विद्वान् । कीरिरिति स्तोतु नाम (NG 3, 16) ।=A highly learned devotee of God, who glorifies Him.

How should men deal with one another—is further told :

प्रो द्रोणे हरयः कर्माग्मन्पुनानास ऋज्यन्तो अभूवन् ।
इन्द्रो नो अस्य पूर्यः पषीयाद् द्युतो मदस्य सोम्यस्य राजा ॥ २ ॥

2. **TRANSLATION :—**Let that man endowed with great wealth be our king, who in the joy of this prosperity may ever grow, making the earth like the heaven full of the light of knowledge, being trained by the old experienced teachers. Those pure and upright men who perform all acts in proper measure, purify others also.

PURPORT :—Those kings and officers of the State deserve respect, who being pure, upright and of good character and temperament, doing good deeds justly protect us.

NOTES & REMARKS :—(ऋज्यन्तः) ऋजुरिवाचरन्तः ।=Behaving like straight forward or upright persons. (द्युतः) द्यौरिव वा भूमिर्यस्य । वा इति पृथिवीनाम (NG 1, 1) ।=Who makes earth like the heaven, full of the light of knowledge. (सोमस्य) सोम ऐश्वर्यं भवत्य । सोमस्य दु-प्रसवैश्वर्ययोः (स्वा०) भव ऐश्वर्यार्वाभावाय व्याख्यानाम् ।=Born out of prosperity.

What should men do—is again told :

आसस्त्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यांसो अशवाः ।
अग्निं श्रुत्वा ऋज्यन्तो बहेयुर्न चिन्तु वायोरमृतं वि दस्येत् ॥ ३ ॥

3. **TRANSLATION :—**He who trains well, those highly learned

and upright persons, who like the active horses harnessed in the chariots and hearing other's requests and complaints, carry or help this mighty king, destroys all miseries knowing the imperishable nature of the air (by the nature of the matter) as cause and practising Prānāyāma and other parts of the Yoga.

PURPORT :—*O people of the State ! as a king makes you grow in every way, so you should also increase his power by co-operating with him. All should burn or destroy their miseries by practising Yoga and knowing ; who is also with in the Prānās.*

NOTES & REMARKS :—(आसस्त्राणासः) समस्ताद्भ्रतियन्तः । सू-यती (इवा.) ।
=Active from all sides. (दस्येत्) उपपन्नयेत् । दसु-उपपन्नये (दिवा०) ।
=Makes or helps to destroy.

—

The same subject of duties of man—is continued :

वरिष्ठो अस्य दक्षिणामियतीन्द्रो मघोर्नो तुविकूर्मितमः ।
यया वज्रिवः पारयास्महो मघा च धृष्णो दयसे वि सूरिन् ॥ ४ ॥

4. TRANSLATION :—O bold and zealous king ! endowed with good arms and missiles, you renounce all sins and confer on the enlightened persons wealth of various kinds. You are worthy of respect as you urge upon the wealthy persons to give this Dakshina or guerdon (sacrificial gift) to the scholars being the most efficacious doer of many noble deeds and the best.

PURPORT :—*That king only can govern the State well and make it stable who is kind towards the enlightened righteous persons, gives up all vices and being industrious and knowing everything through the spies (who are like his eyes) always endeavours to protect and nourish his subject.*

NOTES & REMARKS :—(तुविकूर्मितमः) अतिशयेन बहुकर्ता । तुवीतिबहुनाम (NG 3, 1) (वृ) कृत्-करणे ।=Most efficacious doer of many good

deeds. (वृष्णे) वृद्धोत्साह । (त्रि) वृषा-प्रागल्भ्ये (स्वा०) ।=Endowed with firm zeal. Zealous and bold.

The same subject of duties of man—is continued :

इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिर्वैर्धतां वृद्धमहाः ।
इन्द्रो वृत्रं हर्तिष्ठो अस्तु सत्त्वा ता सूरिः पृणति तृतुजानः ॥ ५ ॥

5. *TRANSLATION* :— O men ! all honour that king, who is endowed with knowledge and wealth and who is the giver of the gross food-grains and other things. May the king grow, with the encouraging words uttered by the enlightened persons. May that king be the slayer of the foes as the sun is of the clouds. That king is worthy of respect, who being active and prompt, enlightened and endowed with the pure (satvik) virtues, making all happy by utilising the wealth for the welfare of others.

PURPORT :—O men ! you should regard him only as your king, who is giver of fearlessness, servant of the old and enlightened persons, destroyer of the wicked and prompt in doing good deeds.

NOTES & REMARKS :—(वाजस्य) अन्नादे । वाज. इत्यन्वनाम । (NG 2, 7) ।=Of the foodgrains and other things. (पृणति) सुखयति । पृण-श्रीणने (तुदा०) श्रीणनं नृप्तकारणसुखप्रदानद्वारा ।=Makes happy. (तृतुजानः) सद्यः कर्त्ता । तृतुजानः इति लिप्रनाम (NG 2, 15) ।=Prompt.

Sūktam—38

Rishi or Seer of the Sūktam—Bharadvāja. Devatā—Indra. Chhanda—Trishtup. Svāra—Dhāivata.

What kind of an enlightened person should be served by men—is told ?

अपादित उदुं नश्चित्रतमो मर्ही भर्षद् शुमतीमिन्द्रहृतिम् ।
पन्यसी धीति दैव्यस्य यामज्जनस्य राति वनते सुदानुः ॥ १ ॥

1. *TRANSLATION* :—That enlightened person is auspicious,

who is free from all ignorance, endowed with wonderful merits, actions and temperament, good donor and who upholds that intellect, which is full of the light of true knowledge, revealer of great wealth and admirable steadfast wisdom of the person of divine virtues, great speech and charity given while walking on the path of righteousness.

PURPORT :—O men ! that absolutely truthful enlightened person alone is worthy of respect, who is king to all, is giver of knowledge, is free from deceit and he has good outlook in life and loving sight (pleasing appearance).

NOTES & REMARKS :—(महीम्) महतीवाचम् । महतीति वाङ्मय (NG 1, 11) ।=Great or admirable speech. (पश्यसीम्) प्रशंसनीयाम् । पन-
म्यवहारे स्तुतो च (प्वा०) अन्नस्तुत्यर्थे-हु-दानावनयोः आदानेच अन्नदाचार्यकः । (अपारव)
अविद्यमानाः पादा यस्य सः इति महविद्यामन्त्रभाष्ये अनिव्याप्तुषि दुःखानात्मसु निरयं कुचि
सुखा व्याख्यातिविधेति योग सन्ने भाष्ये महवि वेदव्यासवचनम् अथा चतुष्पदी अविद्या एते
ऽविद्याया, अत्रवारः वाचान विद्यन्ते यस्यसः यस्तत् ज्ञानी अतएव ऋ. १,१५२,३ भाष्ये महवि
व्याख्यानम् अपात् अविद्यमानाः वादायस्याः सा विद्या एतद्व्याख्याभाष्ये 'पेरो से रहित' इति
विहृद् विशेषणमुपवर्त्येनकमेव ।=Praiseworthy. (इन्द्रहृतिम्) परमैश्वर्यप्रकाशिकाम् ।
=Revealer of good and great wealth.

Taking what should men serve—is told :

दूराच्छिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।

एयमेनं देवहूतिर्ववृत्त्यान्मन्द्रं गिन्द्रमियमृचमाना ॥ २ ॥

2. TRANSLATION :— O men ! serve that good king, who even when living at a distance hears the call made with cultured speech, whom this appeal admired of highly learned persons moves, as he is the possessor of great wealth and this much praised speech moves a man like me who preaches truth. You should serve that enlightened and sympathetic king and those good scholars who appeal to him.

PURPORT :—O men ! you should acquire full knowledge by serving well, that scholar whose soul is perfectly satisfied with hearing the words of wisdom from the Vedas and who is well-versed in all sciences.

NOTES & REMARKS :—(बोधात्) सुशिक्षिताया वाचः । बोध इति बाह्वन्नाम (NG 1, 11) ।=From well-trained or cultured speech. (व्यति) ब्रह्मायते । वनु-विस्तारे (वना.) वक्तु प्रचार द्वारा विस्तार ।=Preaches. (श्रुत्यमाना) स्तुवमाना ।=Being praised.

The same subject of whom should men serve—is continued :

तं वो धिया परमया पुराजामजरमिन्द्रमभ्यर्च्यकैः ।
ब्रह्मा च गिरौ दधिरे समस्मिन्महाँश्च स्तोमो अर्धि वर्धदिन्द्रे ॥ ३ ॥

3. **TRANSLATION** :—O men ! living among you, I praise with respectful words, that preceptor, who is endowed with sublime intellect and good actions, who is advanced in age and free from decay in his intellectual powers. Living under this great teacher, endowed with the great wealth of wisdom, a pupil upholds the Vedic knowledge and all noble speeches. Under his guidance, the treasure of the Vedic knowledge grows day by day.

I also praise electricity along with the sun, and other objects which possess great powers. I glorify Eternal and Decayless God with mantras, with good intellect and good actions. His glory is great.

PURPORT :—Those men who obtain intellect endowed with the knowledge of electricity and other objects by the teaching of the enlightened persons and their own exertion become admirable.

NOTES & REMARKS :—(धिया) प्रज्ञया कर्मणा वा । धीरिति प्रज्ञानाम (NG 3, 9) । धीरिति कर्मनाम (NG 2, 1) ।=By intellect or action. (वनुषि) स्तोमि । वृ-स्तुतो (वरा०) ।=Praise. (ब्रह्मा) वेदम् । वेदोब्रह्म (जैमिनीय० 4, 11, 4, 3) ।=Veda.

What should men increase—is told :

वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धाद् ब्रह्म गिरं उक्था च मन्म ।

वर्धाहैनमुषसो यामन्नक्तोर्वर्धन्मासाः शरदो द्याव इन्द्रम् ॥ ४ ॥

4. *TRANSLATION* :—I glorify the Lord of the world, whose glory is multiplied or manifested by the Yajna (consisting of the association with good) and enlightened men urging others to do good deeds. Whose glory is sung by the Vedas, admirable words of the wise, wealth and true knowledge. The dawn, nights, months, autumn and other seasons, days or nights all manifest the glory of that God.

PURPORT :—O men ! as the dealing consisting of honour to the enlightened persons and association with them on the path of righteousness increases the knowledge of electricity and other objects, great wealth and span of life, in the same manner, you should increase all good dealings day and night.

NOTES & REMARKS :—(यज्ञः) सत्सङ्गत्यादिस्वरूपः । (यज्ञः) यज्ञ देवपूज सङ्गतिकरण दानेषु (च्वा०) अन्न संगतिकरणार्थः । =Yajan consisting of the association with good and enlightened persons. (सोमः) प्रेरको विद्वान् । षु-प्रसवेऽश्वयोः (म०) मन्म प्रसवार्थः प्रसवः । =An enlightened man who urges others to do good deeds. (ब्रह्मः) रात्रेः । अक्षुरिति रात्रिनाम (NG I, 7) । =Of the night. (यामन्) यावन्ति यस्मिन्तस्मिन्मार्गे । =On the path of righteousness.

The same subject—whom should men serve—is continued :

एवा जज्ञानं सहसे अस्मिन् वावृधानं राधसे च श्रुताय ।

महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूर्येषु ॥ ५ ॥

5. *TRANSLATION* :—O wise man ! let us always and with certainty serve from all sides that great 'man' who is endowed with

and renowned for knowledge and humility for incomparable strength, working for strong infinite wealth and hearing of all sciences, full of splendour. We serve him for protection in battles. You should also serve him.

PURPORT :—When men serve well a brave enlightened person, who is established in good virtues, actions and temperament, receive knowledge from him and enhance their strength and other virtues. What good work is there that they cannot accomplish ?

NOTES & REMARKS :—(अज्ञानाम्) विद्याविनयेषु जायमानम् । = Being born in or renowned for knowledge and humility. (असामि) अनुलम् । (असामि) असामि प्रतिविद्म् । सामिस्यते: षो-अन्तकर्मणि (दिवा.) । अनुसमाप्तम् इति (NKT 6,5,23) । = Incomparable. (राघसे) अंसकमघनाय । अन्तम् अत्यधिक = For infinite wealth.

Sūktam—39

Rishi or Seer of the Sūktam—Bharadvāja, Devatā—Indra.
hhandas-Trishtup and Pankti. Svāra—Dhaivata.

What should an enlightened person do— is told :

इन्द्रस्य कुवेर्दिव्यस्य बह्वेर्विप्रमन्मनो वचनस्य मध्वः ।

रपां नस्तस्य सचनस्य देवेषो युवस्व गृणते गोत्राः ॥ १ ॥

1. **TRANSLATION** :—O great scholar! you protect the telling of the sweet words of the highly learned person, who is the conveyer of all sciences, purifier like the fire, good in noble desires, dowed with the knowledge of a genius and gladdening all. Give (literally unite us with) for the admirer of that person, who is singly united with all, for the accomplishment of noble desires— good foodstuff and sweet speech.

PURPORT :—O enlightened person ! you should endeavour in

Mdl. 6, Skt. 39, Mtr. 2

such a manner that we may attain divine happiness, divine knowledge and divine wealth.

NOTES & REMARKS :—(बहनेः) सकलविद्यानां बोद्धरेणेरिव । बह-प्रापणे (स्वा०) ।=Of the conveyor of all sciences, purifier like the fire. (विप्रमन्मनः) विप्रस्य मन्म विज्ञानं यस्मिन्स्तस्य । विप्र इति मेधाविनाम (NG 3,15) मन्म-ज्ञाने ।=Of the person who is endowed with knowledge of a genius. (इषः) अन्नादीनिच्छा वा । इषम् इति अन्ननाम (NG 2,7) इषु-इच्छायाम् (तुष्टा०) ।=Food materials or noble desires.

What should the enlightened persons do —is again told :

अयमुज्ञानः पर्यद्रिमुक्षीं श्रुतधीतिमिर्ऋतयुजुजानः ।

रुजदरुग्गां वि वलस्य सानुं पण्णिविचोभिरुभि योधुदिन्द्रः ।। २ ।।

2. **TRANSLATION** :—O enlightened person ! as the sun with his attributes, upholding waters, harnessing his rays, smites down th cloud and fights to break down the top of the thick cloud, so bein united with truth, desiring the welfare of all, unite with a man wh is good and healthy and accomplish admirable dealings.

PURPORT :—O highly learned persons ! as the sun draw with his rays water from earth, upholds it and smites down the clou makes it fall down on earth and accomplishes all dealings, so ye should draw all good sciences from the enlightened men, uphold ther shower them on good students, dispel all ignorance and accomplish wi true knowledge (righteousness) wealth, fulfilment of noble desires an emancipation.

NOTES & REMARKS :—(उसाः) किरणान् । उसा इति रश्मिनाम (N I, 5) ।=Rays. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Clou (वलस्य) मेघस्य । वल इति मेघनाम (NG 1, 10) ।=Cloud.

How should the scholars behave—is told :

अयं द्यौतयद्द्युतो व्यक्तन्दोषा वस्तोः श्रद्धा इन्दुरिन्द्र ।

इमं केतुमर्धुनू चिदहनां शुचिजन्मन उषसश्चकार ॥ ३ ॥

3. *TRANSLATION* :—O enlightened person ! as this sun, who makes all wet through raining down water, illuminates the earth and other lightless worlds, the nights, mornings autumn and other seasons, manifests the dawns, which have their birth from the pure sun, in the same manner, you should illuminate the intellect. As the dawns uphold this resplendent sun, so uphold the light of true knowledge.

NOTES & REMARKS :—(इन्दुः) आर्द्रीकरः । (इन्दुः) उन्दी-क्लेदने (वशात्) ।

=Which makes wet. (केतुम्) प्रज्ञाम् । केतुरिति प्रज्ञानाम् (NG 3, 9) ।

=Good intellect. (वस्तोः) दिनम् । वस्तोः इति ग्रहं नाम (NG 1, 9) ।

=Day.

What should the enlightened persons do—is told :

अयं रोचयद्भूचो रुचानोऽयं वासयद् व्युत्तेन पूर्वीः ।

अयमीयत ऋतुगुप्तिरश्चैः स्वर्विदा नामिना चर्षणिप्राः ॥ ४ ॥

4. *TRANSLATION* :—O highly learned persons ! as the sun giving light to the moon and other objects, which are devoid of light, illuminates the whole world, so you should illuminate all men with true knowledge. As this sun makes all people established in joy from times immemorial with water, so unite all people with true knowledge. As this sun goes with the rapid and great rays, which create water with the law of central attraction, which gives happiness being the supporter of all men, so you should go everywhere pervading all with great virtues that unite truth and with joy producing attraction of the soul and speech.

PURPORT :—Blessed are those enlightened men, who shining

like the sun, in their souls dispels darkness of ignorance and illuminate men with true knowledge and attract them towards the observance of truth.

NOTES & REMARKS :—(ऋतेन) जलेनेव सत्येन । ऋतमिति सत्यनाम (NG 3, 10) । ऋतमिति उदकनाम (NG 1, 12) ।=With truth like water. (अश्वैः) महद्भिस्सराशुगामिभिः किरणैः ।=With great rapid going rays. (चर्वणिप्राः) यो विद्यादिभिर्गुणैश्चर्वणीन् मनुष्यान् प्राति व्याप्नोति । चर्वणायाः इति मनुष्यनाम (NG 2, 3) षट्-पालन पूरणयोः (जूहो०) ।=Who pervades all men with knowledge and other virtues.

The same subject of what should the enlightened person do—is continued :

नू गृणानो गृणते प्रतन राजन्निषः पिन्व वसुदेयाय पूर्वीः ।

अप ओषधीरविषा वनानि गा अर्वतो नूनचसे रिरिह ॥ ५ ॥

5. TRANSLATION :—O old king ! admiring him, who glorifies God give food materials, which give perfect happiness, waters, herbs, forests without poison, cattle, horses, and good men for doing admirable work and for giving wealth to others. Pray to God soon for enlightened men for all these things.

PURPORT :—That king enjoys infinite happiness here and in the next world, who being truthful, pleases or satisfies the speakers of truth, having acquired knowledge and humility from the enlightened persons, desires the happiness of his subjects, making all happy with Yajnas and with good trees laden with fragrant flowers and fruits and creepers etc., prays to God and the enlightened men for the growth of water, plants, and for the increase of happiness of the trees, cows, horses and men.

NOTES & REMARKS :—(नू) शिप्रम् । अतः ऋचितुनुषंति दीर्घः । नू इति शिप्रनाम (NG 2, 15) ।=Quickly. (पिन्व) सेवस्य । पिबि-सेवने (ष्वा०) ।

=Serve. (ऋचसे) प्रशंसिताय कर्मणे । ऋच-स्तुतो (सुवा०) ।=For the performance of admirable work. (रिरोहि) याचस्य । रिरोहीति याज्ञाकर्मणः (NG 3, 19) ।=Pray to God.

Sūktam—40

Rishi or Seer of the Sūktam—Bharadvāja, Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should a king do—is told :

इन्द्र पिब तुभ्यं सुतो मदायाव स्य हरी वि मुञ्चा सखाया ।
उत प्र गाय गण आ निषद्याथा यज्ञाय गृणते वयो धाः ॥ १ ॥

1. *TRANSLATION* :—O king ! drink that Soma (juice of Soma the moon creeper and other invigorating herbs) which is extracted for your joy. Put an end to your suffering thereby and decide your duty. Praise those men of the State and the subjects, who like the two joint horses remove miseries, being friends to one another. Being seated in the assembly of the enlightened persons, uphold desirable long life for the admirer of the *Vidya* (true knowledge) and *Dharma* (righteousness, duty) and the person who is ever truthful.

PURPORT :—O king ! being free from all diseases and healthy by drinking the juice of Soma and other invigorating herbs, deciding truth and untruth, admiring all friends. taking your seat in the assembly of the enlightened persons, preaching true justice, urging upon all boys and girls to acquire knowledge with the observance of *Brahmacharya* (abstinence) for a long period and make all your subjects, long lived.

NOTES & REMARKS :—(हरी) संयुक्तायवाविष राजप्रजापतौ । हरी इन्द्रस्य

आदिष्टोपयोजनानि (NG 1,15) ।=Officers of the State and the people who are like two horses. (स्य) निश्चिनुहि । (स्य) बो-जस्त कर्मेणि (विवा०) घन दुःखान्तं नृत्वा निश्चरिष्यम् ।=Decide. (यज्ञाय) यो यजति सत्येन सङ्गच्छते । यज-देवपूजा सङ्गतिकरणवानेषु (स्वा०) घन सङ्गतिकरणम् ।=For a person who is united with truth i. e. is ever truthful.

What should men eat and drink—is told :

अस्य पिव यस्य जज्ञान इन्द्र मदाय क्रत्वे अपिबो विरप्तिन् ।
तमु ते गावो नर आपो अद्रिरिन्दुं समहन्पीतये समस्मै ॥ २ ॥

2. TRANSLATION :—O great king ! drink this juice for your rapture and development of intellect. Being renowned, drink this Soma again. Like the cloud pervading water, let the men, like the rays of the sun and women of peaceful disposition, like the water take this juice. Being ready for this drinking of Soma (juice of the invigorating herbs) drink it well, at proper time.

PURPORT :—O king ! eat and drink those things and urge upon others to take them, which may increase intellect and strength, never drink yourself nor allow others to drink that which badly affects or impairs intellect.

NOTES & REMARKS :—(विरप्तिन्) महान् । विरप्तीति महन्नाम (NG 3, 3) ।=Great. (गावः) किरणा इव । गाव इति रविमनाम (NG 1, 5) ।=Like the rays of the sun. (इन्दुम्) जलम् । इन्दुरिति उदकनाम (NG 1, 12) ।=Water. (महान्) व्याप्तुवन् । अह-व्याप्तौ (स्वा०) ।=Pervading.

What should the king and the officers of the State do—is further told :

समिद्धे ऋग्नौ सुत इन्द्र सोम आ त्वां वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥ ३ ॥

3. TRANSLATION :—O king ! giver of prosperity, let those

men who are powerful and rapid going [like the horses and who are conveyors of great delight, bring you here when the fire is kindled and the great juice of soma and other invigorating herbs has been extracted. O Indra! destroyer of poverty and misery, come here to give us great impetus and encouragement as I invoke with devoted mind, desiring you intensely.

PURPORT :—O king ! with the help of the best men and having tested well the Vaidyas (physicians) get the food and juices prepared by experts, take them, create unity among the subjects, protect them, attain prosperity and make us also prosperous.

NOTES & REMARKS :—(हरयः) धरया इव मनुष्याः । हरयः इति मनुष्य-
नाम (NG 2, 3) ।=Men powerful and rapid going like the horses.
(सुविताय) प्रेरणाय । (सुविताय) वृ-प्रसवैश्वर्ययोः (ष्वा०) प्रसवःप्रेरणा ।=For impetus
or impulsion, encouragement. (इन्द्र) दुःखदारिद्र्यविदारक । इन्द्रुः-इन्द्रन्
सङ्घर्षां वारयितवान् (NKT 10,1,8) । अथ दुःखदारिद्र्यादि स्वार्णां सङ्घर्षाम् ।=Dest-
royer of misery and poverty.

What should king and officers of the State do—is told :

आ याहि शश्वदुशता ययाथेन्द्र महा मनसा सोमपेयम् ।

उप ब्रह्माणि शृण्व इमा नोऽथा ते यज्ञस्तेन्व३ वयो धात् ॥ ४ ॥

4. TRANSLATION :—O king ! giver of great wealth, come here to attend the Yajna (dealing that increases good knowledge and conduct) which upholds or ennobles your and our life. Along with the enlightened persons, who desires the welfare of all and with great mind, endowed with true knowledge, listen to the Vedas, go constantly or be active and come to drink the Soma (juice of the invigorating herbs) which is worth drinking.

PURPORT :—O enlightened king and other persons ! you should associate yourselves with great scholars, taking food and drink,

which increase intellect and strength, consulting one another, enhance your span of life or age with the observance of Brahmacharya (abstinence) and other means, so that all may be absolutely truthful and large hearted.

NOTES & REMARKS -- (उज्जता) कामयमानेन विदुषा सह (उज्जता) वश-
कान्तौ (जदा०) कान्तिः कामना ।=With an enlightened person who
desires the welfare of all. (यज्ञः) सद् विद्याभ्यवहारवर्षको व्यवहारः । यज्ञे-देवपूजा
सङ्गति करणदानेषु (भ्वा०) यत्न देवपूजा सङ्गतिकरणार्थं ।=Dealing which
increases good knowledge and conduct.

The same subject of king and officer of the state—is continued :

यदिन्द्र दिवि पार्ये यद्व्यग्यद्वा स्वे सदेने यत्र वासि ।

अतो नो यज्ञमवसे नियुत्वान्सजोषाः पाहि गिर्वणो मरुद्धिः ॥ ५ ॥

5. TRANSLATION :—O enlightened king ! admired with cultured speech, guard our Yajna (the just dealing which should be ever respected) along with good men, loving and serving equally, whether you are in your most desirable state which is true and which should be nourished well or are at your abode anywhere else, being like God who is controller of all, come for our protection and advancement.

PURPORT :—O king ! you should constantly protect your state preach truth, regard all like your own self, and nourish your subjects impartially along with large hearted and righteous members of the council or assembly.

NOTES & REMARKS : (दिवि) कमनीये ।=Desirable. (पार्ये) पालयि-
तव्ये राज्ये ।=In the State that should be nourished well. (यद्व्यक्)
यथार्थम् ।=True. (यज्ञम्) सत्कृत्यं न्यायव्यवहारम् ।=Just dealing that
should ever be respected. (नियुत्वान्) नियन्तेष्वर इव । नियुत्वान्तिशेखरनाथ
(NG 2, 21) ।=Like God who is controller of all.

Sūktam—41

Rishi or Seer of the Sūktam—Bharadvāja. Devatā—Indra. Chhandas—Trishtup and Pankti of various kinds. Svaras Dhaivata and Panchama.

What should a king do—is told :

अहेळमान उष याहि यज्ञं तुभ्यं पवन्त इन्द्रवः सुतासः ।
गावो न वञ्जिन्स्वमोको अच्छेन्द्रा गहि प्रथमो युज्ञियानाम् ॥ १ ॥

1. *TRANSLATION* :—O wielder of arms and missiles and giver of great prosperity king (Indra) ! You, who are honoured as the best guardian of the subjects, come to our home to provide us delicacies of life purified by the Some-creeper-juice as the cows come to their shed.

PURPORT :—O king, being honoured from all sides by your subjects on account of your good virtues, come duly to the dealing of the nourishment of the State. As the cows come to their calves and their shed, in the same manner, you should attain humility in order to sustain your subjects.

NOTES & REMARKS :—(अहेळमानः) सत्कृतः । हेळ प्रनादरे (एवाः) अहेळ-मानः अमाहृतः सत्कृतः । = Honoured. (इन्द्रवः) सोमलताषुदकादीनि । इन्द्रुः इत्युदक-नाम (NG 1, 12) : = Soma (moon creeper and waters etc.). (मोकोः) निवासस्वावम् । मोको निवासनामोच्यते (NKT 3, 1, 3,) । = Abode, dwelling place.

What should king do—is further told :

या ते काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबंसि मध्वं ऊर्मिम् ।
तया पाहि म ते अध्वर्युरस्थात्सं ते वज्रो वर्ततामिन्द्र गन्धुः ॥ २ ॥

2. *TRANSLATION* :—O king ! upholder of the Dharma (righteousness) your well-trained speech is best endowed with the

utterance of truth, is the best, with that you drink constantly the juice of the sweet articles like the stream or wave. The ministrant priest who desires non-violent dealing is standing before you. Let your thunderbolt-like band of arms and missiles work and with that well-trained speech protect all your subjects, desiring the kingdom of the earth.

PURPORT :—*Let the king and officers of the State attain well-refined speech endowed with knowledge and shining with the utterance of truth. By that they should accomplish and nourish dealings of the subjects constantly.*

NOTES & REMARKS :—(काकुत्) सुविजिता वाक् । कृत्वाकुरिति वाङ्नाम (NG 1, 11) । = Well refined speech. (अश्वधुः) वात्मनोऽश्वरमहिंसाश्वहापं कामयमानः । अश्वरहितयज्ञनाम अश्वरतिसिद्धा कर्मातत् प्रतिषेधः (NKT 1,3,8,) । = Desiring non-violent dealing. (गन्धुः) गो पृथिवीराज्यमिच्छुः शौरिति पृथिवीनाम (NG 1, 1) । = Desiring the kingdom of the earth.

— — —

What should king do and for whom – is told :

एष द्रुप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।
एतं पिब हरिवः स्थातरुघ्न यस्येशिषे प्रदिवि यस्ते अन्नम् ॥ ३ ॥

3. **TRANSLATION** :—O firm and splendid king ! followed by excellent men, this Soma (juice of the great herbs) which destroys the wicked, is showerer of happiness and omni-form has been pressed for the attainment of great wealth and generating strength. Drink it as it conveys to you food in the highly desirable dealing, of which you are the master.

PURPORT :—*That king alone gets all honour, whose arrangements are all good, who has good drugs and medicines, good and strong army and the enlightened and righteous persons incharge of various departments.*

NOTES & REMARKS :—(इप्सः) दुष्टानां विमोहकम् । इप्-दुषं मोहनयोः (इप्सा.) ।=Destroyer or charmer of the wicked. (प्रदिवि) प्रकर्षेण कमनीये व्यवहारः ।=In the most desirable dealing. (हरिवः) प्रशस्तमनुष्ययुक्तः । हरय इति वनूष्यनाम (NG 2, 3) ।=Accompanied or followed by very good men.

— — — —

What should a king do—is again told :

सुतः सोमो अमुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुषे रणांय ।
एतं तितिव उषं याहि यज्ञं तेन विश्वास्तविष्ठीरा पृणास्व ॥ ४ ॥

4. **TRANSLATION** :—O king, endowed with great wealth and surpassing the strength of the foes, the combination of great wealth, which is required for the battle decided after great deliberation, which is very beneficial and cause of help to others and gathered from untapped sources, come to this Yajna which is worthy of unification and thereby gladden all your powerful armies.

PURPORT :—Those kings who gather much material even for an insignificant battle, can make all their subjects happy by achieving victory over all their enemies.

NOTES & REMARKS :—(सोमः) महेश्वर्ययोगः । (सोमः) सु-प्रसवैश्वर्ययोः (इप्सा.) । यज्ञ ऐश्वर्यायुक्तः ।=Combination of great wealth. (तितिवः) यज्ञाणां बलं तरित उक्तव्यवितः । सु—प्लवसन्त रणयोः (इप्सा.) ।=Surpassing the strength of the foes. (यज्ञम्) सुतङ्गमनीयम् ।=Worthy of good unification.

— — — —

What should a king do and how—is told :

ह्यामसि त्वेन्द्र याहुर्बाडरं ते सोमस्तन्वे भवाति ।
शतक्रतो मादयस्वा सुतेषु प्रास्माँ अब पृतनासु प्र विक्षु ॥ ५ ॥

5. **TRANSLATION** :—O prosperous king! endowed with

infinite wisdom and good actions, go to drink that Soma (the juice of the great invigorating herbs) which strengthens your body. We call on you, to come and protect us when the wealth has been gathered. Be glad and delight us well in the armies during a battle and among men in general.

PURPORT :—*That king, who justly protects all his subjects with his wealth, is admired, lives long, is happy and delights all.*

NOTES & REMARKS :—(मादयस्वा) आनन्दाऽऽनन्दय वा । अन्नं संहितायामिति दीर्घः । मदी—हर्षे (दिवा.) ।=Be glad and delight us. (पुतनासु) मनुष्येषु सेनासु वा । पुतना इति मनुष्यनाम (NG 2, 3) ।=Men, army. (सुतेषु) निष्पन्नैर्वैश्वर्येषु । वृ-प्रसवैश्वर्ययोः । ऐश्वर्याकिंकः ।=When the wealth is gathered and there is prosperity.

Sūktam—42

Rishi or Seer of the Sūktam-Bharadvāja, Devata-Indra. Chhandas-Ushnik and Anushtup of various kinds. Svaras-Rishabha and Gandharva.

How should the officers and people of the State deal with one another — is told :

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।

अरंगमाय जग्मयेऽपश्चाद् दध्वने नरे ॥ १ ॥

1. **TRANSLATION** :—O highly learned king ! bring for the advancement of knowledge all desirable and necessary articles to this enlightened and reliable person, who is well-versed in many sciences, who desires to protect us and is a great leader in all good dealings. Let him also give good things to you in return, for your joy.

PURPOR :—*That king, who uses his wealth and power for the sake of the enlightenrd persons and those scholars who endeavour to bring about the welfare of the king and his subjets, always become exalted.*

NOTES & REMARKS :—(पिपीवते) पातुमिच्छते । (पिपीवते) वा रक्षते (अर्थाः) सन्नतप्रयोगः । = For him who is desirous of protecting. (अरक्षन्नाय) वो विद्याया अरे पारं गच्छति तस्मै । अरक्ष = अक्षयम् गच्छन् गतो गतेस्ति स्वर्गोप्यस्य ज्ञानात्पारं ग्रहणम् । = Well-versed in many sciences, literally, he who goes to the other side of the Vidya or true knowledge. (अपस्वपाद्बन्धने) उत्तमेषु व्यवहारेष्वप्यगामिने । = For a leader in all good dealings. (अपमये) विज्ञानाधिक्याय । = For the abundance of knowledge science.

What should men do is further told :

एमेनं प्रत्येतन् सोमेभिः सोमेषातमम् ।

अमंत्रेभिर्ऋजोषिणामिन्द्रं सुतेभिरिन्दुभिः ॥ २ ॥

2. TRANSLATION :—O men ! trust this king, who is giver of wealth, who desires to have upright and righteous persons, who is Chief among the drinkers of Soma (the juice of invigorating herb) and go to him with the juice of the herbs or wealth (in the form of revenues etc.) with delighting water, and good vessels (in which those waters or juices are stored).

PURPORT :—O officers and subjects of the State ! you should trust truthful and enlightened king, and his ministers and they should trust you, so that bliss and joy may grow on both sides.

NOTES & REMARKS :—(प्रत्येतन्) प्रतीति कुचत । प्रति एतन् इषु गतो प्रतीतिः विश्वासः । = Trust. (इन्दुभिः), ज्ञानन्दकरैश्चन्द्रैः । इन्दुरिति उदकनाम (NG 1 : 12) । = With delighting water (ऋजोषिणम्) ऋजुना सरसामां घामिकाणां अनानामोषितु शीलम् (ऋजोषिणम्) ईष-गतिहिंस इक्षतेषु (ध्या.) गतिरिक्तस्व-र्षेषु प्राप्त्यर्थम् आदाय व्याख्यात, सन्त्यते । = Approaching the upright and righteous persons.

What should men do with one another—is told :

यदीं सुतेभिरिन्दुभिः सोमैभिः प्रतिभूषय ।

वेदा विश्वस्य मेघिरो धृषत्तन्मिदेषते ॥ ३ ॥

3. *TRANSLATION* :—O enlightened persons ! if you adorn the king, who is unifier of all is subduer of the wicked and who approaches you with respect and who knows political science well, (in theory and practice—with delighting wealth), he also will adorn you with good virtues.

PURPORT :—Those, who honour good men, adorn all with good virtues.

NOTES & REMARKS :—(इन्दुभिः) आनन्दकरैः । इन्दुः उन्दी—पलेदने (वधा.) अत्र आनन्देन क्लेदयन्—आर्दकिरणम् इत्यर्थः । = Delighting. (मेघिरो) सङ्गता । मेघ—मेघा सङ्गमनयोहिषामात्रं अत्र संगमनायकः (ष्वा०) । = Unifier. (इषते) प्राप्नोति । इषतीति गतिकर्मा (NG 2,14) । = Approaches or attains.

How should men behave—is further told :

अस्माग्रस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।

कुवित्समस्य जेन्यस्थ शर्घतोऽभिषस्तेरवस्परत् ॥ ४ ॥

4. *TRANSLATION* :—O non-violent person ! uphold from all sides for this and other deserving men, food grains and other things and like—wise the admirable strength which is able to conquer enemies in great measure and thereby nourishes us.

PURPORT .—Those highly learned persons should be considered to be very fortunate who dedicate, or offer all good things to others and protect others to the best of their power.

NOTES & REMARKS :—(शर्घतः) बलस्य । शर्घ इति बलनाम (NG 2,9) । = Of the strength. (जेन्यस्य) जेतुं योग्यस्य । = Able to conquer foes. (अभिषस्तेः) अभितः प्रशंसितस्य । अभि+शस्-स्तुतिः । = Admired from all sides. (अवस्परत्) पालयति । अत्र+स्तु प्रीति सेवनयोः (ष्वा.) प्रीत्या सेवनं पालनमेव । = Nourishes, supports.

Sūktam—43

Rishi or Seer of the Sūktam—Bharadvāja. Devata—Indra.
Chhanda—Ushnik. Svāra—Rishabha.

What should men do—is told :

यस्य त्यच्छम्बरं मदे दिवोदासाय रुन्धयः ।

अयं स सोमं इन्द्र ते सुतः पिब ॥ १ ॥

1. **TRANSLATION** :—O Indra ! conveyor of great wealth or prosperity, drink this Soma—juice which is increaser of intellect and strength and which has been pressed out for you. As the sun smites down cloud, for the sake of the giver of knowledge] who gives delight, slay a wicked person, who troubles others. Destroy that man, who desires to do bad deeds.

PURPORT :—O king and officers of the State ! you should duly punish those wicked persons, who trouble the righteous men. Being yourself healthy and free from all diseases, you make all your subjects healthy.

NOTES & REMARKS :—(शम्बरम्) मेघनिब । शम्बर इति मेघनाम (NG 1, 10) ।=Like the cloud. (दिवोदासाय) विज्ञानप्रदाय । दिवुदातोनेत्यर्थमादान तस्यसिष्वर्षेषु ज्ञानार्थं ग्रहणमतः । दासु-दाने (प्ला०) ।=For the giver of knowledge. (रुन्धयः) हिंसय । रुन्ध-हिंसासंज्ञायो (दिवा.) कश्चिद्विनाशकः ।=Destroy, slay.

TRANSLATOR'S NOTES :—It is wrong on the part of Shri Sayanacharya, Prof. Wilson and Griffith to take *Shambara* as the name of a particular demon and *Divodasa*, the name of a particular king, as it is against the principle of the Vedic Terminology enunciated by Sayanacharya himself in his Introduction to the Commentary on the Rigveda and opposed to the Vedic Lexicon Nighantu which clearly tells that *Shambara* means cloud शम्बर इति मेघनाम (NG

1, 10) This self contradiction makes Sayanacharya's Commentary on the Vedas unreliable. Western Scholars have generally followed him and committed the same blunder.

What should a king do—is further told :

यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे ।

अयं स सोम इन्द्र ते सुतः पिब ॥ २ ॥

2. *TRASLATION* :—O giver of strength Indra ! drink this Soma (juice of good drugs and herbs etc.) which has been pressed out for you, whose gladdening draught, extracted with splendid acts you guard, in the middle and end.

PURPORT :—O enlightened king ! you should manifest such medicines, as increase the happiness of all.

NOTES & REMARKS :—(तीव्रसुतम्) तीव्रस्तेजास्त्वयिः कर्मभिर्मिष्याक्षितम् ।
=Accomplished by splendid acts.

What should men do—is told :

यस्य गा अन्तरश्मेनो मदे हृळहा अवासृजः ।

अयं स सोम इन्द्र ते सुतः पिब ॥ ३ ॥

3. *TRANSLATION* :—O destroyer of all diseases—Indra ! drink this Soma (juice of the herbs which is the destroyer of diseases) which has been pressed out for you, within the cloud producing which are the firm rays of the sun.

PURPORT :—O highly learned persons ! prepare the Soma according to the prescribed method of the medical science and taking it duly, be healthy and free from all diseases. (Its molecules are there in the middle of the clouds.)

NOTES & REMARKS :—(अश्विनः) मेघस्य । अस्मा इति मेघवान् (NG 1, 10) । = Of the cloud.

What should they do—is told :

यस्य मन्त्रानो अन्धसो माघोनं दधिषे शवः ।

अयं स सोम इन्द्र ते सुतः पिब ॥ ४ ॥

4. **TRANSLATION** :—O best among the physicians—Indra I drink this Soma-juice, which enables you to become prosperous and which has been pressed out for you, by taking which being glad and glorifying God, you uphold the strength of a wealthy and healthy man.

—**PURPORT** :—O men ! you should always take that juice and food which increases strength, intellect and happiness.

NOTES & REMARKS :—(मन्त्रानः) स्तुतम् जानन्वन् । मदि-स्तुति मोदयदस्त्वप्य कान्ति मतिषु (भ्या०) अत्र स्तुति मोदययद्गणम् । = Glorifying God and enjoying bliss. (सोमः) ऐश्वर्यकरो रसः । सु-प्रसवेयश्वयंयोः अत्र ऐश्वर्यायद्गणम् । = The juice which causes great wealth by making a man healthy and strong.

Sūktam—44

Rishi or Seer of the Suktam—Shanyer Brashaspatya. Devata—Indra. Chhandas—Ushnik, Pankti and Trishtup of various kinds. Svaras—Rishabha, Pancaama and Dhaivata.

What should king and his ministers do—is told :

यो रयिवो रयिन्तमो यो युष्मैर्युष्मवत्तमः ।

सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ १ ॥

1. **TRANSLATION** :—O lord of food-wealthy king ! he who is the wealthiest and most glorious man endowed with wealth and

good reputation should be accepted by you with honour and the wealth required by him should also be utilised properly.

—PURPORT :—O king and officers of the State ! you should keep in your State many wealthy and enlightened persons so that the prosperity may grow even more.

NOTES & REMARKS :—(धुम्नः) धनैर्यशोभिर्वा । धुम्नन् इति धननाम (NG 2,10): धुम्न धोततेर्यशो वा धन्तांश्चे (NKT 5, ,5): ।=By wealth o good reputation. (सोमः) ऐश्वर्यम् । (सोमः, वृ—प्रसवैश्वर्यया: (स्व।०) ज ऐश्वर्यप्रवृत्तम् ।=Wealth, prosperity. (स्वधापते) धन्मस्वाभिन । स्वधा इति धन्नाम (NG 2,7): ।=Lord of food.

What should men do—is told :

यः शुग्मस्तुविशग्म ते रायो द्रामा मन्तीनाम् ।

सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ २ ॥

2. TRANSLATION :—O (endowed with abundant wealth)-king ! you are the possessor of much happiness and lord of food, ma the abundant wealth which has been acquired by you, which is give of happiness and worthy of being given to thoughtful, wise person increase your glory or reputation regarding your Dharma or rightousness. May it be giver of delight to the wise.

PURPORT :—Those men, who advance the cause of Dharm. (righteousness) and Vidya (true knowledge) by the help of the wealth they possess, enjoy much happiness and wealth.

NOTES & REMARKS :—(तुविशग्म) पुत्रि बहुविद्यानि शग्मानि सुखानि यः तत्सम्बद्धो । पुत्रि इति बहुनाम (NG 3,1): शग्मम् इति सुखनाम (NG 3,6): ।=Having much happiness. (द्रामा) दातुं योग्यः ।=Worth giving.

What should men do - is further told :

येन वृद्धो न शवंसा तुरो न स्वार्भिरूतिभिः ।

सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ ३ ॥

3. *TRANSLATION* :— O king ! upholder of your articles, increase that soma—juice of various nourishing herbs and plants which is giver of delight to you and which has been pressed out by you with your wealth and strength, along with your protective powers like an old experienced man and a man, who is destroyer of the wicked.

PURPORT :—O men ! always have that industriousness by which even old men become energetic like the young.

NOTES & REMARKS :—(सवसा) बलेन । शव इति वसनाम (NG 2,9) :
=By strength. (तुरः) हिंसकः । तुरी—वृत्तिस्वरूप हिंसनयोः (विधाः) यत्र हिंसना-
बन्धः । =Violent, destroyer of the wicked.

Who is to be admired be men—is further told :

त्यमुं वो अप्रहृणं गृणीषे शवंसस्पतिम् ।

इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥ ४ ॥

4. *TRANSLATION* :— O men ! for your welfare, I praise that very great leader, who does not kill or harm anyone with injustice, who is lord of strength and army, who is subduer of all armies of enemies, who has under him all righteous men (as superintendents of different departments) and who is destroyer of the wicked foes.

PURPORT :— O men ! you should admire that leading person, who is ever just, bearer of all troubles, large hearted, expert in warfare and administration of the State, destroyer of the wicked and firmly zealous.

NOTES & REMARKS :—(गृणीषे) स्तोमि । प्रकृतिङ्भ्यस्त्वयेदेद् स्तान्ते से ।

यु—कव्ये (स्तुतौ) (क्रया.) । = Praise. (विश्ववर्धणम्) विश्ववर्धणयो धामिका मनुष्या
कार्यवृष्टारो यस्य तम् (वर्धणयः इति मनुष्यनाम (NG 2,3)) = He who has under
him righteous men as superintendents of various departments.
(बहिष्कृत्य) अतिशयेन महान्तम् । महि-बुद्धौ (प्रा.) : । = Very great.

What should men do—is further told :

यं वर्धयन्तीगिदरः पतिं तुरस्य राधसः ।
तमिन्वस्य रोदसी देवी शुष्मं सपर्यतः ॥ ५ ॥

5. *TRANSLATION* :—O men! well-trained and refined
speeches increase or sing the glory of that lord of the wealth that
removes all miseries. Both heaven and earth which are charming and
desirable serve his might. You should also increase his power and
serve him.

PURPORT :—Those persons, who support a man, who is advanced
in good virtues, noble deeds and fine temperment, enjoy kingdom
composed of five elements in due proportion.

NOTES & REMARKS :—(तुरस्य) दुःखहिसकस्य । तूरी—गतिस्वरणादिसंघीः ।
(वि) बल हिसाचकः । = Of the destroyer or remover of miseries.
(सपर्यतः) सेवेते । सपर—पूजायाम् (कण्ठवादिः) अन्न-पूजनं सेवा । = Serve.

What should men do – is further told :

तद् बुक्थस्य बृहणेन्द्रायोपस्तृणीषणि ।
विषो न यस्योतयो वि यद्रोहन्ति सक्षितः ॥ ६ ॥

6. *TRANSLATION* :—O men! let us increase by the growth
of admirable work, the shelter like a covering that prosperous king,
whose protection occurring in the same place go on growing with
deliberation like wise men's movements.

PURPORT :—O men! those persons grow from all sides who

like wisemen increase wealth or prosperity by protecting people.

NOTES & REMARKS :—(उपस्थस्य) प्रवसितस्य कर्मणः । (उपस्थस्य) वक्ष
परिभाषणो (व.): ।=Of admirable work. (वर्हेणा) वर्धनेन ।=By growth
or development. (विपः) मेधावी । विप इति मेधविनाय (NG 3,15) ।=Wise
men. (उपस्तुणीवणि) उपाच्छादनीयम् । पातु तुदिविचिरिचितिविधिम्यस्य (उपा 2—7)
इति एक प्रत्ययः उपस्तुम्—आच्छादने (स्वा.): ।=Shelter or covering.

What should a king do by doing what—is told :

अविदुद दक्षं मित्रो नवीयान्पणानो देवेभ्यो वस्यो अचेत् ।

ससवान्स्तौलाभिधौतरीभिरुष्या पायुरभवत्सखिभ्यः ॥ ७ ॥

7. TARNSLATION :—O king ! he who being of young age,
nourishing friend of all, having abundant and good foodgrains and
protecting with strong armies shaking the foes, arranges for proper
dwelling places for the enlightened friends, and becomes a true
friend, guarding men, attains incomparable strength.

PURPORT :—O men ! that king alone can get true strength
for the protection of the righteous persons, who is friend of all, young
(energetic) endowed with wealth and grains, protector of all, having
big and strong army and highly learned.

NOTES & REMARKS :—(दक्षम्) बलम् । दक्ष इति बलनाम (NG 2,9): ।
=Strength. (ससवान्) प्रवस्तानि सप्तानि विद्वन्ते यस्य सः । सप्तमित्यस्यनाम
(NG 2,7): ।=Possessing good stock of good food-grains.
(दौतरीभिः) शत्रूणां कम्पयित्रीभिः सेनाभिः । युज्—कम्पने (स्वा.): ।=With armies
shaking the enemies.

What should men gain, what and how should they do—is told :

अतस्य पथि वेधा अपायि श्रिये मनोसि देवासो अक्रन् ।

दधानो नाम महो वचोभिर्वपुर्दृश्यै वेन्यो व्यावः ॥ ८ ॥

8. TRANSLATION :—O men ! as a wise person protects for

prosperity in the path of truth-and the enlightened men turn their minds to this object, a desirable and charming person having good and beautiful body to look at and gaining reputation by uttering good words protects all, so you should also try to do.

PURPORT :—*Treading upon the path of righteousness, men should determine to increase wealth and with that wealth, they should support the orphans, advance the cause of Vidya (knowledge) and Dharma (righteousness) distribute medicines for the suffering and construct good roads and in this way, they should spread their name and fame in all directions.*

NOTES & REMARKS :—(वेद्याः) मेघादी । वेद्याइति मेघादिनाम (NG 3,15) । = A genius. (वपुः) सुन्दर शरीरम् । वपुर्इति रूपनाम (NG 3,7) । = Beautiful body. (वेद्यः) कमनीयः । वी—वति व्याप्ति प्रजनकान्त्यसमवायेषु (घटा.) अवकान्त्यसमवाये व्याख्याः । = Charming.

— — — —

How should kings and their subjects do good to one another—is told :

शुभतमं दत्तं धेह्यस्मे सेधा जनानां पूर्वीररांतीः ।
वर्षीयो वयः कृणुहि शचीभिर्धनस्य सातावस्माँ अविद्धि ॥ ६ ॥

9. TRANSLATION :—O king ! with your wisdom and good actions along with your subjects bestow on us the most illustrious strength endowed with the light of knowledge. Accomplish your work, ward off the miserliness of the people even though that may be ancient. Lead a very good life and attain good age. Make us also partners in the distribution of riches.

PURPORT :—*The subjects should pray to the ruler in this manner :—O king ! we may always increase your strength if you make us very mighty, devoid of miserliness, longlived on account of the observance of Brahmacharya (abstinence) industrious and fearless by protecting us and urge us to accomplish Dharma (righteousness), wealth, fulfilment of noble desires and emancipation.*

NOTES & REMARKS :—(अरातोः) बहानक्रियाः । रा-दाने (ब०) ।
 = Miserliness. (सातो) संविभागे । वण-संभक्तौ (भा०) : ।= In the act of
 distribution. (वचोभिः) प्रज्ञाभिः कर्मभिर्वा प्रज्ञाभिः सह । वचोति प्रज्ञानाम
 (NG 2,9) वचिति कर्मनाम (NG 2,1) : ।= With wisdom, good action
 and with the subjects.

Where should the king and his subjects urge upon one another—is told :

इन्द्र तुभ्यमिन्मघवन्नभूम वयं दात्रे हरिवो मा बि वैनः ।
 नकिरापिर्ददशे मर्त्यत्रा किमङ्ग रभ्रचोदनं त्वाहुः ॥ १० ॥

10. TRANSLATION :—O very dear wealthy king! you have many admirable men as your assistants or followers, let me be liberal donors to you, who are giver of happiness. Please do not look down upon us. Let me be like your kith and kin and may not look upon you adversely. What do you desire among men. Because the enlightened persons call you impeller for the acquirement of wealth, therefore, we take shelter in you.

PURPORT :—O king and his subjects! as you urge upon one another to do noble deeds with wealth and by giving happiness in the same manner, unitedly you should administer justice and have all just dealings.

NOTES & REMARKS :—(हरिव) प्रशंसितमनुययुक्त ।=He who has admirable good persons as assistants or ministers etc. (रभ्रचोदनम्) वनस्य प्राप्तये प्रेरकम् । राघ इति वननाम (NG 2,10) : ।=Urging upon men to acquire wealth. (वैनः) कामवशाः ।=Desires.

What should men do and not do—is told :

मा जस्वने वृषभ नो ररीथा मा ते रेवतः सुख्ये रिषाम ।
 पूर्वाष्टि इन्द्र निष्पिशो जनैषु जह्यसुष्वीन्म वृहापृणतः ॥ ११ ॥

11. TRANSLATION :—O mightiest king! destroyer of all

miseries, do not give us up to a wicked king, who is taking other's property unjustly, may we never suffer in your friendship, who are endowed with abundant wealth. Give us those good acts which lead us to our true welfare. Destroy the wicked ignoble persons. Keep us away from a wicked man, who gives us trouble.

PURPORT :—*O king ! do not keep us under those persons, who give us trouble. Convey to us those acts which lead to our welfare. Let us also do such good acts for you. Thus being friendly to one another, let us achieve desired objects.*

NOTES & REMARKS :—(जस्वने) अन्यायेन परस्वप्तापकाय कुप्टाव राज्ञी ।
 वसु—हितायाम् (धुरा०) पराचापहरणं हिंसवः ।=For a wicked king who takes other's property. (अपुणतः) दुःखदातुर्जनात् । पुण—प्रीणाने (तुषा.)
 अप्रीणनं दुःख प्रदानम् ।=From a wicked person who gives trouble.

What should a king do like and for whom—is told :

उदभ्राण्णीव स्तनयन्नियतीन्द्रो राधांस्यश्व्यानि गव्या ।
 त्वमसि प्रदिवः कारुधाया मा त्वाढामान् आ दभन्मघोनः ॥ १२ ॥

12. TRANSLATION :—As the lightning impels the rain-clouds, so the good king, uttering good words and upholding learned artists and artisans send riches, which bestow happiness that are beneficial to the horses and cattle. He is the supporter or lover of the wealthy persons, intensely desiring the welfare of all. Let not the miserly fellows harm you. Let them not give trouble to the rich. If you behave in this manner, who is it that will not bow before you.

PURPORT :—*There is simile used in the mantra. He alone can acquire wealth, foods—grains, kingdom and animals, whose army is strong like the band of the clouds, forceful like electricity and, who goethers all virtuous persons.*

NOTES & REMARKS :—(राधाति) सर्वसुखकराणि धनानि । राध इति धननाम (NG 2,10) राध संतिद्धी (त्वा.) । सर्वेषां सुखसाधकम् इत्यर्थः । = Riches which bestow happiness on all. (कारुणायाः) विदुषां शिल्पीनां धारयिता । कावः—कृत् करणे कृपायाविभिस्वविताम्बुस्य उक् (उना.) 1,1) इत्युक् शिल्पकारः । = Upholder of the learned artists and artisans. (अवमानः) अवातारः (दु) आरणापोषणयोः (बृह.) : । - Miserly, niggardy.

Who is fit to be a king—is told :

अध्वर्यो वीर प्र मुहे सुतानामिन्द्राय भरु स ह्यस्य राजा ।

यः पूर्यामिहृत नूतनाभिर्गीर्भिर्वावृधे गृन्तामृषीणाम् ॥ १३ ॥

13. **TRANSLATION** :—O (non-violent in spirit but destroyer of the wicked enemies) king ! he alone is fit to be the ruler of this State, whose power is enhanced by the ancient and recent words of the admiring knowers of the meanings of the mantras. Hold (utter) these inspiring words for the development and growth of all articles that have been prepared.

PURPORT :—He alone is fit to nourish and make the state advanced, who is trained well by absolutely truthful enlightened persons and administrator of justice. He alone becomes a good scholar, who hears the teachings given by righteous enlightened men.

NOTES & REMARKS :—(अध्वर्यो) अध्वर्युः । (अध्वरः) ध्वरति हिता कर्मा तत्प्रतिवेद्यः । अध्वर्युः अध्वर्युनक्त्य अध्वरस्त्र नेता अध्वरं कामयत इति वापि (NKT 1,3,8) सर्वेऽध्वर्युः कामयते सोऽध्वर्युः । = Non-violent, (सुतानाम्) निष्पन्नानां वार्त्तानाम् । = The articles that have been prepared. (गृन्ताम्) प्रवृत्तकानाम् । गृ-गृन्ते (गृ०) अन्तः प्रवृत्ता अध्वर्युधारणम् परमेश्वर स्तुति करणं वाः । = Of the admiring. (ऋषीणाम्) मन्त्रार्थविद्वान् । = knowers of meaning of the Vedic mantras.

What should men do—is told :

अस्य मदे बुरु वर्षासि विद्वानिन्द्रो वृत्रायप्रती जघान ।
तमु प्र हौषि गधुमन्तमस्मै सोमं वीराय शिप्रिणो पिबध्यै ॥ १४ ॥

14. *TRANSLATION* :—O highly learned person ! as the sun strikes down the clouds, so a good king should take it to be his duty to destroy the wicked by building the lovely and invincible forms (bodies) of his soldiers or other beautiful things on drinking the juice of the group of invigorating herbs and plants which produce joy and bliss.

You give this juice of the great drug to drink, which has sweet and other articles mixed with it, to this fearless hero, who has very good chin and nose etc. Therefore you are worthy of respect.

PURPORT :—Those persons, who are the illuminators of justice and victory like the sun, who are regular in taking food and water etc. and are drinkers of the juice of invigorating herbs enjoy happiness in this world by getting articles of various forms.

NOTES & REMARKS :—(इन्द्रः) सूर्यः । अथ यः स इन्द्रोऽसौ स आदित्य (Stp 8, 5, 3, 2) ।=Sun. (वर्षासि) सुन्दराणि रूपाणी । वर्षः इति रूपनाम (NG 3, 7) ।=Beautiful forms. (अप्रती) अप्रतीतानि । अन्न सहितायामिति दोषः । अप्रति अप्रतीनि अविघ्नानां प्रतीतिः परिमाणं येषां तानि इति महर्षि दयानन्द ऋ 2, 19, 4 भाष्ये ।=Confidants.

What should men do—is told :

पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।
गन्ता युद्धं परावतश्चिदच्छा वसुध्वीनामव्रिता कारुधायाः ॥ १५ ॥

15. *TRANSLATION* :—O men ! you should always honour that king, who is the giver of great wealth or prosperity, drinker of the juice of Soma and other invigorating herbs, slayer of enemies

desiring the welfare of his subjects, like the sun destroying the clouds, going to attend Yajna or good dealings of various kinds, upholder of the artisans, even from a distant place and causing the proper inhabitation or settlement and protector of good deeds.

PURPORT :—*Those kings and their ministers become praise-worthy in this world, who drink the juice of the herbs prepared according to the methods given in the Ayurveda Shastra (medical science) ; remove the wicked by the use of the arms and missiles and perform good deeds, giving up all laziness, propagating justice, gather around them artists and artisans.*

NOTES & REMARKS :—(मन्दसानः) कामयमानाः । यदि-स्तुति मोदमद स्वप्नः-कान्ति मतिषु (इवा.) वल्ल कान्त्यर्थः कान्तिः-कामना । = Desiring the welfare of his subjects. (धीनाम्) उत्तमानां कर्मणाम् । क्षीरिति कर्मणाम् (NG 2,1) = Of good deeds.

What should men do—is told :

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
मत्सुगन्धौ सौमनुसाय देवं व्यस्मद् द्वेषो युयवृद्धयंहः ॥ १६ ॥

16. **TRANSLATION** :—O highly learned person ! you should act like a man who for the sake of cheerfulness, drinks with a cup very delicious nectar like, divine invigorating drugs which is dear to the soul-the master of the body and protects wealth and enjoys happiness thereby, separates us from all sins and keeps far away from all malice or a malicious enemy.

PURPORT :—*O men ! you should drink only such things, which do not cause sloth in mind and body and ill-will. As all protect themselves, so they should protect others also.*

NOTES & REMARKS :—(इन्द्रपानम्) इन्द्रस्योषधिरसस्त्वैश्वर्यस्य वा पानं रक्षणं

वा । =Drinking the juice of the invigorating herbs or the protection of wealth. (ममृतम्) सुस्वदिष्टम् । =Very Delicious. (युयवत्) वियोजयति । =Separates, keep far away from.

The same subject of duties of men—is continued :

एना मन्दानो जहि शूर शत्रूञ्जामिमजामि मघवन्नमित्रान् ।

अभिषेगाँ अभ्या देदिशानान्पराच इन्द्र म मृगा जही च ॥ १७ ॥

17. TRANSLATION :—O opulent Indra ! destroyer of the enemies, being admired, kill those, who are opposed to Dharma (righteousness) and wicked enemies whether they are your kith and kin or strangers. Slay those, who stand in front of you with their armies and order their warriors to attack you. Destroy ignorance and other evils.

PURPORT :—O king or commander-in-chief of the army ! being delighted with the observance of Brahmacharya and the drinking of Soma etc. gladden the heroes and conquer all your foes.

NOTES & REMARKS :—(ममृतम्) घर्मविरोधिनः । =Those who are opposed to Dharma or righteousness. (जामिम्) जामाकादिकम् । =Kith and kin like the son-in-law and others. (मृगा) बाधस्थ । अत्र ह्ययशोतेऽस्ति इति शीर्षः । मृग-हितायाम् (तुदा.) । =Destroy.

That should the rulers and their subject do—is told :

आसु हमा गो मघवन्नन्द्र पृस्व स्मभ्यं महि वरिवः सुगं कः ।

अपां लोकस्य तनयस्य जेष इन्द्र सूरिन्कृणुहि स्मा नो अर्थम् ॥ १८ ॥

18. TRANSLATION :—O opulent king ! destroyer of miseries, in these armies of brave persons, make great service easy or easily accessible to us. Make us victorious in the battles. O giver of all wealth, make us—who are learned persons well-versed in the military

science very prosperous in order to conquer your enemies and spread education among the progeny of his subjects, whether infants or grown up.

PURPORT:—A king should endeavour, in such a manner, that his armies should be well-trained, powerful and victorious. He should try that all boys and girls should be endowed with knowledge by the observance of Brahmacharya (abstinence) and prosperous, always serving the cause of truth, justice and Dharma (righteousness and duty).

NOTES & REMARKS :—(अवाक्) प्राणानाम् । वापो ये प्राणाः (काण्ड कत 4,8,22 माध्यमत 3,8,2,4 Jaiminyop 3,10,9) = Of the Prāṇas (vital energy), here men full of vital energy. (वरिषः) सेवकम् । वरिषः-वृक्ष-वरणे (स्वा.) श्रेष्ठवरणं मूलस्तरसेवकम् । अथवा वरिषः इति ज्ञानवाक् (NG 2,10) मत्तः प्रवृत्त्या सेवकम् । =Service. (वर्धय) सुवृद्धिम् । (वर्धय) नृप-वृद्धौ (विश्व.) =In the armies of heroes. (पुरु) वीरवृद्धौ । पुरु इति संज्ञावाक्यम् (NG 2,17) वीर वृद्धौ । वृद्धयः संज्ञावाक्यं पतोऽत्र तद् ग्रहणम् । =In the armies of heroes.

How should the minister be—is told :

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽस्याः ।
अस्मिन्नाञ्चो वृषणो वृज्जवाहो वृण्यो सदाय सुयुजो वहन्तु ॥ १६ ॥

19. TRANSLATION :—O king ! let those mighty persons, who are powerful and quick going like the horses, are of concentrated mind, possessors of strong well-built chariots, showerers of the happiness of victory and splendid like the rays of the sun, pervading in all good merits and actions, approaching those good persons, who protect us from enemies, bearers of the science of arms and missiles, subduers of the strength of the foes and good comrades bring you here for joy or bliss, which give strength. You should also treat them with love.

PURPORT :—A king should appoint men endowed with good merits, actions and temperament for all administrative posts after testing thoroughly, and he himself should also be of noble virtues, actions and temperament.

NOTES & REMARKS :— (हरयः) सुशिक्षिता वशवा इव मनुष्याः । हरय इति मनुष्यनाम (NG 2, 3) ।=Men, who are like well-trained horses. (वश्याः) सकलकुशलगुणकर्मव्यापिनः । अतः-सातत्यगमने (व्या.) ।=Pervading in all good virtues, actions and temperament. (वृषरश्मयः) रश्मय इव विजय-सुखवर्षकास्तेजस्विनः । =Showerers of the happiness of victory. (वृषणः) मनुष्यक्रियन्वकाः । वृष-शक्तिवन्धने (वृषा.) ।=Subduers of the strength of the foes.

TRANSLATOR'S NOTES :—Not taking into consideration the epithets of हरयः like यजान्तः, वज्रवाहः, जस्मन्नाम्नः etc. almost all commentators have interpreted हरयः as horses where Maharshi Dayananda Sarasvati, taking into account all these epithets and the clear authority of the Vedic Lexicon Nighantu 2-3 हरय इति मनुष्यनाम (NG 2, 3) has rightly interpreted हरयः here as सुशिक्षिता वशवा इव मनुष्याः । How deep was his seer-like insight which other commentators lacked in spite of their scholarship.

How should the ministers be—is again told :

आ तं वृषवृषणो द्रोणमशुधृतमुषो नोर्मयो मदन्तः ।

इन्द्र प्र तुभ्यं वृषेभिः सुतानां भरन्ति वृषभाय सोमम् ॥ २० ॥

20. TRANSLATION :—O mighty opulent king ! those powerful persons, who like the waves of the oceans and rivers filled with water, delighting you, fill you with, who desire strength with the juice of great herbs prepared by mighty physicians for acquiring great vigour, and are seated in the aircraft and other rapid-going vehicles, should be pleased or satisfied by you.

PURPORT :—O king ! you should keep those persons always happy, who are sincere and well-wishers of your State. You should

know that, as by the wind waves of the water rise up, so the intellect rises up or increases by the association of the good and enlightened men.

NOTES & REMARKS :—(द्रवन्ति) द्रवन्ति केन विमानादियानेन वत् । द्रु-वती (धा.) ।=Aircraft and other vehicles by which a man can travel very fast. (पुनश्चुषः) ये पुनश्चुषं प्रोषयन्ति पूरयन्ति ते ।=Those who fill with water.

How should a king be—is told :

वृषांसि द्विवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियांनाम् ।
वृष्णो त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

21. TRANSLATION :—O mightiest king ! subduer of the strength of the enemies, you are mighty like the rays of the sun, mighty on the face of the earth, showerer of happiness like the water of the rivers or oceans, knower of the attributes of animates and inanimate things. Let this Soma juice mixed with honey, which is very delicious, be for your drinking, as you are the best.

PURPORT :—O king ! if you know the science and utility of electricity, earth, river, oceans, firmament and all animate beings and inanimate things, you can attain great joy and bliss.

NOTES & REMARKS :—(सिन्धूनाम्) नदीनां समुदायां वा । सिन्धुना इति नदीनाम् (NG 1, 13) ।=Of rivers or oceans. (स्तियांनाम्) संहतानां स्थावर-चक्षुमानां प्राण्यप्राणिनाम् । सर्व-सन्दर्शकत्वतोः (धा.) मत सङ्घातार्थः ।=Of all animate beings and inanimate things put together.

Whom should a king honour—is further told :

अयं देवः सहसा जायमान इन्द्रेण युजा पश्चिमस्तभायत् ।
अयं स्वस्य पितुरायुधानीन्दुरमुष्मादशिवस्य मायाः ॥ २२ ॥

22. TRANSLATION :—O king ! you should honour him like a Guru (Preceptor), who being endowed with divine virtues and with the help of the opulent king, makes the admirable dealing permanent. This creator of joy, makes firm the weapons used by his father and

takes away the evil intellect of a wicked person or inauspicious ness.

PURPORT :—O king ! let these persons be ever honoured by you, who perform righteous deeds themselves and propagate them to others, who are experts in preaching the science of warfare, and generate good, by destroying inauspiciousness or evil from all sides.

NOTES & REMARKS :—(एणिम्) स्तुत्यं व्यवहारम् । एण-व्यवहारे स्तुतो च (प्ता.) बल व्यवहारायः । = Admirable dealing. (प्रमुष्णात्) मुष्णाति चोरयति ।
=Takes away.

How should the enlightened persons be—is further told :

अयमकृणोदुषसः सुपत्नीरयं सूर्ये अदध्राज्योतिरन्तः ।
अयं त्रिधातुं दिवि रौचनेषु त्रितेषु बिन्ददमृतं निर्गूळहम् ॥ २३ ॥

23. TRANSLATION :—O highly learned person ! as the sun makes the dawns like good wives, so you should be the observers of the chastity of monogamy. As this sun establishes light in the solar world, so establish the light of knowledge in the heart of the people. As this God, who is the lord of the world, finds out the hidden immortal matter consisting of *Satva*, *Rajas* and *Tamas* (purity, passion and inertia) in three luminaries, fire, lightning and sun ; so you should know the nature of the matter and other things.

PURPORT :—O men ! those persons, who are observers of the vow of monogamy and chastity, revealers of truth and untruth, knowers of the cause and effect, soul and other subtle objects; should be looked up as the sun, God and enlightened persons.

NOTES & REMARKS :—(त्रितेषु) प्रसिद्धविद्युत्सूर्येषु । = Fire, lightning and the sun.

The enlightened persons should behave like God— is told :

अयं द्यावापृथिवी विष्कभायदयं रयमयुनक्सप्तर्शिमम् ।
अयं मोषु शच्यां पक्वमुन्तः सोमो दाधार दशयन्त्रमुत्सम् ॥ २४ ॥

24. TRANSLATION :—O highly learned persons ! you should