

of physics and other sciences also is worthy of respect. Those who know the properties of electricity that is within all, enjoy desirable happiness.

NOTES & REMARKS :—(ऋजसे) प्रसाधनोषि । ऋजतिः प्रसाधनकर्म (NKT 6, 4, 21) ।=Accomplish, here please. (दिवः) दिवसस्य पदार्थबोधस्य । दिवः घातोद्युत्यर्थमाहाय गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।=Of the knowledge of all objects of the day.

What should men do is told further :

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
स त्वं सुधीतो वीतहृद्ये अद्भुत प्रशस्तिभिर्मह्यसे दिवोर्दिवे ॥२॥

2. **TRANSLATION** :—O you, who are wonderfully great, whom enlightened men of mature knowledge establish in the sun (regard him as the sun of knowledge illuminating all sciences), you are firm, admirable and purifier like the fire whose flames go upward. By the praiseworthy righteous acts being very much delighted, you are honoured every day by a person who has pervaded all acceptable things or virtues.

PURPORT :—O men ! as a friend accomplishes works, so Agni (fire or electricity) when applied correctly accomplishes many works.

NOTES & REMARKS :—(भृगवः) विद्वांसो मनुष्याः (भृगवा) प्रथिमुदिन्नर्जो सम्प्रसारणं सलोपश्च (उणादिकोषे 1, 28) इति अस्ज पाके इति घातोर्भृगु शब्दसिद्धिः तस्मात् परिक्वविज्ञानाः विद्वांसः ।=Enlightened men. (वीतहृद्ये) वीतं व्याप्तं हृद्यं ग्रहीतव्यं वस्तु येन तस्मिन् । वी-गतिव्याप्तिप्रजनकान्यसनखादनेषु । अत्र व्याप्त्यर्थः ।=In a man who has accepted a thing worth taking. (वनस्पतो) वनानां किरणानां पालके सूर्ये । वनस्पति रश्मिनाम् (NG 1, 15) वा रश्मि ।=Rays of the sun.

How should men be is told :

स त्वं दत्तस्यावृको वृधो भूर्यः परस्यान्तरस्य षतहः ।
 रायः सूनो सहसो मर्त्येष्वच्छुर्दियैच्छ वीतहव्याय
 समर्थो भरद्वाजाय समर्थः ॥३॥

3. *TRANSLATION* :—O son of the mighty person ! you are the honest multiplier of the wealth, you are the master of the wealth which is exalted, is different from wealth earned by unfair means and which take across all troubles. You are famous among mortals, are the giver to a man who has attained what was to be attained and to the upholder of knowledge. Being endowed with vast knowledge and wisdom, bestow a good and comfortable home to dwell.

PURPORT :— If men develop their power (physical, mental and spiritual), why should they not be wealthy and prosperous.

NOTES & REMARKS :—(अवृकः) अरुत्येनः । वृक इति सोमनाम (NG 3, 24) इत्येनः-चोरः । इत्येनः संस्त्यामं संहृतं पापकम् अस्मिन् भयास्त्या ह्यदिभ्यः इनच् (उणादिकोषे 2, 40) इत्येनः इत्येन इति नैरुक्ताः (NKT 3, 4, 20) वृक इति इत्येननाम । = Not a thief, an honest man. (छदिः) गृहम् । = Home. (वीतहव्याय) प्राप्त-प्राप्तव्याय । वी-गतिव्याप्तिप्रजनकास्त्यसनवादानेषु (अदा०) गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थ-ग्रहणम् । हु-दानादनयोः आदाने च (जुहो०) । = For a man who has attained what was to be achieved. (भरद्वाजाय) धृतविज्ञानाय । (बाजा) वज्र-गतौ (बा०) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् । भूज धारणपोषणयोः (जुहो०) अन्न धारणार्थकः = For a man who has uphold true knowledge or wisdom.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take भरद्वाज and हृषीकेशि as Proper Nouns instead of taking their derivative meanings as given above, as it is against the fundamental principles of the Vedic Terminology. आख्याप्रवृत्तात्, परन्तु श्रुति सामान्यमात्रम् (भोर्मासा संहिता) ।

What should men do is again told :

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुष्यं स्वध्वरम् ।
विभ्रं न द्युत्तवंचसं सुवृत्तिभिर्व्यवाहमरतिं देवमृञ्जसे ॥४॥

4. *TRANSLATION* :—O highly learned person ! let us honour you who respect and please a leader who is illuminator or truthful, is venerable like a guest who leads to happiness, who purified like the fire in which Yajnas(non-violent sacrifices)are performed and which is begger of men's oblations, good acts, revealer of words expressing truth, conveyor of what is to be upheld, bestower of joy and shining like a glorious genius.

PURPORT :—As an enlightened man is able to accomplish noble deeds properly, so the Agni (fire or electricity) when utilised properly can accomplish all dealings.

NOTES & REMARKS :—(द्युत्तमसम्) द्योतकवचनस्य प्रकाशकम् । द्युत्तमं द्योतिरिति प्रकाशः क्षियतिमिव सति यास्मिन् तत् महर्षिः दयानन्दः (यजु. 3, 31 भाष्ये) ।= Illuminator or revealer of words expressing truth. (वरतिम्) प्रापकम् । वरतिः ऋ-गतिप्रपणयोः (५भा०) भक्त प्रापणार्थः हर्षप्रापकः ।=Conveyor. (सुवृत्तिभिः) सुष्ठु व्रजन्ति याभिः क्रियाभिस्ताभिस्तहितम् ।=By acts by which men go well—on the path of righteousness.

What should men manifest is told :

प्रावकया यश्चितयन्त्या कृपा क्षामन् रुच उषसो न भानुना ।
तूर्वन् याम्नेतशस्य नृ रण आ यो घृणो न तत्प्राणो अजरः ॥५॥

5. *TRANSLATION* :—O men ! that enlightened leader is to be served who shines upon the earth by his purifying and enlightening grace, who is untouched by old age and comes as one athirst in heat (thirsty for acquiring more and more knowledge), who shines like the rider of the horse whipping himself when necessary on the way to the battlefield.

PURPORT :—O men ! as the rays of the sun illuminate the dawn, in the same manner, the enlightened persons should illumine the hearts of all.

NOTES & REMARKS :—(एतस्य) यजमानस्य । एतस्य इत्ययमनाम (NG 1, 14) ।=Of the horse. (तूवंन्) हिंसन् । तूर्वी-हिंसायाम् (स्वा.) ।=Whipping up, inflicting punishment. (यामन्) यन्ति यस्मिन्स्मिन्मार्गे ।=On the road. (सामन्) पृथिव्याम् । सामा इति पृथिवीनाम (NG 1, 1) ।=On earth.

What should men do is told further :

अग्निमग्निवः समिधा दुवस्यत प्रियं प्रियं वो अतिथिं गृणीषणि ।
उप वो गीर्भिरमृतं विवासत देवो देवेषु वनन्ते हि वार्यं ।
देवो देवेषु वनन्ते हि नो दुवः ॥६॥

6. **TRANSLATION** :—O men ! in every admirable dealing, serve him, (the Yajaman), you serve him well who kindles fire with fuel and who serves well your beloved and desirable guest, who shining with divine virtues by truthful and sweet words admires your acceptable dealing which is like nectar; he who being a liberal donor among the enlightened father-like persons accepts our service.

PURPORT :—O men ! unite or apply for various purposes Agni (fire) like an enlightened leader, so that you may be able to accomplish your noble desired works.

NOTES & REMARKS :—(दुवस्यत) परिचरत । दुवस्यति-परिचरणकर्मा (NG 3, 5) ।=Serve. (विवासत) परिचरत । विवासतीति परिचरणकर्मा (NG 3, 5) ।=Serve. (देवेषु देवः) दिव्यगुणेषु स्रोतमानः ।=Shining on account of the divine virtues. (देवेषु) पितृषु विद्वत्सु । विद्वत्सो हि देवाः (Sth 3, 7, 3, 10) । देवा वा एते पितरः (कोषीतकी ब्राह्मणे 5, 6, गोपब्राह्मणे 2, 1, 24) ।=Among the father-like enlightened persons.

TRANSLATOR'S NOTES :—It is very wrong on the part of Griffith to translate देवेष् देवः as 'A God among the Gods or God-mid-Gods, though Prof. Wilson's translation of देवेष् देवः as 'a God among gods' is not correct as not understood the significance of the word देव properly, Yet it is not so bad and mischievous as Griffith's. Rishi Dayananda Sarasvati's interpretation is based upon the authority of the Brahmanas (ancient commentaries of the Vedas) as quoted above.

What should men do again is told further :

समिद्धमग्निं समिधा गिरा गृणो शुचिं पावकं पुरो अंध्वरे ध्रुवम् ।
विप्रं होतारं पुरुवारमदुहं कविं सुमनैरमिहे जातवेदसम् ॥७॥

7. TRANSLATION :—O men ! I praise an enlightened person who shines and purifies like the fire kindled well with fuel, who is steadfast in non-violent sacrifices, pure, purifier, liberal donor, respected by many scholars, void of malice, wise with knowledge and humility and highly learned. We implore him like a sage full of perfect knowledge with the desire of attaining happiness. So you should also implore him for knowledge and wisdom.

PURPORT ;—O men ! you should pray to the enlightened persons who are illuminators of truth for imparting knowledge and having acquired it, give it to others.

NOTES & REMARKS :—(अंध्वरे) अहिंसामये यज्ञे । अंध्वर इति यज्ञनाम (NG 3, 17) ।=In non-violent sacrifice (ईमहे) याच्यामहे । ईमहे याच्याकर्मा (NG 3, 19) ।=Implore, beg. (पुरुवारम्) पुरुभिर्बहुभिविद्वद्भिः सत्कृतम् । पुरु इति बहुनाम् (NG3, 1) । वृज् वरेण । वरणं स्वीकरणम् सत्करणम् ।=Respected by many great scholars.

TRANSLATOR'S NOTES :—In this mantra the epithets used for Agni like विप्रम्, कविम्, जातवेदसम् which Prof. Wilson translates

as the wise, the farseeing (far sighted. Ed.), and who knows all that exists and which Griffith translates as wise, the holy singer, benevolent etc. It clearly denotes that here the word does not stand for fire but for a wise leader and yet they suppose that this all is the glorification of fire. Dayananda Sarasvati's interpretation is quite straightforward and simple.

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Who is to be adored by men is told :

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासंसृच मतसिश्च जायुर्वि विभुं विशपति नमसा नि षेदिरे ॥८॥

8. *TRANSLATION* :—O self—effulgent God ! like the fire, in every age all enlightened Yogis and other ordinary mortals adore you with reverence—You who are Immortal, Conveyor or Provider of all acceptable objects, Protector, Adorable, the Lord of the people, Ever—watchful, Omnipresent and Destroyer of all miseries. They meditate upon you and have communion with you.

PURPORT :—O men ! you should every day adore that one God only who is Omnipresent, Dispenser of justice, and Kind and who deserves all thanks.

NOTES & REMARKS :—(हव्यवाहम्) यो हव्याग्वावायुमर्हति वहति तम् । हु-वानादनयोः आदाने च (बुहो०) अत्र आदानार्थग्रहणम् । वह-प्रापणे ।=Who conveys or provides all acceptable articles. (दूतम्) यो दुःखानि दूनीति दूरीकरोति तम् । (दूतः) (हु) उपतापे (स्वा०) ।=Who removes all miseries.

TRANSLATOR'S NOTES :—The epithets for Agni used in the mantra like ईड्यम् जायुर्विम् विभुम् विशपतिम् which Prof. Wilson has translated as 'Adorable, Vigilant, Pervading and Protector of mankind', and Griffith as Adorable, even watchful, Omnipresent and Lord of household clearly show that by Agni here the Omnipresent, Adorable, and Lord of the world is meant and not fire, yet the western

translators have mostly taken fire to be the meaning though these never be applicable in the case of the fire. Dayananda Sarasvati's interpretation applicable to God on the basis of the above epithets is quite correct (and understandable Ed.)

How does God act and how is He to be adored is told :

विभूषन्नग्न उभयौ अनु व्रता दूतो देवानां रजसी समीपसे ।

यत्तं धीतिं सुमतिमावृणीमहेऽथ स्मा नस्त्रिवरूथः शिवो भव ॥६॥

9. TRANSLATION :—O Burner or Destroyer of all miseries like the fire! as you being the remover of all evils or defects the enlightened persons or conveyor of the Dharma (righteousness) Artha (wealth) kama or fulfilment of all noble desires and moksha (emancipation) and adorning all noble deeds and both the enlightened and ordinary persons pervade the universe when we accept meditation on you and your gracious care. Be to us the most auspicious Protector pervading all the high, middle and low regions as your abodes.

PURPORT :—God alone should be adored for ever by all who leads to emancipation easily to those persons who obey the commands of the Creator of the world, make their own attributes, functions and temperament according to Him. He enlightens them about all sciences like a messenger.

NOTES & REMARKS :—(रजसी) आकाशपृथिव्यौ । रजतीति आकाशपृथिव्यौ ।= The heaven and earth. (दूतः) यो दोषान् दूनीति दूरीकरोति दमार्थमोक्षान् प्रापयति वा । दू-गतौ (ष्वा०) गतेस्त्रिवर्येष्वन्न प्राप्त्यर्थग्रहणम् वरधम् इति गुह्यनाम (NG 3, 4) ।=He who removes all defects or leads to righteousness wealth and emancipation. (धीतिम्) धारणां धियं वा ।=Concentration (meditation) or gracious care, (good intellect). (त्रिवरूथः) त्रीण्युत्तममध्यमनिःकुण्डानि वरुणा, गृहाणीव निवासस्थावानि यस्य सः ।=He who

has the best, middle and low places as his dwelling places.

(निवरूपः त्रिषु सूक्ष्मऽन्तरिक्षेषु-गृहाणि यस्य सः इति महर्षिदशानन्दः यजुर्वेदे 27, 55 आख्ये ।=That means Omnipresent.

God's knowledge and communion with Him are absolutely necessary is told :

तं सुप्रतीकं मुदृशं स्वञ्चम विद्वांसो विदुष्टं सपेम ।
स यज्ञं विश्वा वयुनानि विद्वान् प्र हव्यमभिरमृतेषु वोचत् ॥१०॥

10. TRANSLATION :—O men! let us condemn those ignorant persons who do not know and adore that Great God, Who has His symbols everywhere or is the Doer of noble deeds, worthy of being seen to the wise leading to liberation with the practice of Yoga and who knows and shows all things, But let that enlightened person who shining like the fire, tell the immortal souls the knowledge received which is worth giving and enlighten us also about all things.

PURPORT :—Woe to those persons who do not know God and don't obey His commands in practical life, but blessed are those who adore Him. Let us worship or have communion with that one God Who gives us all knowledge through the Vedas.

NOTES & REMARKS :—(मुदृशम्) योगाभ्यासेन द्रष्टुं योग्यं सुष्ठु दर्शकं वा ।= He who is worth seeing with the practices of Yoga or who shows all well. (हव्यम्) दातुमर्हं विज्ञानम् । (हव्यम्) हु-दानादनयोः आदाने च अत्र दानार्थग्रहणम् ।= Knowledge which is worth giving. (स्वञ्चम्) यः सुष्ठु अंबति जानाति प्रापयति वा तम् । (स्वञ्चम्) सु+अञ्च् गतिपूजनयोः (स्वा०) ।= Who knows thoroughly or leads to bliss.

The way God acts and He is adored is continued :

तमग्ने पास्युत तं पिपषि यस्तु आनन्दं कृवये शूर धीतिम् ।
यज्ञस्य वा निशितिं वोदिति वा तमित्पृणान्नि शर्वसोत राया ॥११॥

11. *TRANSLATION* :—O Fearless Destroyer of the wicked and all evils ! O Dispeller of the darkness of ignorance ! you cherish, and protect or fill with noble virtues, that far-sighted enlightened person who obeys to your commands. You give him the power of concentration. You unite him with the inception (commencement) and accomplishment of the Yajna (non-violent sacrifice or philanthropic act). You endow him with power and wealth. Therefore you are Adorable.

PURPORT :—Those who adore God sincerely, He protects them from all side, inspires them to have righteous virtues, actions and temperament and endowed them with physical and spiritual power, leading them at last the emancipation.

NOTES & REMARKS :—(अग्ने) अविद्यान्धकारविनाशक । =Dispeller of the darkness of ignorance. (शूर) निमग्नदुष्टदोषविनाशक । (शूर) शु-हिंसायाम् (त्वया) । =Fearless Destroyer of the wicked and all evils. (निशितम्) नितरां तीक्ष्णताम् । नि+शो तनूकरणे (दिवा०) । =Sharpness or accomplishment.

Why should God be adored is told further :

त्वमग्ने वनुष्यतो नि पाहि त्वम् नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदृभ्येतु पाथः स रयिः स्पृहयाय्यः सहस्रो । १२॥

12. *TRANSLATION* :—O Almighty God ! You are Bestower of good virtues and protect us who implore you. Preserve us from all wickedness or censurable conduct. Endowed with that desirable

and thousand-fold wealth and food (even though perishable material), that comes to us from all sides by Your grace, let us always adore You. Let us have constant communion with you.

PURPORT :—O men ! Regard that Lord of the world only as your Protector, and Giver of all wealth, and Adorable God Who when implored righteously and sincerely. Keeps us away from all unrighteous conduct and leads to Dharma or righteousness. He gives also happiness of this world even though it is not ever-lasting.

NOTES & REMARKS :—(धनुष्यतः) याचमानान् । वन्-याचने (तना०) ।= Imploring, begging. (प्रवद्यात्) निग्याचरणात् । प्रवद्यावमाद्य मार्गं रेफाः कुत्सिते । उणादिकोषे 5, 5) इत्यवद्य शब्दो नियातितः वदितुम् प्रयोग्यम् । नन् पूर्वकात् वद-व्यस्तार्वा वाचि इति धातोः यत् प्रत्ययः ।=From reprehensible or excensurable conduct. (अस्मन्वत्) अस्मन्वत्=Perishable.

The same subject of adoration to God is continued :

अग्निर्होता गृहपतिः स राजा विश्वा वेदं जनिमा ज्ञातवेंदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

13. *TRANSLATION :—*O highly learned persons ! God Who is Illuminator and Upholder of all, the Director of the whole universe as a man is of his home, Dispenser of justice, is the Omniscient Supreme Being. Being the distinguisher between truth and untruth, and the Greatest Unifier. He knows all births (taking form from the origin-Ed.) of the divine things or enlightened, as well as ordinary mortals. May He unite us with happiness peace and bliss. Let Him be our sovereign, so we resolve. You should also resolve like wise.

PURPORT :—O men ! you should know that God who knows the actions of the souls of the whole universe, and knowing them thoroughly awards their fruit (and Ed.) is only True King or Sovereign.

NOTES & REMARKS :—(जातवेदाः) यो जातान्सर्वांश्च वेत्ति सः । जातवेदाः कस्माद् जातानिबोधः । (NKT 7, 5, 19) ==He who knows all born beings and things., Omniscient. (यजिष्ठः) जलिकवेन यन्त्रा संगमयिता वा । यज-देवपूजासंगतिकरणवानेषु (इवा०) यस्य संगतिकरणार्थः । = The greatest Unifier. (ऋतावा) सत्यासत्ययोर्विभाजकः । ऋतमिति सत्यनाम (NG 3, 10) वन-संभक्तौ (इवा०) =Distinguisher between truth and untruth.

TRANSLATOR'S NOTES :—The epithets and expressions like जातवेदाः and विश्वा वेदजनिमा जातवेदाः which Prof. Wilson translates as 'He who knows all, that is, knows all existing beings, and Griffith as 'jataveda' knows all generations, clearly indicate that Omniscient God is here meant by जातवेदा अग्निः and not unanimate fire. And yet these western translators erroneously think that fire is meant here and worshipped. How strange ! Griffith quotes and Ludwig says विश्वा वेद जनिमा जातवेदाः knows all generation'. Etymology of jatavedah, which is correct but is it applicable to material fire ?

How that God acts is told further :

अग्ने यदद्य विशो अंध्वरस्य होतुः पार्वकशोच्चे वेष्टुं हि यज्वां ।
 ऋता यजासि महिना वि यद्भूहेव्या बह यविष्ठ या तै अद्य ॥१४॥

14. **TRANSLATION** ;—O Pure Illuminator ! O Unifier or Distributor ! O liberal, donor and O Remover of the miseries of all your subjects ! You are Unifier and unite all non-violent acts in the Yajna that leads to real happiness. You are all-pervading by your greatness. Therefore convey to us today, (every day) all articles worth-giving.

PURPORT :—O men ! that one God is to be adored by all, who unifies all this universe and being Omnipresent, commands all to observe non-violence and other rules of righteousness.

NOTES & REMARKS ;—(पावकशोच) पवित्रप्रकाशक । शोचिरिति ज्वलतो नामधेयम् । (NG 1, 17) शोचति ज्वलतिकर्म । [(NG 1, 16) तस्मात् शोचिः प्रकाशः ।=Pure Illuminator. (ऋता) ऋते सत्यसुखप्रापके यज्ञे । ऋतमिति सत्यनाम (NG 3, 1) । ऋत सत्यं वा यज्ञं वा (NKT 4, 3, 20) तस्मात् सत्यसुखप्रापके यज्ञे इति व्याख्यायु मिश्रणमिश्रणमोः (प्रदाः) अतोभयार्थग्रहणम् ।=In the Yajna which leads to true happiness. (यविष्ठ) अतिशयेन संगमयिता विभाजको वा । =Great unifier or distributor.

What should men do is told further :

अभि प्रयांसि सुधितानि हि ख्यो नि त्वां दधीतु रोदसी यजध्वै ।
अवा नो मधवन्वाजसातावग्ने विश्वानि दुरिता
तरेम ता तरेम तवावसा तरेम

॥१५॥

15. **TRANSLATION** ;—O God, Lord of all admirable wealth and most splendid ! You have provided us with foodgrains and other desirable articles for our sustenance which gratify us well. You reveal (through the Vedas) the knowledge of various sciences. You uphold the heaven and earth for proper unification or utilisation. Protect us in battle (of all kinds), so that relying upon. You, we may safely pass over all sins that cause us suffering. Under your protection, we may swim across the ocean of misery. We may give up all evils or defects.

PURPORT ;—O men ! by taking refuge in that God only Who provides us with the articles of food and drink beneficent for our life and who reveals truth to us as the Indwelling spirit, go beyond all miseries.

NOTES & REMARKS ;—(प्रयांसि) कमनीयान्यघ्रादीनि वस्तूनि (प्रयांसि) । प्रयः इत्यन्तनाम (NG 2, 7) प्रीति-तर्पणे कान्तो च (प्रघा) कान्तिः-कामना । अत्र कान्त्यर्थं ग्रहणम् । Desirable articles like foodgrains and others. (वाजसातो) संग्रामे । वाजसातो इति संग्रामनाम (NG 2, 17) ।=In the hattle (internal and external) (दुरिता) दुःखस्य प्रापकानि पापानि । दुर + हण गतो-गतेस्त्रिष्वयेष्वत्र प्राप्त्यर्थग्रहणम् कृत्वा व्याख्यानम् ।=Sins that cause us miseries.

What should men do is told further :

अग्ने विश्वेभिः स्वनीक देवैरूणावन्तं प्रथमः सीतु योनिम् ।
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥

16. *TRANSLATION* :—O highly learned king who has many good armies, you who are foremost and famous being seated in your home or office which is decked with wooden and other cloth with all enlightened persons or heroes perform well the Yajna (the act of unification) for the pleasure of God the creator of the world and the Yajamana who is well-versed in the science of uniting people and making various articles in proper proportion.

PURPORT :—O enlightened men, and officers of the State ! being seated in the home provided with all requisite articles abundant and Ghee etc. (that is Ed.). Chambers of justice (courts) with the help of the enlightened persons administer justice. Lead all men towards the path of justice, so that all may become benevolent treading the good path (of righteousness).

NOTES & REMARKS :—(स्वनीक) शोभनान्यनीकानि सैन्यानि यस्य तत्तत्तद्बुद्धौ । अनीकम् अने प्राणने (अदा०) इति घातोः अनिदृषिभ्यो किञ्च (उणा 4, 17) वषिपूषिभ्याम् ईकन् इति ईकन प्रत्ययस्य अनुवृत्तिः अनिति जीवयतीति अनिकं सैन्यम् = Having many armies. (कुलायिनम्) गृहादि सामग्रीयुक्तम् । = Provided with all the domestic (house hold. Ed.) articles. (प्रथमः) प्रख्यातः (प्रथमः) प्रथम इति मुख्यनाम प्रथमोभवति (NKT 2, 6, 22) । = Foremost or famous.

From what substances or places should (power/energy Ed.) electricity be derived (haireessed. Ed.) is told :

इममु त्वमथर्ववदुर्गिन् मन्थन्ति वेधसः ।
यमङ्कदन्तमानयन्मूरं श्याव्याभ्यः ॥१७॥

17. *TRANSLATION* :—O men ! you should also produce

electricity by the rubbing process and accomplish many purposes by it as the wise scientists produce it by the process of intelligent rubbing (combustion, Ed.) as denoted in the Atharva Veda. This Agni (electricity) has many marks (forms, Ed.) for its manifestation when especially generated or manifested by the processes carried out at nights (any time Ed.) by wise men (technical men or energy scientists, Ed.).

PURPORT :—Those highly learned scientists who can generate electricity by particular methods of rubbing from the earth, firmament sky water, (like hydro-electricity, Ed.) and sun etc, can accomplish many works.

NOTES & REMARKS :—(अग्निम्) विद्युत् । = Electricity. (अद्भुतम्) यस्मिन् अद्भुतानि प्रसिद्धानि चिह्नानि प्राप्नुवन्ति । अद्भुतं संहितायाम् इति दीर्घः । = Famous. (श्यावाभ्यः) श्यावीषु रात्रिषु भवाभ्यः क्रियाभ्यः (NG 7, 17) । = In the night. श्यावीति रात्रि नाम (NG 1, 7).

TRANSLATOR'S NOTES :—अकि-लक्षणे (श्वा०) अद्भुत लक्षणे इति चुरादौ । This mantra is very remarkable for throwing hints about some sources of electricity.

What benefits should men take out of the articles of creation is told :

जनिष्व देववीतये सर्वतांता स्वस्तये ।

आ देवान् वन्द्यमृतां अतावृधौ यज्ञं देवेषु पिस्पृशः ॥१८॥

18. **TRANSLATION** :—O highly learned person ! for the attainment of divine virtues for the welfare or happiness of all, bring immortal divine qualities or enjoyments which augment truthful conduct in this Yajna which bestows happiness on all, and belongs to (part of Ed.) technology. Let this Yajna which gives joy, touch the hearts of the enlightened persons and by this create happiness everywhere.

PURPORT :—The enlightened persons should create happiness of various kinds for themselves and others by obtaining divine enjoyments from the articles of the world through right knowledge.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । बी-गतिव्याप्तिप्रजनकान्त्यसन छादनेषु (अ०) अत्र गतेस्त्रिष्वर्षेषु प्राप्त्यवर्षग्रहणम् ।=For the attainment of the divine virtues. (सर्वताता) सर्वसुखकरे शिल्पमये यज्ञे ।=In the Yajna consisting of technology which gives happiness. (देवान्) दिव्यान् गुणान् भोगान् वा । तन्-विस्तारे ।=Divine virtues of enjoyments.

How should the householders endeavour is told :

वयमु त्वा गृहपते जनानामग्ने अकर्म्यं सुमिधा बृहन्तम् ।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥१६॥

19. TRANSLATION :—O master of the house, who are purifier like the fire! we among men with kindled fuel, make the fire mighty. Let not our householder (be out of Ed.) gear and vehicles be found defective. Let them be perfectly alright. Sharpen us with your penetrating splendour and unlighten us well.

PURPORT :—O householder ! you should give up all laziness and having made progress in knowledge of physics and other sciences, teach other students also, so that happiness of all kinds may increase. (boost. Ed.)

NOTES & REMARKS :—(अस्थूरि) अस्थिरं यानम् ।=Not strong vehicle. (सम् शिशाधि) सम्यक्तया शिष्य । सम्+शामु अनुशिष्टो वयसा यणानुक्तम् । शो-तम् करणे इत्यस्य रूप आन्वस । तवः सम्यक् तीक्ष्णो कृक इत्यर्थः ।=Enlighten us well.

Sūktam—16

Seer or the Rishi of the Sūktam—Bhāradvāja Devatā—Agni. Chhandas—Ushnik, Gāyatri, Trishtup, Pankti and Anushtup of various kinds. Svaras—Rishabha, Shadja, Panchama and Gāndhara.

What should an enlightened person do is told :

त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवेभिर्मानुषे जने ॥१॥

1. *TRANSLATION* :—O God ! as You are the giver of all Yajnas (unifying noble acts) and are benevolent to all, therefore be impeller (inspirer) of all thoughtful persons alongwith the enlightened men.

PURPORT :—O highly learned persons ! as God is the Benevolent to all, Giver of all happiness and worthy of being known by the association of the enlightened men, so you should also be.

NOTES & REMARKS :—(यज्ञानाम्) सङ्गन्तव्यानां व्यवहाराणाम् । य वातोः सङ्गतिकरणार्थमादाय व्याख्या । = Of the noble dealings. (अग्ने) जगदीश्वर । अग्निः कस्मादग्रणीमवति (NKT 7, 4, 15) सर्वाग्रणीः = Supreme leader = अग्निः प्रजापतिः (काठक संहिता 22, 7, 10) अग्निरेव ब्रह्म (Gopatha 1, 5, 15 Stph 10, 4, 1, २) । = God, the Lord of the world.

What should an enlightened person do is told further :

स नो मुन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।

आ देवान्वलिं यक्षि च ॥२॥

2. *TRANSLATION* :—O highly learned leader ! unite us with the words or speech endowed with true knowledge and humility which cause bliss in this righteous dealing which must be done. Bring here the great and venerable enlightened persons and unite us with all the divine virtues.

PURPORT :—The enlightened persons should always preach to all for acquiring knowledge, so that all may be endowed with divine virtues.

NOTES & REMARKS :—(मन्त्राभिः) ध्यानन्दकारिकाभिः । मन्त्राभिः, मदि-
स्तुतिमोदमदस्वप्न कान्ति गतिषु (च्वा.) अन्न मोदायः ।=Creating bliss. (जिह्वाभिः)
विद्याविमययुक्ताभिर्वाग्भिः । जिह्वेति वाङ्मनाम् (NG 1, 11)।=Words or speech
endowed with true knowledge and humility.

Who is proper or suitable to deliver sermons or preach is told :

वेत्था हि वैद्यो अर्ध्वनः पृथश्च देवाञ्जसा । अग्ने युज्ञेष्टु सुक्रतो ॥३॥

3. **TRANSLATION** :—O enlightened wise leader! endowed with good intellect or doer of good deeds, you know well and quickly in all dealings consisting of (or related to. Ed.) the propagation of Vidya (knowledge) and Dharma (righteousness and duties) the paths and ways. Therefore enlighten us about them.

PURPORT :—In this world only those who know the paths leading to the attainment of Dharma (righteousness and duty) Artha (wealth) Kama (fulfilment of noble desires) and emancipation should preach to others and not other ignorant persons.

NOTES & REMARKS :—(वेद्यः) वेद्यावित् । वेद्या इति वेद्याविनाम् (NG 3, 15) ।=O ingenious, very wise. (अर्ध्वना) स्वच्छन्देन वेगवत्स्वेन अर्जसा-
द्रुति स्वीकारे च (अव्ययार्थे) ।=Freely going.

What should men do is told further :

त्वामीळे अर्धं द्विता भरतो वाजिभिः शुनम् । ईजे युज्ञेष्टु यज्ञियम् ॥४॥

4. **TRANSLATION** :—O enlightened person! as I admire you who are fit to perform Yajnas (of all kinds) in the acts of noble association and being upholder and sustainer in two ways of the

teacher and the taught, the preacher and the preached or audience, with knowledge etc., I unite men with happiness. So you should also unite them well.

PURPORT :—It is the duty of the enlightened persons to acquire knowledge and advance (promote) its cause by giving it to others.

NOTES & REMARKS :—(द्वितर) द्वयोरव्यापकाभ्येकोऽस्य कोपदेपदेशयोऽभिः । = The teachers and the taught and the preacher and the preached or audience. (भरतः) धर्ता-पोषकः । (इ) भुज्-धारणपोषणयोः (जु०) = Upholder and supporter.

Whom should men honour is told :

त्वामिमा वायौ पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

5. *TRANSLATION* :—O highly learned person ! you give these many acceptable articles to a person who is himself giver of good and desirable thing, who is extractor of the juice of Soma and other nourishing plants and who is upholder of various sciences and their propagator. Therefore, you are worthy of respect.

PURPORT :—Men should respect only those who are preachers of truth and knowledge, and not the others.

NOTES & REMARKS :—(दिवोदासाय) कर्मनीयस्य पदार्थस्य दात्रे । (दिवोदासाय) दिव् धातोः कान्त्यर्थमाशय व्याख्या । कान्तिः कामना । दासु-दाने (धा०) = For the giver of a desirable thing. (भरद्वाजाय) घृतविज्ञानाय (भरद्वाजाय) (इ) भुज्-धारणपोषणयोः (जु०) ज्ञ धारणार्थं ग्रहणम् । = Upholder of various sciences.

TRANSLATOR'S NOTES :—It is not correct on the part of Sayanacharya to take the word भरतः used in the fourth mantra and

दिवोदास and भरद्वाज used in the fifth's the names of particular king and sages saying 'भरतः द्यौषन्तिरेतत्संज्ञको राजा' (म० 4) दिवोदासाख्याय राज्ञे भरद्वाजाय ऋषये (म० 5) and thus mislead Prof. Wilson, Griffith and other translators who have simply said in the footnotes :—Bharata Sayana considers Bharata here to be the Rja, the son of Dushyanta—Prof. Wilson Vol. III P. 264 "Bharata; according to Sayana the king of that name, son of Dushyanta and Sakuntala, (Griffith—The Hymns of Rigveda Vol. I. P. 571). It is against the fundamental Principles of the Vedic Terminology accepted by Sayanacharya himself in his intepretation to the commentary on the Rigveda while strongly supporting the eternity of the Vedas. How can the Vedas be regarded as eternal, if they refer to Bharata a the son of Dushyanta born millions of years after the beginning of creations.

What should the enlightened persons do is again told :

त्वं दूतो अमर्त्य आ वंहा दैव्यं जनम् । शृण्वन्विप्रस्य सुष्ठुतिम् ॥६॥

6. *TRANSLATION* :—O enlightened persons ! you are different in nature from ordinary mortals and are enlighter of the message of the knowledge of all objects like a messenger. Bring here a distinguished scholar trained by absolutely truthful and enlightened persons, listening the praise of a genious or extraordinary wise man.

PURPORT :—O examiner ! it is your duty to examine the pupils well quite impartially and make them great scholars.

NOTES & REMARKS :—(अमर्त्यः) साधारणमनुष्यस्वभावविषयः । एकं वै देवाः व्रतं चरन्ति यत्सत्यम् (Stph. 14, 1, 1, 33) सत्यं वै देवाः अमृतं मनुष्याः (Stph 1, 1, 1, 4) मनुष्यः तस्माद् देवानां स्वभावसाधारणाः मृतवापि स्वभावविषयः
= Against or different from the nature of ordinary mortals.

(दूतः) सर्वपदार्थविद्यासमाचारप्रज्ञापकः । दु-गती (स्वा०) गतेस्त्वित्यर्थेऽव्ययं ज्ञानार्थग्रहणं कृत्वा व्याख्या ।=Enlightener of the knowledge of all things like a messenger.

What should men do is told :

त्वामग्ने स्वाध्यायै मर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥

7. *TRANSLATION* :—O enlightened person endowed with true knowledge and humility ! as men of meditative nature admire you in the Yajnas (consisting of the study, teaching and preaching) for the attainment of the divine virtues, so let us also praise you.

PURPORT :—The students should serve the enlightened persons for acquiring knowledge. All should know that as among the objects of the creation, Agni (in the form of fire and electricity) is praised on account of its attributes, so among men these righteous enlightened persons are most admirable.

NOTES & REMARKS :—(स्वाध्यः) य सुष्ठु समन्ताद्ध्ययन्ति । सु+आ+ध्यै. चिन्तायाम् (स्वा०) । Those who meditate well on all sides. (यज्ञेषु) अध्यपनाध्यायनोपदेशाद्वयेषु व्यवहारेषु । (यज्ञेषु) व्यवहारेषु । यज्ञ-देवपूजासङ्गतिकरणदानेषु (स्वा०) । विद्यादानम् अध्यपनमुपदेशनं च विद्वद्भिः सङ्गतिकरण द्वारेषु अध्ययनं संभवति नान्यथा पञ्चमहायज्ञेषु प्रथमो ब्रह्मयज्ञः सर्वं स्वाध्यायो वै ब्रह्मयज्ञः (Stph 17, 5, 6, 2) अध्यपनं ब्रह्मयज्ञः इति मनुः (3, 70) स्वकीये धर्मशास्त्रे ।=In the dealings of the study, teaching and preaching.

How should the teachers and the taught deal with one another is told :

तव प्र यन्ति संदेशमुत क्रतुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

8. *TRANSLATION* :—O enlightened person ! all those good

donors who desiring to acquire knowledge to see you well and to have your good intellect or actions, give them and oblige.

PURPORT :—O highly learned persons ! as the persons desiring to acquire knowledge long for you, similarly you should also desire (to have) the students.

NOTES & REMARKS :—(यज्ञि) यज्ञ-सङ्गमय । यज्ञं वातोस्त्रिष्वयेषु सङ्गति-
करणाद्येमादाय व्याख्या । = Unite.

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How should a king deal with his subjects is told :

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥६॥

9. **TRANSLATION** :—O highly learned king ! you are a liberal donor like the purifying fire, benevolent to men and a very great scholar. Therefore, by your mouth (speech or address) by giving good teachings to men, unite the subjects with happiness as they desire it.

PURPORT :—O subjects (people) ! as your king loves you and desires to give happiness for you, so you should also long for him and should bestow happiness upon him constantly.

NOTES & REMARKS :—(मनुर्हितः) मनुष्याणां हितकारी ये विद्वांसस्ते मनवः
(Stph 8, 3, 3, 18) = Benevolent to men. (दिवः) कामयमानाः । दिवु
वातीः काल्यार्थमादाय व्याख्या । = Desiring.

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What should men do is told again :

अग्ने आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥१०॥

10. *TRANSLATION* :—O highly learned person ! you (occupy) be seated in a good assembly, for the attainment of knowledge and other good virtues and for giving what is worth giving. Therefore, glorifying God and being a liberal donor come to us.

PURPORT :—Where great scholars desire to promote knowledge, there all enjoy happiness.

NOTES & REMARKS :—(बहिषि) उत्तमायां सभायाम् । बहिषि इति महत्साम (NG 3, 3) तस्माद् महति सभास्थाने । बृह-बृहौ इति धातोः ।=In a good assembly. (हव्यदातये) दातव्यदानाय । हु-दानादनयोः आदाने च (जु०) प्रज्ञ दानार्थ-मादाय श्याव्यायाम् ।=For giving what is worth giving.

What should men do mutually towards one another is told :

तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥११॥

11. *TRANSLATION* :—O very young (energetic) person ! you are like lightning augment the fire with fuel and Ghee (clarified butter), so we increase your power by giving you good knowledge and inspiring thoughts and shine well with wisdom.

PURPORT :—Those king and others who increase the (striking) power of brave persons, with good education and honour, like the performers of the Yajna, augment the fire with Ghee (clarified butter), they always achieve victory.

NOTES & REMARKS :—(अङ्गिरः) विद्युदिव वर्तमान । अङ्गिरा उद्यन्तिः Stph. Brahmana. अग्नेरेव रूपं विद्युत् । Who are like electricity. (समिद्धिः) सम्यक् प्रदीपकः । सम्+इच्छी-दीप्त्वा (इच्छा०) । 2. (सविद्धिः) ।=With fuel which enkindle fire. (समिद्धिः) =With inspiring thoughts.

How should men deal with one another is told :

स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥

12. *TRANSLATION* :—O giver of true knowledge ! O accomplisher of noble works like the fire, as you give us well great knowledge which is [worth hearing and is a great power, you are worthy of respect.

PURPORT :—Those who do good to the persons, must be respected by them.

NOTES & REMARKS :—(विवाससि) परिचरसि । विवाससि परिचरणकर्मा (NG 3, 5) ।=Serve (by giving good knowledge and power).

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The sources of power or energy are described :

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूधर्नो विश्वस्य वाघतः ॥१३॥

13. *TRANSLATION* :—O learned person ! as wise scientists derive (generate or tap) electricity from the firmament which is like the forehead of the whole world, so I a non-violent person indle you (fill you with knowledge).

PURPORT :—O learned persons ! as the scientists who are well versed in the science of physics, (harness) take electricity from the sun and other objects (resources) and thereby accomplish their works; so you should also do.

NOTES & REMARKS :—(पुष्करात्) अन्तरिक्षात् । अग्नेः पुष्करवर्णम् (Stph 6, 4, 1, 9) ।=From firmament. (अध्यथर्वा) अहिंसकः । अर्ध-हिंसायाम् (काण्वस्तु धातुपाठे ध्वा० 204) ।=Non-violent. (वाघतः) मेघाविनः । वाघत इति मेघाविनाम् (NG 3, 15) ।=Wise men.

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What should the enlightened persons do is told :

तमु त्वा दृध्यदृषिः पुत्र ईधे अथर्वणाः । वृत्रहणां पुरन्दरम् ॥१४॥

14. *TRANSLATION* :—O learned king ! the son of a non-violent person who approaches many upholders of knowledge and is the knower of the mantras of the Vedas, kindles you with knowledge like the sun—the destroyer of the cities of the cloud, so do you enlighten me.

PURPORT :—O enlightened persons ! as God has created this resplendent sun which is benevolent to all, so you should make all people enlightened with knowledge.

NOTES & REMARKS ;—(दृध्यद्) योऽधारकान् विदुषोऽवति प्राप्नोति सः दृध्यद् (दृ) धाम्-धारणपोषणयोः (जु०) धत् धारणाभ्यः । धं च गतिपूजनयोः (धा०) धत् गतेऽस्ति ध्वयेषु गति प्राप्त्यर्थं ग्रहणम् ।=He who approaches the upholder (of knowledge). (पुरन्दरम्) यो मेघस्य पुराणि दृणाति ।=The sun who tears away or is destroyer of the cities of the cloud.

— — — —

What should men do is told further :

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयं रणोरणे ॥१५॥

15. *TRANSLATION* :—O men ! as a virile person full of splendour like the sun which causes rains and is knower of the right path, kindles or inspires you who are the best among the destroyers of the wicked persons and who are conquerors of wealth in every battle, so I do. You should also kindle me in your hearts asking for my help.

PURPORT :—O men ! if you fight in the battle after acquiring the knowledge of electricity, then I who am giver of abundant wealth to you, make you victorious by the aid of the electrical and other powerful arms.

NOTES & REMARKS :—(बृषा) वर्षकस्तूयं इव वीर्यसेवकः । एष वै बृषा हरिर्ब्रह्म इव सूर्यः उपति (Sph Brahmana 14, 3, 1, 26)=A virile person like the sun that causes rain.

What should men do is told further :

एषूषु ब्रवांशि तेजने इत्येतरा गिरः । एभिर्वैर्धासु इन्दुभिः ॥१६॥

16. **TRANSLATION** :—O enlightened person ! shining like he fire, come with the knowledge for proper use of the Soma creeper and other plants or the rays of the moon which increase your power. And in this way, I will tell you about the new words (of advice). Listen to them.

PURPORT :—Let us have those good scholars who having acquired the knowledge of all sciences desire that they should impart his knowledge to others.

NOTES & REMARKS :—(इन्दुभिः) सोमलताविरचनक्रियैर्वा । यच्चमानो वै सोमो राजा इन्दुः (Jaiminyopanishad 1, 90)=By the use of the moon creeper and other nourishing creepers and herbs or the rays of the moon. (इतरः) नवीनीनाः । =New.

Where should men have their mind (concentrate.) is told :

तत्र कं च ते मनो दधे दधसु उत्तरम् । तत्रा सदैः कृण्वसे ॥१७॥

17. **TRANSLATION** :—O highly learned person ! wherever your mind upholds exalted power, keep or engage it there. Tell me where is it ?

PURPORT :—O men ! your mind when engaged in the meditation upon God, the Lord of the world or in the practice of Yoga, becomes pure (or sinless) it is able to accomplish great works. Engage yourselves in doing that noble work.

NOTES & REMARKS :—(बलम्) बलम् । बल इति बलनाम् (NG 2, ९)
=Power, energy. (सदः) सीदन्ति यस्मिंस्तत् । बलम्-विशरणबल्यबलानाम् (ध्या०)
=A seat, place of meditation.

How can man's desires be fulfilled is told :

नृहि तै पृथमं क्षिपद्भुवन्नेमानां वसो । अथा दुर्वो वनवसे ॥१८॥

18. **TRANSLATION** :—O giver of shelter or supporter of others ! none can throw away him who gives food and other thing to the needy or deserving persons, none can overcome them. Accept our services.

PURPORT :—The noble desires of those persons are fulfilled (by God's grace) and they are not obstructed who always observe the rules of truthful conduct.

NOTES & REMARKS :—(नेमानाम्) भक्षानाम् । नेम इत्यन्नेनाम् (NG 2, 7) ।=Of food material. (दुवः) परिचरणम् । दुवस्त्यति परिचरणकम् (NG 3, 5) ।=Accept. (वनवसे) सम्पन्न । वन-सम्पत्तौ (ध्या०) ।=Service.

The character of Agni is told :

आग्निरंगाग्निं भारतो वृत्रहा पुरुचेतनः । दिवौदासस्य सत्पतिः ॥१९॥

19. **TRANSLATION** :—O highly learned persons ! let serve that great enlightened leader who is the good protector the giver of light (of knowledge and truth), upholder or supporter, destroyer of all sins, and who has under his instruction (command or guidance, many good persons, full of splendour like Agni (fire or sun).

PURPORT :—*As the soul in this body can do many [works] (wonders.) with the help of many means-senses, mind and intellect, etc. so an enlightened person can also accomplish all works.*

NOTES & REMARKS :—(विबोदासस्य) प्रकाशदातुः । विवः प्रकाशस्य । विबु-
 श्रीवाविजिबीषाद्युति स्तुतिमोदमदस्वप्नकान्तिगतिषु । अल धृत्यर्थग्रहणम् । युतिः प्रकाश=

Of the giver of light (of knowledge or truth). (भारतः) धर्ता पोषको
 ना । दातु-दाने (स्वा०) = Upholder or supporter.

TRANSLATOR'S NOTES :—It is wrong (not reasonable) on the part of Sayanacharya to take the word as the name of a particular king and say विबोदासस्य एतद् संज्ञत्वं राज्ञः. It is against the fundamental (etymological) principles of the Vedic terminology as earlier pointed out and explained by him in his preliminary Introduction to his Commentary on the Rigveda. This self-contradiction does not behove a scholar like Sayanacharya. Prof. Wilson and Griffith have committed the same mistake. But while as Sayanacharya has explained भारतः as हविषा धर्ता Bearer of oblations, Griffith has taken it to mean "The especial protector of the Bharata which is worse than Sayanacharya or Wilson's नवोदयेदेव जनिः) देवेभ्यो हव्यं भरति तस्माद् भारतः (वैमिकीयोः 3-62) । So Dayananda Sarasvati's interpretation is quite correct and supported by the authority of the Jaiminiyopanishad Brahmana.

The character of Agni is further developed :

॥ हि विश्वाति पार्थिवा रुग्णि दाशन्महित्वना । वृन्वन्नवातो अस्तृतः ॥२०॥

20. TRANSLATION :—The fire without wind and un-
 ssailed bestows all earthly (material) riches by its greatness when
 utilised properly.

PURPORT .—*O men ! why should not you serve or utilise that
 ign i (fire or electricity) which gives much happiness ?*

NOTES & REMARKS :—(अस्तुतः) ग्रहितितुः। अ+स्तु-हिंसायाम् ।= Unassailed. (दाशत्) ददाति । दाशु-दाने ।=Gives. (वन्वन्) सम्प्रजनन् । वन-संपत्को (ध्वा०)=Serving or being used properly.

What should men do is told :

स प्रत्नवन्नवयिसाग्नौ शुन्नेन संयता । बृहत्तन्म भानुना ॥२१॥

21. **TRANSLATION** :—O enlightened person ! purifier like the fire ! as the sun overspreads light with rays as of old, in the same manner, with quite new and well controlled wealth (or good reputation) spread over us light of knowledge and happiness.

PURPORT :—Those who are glorious like the sun, attain every new glory.

NOTES & REMARKS :—(शुन्नेन) जनेन यशसा वा । शुन्मिति सप्तनाम (NG 2, 10) शुन्मिति पदनाम (NG 4, 2) येन नरः सर्वत्र प्रतिष्ठां लभते तद् शुम्नं यशः अथवा शुम्नः श्रोतव्यं शोऽवा अन्ववेति (NKT 5, 1, 5)=With wealth or good reputation.

How should men behave is told :

प्र वः सखायो अग्नये स्तोमं युज्ञं च धृष्णाया ।

अर्चुं गायं च वेधसे

॥२२॥

22. **TRANSLATION** :—O friends ! honour him who accomplishes your praise and Yajna (truthful conduct). O highly learned person ! firmly honour the genius or extra-ordinarily wise man who is a purifier like the fire and praise him, who deals with you as a friend.

PURPORT :—*As the sun is the accomplisher of the attainment of the fruit of the Yajna, so are the absolutely truthful enlightened righteous and benevolent persons. Men should deal with others in the world, bearing this always in mind.*

NOTES & REMARKS :—(सुष्नुवा) दृक्त्वेन । (नि) वृषा-प्रावरणे (स्वा०) प्रागरभ्यम्-बुद्ध्या ।=Firmly.

The nature of Agni is told further :

स हि यो मानुषा युगा सीदद्भोतां कृविकृतुः । दूतश्च हव्यवाहनः ॥२३॥

23. **TRANSLATION :—**Agni (fire) which is the bearer of the oblations and is like a messenger (conveying smoke and fragrance of the oblation to distant places), is seated in every age. Like a great scholar, it is accomplisher of great works.

PURPORT :—*Agni (fire) which is accomplisher of many works like a righteous highly learned person, should be used for accomplishing various purposes by the enlightened men.*

NOTES & REMARKS :—(कृविकृतुः) महान् विद्वान् । कविः—ज्ञानतत्त्वज्ञः कवतेवा (NKT 12, 2, 14) कवीनां विदुषां कृतुः प्रज्ञा कर्म वा यस्य सः इति महर्षिः दयानन्द सरस्वती (श्र. 3, 27, 12) भाष्ये ऋत्नरिति कर्मवाच (NG 3, 9) =Great scholar.

What should men do again is told :

ता राजानां शुचिं व्रतादित्यान्मार्तं गणाम् । वसो यक्षीह रोदसी ॥२४॥

24. **TRANSLATION :—**O men ! establishing others in good virtues, unite here in this world teachers and preachers who are

friendly and who shine on account of knowledge, whose acts are pure, twelve months, band of thoughtful heroic men and various objects of the (heaven and earth).

PURPORT :—*Those men enjoy happiness who by serving the teachers and preachers acquire the science of physics.*

NOTES & REMARKS :—(आदित्यान्) द्वादश मासान् । कतश्च आदित्य इति द्वादश मासाः संवत्सर इति होषाच । एत आदित्याः । एते हीदं सर्वमादक्षनाः यन्ति ते यदिदं सर्वम् आदक्षना यन्ति तस्माद् आदित्या इति (Stph. Brahmana 11, 6, 3, 8 जैमिनीयोपनिषद् 2, 77) = Twelve months.

The dealing or association with good men is never invain is told :

वस्वीं ते अग्ने संदृष्टिरिषयते । मर्त्यौय । ऊर्जो नपाद्मृतस्य ॥२५॥

25. TRANSLATION :—O enlightened person ! you are purifier like the fire, your good look which is connected with the knowledge of the earth and other Vasus (places of habitation) is increaser of the strong and active person who desires to have good food or true knowledge and who is immortal (by the nature of his soul).

PURPORT :—*O men! always respect the person whose vision of knowledge is never vain (absolutely useless) and by learning from whom, men become good scholars.*

NOTE S& REMARKS :—(इषयते) इषमन्तं विज्ञानं वा कामयमानाय । इषम् इत्यन्ननाम (NG 2, 7) इष-गती (दि०) गतेस्तिष्ठत्यर्थेण ज्ञानार्थशङ्खमन्त = For a man desiring good food or scientific knowledge. (वस्वी) पृथिव्यादिव-सुसम्बन्धिनी । कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च अद्भुताश्च नक्षत्राणि चैते वसवः । एते हीदं सर्वं वासयन्ते तेयविद सर्वं वासयन्ते तस्माद् वसव इति (Stph 17, 6, 3, 6 जैमिनीयो. 2, 77) = Belonging to the earth and other vasus- places of habitation.

What should an enlightened person do is told further :

क्रत्वा दा अस्तु श्रेष्ठोऽद्य त्वां वृन्वन्त्सुरेक्षाः ।

भर्तुं आनाश सुवृत्तिम्

॥२६॥

26. *TRANSLATION* :— May the man, possessing good wealth who with his intellect and acts, in case of misery and who is very much endowed with righteous virtues, actions and temperament and who serves you, enjoys happiness and may you impart knowledge to him.

PURPORT :—Those persons only should be considered very good, who give good knowledge to the people.

NOTES & REMARKS :—(सुरेक्षणः) कोपनं रेखणः धनं यस्य सः । रेखण इति धननाम (NG 2, 10)=He who is possessor of good wealth i.e. earned honestly and by fair means. (सुवृत्तिम्) सुष्ठु भवन्ति दुःखानि येन ।=The acts by which men get over miseries.]

What should men do is told further :

ते ते अग्ने त्वोता ईषयन्तो विश्वमायुः ।

तरन्तो अर्यो अरातीर्वृन्वन्तो अर्यो अरातीः ॥२७॥

27. *TRANSLATION* :—O man shining with knowledge like the fire, you should as your master commands you, let those be your kith and kin who protected by you, desiring good food, strong and active all their lives, dividing the miserly adversaries achieve victory. May you be their master.

PURPORT :—Let those persons be appointed as incharge of all works, who by the observance of Brahmacharya (abstinence) are free from diseases and long lived.

NOTES & REMARKS :—(अरातोः) न विद्यते रातिर्दानयेषु तान् कृपयाम्

विरोधिनः । अ + रा धाते (अदा०) = Miserly adversaries. (बन्धुस्तः) विमणस्तः ।
वन संभक्तौ (भ्वा०) Dividing. (अय्येः) स्वामी । अय्येः इति ईश्वरनाम (NG 2, 22)
Master, lord.

What should a king do is told further :

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् ।
अग्निर्नो वनते रयिम् ॥२८॥

28. *TRANSLATION* :—O king ! as fire burns every thing that is lying near, by its sharp blaze, so appoint him as the head of the military (defence), department who casts down all wicked enemies and bestowes wealth upon us.

PURPORT :—A king should take the opinion of the people also when appointing officers, by doing so there will be no occasion for disturbance or discontentment.

NOTES & REMARKS :—(अत्रिणम्) शत्रुम् । अत्रिणो वै रक्षांसि । बाष्पानोऽत्रिणः (षड्विंशं ब्राह्मणे 3, 1) । रक्षांसि वै प्राप्मानिणा (ऐतरेय ब्राह्मणे 2, 2) = Sinful enemy. (शोचिषा) ज्योतिषा । शोचिरिति ज्वलतोनाम (NG 1, 17) = By blaze or lustre.

What should king do is told :

सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षांसि सुक्रतो ॥२९॥

29. *TRANSLATION* :—O king ! you are endowed with knowledge and strength. O full of splendour ! bring us from all sides, riches with heroes. O most wise and doer good deeds ! slay you the wicked persons.

PURPORT :—A king should always protect with wealth, the

righteous, highly learned and brave persons born in Kshatriya (warriors) family and should subdue the wicked.

NOTES & REMARKS :—(जातवेदः) जातप्रज्ञानबल । जातवेदाः कस्मात् जातानि वेदेति जातवेदाः (NKT 7, 5, 19) = Possessor of knowledge and strength. (विचर्वणे) तेजस्विन् । विश्वचर्वणिः-पश्यतिकर्मा तस्माद् विश्वचर्वणिः विश्वेष्टेण प्रष्टव्यः तेजस्वी यथा जरीरं मे विचर्वणम् (तैत्तिरीयोपनिषदि इत्यादौ (NKT 3, 11)]
= Full of splendour.

TRANSLATOR'S NOTES :—It is note-worthy that the epithet जातवेदाः has been used for Agni in the mantra which Prof. Wilson has translated as 'all-beholder' and Griffith as 'most wise' and yet they think, it is to the inanimate fire that the prayer is addressed.
' How strange and absurd.

What should a king and an enlightened person do is told :

त्वं नः प्राज्ञं हंसो जातवेदो अघायतः । रक्षां णो ब्रह्मणस्कवे ॥३०॥

30. **TRANSLATION :**—O highly learned lecturer of the Veda, preserve (protect) us from the person who desires to do a sinful act and the sin or the unrighteous conduct.

PURPORT :—O king or enlightened person! keep us away from an un-righteous conduct and the person! doing the unrighteous acts and thus increase our happiness.

NOTES & REMARKS :—(ब्रह्मणस्कवे) वेदस्य वक्ताः वेदो वे ब्रह्म (जैमिनीयोप-निषद् ब्राह्मणे 4, 11, 4) कु-वन्दे (ब्रह्म०) तस्मात् कविः-वक्ता (अंहः) अमेहुंश्च (छणादिकोवे 4, 213)=Lecturer or preacher of the Veda. (अंहः) अघमाचरणान् । अघ-गतौ । अघ गतेः प्राप्त्यर्थग्रहणम् कृत्वा अगन्ति प्राप्नुवन्ति दुःखं येन तत् अंहः पापान् वापयेव अघमाचरणम् = From unrighteous act.

What should a judge do is told :

यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः प्राहंसः ॥३१॥

31. *TRANSLATION* :—O dispenser of justice ! the malevolent mortal who gives us to or falsely accuses of wicked action in order to kill us, save us from that un-righteous conduct.

PURPORT :—O administrator of justice ! those who bring false accusations of crime against us, inflict upon them the severe punishment.

NOTES & REMARKS :—(अग्ने) न्यायाधीश । अग्नि-अग्नि गतो-गतेस्त्रिष्वयेषु प्राप्स्यथमादाय न्यायं प्रापयतीत्यन्यन्यायाधीशः । = Dispenser of justice (दुरेवः) दुष्टाचरणम् । दुरे+एव-इया गतो । इण् शीर्ष्या वन् (उणादिकोषे 1, 152) इतिवन् प्रत्ययः दुष्ट गमनम् दुष्टाचरणम् = Wicked conduct.

What should a king do is told further :

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् ।
मर्तो यो नो जिघांसति ॥३२॥

32. *TRANSLATION* :—O highly learned administrator of justice ! punish severely that evil-doer with your tongue (by pronouncing judgement) who desires to kill us.

PURPORT :—O learned judge or king ! inflict quickly severe punishment on him who giving up justice with partiality or prejudice, observes unrighteousness.

What should a king do is again told :

भरद्वाजाय सुप्रथः शर्मै यच्छ सहन्त्य । अग्ने वरैरयं वसु ॥३३॥

33. *TRANSLATION* :—O donor of peaceful nature ! you who are renowned, grant a man who upholds true knowledge and food materials, a good shelter and desirable wealth.

PURPORT :—O good householder ! give donation to a man who deserves it well, being a righteous person.

NOTES & REMARKS :—(भरद्वाजाय) धृतिविज्ञानाऽन्नाय । वाज इत्यन्नाय (NG 2, 7) वज्रगतौ गतेष्विन्द्रवर्षेषु ज्ञानार्थग्रहणं कृत्वा वाजपदेन विज्ञानार्थग्रहणम् ।= Who is upholder of true knowledge and food materials. (सप्रथः) प्रथयाता सह वत्समानः । प्रथ-प्रथयाने (म्वा०) प्रथयानं प्रसिद्धिः प्रथयातः प्रसिद्धो वा= Famous renowned.

The same subject is continued :

अग्निर्वृत्राणि जङ्घनदं द्रविणस्युर्विपन्यया ।
समिद्धः शुक्र आहुतः ॥३४॥

34. TRANSLATION :—O industrious learned person, as rapid-going electricity when used properly causes the acquisition of wealth, (prosperity), so you being desirous of acquiring riches and respecting worthy person, industriously gain wealth.

PURPORT :—Those who are constantly industrious, eradicate poverty.

NOTES & REMARKS :—(वृत्राणि) वृत्रमिति धननाम (NG 2, 10) ।= Riches. (विपन्यया) विशिष्टोद्यमेन । वि+प-व्यवहारे स्तुतो च (म्वा०) अत्र व्यवहारार्थ-वादाय व्याख्या । विशिष्टः परिश्रमपूर्वको व्यवहारः ।=With great labour, industriously.

What is character of God is told again :

गमै मातुः पितृष्पिता विदिद्युतानो अक्षरं । सीदन्तस्य योनिमा ॥३५॥

35. TRANSLATION :—O highly learned persons ! know that God to be the Father of the whole world, Who being seated in the

immortal soul and in His own imperishable nature and pervading the home of truth (absolutely true) is the Father of the mother-earth and father-like sun and is resplendent within all.

PURPORT :—O men ! you should all adore that one God who is the Father of the fathers and Illuminator of the luminaries.

NOTES & REMARKS :—(अक्षरे) अविनाशित्वे स्वस्थे कारणे जीवे वा । न क्षरतीति अक्षरम् । क्षर-संचलने (इवा०) = In his (God's) own imperishable nature or in the soul.

What should men do is told further :

ब्रह्मं प्रजावदा भरु जातवेदो विचर्षणो । अग्ने यद्दीदयद्दिवि ॥३६॥

36. *TRANSLATION :—O wealthy, extra-ordinary householder ! shining like the fire, bring to us good wealth or food which is acquired with the knowledge of that which light illuminates in heaven and in other places, and which is accompanied by heroic progeny.*

PURPORT :—O men ! you should multiply wealth and food materials by the knowledge of that lustre which is in the fire, in the sun and in electricity.

NOTES & REMARKS :—(ब्रह्म) धनमन्त्रं वा । ब्रह्म इति धननाम (NG 2, 10) ब्रह्म इति अन्ननाम (NG 2, 7) = Wealth or food. (विचर्षणे) विचक्षण = Extra-ordinary. (अग्नि) अग्निरिव गृहस्थ । = O householder who are like the fire.

What kind of speech should be used by men is told :

उप त्वा रगवसदृशं प्रयस्वन्तः सहस्कृत । अग्ने ससृज्महे गिरः ॥३७॥

37. *TRANSLATION :—O enlightened person ! purifier like*

the fire, as we being industrious use good speeches for our purposes, so let us always manifest such true and sweet words for you also whose look is lovely and who do things with energy.

PURPORT :—Men should know that as they like pleasant speech to be used for their delight, so they should use that for others also.

NOTES & REMARKS :—(प्रयत्नः) प्रयत्नमानाः । प्र-+यत्-प्रयत्ने (विभा०) ।
=Endeavouring, industrious. (रणवसद्दशम्) रमणीयसद्दशम् । सद् इति
बलनाम (NG 2, 9) बहु-शक्तौ (काशवत्स्वधातुपाठे 3, 17)=Of charming
appearance, of one whose looks are lovely.

What should men attain is told :

उपच्छायामिव घृणोरगन्म शर्म ते वयम् । अग्ने हिरण्यसंदृशः ॥३८॥

38. **TRANSLATION** :—O enlightened person ! you are shining with knowledge like the fire, you being endowed with splendour or glittering like gold, we come to your home for shelter as we come to the shade to escape heat of the sun.

PURPORT :—O highly learned person ! we come to your home, as from the heat of the sun to the shade, as your home is suitable and pleasant in all seasons.

NOTES & REMARKS :—(घृणेः) प्रदीप्तात्सूर्यात् । घृ-करणदीप्त्योः (बृहो०)=
From brilliant sun. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3, 4)=Home,
shelter.

What should men do is again told :

य उग्र इव शर्यहा तिम्रभृङ्गो न वंसंगः । अग्ने पुरो रुरोजिथ ॥३९॥

39. *TRANSLATION* :—O king ! shining like the fire, we honour you as you are of righteous dealing. slayer of the wicked persons who must be slayed, full of splendour like the sun whose rays are sharp like the horns of a bull and break the might of the foes being fierce to them.

PURPORT :—Those kings and officers of the State conquer their enemies who are full of splendour like the sun.

NOTES & REMARKS :—(शर्यहा) हस्तभ्यहस्ता । (शर्यः) श्-हिंसायाम् (ब्रह्मा)
=The slayer of those who should be killed. (वंसंगः) यो वंसं सम्भजनीयं
भ्यवहारं गच्छति सः । वन संसक्तो (भ्वा•)=Whose dealing or conduct is
righteous. (तिम्रभृङ्ग) तिम्रानि तीव्राणि शृङ्गाणीव किरणा यस्य सूर्यस्यैवः ।=
The sun whose rays are sharp like the horns (of a bull)

What same subject is continued :

आ यं हस्ते न खादिनं शिशुं जातं न विभ्रंति ।

विशामग्निं स्वध्वरम्

॥४०॥

40. *TRANSLATION* :—Those who bear agni (fire) protector of men, in which good non-violent sacrifices are performed, as they bear some eatable in their hands or a new born infant is borne in the arms, become blessed by them, as their noble desires are fulfilled by its proper and methodical use.

PURPORT :—Those persons who know the science of fire, thoroughly, like the infant in the lap, become the protectors and nourishers of the people.

NOTES & REMARKS :—(खादिनम्) खादितुं भक्षयितुं शीलम् खाद-भक्षणम् (भ्वा०) = Eatable.

What should men attain is told :

प्र देवं देववीतये भरता वसुवित्तम् ।
आ स्वे योनौ नि षीदतु ॥४१॥

41. **TRANSLATION** :—O highly learned person ! for the attainment of divine virtues, establish Agni (fire or electricity) which is giver of much happiness and heat and conveyor of abundant wealth (when used methodically) in your home, so that a man may sit happily.

PURPORT :—O men ! you should acquire the knowledge of Agni (in the form of fire and electricity) and other objects for the attainment of divine virtues.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-गति आप्ति प्रयत्न कार्त्तयसन् खादनेषु (भ्वा०) भक्ष गतेस्तिष्ठत्यर्थेषु प्राप्त्यर्थं ग्रहणम् । = For the attainment of the divine virtues. (देवम्) दातारम् । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा द्युस्पानोभवतीति वा (NKT 7, 4, 16) = Giver of happiness and heat.

TRANSLATOR'S NOTES :—The mantra is also applicable to a great scientist who knows how to acquire wealth by the proper and methodical use of the Agni (fire and electricity) विद्वांसो हि देवाः (Stph. Brahmana 3, 7, 3, 10) ।

Good householders should be honoured by the learned persons is told :

आ ज्ञातं ज्ञातवेंदसि प्रियं शिंशीतातिथिम् ।

स्योन आ गृहर्पतिम्

॥४२॥

42. *TRANSLATION* :—O learned persons! honour a householder who is well known among the knowers of various sciences and is venerable like a dear guest. Honour him to your home.

PURPORT :—Those who enkindle (use pervasive electricity), everywhere achieve victory.

NOTES & REMARKS :—(ज्ञातवेदसि) ज्ञातविषे । =In the circle of the highly learned persons. (शिंशीत) तीक्ष्णोक्त । =Sharpen, here—honour or encourage.

The same subject is continued :

अग्नें युद्ध्वा हि ये तवाश्वासो देव साधवः । अरं बहन्ति मन्यवें ॥४३॥

43. *TRANSLATION* :—O great technologist! giver of the divine happiness, harness speed and other qualities which are of good movement and which can accomplish many works in the vehicles when used by a man of righteous indignation or worth.

PURPORT :—Those scientists who apply Agni (fire and electricity) and other things in the vehicles are able to fulfil their desires.

NOTES & REMARKS :—(अग्ने) शिल्पविद्याविद्विद् । अग्नि-गतौ (स्वा० गतेस्त्रिष्वर्षेणैव ज्ञानार्थं ग्रहणम् — A highly learned person, knower of the science and technology. (अश्वासः) वेगादयो गुणाः । अश्वासः युद्ध इत्यादि प्रसङ्गं वशाच्छिल्प विद्याविद्ग्रहणम् । अशूहः केवासत्कारः कर्तव्य इत्याह =Speed and other qualities.

Who should be honoured by men is told :

अच्छा नो याह्या वंहाभि प्रयांसि वीतये । आ देवान्त्सोमपीतये ॥४४॥

44. *TRANSLATION* :—O highly learned person ! come to us, to drink the draught of Soma juice, obtain from all sides the most desirable or dearest articles. Approach the enlightened person, for the attainment of knowledge.

PURPORT :—Men should invite the enlightened person to show them respect.

NOTES & REMARKS :—(प्रयांसि) प्रियतमानि । प्रीत्-तर्पणे कान्तो च (ब्रथा०) कान्तिः कामना प्रयः इति उदकनाम (NG 1, 12) प्रयः इति मन्त्रनाम (NG 2, 7)=The most desirable or dearest articles. So प्रयांसि includes good water, food and other desirable things. (वीतये) ज्ञानाय ।= For the attainment of knowledge.

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What should men do is again told :

उदग्ने भारत ध्रुमदजस्रशो दर्विद्युत् । शोचा वि भाह्यजर ॥४५॥

45. *TRANSLATION* :—O upholder of noble virtues ! enlightened person free from the defects of old age, (energetic) and in-decaying, you illuminate constantly. Therefore shine forth and gleam with the light of knowledge.

PURPORT :—As the sun shines and illumines constantly in the world, so the enlightened persons should illuminate all, in truthful conduct.

NOTES & REMARKS :—(भारत) धर्तः । (भारत) धृक्-धारणपोषणयोः (जु) अत्र धारणार्थः=O upholder (of noble virtues).

TRANSLATOR'S NOTES :—Even Sayanacharya has explained

भारत for Agni as हविषामर्तः which Wilson has translated as 'the bearer of oblations' 'but Griffith has very erroneously translated it as 'O Agni of the Bharatas'. taking भारत as proper noun for the descendants of a king named Bharat. This is wrong as it is against the fundamental principles of the Vedic terminology as pointed out several times before.

What should be adored by men is told :

वीती यो देवं मर्तो दुवस्येदग्निमालीताध्वरे हविष्मान् ।
होतारं सत्ययज्ञं रोदस्योरुत्तानहस्तो नमसाऽऽविवासेत् ॥४६॥

46. *TRANSLATION* :—O enlightened persons ! the mortal, who with the desire of attaining peace and bliss, being a liberal donor worships in the Yoga, consisting of Ahinsa-non-violence, truth and other virtues, self refulgent God, who is most desirable, uniting people with truth (through the Vedas), Giver of true happiness and pervading the heaven and earth, with uplifted or folded hands and with reverence, so you should also do.

FURPORT :—O men ! you should also ever worship that God whom the Yogis adore or meditate upon.

NOTES & REMARKS 1—(दुवस्येत्) सेवेत् । दुवस्यति परिचरण कर्मा (NKT 3, 5) परिचरणं सेवा ।=Serve or adore. (अध्वरे) अहिंसादि लक्षणयोगे । (अध्वरे) ध्वरति हिंसा कर्मा । तत्प्रतिषेधाः—योगस्य प्रथमाङ्गं यमाः अहिंसा-सत्यान्तेय ब्रह्मचर्यं परिग्रहा यमः (योग दर्शने) —In the Yoga consisting of अहिंसा or non-violence, truth and Brahmacharya etc. (सत्ययज्ञम्) यस्तस्य यजतिसङ्गमेयति तम् यज-देवपूजासङ्गति करणदानेषु (श्वा०) अन्नसङ्गतिकरणार्थः= Who unites with the truth (through the Vedas). (वीती) कामनया । (वीती) वी-गतिभ्याप्ति प्रजन कान्त्यसन खादनेषु (भ०) कान्तिः-कामना ।= With desire.

The same subject is continued :

आ ते अग्न आचा हविर्हृदा तृष्टं भंरामसि ।
ते ते भवन्तृक्ष्णं ऋषभासौ वशा उत ॥४७॥

47. *TRANSLATION* :—O God the Supreme leader ! we meditate upon your Divine nature in our purified heart with the Rigveda and other Vedas. By your grace, let all our kith and kin be showerers of peace, very good and desirous of the welfare of all.

PURPORT :—Those who obey the commands of God with earnest heart, become exalted.

NOTES & REMARKS :—(हविः) घन्तःकरणम् । (हविः) हु-दानादनयोः आदाने च (बुद्धिः) दीयते परमात्मानं प्रति इति हविः शुद्धान्तःकरणम् । =Heart, mind, intellect, ego. (उक्षणः) सेवकाः । उक्ष सेवने (ष्वाः) =Showerers of peace. (ऋषभासः) उत्तमाः । =Very good. (वशाः) कामयमानाः । वश-कान्तौ (यः) कान्तिः-कामना । =Desiring the welfare of all.

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Something about God is told :

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
येना वसून्प्राभृता तृळ्हा रक्षोसि वाजिनो ॥४८॥

48. *TRANSLATION* :—O men ! as highly learned persons enkindle the fire, first in soul, slayer or dispeller of darkness and by its help, enkindle (earn) quickly or scientifically acquired wealth of various kinds and crush down the wicked persons, so having destroyed all evils and defects, they illuminate (reveal) God, so you should also do.

PURPORT :—As the priests kindle the fire in the altar, pour oblations and benefit the world, so the Yogi|Sanyasis illuminate God in the hearts of all and destroy their evils.

NOTES & REMARKS :—(तृह्ला) हिंसितानि । तृह-हिंसायाश्च (रघा०)= Destroyed, crushed. (वाजिना) वेगेन विज्ञानेन वा । बाध इति बलनाम (NG 2, 9) वज्र-गती गतेस्त्रिष्वयेष्वस्य ज्ञानार्थं ग्रहणम् पापा वै वृद्धः (Stph 11, 1, 5, 7) पापा वै तमः (वेत्ति सं० 5, 1, 8, 6 कठ संहितापाद 31, 1)=Quickly or scientifically.

Sūktam—17

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

What should men do is further told :

पिबा सोममभि यमुग्रं तर्दै ऊर्वं गव्यं महिं शृणान इन्द्र ।
वि यो धृष्ट्या वधिषो वज्रहस्तु विश्वा वृत्रमभित्रिया शवोभिः ॥१॥

1. **TRANSLATION** :—O holder of the weapons! bold, desirous of acquiring wealth and prosperity, you smite with the might, every hostile being as the sun destroys the cloud. O full of splendour! praising great products of milk, slay the person who deserves to be slayed, drink some juice of the invigorating herbs like the Soma (moon-creeper).

PURPORT :—Those men who accept good persons who having removed the wicked with Brahmacharya, knowledge and noble deeds destroy enemies.

NOTES & REMARKS :—(ऊर्वम्) हिंस्यम् । ऊर्वी-हिंसायः (रघा०)=He who deserves to be killed, (शवोभिः) बलैः । शव इति बलनाम (NG 2, 9) । =With might. (वृत्रम्) मेघम् । वृत्र इति मेघनाम (NG 1, 10) । =Cloud । By oversight the meaning of तर्दैः is omitted in the sanskrit commentary. It is derived from तृदिर-हिंसा मादरयोः (रघा०) अत्रिति स्यर्धः ।

The same subject of men's duties is continued :

स ई पाहि य ऋजीषो तरुत्रो यः शिप्रवान् वृषभो यो मतीनाम् ।
यो गौत्रमिदं जमुद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तन्धि वाजान् ॥२॥

2. *TRANSLATION* :—O destroyer of the wicked ! you are of straightforward and upright nature and have risen above all miseries, and protect the thing which you have obtained. You are of beauteous jaws and nose, mighty among men, wielder of the thunderbolt-like sharp weapons, piercer of the band of the wicked and destroyer of the evils and miseries. You smite down the violent men even though they may be endowed with marvellous strength.

PURPORT :—O king ! honour the men who are protectors of people and destroyers of the wicked.

NOTES & REMARKS :—(ऋजीषो) सरल स्वभावः । ऋज यतिस्वानार्जो-
पार्जनेषु (ष्वा०) = Men of straight forward and upright nature.
(तरुत्रः) सर्वदुःखादुत्तीर्णः । तृ-प्लवनसन्तरणयोः (ष्वा०) अत्र तरणार्थः । = He who has
risen above all miseries. (वाजान्) हिंसकान् । वाज इति बलनाम (NG 2, 9)
अत्र बले हिंसकाय दुष्टान् = Violent.

What should men do is further told :

एवा पाहि प्रतथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूरभि गा इन्द्र तन्धि ॥३॥

3. *TRANSLATION* :—O destroyer of the wicked ! like the ancient people, (you) protect the Vedas and hear the Vedas which delight you by giving good admirable teachings and grow harmoniously thereby. By your speech (you) reveal the nature of God who is the Divine Sun-Illuminator and Dispeller of all darkness. Eat good food and drink pure water. Destroy the foes. Destroy or give up all evils and vices, and acquire good lands.

PURPORT :—*Those persons become popular in the world who worship God with true (sincere) faith and test the students after teaching them well.*

NOTES & REMARKS — (तृप्ति) हिप्ति । तृप्ति-हिप्तिायाम् (इष्वा०) = Destroy, slay. (सूर्यम्) परमेश्वरम् । = God, the Divine Sun. (इषः) जलम् । इषम् इति घन्तनाम (NG 2, 7) = Food. (मदन्तु) प्रशंसतु । मदि-स्तुदिमोद-मदस्वप्नकान्तिपतिषु (भ्वा०) स्तुति मोदार्थः = May admire.

The duties of men are stated further :

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
महामनं तवसं विभृति मत्सुरासौ जह्वन्त प्रसाहम् ॥४॥

4. **TRANSLATION** :—O (possessor of abundant food) king ! these gladdening drops of Soma when quaffed shall augment you in your mighty splendour. Let these cheering drops delight you greatly, who are great, perfect, strong, powerful, prosperous and all subduing or forbearing having many noble desires in your mind. Let them honour you.

PURPORT :—*Those good men whom the kings honour should please them.*

NOTES & REMARKS :—(स्वधावः) स्वधावङ्गनं विद्यते यस्य तत् सम्बुद्धौ । = He who is the possessor of abundant food materials. (द्युमन्तम्) बहु कामयुक्तम् । (द्युमन्तम्) विद्युदातोः कान्त्यर्थनादाय बहुकामयुक्तम् इति व्याख्या । = Having many noble desires about doing good to others.

The duties of men are described :

येभिः सूर्य्यमुषसं मन्दसानोऽवांसयोऽपि हळहानि दद्वैत् ।
महामर्दि परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्पति स्वात् ॥५॥

5. *TRANSLATION* :—O prosperous king ! desiring the welfare of all, you arrange inhabitation of the people like the sun and the dawn (vigorous and charming) on the land and cast down even firmly. With these means, you urge established wicked people, even an unshakable or imperishable person like a great cloud to do beneficial acts under the instructions of the Assembly in the interest of the public at large.

PURPORT :—He is the best king who destroys the wicked and rules over his subjects through the assembly of the best people.

NOTES & REMARKS :—(मन्दसानः) कामयमानः । यदि-स्तुतिमोदमवस्थान-
कान्तिगतिषु (स्था०) अत्र कान्त्यर्थः । कान्तिः-कामना = Desiring (the welfare
of all). (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) = Cloud. (वर्द्धन्)
वृणीहि । दृ-विदारणे (वया०) = Smite down.

What should men do is further told :

तव क्रत्वा तव तद्वसनाभिरामासु पक्वं शन्या नि दीधः ।
और्णोर्द्विरं उस्त्रियाभ्यो वि हृद्गोदूर्वाद् गा असृजो अङ्गिरस्वान् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! by your wisdom and your actions, may we attain mature and well cultured scientific knowledge among the people (yet immature). You uphold this knowledge with your wisdom or with your subjects. Let us honour you, who have opened the doors of the house for the rays of the sun, save the lands from the violence of the malovolent persons and being endowed with great energy of the Prānas (vital breaths), make all (people) firm.

PURPORT :—Those men who having received education from the enlightened persons, show due respect to all, shine like the sun after obtaining kingdom.

NOTES & REMARKS :—(उल्लियाभ्यः) किरणैः । उल्लाः इति रश्मिनाम (NG 1, 5) उल्ला एव उल्लियाः । यद्यपि निघण्टोरनेदं संस्करणेषु उल्लिया इति शोनामसु पठितं स्तथापि प्राचीनसंस्करणेषु उल्लियाः इत्यादि रश्मिनामसु पठितं प्राचीनसंस्करणेषु । = With the rays. (दंसनाभिः) कर्मभिः । दंसः इति कर्मनाम (NG 2, 1) दंस एव दंसना । = With actions. (शब्दा) प्रज्ञया प्रज्ञया वा । शब्दीति प्रज्ञानाम (NG 3, 9) महर्षि-दयानन्दभाष्यानुसारं शब्दीति प्रज्ञानामपि । = With wisdom or with the subjects. (ऊर्वात्) हिंसनात् । = From violence. (अङ्गिरस्थान्) अङ्गिरसो बहु-विद्याः प्राणा विद्यन्ते यस्मिन् । = Endowed with great vitality.

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The theme of men's duties is further developed :

**प्राथ ज्ञां महि दंसो व्युर्वीमुष दामृष्वो बृहदिन्द्र स्तभायः ।
अधारयो रोदसी देवपुत्रे प्रत्ने मातरां युह्वी श्रुतस्य ॥७॥**

7. **TRANSLATION** :—O sun-like king ! causer of prosperity, the sun does a marvellous act by filling the vast earth and the heaven with its light. It being very great, upholds great worlds, so you should fill all with the light of knowledge. As the sun upholds the old earth add heaven which are born of true cause-matter, and are like the children of the enlightened men, and are like mothers, so you should also uphold all.

PURPORT :—O men ! as the sun upholds the worlds and supports all like the father, so you should also behave.

NOTES & REMARKS :—(क्षाम्) भूमिम् । क्षा इति पृथिवीनाम (NG 1, 1) । = Earth. (युह्वी) महर्षयो । युह्व इति महर्षिनाम (NG 3, 3) = Great. (दामृष्वः) महान् । दामृष्व इति महर्षिनाम (NG 3, 3) = Great saint.

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Who is adorable for men is further told :

अथ त्वा विश्वे पुर इन्द्र देवा एकं तवसे दधिरे भराय ।
अदेवो यदभ्यौहिष्ठ देवान्त्स्वर्षाता वृणत इन्द्रमत्रे ॥८॥

8. *TRANSLATION* :—O lord of the world ! giver of great wealth, all enlightened persons take shelter in you and holding you in front, because you are One and Almighty, and you uphold them with true knowledge. That ignorant person devoid of the light of wisdom and divider or mitigator of happiness who enters into wrong logic with the very enlightened men, can never acquire true knowledge. Those who choose God as their Adorable Lord, enjoy perfect bliss.

PURPORT :—Those persons who adore God only, get great wealth and prosperity. That person who being devoid of knowledge enters into useless discussion with the enlightened men, can not gain any thing, (knowledge).

NOTES & REMARKS :—(तवसम्) बलादिबर्धकम् । तव इति वसनाय (NG 2, 9)=Increaser of the strength and wisdom. (वौहिष्ठ) वितर्कयति । ऊरु-वितर्क (स्वा०)=Argues wrongly. (स्वर्षाता) सुखानां विभाजकः । स्वः+वण-संभक्तो (स्वा०) (वृ) =Divider of happiness. (भराय) पालनाय । भृञ्-भारणपोषणयोः (जु०) अत्र पोषणार्थः ।=For feeding, for nourishment.

The same subject of men's duties is dealt :

अथ द्यौश्चित्ते अप सा नु वज्राद् द्वितानमदिभ्यसा स्वस्य मन्योः ।
अहि यदिन्द्रो भ्योहसानं नि चिद्विश्वायुः शयये जघान ॥९॥

9. *TRANSLATION* :—O men ! when the sun smites down the wandering cloud and makes it to sleep (so to say), in the same manner, O prosperous king ! when you, who are like the life of all people,

you smite down a wicked enemy, your subjects desiring their meal bow down before you in two ways. First before the might of your thunderbolt-like sharp and powerful weapons and second, before your wrath against the unrighteous and unjust persons.

PURPORT:—O men ! you should deal with one another like the sun and the cloud and support or cherish one another.

NOTES & REMARKS —(विश्वामुः) समग्रामुः । आयवः इति मनुस्वनाम (NG 3. 3) =The life or supporter of all people. (द्यौः) कामयमानाः (द्यौः) दिवु-घातोः कान्त्यर्थमादाय व्याख्या । कान्ति-कामना =Desiring their moral. (बहिम्) मेघम् । =The cloud.

How should the officers of the State deal is told :

अथ त्वष्टा ते म॒ह उ॒ग्र व॒ज्रं म॒हसं॑भृष्टिं ववृ॒तच्छृ॒ताश्रि॑म् ।
निका॑मम॒रम॑ण॒सं येन॑ नव॒न्तम॑हिं॒ सं पि॑ण॒गृजी॑पिन् ॥१०॥

10. *TRANSLATION* :—O impetuous and upright hero ! I put into your hand a thunderbolt-like powerful weapon which is crusher of thousands of the wicked persons, which protects hundreds of good persons and which is, therefore, desired but is not liked by the foes. You are mighty and prompt and pierce your enemies, crush the boastful, but now bowing before you out of fear, foe as the sun crushes the cloud. Let us also wield such strong arm.

PURPORT :—O brave persons ! you should also wield weapons, as the knowers of the science of archery do.

NOTES & REMARKS :—(त्वष्टा) छेदकः । त्वञ्ज-तन् करणे (स्वा०) त्वष्टा तूर्णभङ्गने इति नैदकाः । विजतेर्विप्राद् दीप्ति कर्मणाः त्वजतेर्वा स्यात् करोति कर्मणः (NKT 8, 2, 15) =Piercer or destroyer of enemies. (सहस्रभृष्टम्) सहस्राणां भृष्टके छेदकम् । =Piercer of thousands of foes. (शताश्रिम्) यः

सतान्याश्रयति तम् ।=Which supports or saves hundreds of good persons. (ऋजीषिन्) ऋजीषि सरलत्वं यस्यास्ति तत्सम्बुद्धौ ।=O man of up-right or straight-forward nature.

The men's duties are elaborated :

वर्धन्यं विश्वे प्रकृतः सजोषाः पचच्छतं महिषाँ इन्द्र तुभ्यम् ।
पूषा विष्णुस्त्रीणि सराँसि धावन्वृत्रहणं मदिरमंशुमंसै ॥११॥

11. *TRANSLATION* :—O king ! you are full of splendour like the sun. May all men love and serve one another and strengthen you. You should know (study) the electricity which is giver of nourishment and pervasive. It pervades firmament, earth and heaven all the three worlds, when running (in motion). You being active or running should slay your enemy as the sun smites down the cloud. You should know and be grateful to the person who gives you hundreds of big stuffs and who cooks for the benefit of others giving them the delightful and foe-destroying Soma juice also.

PURPORT :—As the people strengthen the king and the State, helping in its development by all legitimate means, so the king also should make them grow more and more.

NOTES & REMARKS :—(महिषान्) महतः । महिष इति महन्नाम (NG 3, 3)=Great. (विष्णुः) व्यापको विद्युद्रूपः ।=Pervading electricity.

TRANSLATOR'S NOTES :—It is erraneous, rather so mischievous, when Prof. Wilson and Griffith translated the second stanza as 'May Pushan and Vishnu dress for you a hundred buffaloes' (Wilson) and 'He dressed a hundred buffaloes, O Indra, for you'. (Griffith). Rishi Dayananda Sarasvati on the basis of the Vedic Lexicon Nighantu 3, 3 said that महिष means महान् i.e. great.

Is it even conceivable that a hundred buffaloes can be dressed for any one however mighty he may be ? What those great one hundred things are—is a matter of research.

What should the king and others do is told :

आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
तासामनु प्रवतं इन्द्र पन्थां प्राद्व्यो नीचीरपसः समुद्रम् ॥१२॥

12. *TRANSLATION* :—O sun-like king ! as the sun sets free the rushing waves of waters of the floods greatly swelled encompassed and obstructed. It turns their deep slope, courses downwards, towards the firmament or ocean, so you should direct your army and subjects rightly making them happy and crush down your foes.

PURPORT :—Those kings and officers of the States who are full of splendour like the sun, can protect their people and crush down all enemies.

NOTES & REMARKS :—(क्षोदः) उदकम् । क्षोद इत्युदकनाम (NG 1, 12) (इन्द्र) सूर्य इव राजन् । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8, 5, 3, 2) मत्त इन्द्रः सूर्य इवो प्रतापी तेजस्वी च राजा = O king who is full of splendour like the sun. (प्राद्व्यः) आद्व्यति नयति । प्राद्व्य-गत याचने च (प्वा०) = Takes.

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

एवा ता विद्वां चकृवांसमिन्द्रं महामुग्रमर्जुर्यं सहोदाम् ।
सुवीरं त्वा स्वायुधं सुबज्रमा ब्रह्म नव्यमवसे वदत्यात् ॥१३॥

13. *TRANSLATION* :—O king ! who is very prosperous or destroyer of enemies, that man who deals with you (approaches you)

and who makes all necessary arrangements, are great. They are full of splendour, young (not old), giver of strength, surrounded by many good heroes; expert in wielding good weapons or well armed hero, able to use thunderbolt like powerful arms, for protection and justice, can multiply great wealth or good materials.

PURPORT :—*All should always strengthen the hands of a king who is protector of the subjects like their own father and who is expert in the science of archery, politics and military science.*

NOTES & REMARKS :—(इन्द्रम्) परमैश्वर्यवन्तं शत्रुविदारकं वा । इदि-परमैश्वर्ये (श्व०) इन्द्रम् शत्रूणां दारयिता वा द्रवयिता वेति (NKT 7, 10, 1, 8)= Endowed with much wealth of destroyer of the enemies. (ब्रह्म) महत् धनम् अन्नं वा । ब्रह्म इति धननाम (NG 2, 10) ब्रह्म इति अन्ननाम (NG 2, 7)=Great wealth or food.

What should a king do is further elaborated :

स नो बाजाय श्रवस इषे च राये धेहि द्युमतं इन्द्र विप्रान् ।
भरद्वाजे नृवतं इन्द्र सूरिन्द्रिवि च स्मैधि पार्ये न इन्द्र ॥१४॥

14. **TRANSLATION** :—O (king) Indra conveyor of Great prosperity! uphold us who are endowed with the light of the knowledge, who are wise highly learned persons for speed or scientific knowledge, for hearing (the complaints of the people) and for good wealth. O Indra—eliminator of miseries and poverty, uphold us who are surrounded by admirable men and are full of knowledge in the dealing that sustains or protects the State and in the desirable light of justice. O Indra—increaser of the wealth of knowledge, be our increaser (helper) in the dealing that takes men away from miseries and obstacles.

PURPORT :—*It is the duty of the king to make the State advanced by appointing men who are well-versed in all sciences, righteous, born in noble families and loyal in-charge of all departments.*

NOTES & REMARKS :—(भरद्वाजे) राजस्य पोषके पालके वा व्यवहारे । =
In the dealing of supporting or protecting the state. (दिवि कमनीये
न्यायप्रकाशे । = In the desirable light of justice.

TRANSLATOR'S NOTES :—राजः-वज गतो गतेस्त्रयोऽर्थाः ज्ञानं गमनं
प्राप्तिश्च । A State requires good knowledge, good movement and
attainment of happiness and peace. (इ-भृज) धारणपोषणयोः (जुहो०) वाज
इत्यन्नाम NG 2, 7) वाज इति बलनाम (NG 2, 9) । The progress of a State
depends on food and strength also. दिवु-कीडा विजिगीषा व्यवहारद्युतिस्तुतिमोदमद-
स्वप्न कान्तिगतिश्च । घ्नर द्युतिकान्त्यर्थं मादाय व्याख्या । द्युतिः—प्रकाशः । कान्तिः—कामना ।

The same subject of men's duties is continued :

अथा राज्ञं देवहितं सनेम मदैम शतहिमाः सुवीराः ॥१५॥

15. **TRANSLATION** ;—O king ! with this your good policy,
may we live a hundred winters (years) blessed with good heroes
(sons and followers etc.) attaining and distributing true scientific and
other knowledge which is beneficial to all enlightened persons and
may we enjoy bliss throughout.

PURPORT :—A king should appoint good heroes for the
protection of the State with humility and associate with enlightened
persons.

NOTES & REMARKS :—(वाजम्) वज-गतौ (ध्वा०) गतेस्त्रिव्यर्थेऽत्र
ज्ञानार्थग्रहणम् । =Scientific and other good knowledge. (सनेम)
विमज्जेम । =Distribute.

Sūktam— 18

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

What should a king do is further told :

तमुं ष्टुहि यो अभिभूत्योजा वृन्वन्नवातः पुरुहूत इन्द्रः ।
अर्वाल्हमुग्रं सहमानमाभिर्गर्भिर्वैर्ध वृषभं चर्वणीनाम् ॥१॥

1. *TRANSLATION* :—O king ! praise him whose might is all-surpassing in defeating the foes, uninjured, much admired, just distributor of all things and the destroyer of miseries. Glorify him who is never-vanquished, the strong one and who can put up with the impetus of the foes. He is the best among men, and the mighty victor, magnify him with these words and grow more and more.

PURPORT :—O king ! you should always admire who is praiseworthy, reproach him, who deserves censure, honour the person, who is venerable and punish him who deserves punishment.

NOTES & REMARKS :—(अभिभूत्योजाः) अभिभूतये शत्रूणां पराभवाञ्जोषः पराक्रमो यस्य सः ।=Whose might is for vanquishing the foes. (अवातः) अहिंसितः । वात्यति गन्धनयोः (ध्वा०) गन्धनम्-हिसनम् ।=Uninjured. (चर्वणीनाम्) मनुष्याणाम् चर्वणायः इति मनुष्यनामसु (NG 2, 3)=Of men.

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The same subject of duties of a ruler is dealt :

स युध्मः सत्त्वा खज्जकृत्समद्रो तुविम्रन्नो नन्दनुमां ऋञ्जीषी ।
बृहद्रैणुश्च्यवन्नो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥

2. *TRANSLATION* :—O king ! you should appoint him for the protection (security or defence) of State, who is a good warrior, mighty heroic fighter in battles, eater of good delicious and nour-

shing food, great lover of all good men, (and) loudly roaring, man of upright nature. He whirls the dust on high (inwards) (in fighting the enemy) active and overthrower, forbearer of the attacks made by (defender from) men of different directions and great destroyer of his foes, even single handed.

PURPORT :—*A king should appoint an officer after testing him very well, so that the happiness of the people may increase.*

NOTES & REMARKS :—(खजकृत्) यः खजं सहग्रामं करोति खज इति सङ्ग्रामनाम (NG 1, 17) ।=Heroic fighter. (बुविभ्रक्षः) बहुस्नेहः । बुवि इति बहुनाम (NG 3, 1) भ्रक्ष-संघाते (श्वा०) सङ्घातकार्यं स्नेहेनैव संभवति नान्यथा ।=Great lover, men of loving nature. (नवनुमान्) नवनवो बहवः शब्दा विद्यन्ते यस्मिन् । (पव) नद-भाषार्थे (काशकृत्स्न घातुपाठे 9,188)=Loudly roaring.

What should a king do is told :

त्वं ह नु त्यददमायो दस्युरैकः कृष्टीरिवनोराय्याय ।
अस्ति स्विन्नु वीर्यं तत्तं इन्द्र न सिंवदस्ति तद्वत्तथा वि धौचः ॥३॥

3. **TRANSLATION** :—O king ! you tame or subdue the wicked thieves; protect the people or an Arya—righteous and learned person. Is this or is it not your heroic act ? O king ! declare (your action) at the proper season (time). Let us also do like this.

PURPORT :—*This is the greatest duty of the king to remove or eliminate all wicked thieves and protect the people.*

NOTES & REMARKS :—(कृष्टीः) मनुष्याम् । कृष्टयः इति मनुष्यनाम (NG 2,3) ।=Men. (दस्यून्) दुष्टान् चोरान् दस्युः दसु-उपलये (दिवा०) शुभकर्मनाशकः ।=Wicked thieves.

How should a king be further told :

सदिद्धि तै तुविज्जातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।
उग्रमुग्रस्य त्वमस्तवीगोऽरधस्य रधतुरो बभूव ॥४॥

4. *TRANSLATION* :—O the mightiest king ! I deem strength of yours, which is renowned and true. O most potent ! you are prompt and the conquering victor. You are the destroyer of the person who is malevolent even towards the non-violent.

PURPORT :—All men should believe in the virtue, actions and temperament of the persons as they are, and not otherwise.

NOTES & REMARKS :—(अरधस्य) अहिंसकस्य । = Of the non-violent. (रधतुरः) हिंसकहिंसकः । रध-हिंसासंसर्ग्योः (स्वा०) । अत हिंसायः । तुरो-वैतिस्वरण हिंसनयोः (दिवा०) अत हिंसायः-तुर-स्वरणे (बृहो०) । = Destroyer of the violent.

How should men deal with one another is told :

तन्नः प्रुतनं सख्यमस्तु युष्मे इत्था वदद्भिर्वलमङ्गिरोभिः ।
हन्नच्युतच्युदस्मेषयन्तमृणोः पुरो वि दुरो अस्य विश्वाः ॥५॥

5. *TRANSLATION* :—O just king and officers of the state ! let there be our ancient bond of friendship with you. Let there be our friendship with those persons also, who say like this. As the sun who is firm and smites the cloud with the help of the winds, in the same manner, o destroyer of miseries ! accomplish the works of the person who comes to you. As the sun illumines the doors of this world, so you should open all the cities (of the state.)

PURPORT :—Men should always have friendship with good people as far as it is possible to do. Then they should endeavour to

see that this friendship is not lost. As the sun illuminates all, so the king should illuminate the whole state with justice.

NOTES & REMARKS :—(अङ्गिरोभिः) वायुभिः । ये वै देवानामङ्गिरसस्ते ब्राह्मणस्य प्रत्येनसः अग्निर्वायुवीर्यं बृहस्पतिः (काण्डक संहिता 8,4) अथ वायोऽग्रहणम् ।
= With winds. (बलम्) मेघम् । बल इति मेघनाम (NG 1,10) = Cloud.
(इषयन्तम्) प्राप्नुवन्तम् गच्छन्तं वा इष गतो (दिवा०) गतोन्निष्कथेषु गति प्राप्त्ययंग्रहणम् ।
ऋणु-गतौ (तना०) । = Going or approaching.

What should a king do is told further :

स हि धीभिर्हन्त्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्य्ये ।
स लोकसाता तनये स वज्रो वितन्तुसाय्यो अभवत्समस्तु ॥६॥

6. **TRANSLATION** :—O king ! you should ordain in such a manner, that he (the official appointed by you) may become acceptable to all on account of his wisdom and good deeds. He may be inspirer (exhortor) or making all industrious in great battles. Being full of splendour, let him be begetter of good childred and giver of good training to them. Let him extend his activities exceedingly at the time of the battles, being a wielder of thunderbolt-like powerful weapons.

PURPORT :—The king should make all his officers of the State competent to discharge their duties properly, so that he may always achieve victory.

NOTES & REMARKS :—(ईशानकृत्) यः ईशानानीशनशीलान् पुरुषाधिनः करोति तान् । = He who makes all industrious. (वृत्रतूर्य्ये) सङ्ग्रामे । वृत्र-तूर्य्ये इति संग्रामनाम (NG 2,17) । = In the battle. (वितन्तुसाय्यः) भृशं विस्तार-णीयः । वि-तनु-विस्तारे तन्तु । = Extending his activities exceedingly.

What should a king do is further told :

स मज्जमना जनिम मानुषाणाममत्येन नान्नाति प्र सर्वे ।
स द्युम्नेन स शर्वस्रोत राया स वीर्येण नृत्तमः समोकाः ॥७॥

7. *TRANSLATION* :—O king ! you should ordain in such a manner that this Public Servant surpasses other men in his might, in his wealth or good reputation, in extraordinary strength, in riches and in valour. Let his name live for ever. Let him become the best among men, living in the same place with others lovingly.

PURPORT :—A king should endeavour in such a manner that all his subjects and officers may obtain good reputation, name, fame, strength, wealth, glory and valour.

NOTES & REMARKS :—(द्युम्नेन) धनेन यस्य वा । द्युम्नमिति धननाम् (NG 2, 10) द्युम्न धोततेर्यशोवा धनं वा (NKT)=With wealth or reputation. (मज्जमना) बलेन । मज्जमना इति बलनाम् (NG 2,9) । =With might. (शर्वसा) विशिष्टेन बलेन । शर्व इति बलनाम् (NG 2,9) । =With extraordinary strength.

How should men deal with another is further told :

स यो न मुहे न मिथू जज्ञो भूत्सुमन्तुनामा चुमुरि धुनि च ।
वृणाक्पिपुं शम्बरं शुष्णामिन्द्रः पुरा च्यौत्नाय शयथाय नृ चित् ॥८॥

8. *TRANSLATION* :—O highly learned person ! as the sun dissipates a cloud that eats away the crop, is pervasive, thunderer, harmful for the crop, and coverer of happiness, so a good king who destroys a wicked person who eats away or misappropriates others property, is selfish (filling up his own belly), who roars and exploits others so that his subjects may go freely from one place to another and may sleep well without anxiety or worries and who does not

come under delusion, nor resorts to falsehood in dealing with one another is worthy of respect. He bears a name that may be well-remembered.

PURPORT :—As the sun creates the cloud and causes it to rain down but is not bound by such act, in the same manner, good men do not get deluded and attached by doing righteous deeds and dealing with good men, but (they) enjoy happiness.

NOTES & REMARKS :—(चुमुरिम् अत्तारम् ।=Eater of other's property. (धुनिम्) ध्वनितारम् ।=Roaring. (प्रिप्सुम्) व्यापनशीलम् ।=Pervasive. (शम्बरम्) शं सुखं दृणोति येन तं मेघम्=The cloud which causes happiness.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson and Griffith to take Chimurim and Dhunim as proper names.

What should officers of the State do is further told :

उदावता त्वक्षसा पन्यसा च वृत्रहत्यायु रथमिन्द्र तिष्ठ ।
धिष्ठ्व वज्रं हस्त आ दक्षिणत्राभि म मन्द पुरुदत्र मायाः ॥६॥

9. **TRANSLATION** :—O liberal donor, king! ascend your car with upward movement, with sharpening weapons, and with pure dealing, smite down to your wicked foes in battle. In your right hand hold fast your powerful arms and missiles. Having received good intellect or noble advice, admire the wise and the heroes.

PURPORT :—Those persons achieve victory who acquire well the knowledge of all sciences and possess good intellect and go to the battle being equipped with powerful arms and missiles.

NOTES & REMARKS :—(उदावता) ऊर्ध्वगमनेन । उत् + आ + वृत् (प्रा०)

अवघातो दनेकाद्येष्टव गत्यर्थं ग्रहणम् अव-रक्षण-गतिकान्ति प्रोतिवृद्धिः । = By upward movement. (त्वक्कासा) सूक्ष्मीकरणेन । त्वक्कु-तमूकरणे (ष्वा०) । = By sharpening the weapons. (पन्थसा) शुद्धेन व्यवहारेण परा-व्यवहारे स्तुती च (ष्वा०) व्यवहारात् । = With pure dealing. (पुष्टवत्) बहुदानकृत् । = Liberal donor, Bounteous, generous. (बृहत्कृत्वाय) संग्रामाय वृत्तं तूर्ये इति संग्रामनाम (NG 2,17) तूरी-मतिस्वरणहिसनयोः (दिवा०) तस्मात् तूर्यं हत्वा शब्दो पर्यायवाचकौ । पाश्चात् वृत्तः सचलः (stph 8,5,1,6) वृत्तं खलुवा एष हन्ति यः संग्रामं जयति (मैत्रायणसं 2,2,10) = For the battle.

What should a king do is further told :

अग्निर्न शुष्कं वनमिन्द्र हेती रक्षो नि धृद्व्यशर्निर्न भीमा ।
गम्भीरयं ऋष्यया यो रुरोजाध्वानयद् दुरिता दम्भयच्च ॥१०॥

10. TRANSLATION :—O king (destroyer of wickedness) ! as the fire burns the dry forest, so burn the Rakshasas (demons). Your army is fierce like the lightning, with that great and deep army, smite down all enemies, shake them and destroy all wicked conduct. As you burn all Rakshasas (demons), you are invincible.

PURPORT :—O king and officers of the State ! as the fire burns all forest (whether dry or wet), in the same manner, with well-trained and great army, frighten your foes and burn the most wicked enemies.

NOTES & REMARKS :—(हेतिः) वज्रः हितिर्हन्तेः (NKT 6,1,3) तस्माद् हननसाधनं शस्त्रम् । = Thunderbolt like powerful weapon. (दम्भयत्) दम्भयति हिंसयति । दम्नोति वधकर्मा (NG 2,19) । = Destroys. (अध्वानयत्) धुनयति । = Shakes.

What should a king do is further told :

आ सहस्रं पथिभिरिन्द्र राया तुर्विद्युम्न तुविवाजेभिरुवाक् ।
याहि सूनो सहस्रो यस्य नृ चिददेव ईशे पुरुहूत योतोः ॥११॥

11. TRANSLATION :—O glorious king invoked by many, son

of the mighty father ! come here by good paths alongwith wealth, with quickness, to thousands of people. Come to him also who being a doer of both good and bad acts has some unenlightened person as his master or guide. (Bring him to the right path).

PURPORT :—O king ! protect or nourish your subjects like their father, with the path of knowledge and humility, be glorious and decide rightly distinguishing between truth and untruth.

NOTES & REMARKS :—(तुविद्युम्न) बह्वप्रशंस । तुवि इति बहुनाम (NG 3,1) शुभं ब्रह्मतेजो वाग्मं वा (NKT 5,1,5) ।=Glorious, ॐ have good reputation. (योतोः) मिश्रिताऽमिश्रितकृत् य-मिश्रणमिश्रणयोः (बदा•) ।=Doer of good and bad—mixed acts.

Who becomes a man devoid of enemies —is told :

प्र तुविद्युम्नस्य स्थाविरस्य घृष्वेर्दिवो ररप्शो महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुहमायस्य सह्योः ॥१२॥

12. TRANSLATION :—O men ! of the person who has abundant wealth and glory, who is old in knowledge and age, is subduer of the wicked, charming, endowed with much wisdom and good actions, and forbearing the greatness is being manifested from the earth and it surpasses all. He has no enemy, no counterpart or equal and none who is equally glorious of renowned.

PURPORT :—Those who are old in knowledge and age, are renowned and glorious, desirous of truth, endowed with abundant wisdom, peace, self-control and other virtues have no enemy, no equal and none equally glorious.

NOTES & REMARKS :—(घृष्वेः) दुष्टानः घर्षकस्य ।=Of the subduer of the wicked. (पुहमायस्य) बहुशुभकर्म प्रशस्य । मायेति प्रज्ञानाम् (NG 3,9) उत्तमा प्रज्ञा शुभकर्म सम्बन्धिनी षवति ।=Endowed with abundant wisdom

aod noble deeds. (दिबः) कमनीयस्य । दिवु-घातोः क्रीडा विजिगीषा कान्ति गतिषु
इत्याद्यने-कार्षेयस्य कान्त्यर्थं ग्रहणम् कान्ति-कामना । = Of the charming or most
desirable.

What should a king do is further told :

प्र तत्ते अद्या करणं कृतं भूत्कुत्सं यदायुर्मतिथिग्वमंसमै ।

धुरू सहस्रा नि शिशा अमि क्षामुचूर्वयाणं धृषुता निनेथ ॥१३॥

13. *TRANSLATION* :—O king ! this is a great thing that you
do, that you give a life to the person who is hospitable to his guests,
a life firm like the thunderbolt. Train firmly thousands of people on
earth which has very quick going vehicles.

PURPORT :—Where kings and officers of the State are long
lived, hospitable to the guests and impartial protectors of the people,
all works are accomplished.

NOTES & REMARKS :—(कुत्सम्) वज्रमिव दृढम् । कुत्स इति वज्रनाम
(NG 2,3) । = Firm like the thunderbolt. (मतिथिग्वम्) योऽतिथीन् गच्छति
तम् । = Hospitable to the guests. (क्षाम्) पृथिवीम् । क्षा इति पृथिवीनाम
(NG 1,1) = Earth. (तूर्वयाणम्) तूर्वं शीघ्रगामि यानं यास्यास्ताम् । तूरी-गति-
त्वाण हिंसनयोः (दिवा०) अत्र गतिस्त्वरणार्थग्रहणम् । = Which (earth) has very
quick going vehicles.

TRANSLATOR'S NOTES :—It is wrong on the part of
Sayanacharya, Prof. Wilson, Griffith and others to take *katsa*,
Atithigva and *Aya* as proper nouns denoting the names of certain
persons, as it is against the fundamental principles of the Vedic
Terminology as pointed out before.

What should the enlightened persons do is further told :

अनु त्वाहिंघ्ने अर्धं देव देवा मदन्विष्वे क्वितमं कवीनाम् ।
करो यत्र वरिवो बाधिताय दिवे जनाय त्वं गृणानः ॥१४॥

14. *TRANSLATION* :—O enlightened person ! where there is a worker for an afflicted man desiring happiness and service for his body and praising that act of service, let us also enjoy happiness constantly taking refuge in you, who are the wisest sage among the sages, whom all wise men delight, you who are like the sun, the slayer of the cloud of ignorance.

PURPORT :—Those persons become delighted, who serve the best absolutely truthful enlightened men and having acquired knowledge from them, impart that (knowledge) to others.

NOTES & REMARKS :—(अहिंघ्ने) योऽहिं हन्ति तस्मै सूर्याय अहिरिति मेघनाम (NG 1,10) ।— For the sun who slays the cloud. (वरिवः) परिचरणम् । (NG 1,10) वरिवा इति घननाम । अन्नघन द्वारा परिचरणस्य सेवा भावः । =Service.

What should men do is further told :

अनु द्यावापृथिवी तत्त ओजोऽमर्त्या जिहत इन्द्र देवाः ।
कृष्वा कुंतो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व युज्ञैः ॥१५॥

15. *TRANSLATION* :—O king ! doer of good deeds, from your wisemen who are different from ordinary mortals in their virtues and nature, receive quite a new teaching which is worth—uttering. The heaven and earth get that new teaching from you. Manifest those significant words and teachings from the Yajnas—unifying dealings and manifest your manliness.

PURPORT :—O men ! by the knowledge of the science of the earth and electricity etc. accomplish new and ever new acts.

NOTES & REMARKS :—(अमर्त्याः) साधारणमनुष्यस्वभावास्मिताः । सत्यमेव देवाः अमृतं मनुष्याः (Sph 1,1,1,4) ।=Different from the nature of ordinary mortals. (जिहते) प्राप्नुवन्ति । (जिहते) ओहाह-गती (जुही०) । =Attain, receive. (यज्ञैः) सङ्गतिमयं व्यवहारेः । यज्ञ-देवपूजासङ्गतिकरणे दानेषु अल सङ्गति करणार्थग्रहणम् ।=By unifying good acts.

Sūktam—19

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

The characterestics of sun is told :

महाँ इन्द्रो नृवदा चर्षणिप्रा उत द्विर्हो अग्निः सहोभिः ।
अस्मद्रथवावृधे वीर्योरोः पृथुः सुकृतः कर्तृभिर्भूत ॥१॥

1. **TRANSLATION :—**O men ! accomplish your desirable works by knowing the nature of Indra (sun/power) which is great and pervading human and other beings in the form of electricity, which grows by the firmament and air. It is non-violent, vast and extensive, and generated well. It grows for generating force that can do many works like a man.

PURPORT :—As a friend tries to accomplish many works with the cooperation of a friend, so electricity and the sun created by God are useful to the doers of good works.

NOTES & REMARKS :—(चर्षणिप्राः) यश्चर्षणिवु मनुष्येषु विद्युत्कृयेण व्याप्नोति । चर्षणयः इति मनुष्य नाम (NG 2,3) । पृ-पालनपूरणोः (जुही०) । (चर्षणिप्राः) यश्चयं सोन् मनुष्यान् सुखेः पिबति सः इति महर्षि दयानन्द सरस्वती ऋ० 1, 185, 1 भाष्ये ।=Which pervades man in the form of electricity. (द्विर्होः) योऽन्तरिक्षवायुभ्यां द्वाभ्यां वर्धते । बृह-वृद्धौ (ष्वा०) ।=That grows with the firmament and air.

How should men make progress is told :

इन्द्रमेव धिषणां सातये धाद् बृहन्तमृष्वमजरं युवानाम् ।
अषाढहेन शर्वसा शूशुवासं सद्यश्चिद्यो वावृधे असामि ॥२॥

2. *TRANSLATION* :—That man can quickly wax with strength, which cannot be borne or conduced by enemies, who with his wisdom or noble deeds supports for distribution—a person who is endowed with great wealth or prosperity, splendid like the sun, which is vaster than the earth, moving on its own axis and undecaying like a young man.

PURPORT :—As men grow by getting a great friend, in the same manner, they can make very great advancement by acquiring the knowledge of the science of electricity.

NOTES & REMARKS :—(धिषणा) प्रज्ञया कर्मणावा । = By wisdom or action. (इन्द्रम्) सूर्यमिव परमेश्वर्यवन्तम् । एष एवेन्द्रः य एष (सूर्यः) तपति (Stph 1,6,4,19) इदि-परमेश्वर्ये (ष्वा०) = Endowed with great wealth like the sun. (शूशुवासम्) व्याप्नुवन्तम् । (दुओ) विश्व-वृत्तिबुद्धयो (ष्वा०) यतोचिर्षे प्राप्ताये ग्रहणम्-प्रातिः श्याप्तिः । = Pervading. (असामि) अनल्पम् । सामि अङ्गे (अव्ययायं) शास्त्रम् असामि अनघम् अनल्पम् पूर्णम् अत्यधिकवा-सामि-अर्धजुगुप्सयोः इत्यव्ययार्थे । = Much.

How should a king be is further told :

पृथू करस्त्रा बहुला गर्भस्तीग्रस्मृत्क्वसं मिमीहि श्रवांसि ।
यूथेव पृथ्वः पशुषा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजौ ॥३॥

3. *TRANSLATION* :—O king ! giver of much wealth and dispenser of justice, stretch out those hands of yours and extend towards us, your wide capacious arms and grant us good food materials. As herdsman guards the cattle and other animals, so being agreeable to us, listen to our requests. Being a man of self-control, move you round about us in the battles.

PURPORT :—*Those persons only prosper who give up all laziness and try to do noble deeds. As herdsmen become rich by feeding and nourishing (and rearing) the animals, so industrious persons become wealthy by eradicating poverty.*

NOTES & REMARKS :—(गमस्ती) हस्तौ । गमस्ती इति बाहुनाम् (NG 2, 4) । = Arms. (करस्ना) यौ करान् कर्तुं न स्नापयतः शोधयस्तौ । दणाशौकं (वदा०) (द) कृत्-करणं (तना०) । = Hands which purify the doers of good acts). (इन्द्र) परमैश्वर्यप्रद न्यायेन । इति परमैश्वर्यं (स्ना०) इदं करणात् (NKT 10, 1, 8) अन्न न्यायकरणात् इत्यस्मिन्वेः गृहीतः । = Giver of great wealth and dispenser of justice.

How should men (behave and act) is further told :

तं व इन्द्रं चतिनमस्य शकैरिह नूनं वाज्रयन्तौ हुवेम ।
यथा चित्पूर्वे जरितारं आसुरनेया अनवद्या अरिष्टाः ॥४॥

4. **TRANSLATION** :—O men ! let us invite Indra-Giver of great wealth who is also giver of bliss with his great powers, enlightening you about him because he is, as are the ancient devotees of god free from all blame, without reproach and uninjured in this world.

PURPORT :—O men ! as admirable absolutely truthful and enlightened persons become blessed by engaging themselves in righteous deeds, so let all men be blessed by doing like wise.

NOTES & REMARKS :—(अनेद्याः) अनिन्दनीयाः । = Free from blame or reproach. (अनवद्याः) प्रशसनीयाः । = Admirables. (अरिष्टाः) अहिंसिता । = Uninjured or unharmed.

How should men behave and act is further told :

धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुनुः ।
स जग्मिरे पथ्या रायो अस्मिन्समुद्रे न सिन्धवो यादमानाः ॥५॥

5. *TRANSLATION* :—O highly learned persons! that man becomes the lord of the admirable wealth in whom riches earned by righteous means are united (blended) like rivers that co—mingle with the ocean. Such a man is the upholder or noble deeds, giver of wealth, advanced in wealth or in knowledge of the Soma and other herbs and has abundant and good food.

PURPORT :—There is simile used in the mantra. As the rivers going to the ocean quickly become steady having reached the ocean, in the same manner, it is only to a righteous and industrious person riches beget.

NOTES & REMARKS :—(पुरुनुः) पुरुणि बहुवचनानि यस्य सः । स इति बन्नाम (NG 2,7) पुरुइति बहुनाम (NG 3,9) ।=Who possesses abundant food material of various kinds. (यादमानाः) अभिगच्छन्त्यः । यादमानाः-अभिगच्छन्त्य इति सायणाचार्योऽपि ।=Going, flowing.

What should a king do is further told :

शर्विष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
विश्वा द्युम्ना वृषया मानुषाणामस्मभ्यं दा हरिवो मादयध्वै ॥६॥

6. *TRANSLATION* :—O hero! the great subduer of the wicked, master of admirable men, grant us the mightiest might, strong and most potent force, vouchsafe us all splendid vigorous powers of men, to make us joyful.

PURPORT :—O king! having imbibed all the virtues that are necessary for protecting and preserving the state, administer it with justice.

NOTES & REMARKS :—(हरिवः) प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ । हरय इति मनुष्यनाम (NG, 2,3) ।=Master of the admirable men. (अभिप्लूते) दुष्टानामीममवकर्तः ।=Subduer of the wicked. (द्युम्ना) द्योतमानानि यथासि घनानि वा । द्युम्नमिति घननाम (NG 2,10) द्युम्नं द्योततेयंशोवा अन्नं वेति (NKT 5,1,5) ।=Shining wealth or good reputation.

The same subject of kings duties is continued :

यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम् ।
येन लोकस्य तनयस्य सातौ मंसोमहि जिगीवांसस्त्वोताः ॥७॥

7. TRANSLATION :—O king ! bring to us that friendly (non-violent) rapturous joy which pervades good virtues, and victorious in the battle, so that we who are conquerors by nature, protected by you may know (understand) your protection and gift of knowledge in the matter of our offspring.

PURPORT :—O people of the State ! you should tell the king in this manner, you should get enacted such lands that our children may receive good education, so that victory and joy may grow more and more.

NOTES & REMARKS :—(जिगीवांसः) जेतुं शीलाः जि-जये (द्वा०) ।=Of conquering nature. (शूशुवांसम्) शुभगुणव्यापिनम् । (दृष्टो) शिव-गति बृद्धो (द्वा०) ।=Pervading good virtues. (अमृधः) अहिताः । मृध्-मर्दने काल-कृत्स्नबाधु पाठे (6, 72) ।=Non-violent, friendly.

The same subject is continued :

आ नो भर वृषणां शुष्ममिन्द्र धनस्पृते शूशुवांसं सुदक्षम् ।
येन वंसां पृतनासु शत्रून्त्वोतिभिरुत जामी रजामीन् ॥ ८ ॥

8. TRANSLATION :—O Indra—the destroyer of the strength of the wicked ! bestow upon us the heroic power, skilled and exceedingly strong, pervading good virtues, by which men win up

real wealth, under your protection, we may distinguish between our kith and kin and our foes who are not related to us among the armies.

PURPORT :—A king should endeavour, in such a way that the friends and foes may be divided (identified) They should also develop such power that the foes may disappear.

NOTES & REMARKS :—(शुष्मम्) बलम् । शुष्मम् इति बलनाम (NG 2,9) ।=Strength, power. (वंसाम) विभजेम । वन संसक्तौ (स्वा०) ।=May divide. (जामीन्) सम्बन्धिनो बन्धादीन् । स्पृ-प्रोति-सेवनयोः (स्वा०) ।=kith and kin.

What should all men do is further told :

आ ते शुष्मो वृषभ एतु पश्चादोक्षरादधरादा पुरस्तात् ।
आ विश्वतो अभि समैत्स्वर्वाङ्मिन्द्रं द्युम्नं स्वर्वदेष्टुस्मे ॥ ६ ॥

9. **TRANSLATION** :—O Indra ! (you are) giver of great wealth. Let the heroic strength come from behind us (our followers). Let it come from before us (our leader) from above us and from below us. From every side may the shining glory of wealth, endowed with much happiness come to usher us. Bestow this upon us. Give us the glory of the realm of splendour.

PURPORT :—O king and the people ! you should try in such a manner that all may attain happiness and good reputation from all sides.

NOTES & REMARKS :—(द्युम्नम्) प्रकाशमर्थं यशो धनं वा । द्युम्नमिति धननाम (NG 2,1) द्युम्नं द्योततेयशो वा जन्वेति (NKT 5,1,5) ।=Shining glory or wealth. (स्वर्वत्) स्वर्वद्विविधं सुखं विद्यते यस्मिन्तत् ।=Endowed with much happiness.

What should men do is again told :

नृवत्तं इन्द्र नृतमामिरूता वंसीमहि वामं श्रोमतेभिः ।
ईक्षे हि वस्वं उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम् ॥ १० ॥

10. *TRANSLATION* :—O king ! (you are) giver of great wealth, by your protections which has many heroic persons. Like heroes, may we win wealth and share it with others by deeds of glory. By the noble words which are worth hearing, I see the wealth both belonging to the king and the people. Vouchsafe us riches (that are) vast, charming admirable, firm and great.

PURPORT :—The king and his subjects should always acquire admirable knowledge and great wealth.

NOTES & REMARKS :—(राजन्) विद्याविनयाभ्यां प्रकाशमान । राजद्विपत्ती (म्वा०) । =O king shining with knowledge and humility. (श्रोमतेभिः) श्रवणीयैर्बचनैः । =With good words that are worth hearing. (स्थूरम्) स्थिरम् । ष्ठा-गतिनिवृत्तौ । =Firm, steadfast.

The same subject of people's duties is dealt :

मरुत्वंन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं संहोदामिह तं हुवेम ॥ ११ ॥

11. *TRANSLATION* :—O men ! as we call upon for new protection, a man who has many admirable men as his assistants and warriors, is very mighty, and waxed in strength. Free from noise, foes, charming, ruling impartially, he shines with the beauty of body, soil and kingdom, putting up with all troubles patiently, (Such people are) full of splendour, giver of strength in the dealing of or for administration. So you should also do.

PURPORT :—The people of the State and officers should accept a man as ruler who is endowed with the best virtues, actions and that king should administer true justice with the cooperation of all.

NOTES & REMARKS ;—(मरुत्वन्तम्) प्रशस्ता मरुतो मनुष्या विद्यन्ते यस्य तम् । मरुतो मितराणि वाऽमितरोचिन्वा मरुद् द्रवन्तीति वा (NKT 11,2,14) तस्मात्ति माणि तेजन्मिन् बलवन्ता वीराणां ग्रहणम् ।=Him who has admirable men as his assistants and brave warriors. (अकवारिम्) न विद्यन्ते कवाः शब्दावमाना अरयो यस्य तम् । कु-शब्दे (अदा०) ।=Who has no noisy foes. (दिभ्यम्) कमनीयम् दिव्यघातोर्नेकोर्षेषु कान्त्यर्थे ग्रहणम् । कान्ति-कामना ।=Char-
ming, desirable.

TRANSLATOR'S NOTES ;—Griffith translated वृषभम् which is used as epithet or adjective of *Indra* a 'Bull', which is ridiculous and absurd.

More about the people is mentioned :

जनं वज्रिन्महिं चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वस्मि ।
अथा हि त्वां पृथिव्यां शूरसातो हवामहे तनये गोष्वप्सु ॥ १२ ॥

12. TRANSLATION ;—O king ! wielder of the thunderbolt-like good arms and missiles, smite down this mighty and haughty person for the welfare of the well-educated and cultured leaders and protect those in the battle (where heroes are divided) among whom I am also one. We call on you on earth, for wealth and kine for the welfare of our children and safety of our Prānas (live) or purity of waters.

PURPORT ;—O king and officers of the State ! punish that person who being haughty, troubles good men. Protect all with the knowledge of military science, so that you may have good reputation everywhere on the face of the earth.

NOTES & REMARKS ;—(शूरसातो) शूराः सन्ति विभजन्ति यस्मिन्संग्रामे तस्मिन् । शूरसातो इति संग्रामनाम (NG 2,17) ।=In the battle where heroes are divided in two parties. (नृभ्यः) नृभ्यस्तुशिक्षितेभ्यो नायकेभ्यः । नी-प्रापणे (भ्वा०) नृत्यन्तीति नरः-नेतारः-नायका वा ।= Well educated and cul-

tured leaders. (अप्सु) जलेषु प्राणेषु वा । प्राणो वै प्राणाः शेषजम् (काण्व शतपथे 4,8,2,2) । =In waters or Prānas. (रम्भया) हिंसया रघ-हिंसासंराभ्योः (दिवा०) अत्रहिंसार्थ । =Through violence.

Men's attributes are narrated :

वयं तं एभिः पुंरूहूत सुख्यैः शत्रोः शत्रोरुत्तर इत्स्याम ।
घनन्तौ वृत्राण्युभयानि शूर राया मदेम बृहता त्वोताः ॥ १३ ॥

13. TRANSLATION :—O barve king ! you are invoked of many. Through your friendship, may we be victors over every foe slaying the armies of the enemies. After achieving victory over the foes and having acquired wealth of both kinds (from the rulers and the subjects) may we, protected by you, enjoy happiness with ample riches.

PURPORT ;—If the rulers and the subjects are friendly to one another, then having conquered all enemies, they may shine with great wealth and glory of the State.

NOTES & REMARKS :—(वृत्राणि) घनानि । वृत्रमिति घननाम (NG 2, 10) =Wealth. (उभयानि) राजप्रजास्थानि । =Belonging to the king and the people.

TRANSLATOR'S NOTES :—उभयानि Of both kinds may also mean both material and spiritual in the form of knowledge, wisdom, peace etc.

Sūktam—20

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Anushtup and Pankti of various kinds. Svaras—Gāndhāra, Panchama and Dhaivata.

What should men desire is told :

द्यौर्न य इन्द्राभि भूमार्यस्तुग्धौ रुयिः शर्वसा पृत्सु जनान् ।
तं नः सहस्रंभरमुर्वरासां दृद्धि सूनो सहसो वृत्रतुरम् ॥ १ ॥

1. *TRANSLATION* :—O good son of a mighty father ! endowed with much admired wealth, you are master of the wealth that is like the lightning or the sun, which overcome the foes in battles with his might. Grant us that sublime victory which nourishes or feeds thousands of people, is destroyer of the foes like the clouds and is the best (seen) on the face of the earth, so that we may become prosperous.

PURPORT :—There is simile used in the mantra. Those men achieve victory who are mighty like electricity, radiant like the sun and adventurous in the battles.

NOTES & REMARKS :—(द्यौः) विद्युत् सूर्यो वा । द्यौः is from दिव्-
कीडा विजिगीषा व्यवहारद्युतिस्तुति मोदमदस्वप्न कान्तिगतिवु । अत्र द्युत्यर्थमादाय व्याख्या ।
= Lightning (electricity) or the sun. (पृत्सु) सङ्ग्रामेषु । पृत्सुइति संग्राम-
नाम् (NG 2.17) । =In the battles. (उर्वरासाम्) बहुश्रेष्ठानां भूमिनाम् । =Very
good lands.

The object of man's desire is described :

दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवोर्भिर्यायि विश्वम् ।
अहिं यद्वृत्रमपो वन्निवांसं हन्तृजीषिन्विष्णुना सत्तानः ॥ २ ॥

2. *TRANSLATION* :—O king of upright nature ! as the sun united with the power of all-pervading God or electricity smites down the cloud enclosing water and covering the sky, so the enlightened persons desiring the welfare of all, entrust you with all wealth belonging to the ignorant sinners with truth.

PURPORT :—O men ! as the sun draws the sap of water for eight months and rains it down in four months, in the same manner a king should collect the revenue for eight months and should safeguard the people by showering fearlessness on them.

NOTES & REMARKS :—(ऋजीविन्) ऋजूवर्मयुक्त ।—Endowed with upright nature. (सत्ता) सत्येन । सत्ता इति सत्यनाम (NG 3,10) ।=With truth. (विष्णुना) व्यापकेन जगदीश्वरेण विद्युता वा । विष्णु व्याप्तौ व्यापकत्वात् जगदीश्वरो विष्णुः । विद्युच्च । =With all-pervading God or electricity. (असुर्यम्) असुराणां मूढानां पापिनामिदमसुर्यम् । असुषु-प्राणेषु रमन्ते इति असुराः पापिनी मूढाः । =Wealth belonging to the ignorant sinners.

Men's ideal desires are described :

तूर्वन्नोजीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दर्शुमावत् ॥ ३ ॥

3. **TRANSLATION** :—O men ! you should make him as your king, who is the slayer of the foes, is mightier of the mighty and much admired, who has amassed wealth and food, multiplier of prosperity. Moreover, that king should have many great assistants. He protects that man who sends asunder the cities of the wicked and (distributes) the sweet juice of the Soma and other plants.

PURPORT :—O men ! you appoint him as king and enjoy happiness who is brave, mightiest of the mighty, the great scholar, old and experienced among the old and respecter of the victorious servants or workers.

NOTES & REMARKS :—(तूर्वन्) हिंसन् । तूर्वी-हिंसायाम् (धा०) । =Slaying, destroying. (कृतब्रह्मा) कृतं ब्रह्म धनमन्नं वा येन सः । ब्रह्मेति अन्ननाम (NG 2,7) । =He who has amassed wealth or food. (दर्शुम्) विदाकरम् दु-विदारणे (क. या०) । =Destroying. (तवसः) वचस्य । तव इति वसनाम (NG 2,9) =Of the might.

The subject of ideal human desires is elaborated :

श्रुतैरपद्रव्यप्राप्य इन्द्रात्र दशोणये कुवयेऽर्कसंतो ।
वधैः शुष्णास्याशुषस्य मायाः पित्वो नारिरेचीर्त्तिक च्चन प्र ॥ ४ ॥

4. **TRANSLATION** :—O Indra (king) ! giver of food (provides job) to those knowers of proper dealings who are not perplexed in administration even by hundreds of means of slaying, should be respected. In the matter of the distribution of food materials none can surpass the wisdom and prosperity of a man who is very mighty, does not commit sin from his ten senses, does not exploit others and is wise and learned person.

PURPORT :—O men ! a king should punish those persons who give up the path of righteousness and go astray. He should always honour those who perform noble deeds giving up all unrighteousness with ten senses (five of perception and five of action).

NOTES & REMARKS :—(पितृः) अन्नादिकम् । पितुः इति अन्ननाम (NG 2,7) ।=Food materials and other things. (अर्कसाती) अन्नादिविभागे । अर्क इत्यन्ननाम (NG 2,7) ।=In the distribution of food materials and other things. (दशोणये) दशोणयः परिहृणानि यस्मात्तस्मै । दश-पंच ज्ञानेन्द्रियाणि पंच कर्मेन्द्रियाणि ।=He who abstains from committing any sins with his ten senses. Five senses of perception, five senses of action.

The subject of man's ideal areas of desires goes on :

महो दुहो अप विश्वायुं धायि वज्रस्य यत्पतने पाहि शुष्णाः ।

वुरु ष सुरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥ ५ ॥

5. **TRANSLATION** :—O king ! you should honour that mighty person who slays all enemies by throwing thunderbolt-like powerful weapon, and the whole life (of good men) is supported. The commander of the army who is the destroyer of the foes, does much for the welfare of a charioteer alongwith his chariot and for the proper use of the thunderbolt or strong weapon upon the wicked persons at proper time in the light of the sun, making due division of time.

PURPORT :—A king should remove animosity and other evils

and should make people long-lived by making them observe Brahma-charya (abstinence). He should illuminate like sun, the chariots and other parts of the arms and should protect the people by distinguishing truth from falsehood.

NOTES & REMARKS :—(कुत्साय) वज्रप्रहाराय । कुत्स इति वज्रनाम (NG 2,20) ।= For using thunderbolt-like powerful weapon. (सातो) संविभागे । वण संभक्तौ (धा०) ।= In distribution.

What should a man forbid is told :

प्र श्येनो न मंदिरमंशुमस्मै शिरो दासस्य नमुचेर्मथायन् ।
प्रावन्नर्मी साप्यं ससन्तं पूणाग्राया समिषा सं स्वस्ति ॥ ६ ॥

6. TRANSLATION :—That king can become a sovereign who (as a last resort) even severs the head of a servant who inspite of persuasion does not give up the bad habit of taking the intoxicant like a falcon, (or gives him severe punishment), and protects the industrious person who completes the work and then sleeps or takes rest. He fills (awards) an industrious person with wealth and with food.

PURPORT :—It is the duty of the kings who inflict severe punishment on those who take intoxicants and to honour duly those who are industrious and do not show laziness (slackness) in doing work.

NOTES & REMARKS :—(मदिरम्) मादकं द्रव्यम् ।=Intoxicating substance. (नमुचेः) यो न मुचति तस्य ।= Of the person who does not give up an evil. (साप्यम्) कर्मन्तिकारिणम् । यो-अन्तकर्मणि (दिवा०) ।=Him who completes the work. (ससन्तम्) शयानम् (स्वस्ति) स्वपिति कर्मा (NG 3,22) ।=Sleeping.

TRANSLATOR'S NOTES :—This mantra clearly shows that drinking wine (liquor) etc. is strongly condemned by the Vedas. It is considered to be a very great sin as it leads to sinful acts.

What should a king do is further told :

वि पिप्रोरहिमायस्य दृढहाः पुरो वज्रिच्छवसा न दर्दः ।

सुदामन्तरेकणो अप्रमृष्यमृजिश्वने दात्रं दाशुषे दाः ॥ ७ ॥

7. TRANSLATION :—O wielder of the powerful arms and missiles and liberal donor ! you shatter with your might the strong cities or forts of deceitful crooked person like the cloud who has spread his deception in many places. That abundant wealth you give to the deserving person who is multiplier of uprightness and other virtues. Give that to us also.

PURPORT :—A king should make his cities very strong and should not break them through, having given up all deceit. He should give charity to deserving person and should slight a wicked man who does not deserve it.

NOTES & REMARKS :—(पिप्रोः) व्यापकस्य । प-पूरणे (बुरा०) ।=Pervading. (अहिमायस्य) ग्रहेर्मेघस्य मायाच्छादिनमिव कापट्यं यस्य तस्य । महिरिति मेघनाम (NG 1,10) मायेति प्रजानाम (NG3,9) । (अप्रमृष्यम्) अप्रसह्यम् ।=Unbearable, abundant.

What should a king do is told :

स वैतसुं दशमायं दशोणिं तून्जिमिन्द्रः स्वमिष्टिसुम्नः ।

आ तुष्टं शश्वदिभं द्योतनाय मातुर्न सीमुप सृजा इयध्यै ॥ ८ ॥

8. TRANSLATION :—O king ! you who desire to attain happiness, have for enlightening you a man who goes from place to place, who has pure heart which is of the measurment of ten fingers, who refrains from doing unrighteous act with (any of the) ten senses, and who is mighty and acceptor of good virtues, and has elephants ect. for his army. He should nourish his subjects as a mother nourishes her children.

PURPORT :—That king alone can become truly rich who does

righteous deed with his ten senses, increases knowledge and promotes desired happiness, constantly and who nourishes his subjects like mother.

NOTES & REMARKS :—(दशमायम्) दशाङ्गुलम् इव माया दानं यस्य तम् । माङ्-माने ।=Who has a pure heart of the measurement of ten fingers. (तुप्रम्) आदातारम् ।=Acceptor of good virtues. (वेतसुम्) व्यापनशीलम् ।=Pervading or going from place to place.

TRANSLATOR'S NOTES :—मायेति प्रज्ञानाम (NG 3,9) So it may also mean whose intellectual power is ten-fold than the intellect of an average person. बुजि-बलादाननिकतेनेषु (इवा०) । अत्र आदानार्थग्रहणम् बी-गति व्याप्तिप्रजनकान्त्यसनआदनेषु (अवा०) अत्र व्याप्यार्थग्रहणम् ।

The subject of kings duties is further elaborated :

स ईं स्पृधो वनते अप्रतीतो विभ्रद्रजं वृत्रहणं गर्भस्तौ ।
तिष्ठद्वरी अध्यस्तेव गते वज्रोयुजा वहत इन्द्रमृष्वम् ॥ ६ ॥

9. TRANSLATION :—That king holding in his hand the thunderbolt-like powerful weapon which destroys the foes, like the sun in its rays, not known by enemies, meets his competitors and takes water in proper quantity. As a charioteer drives the horses and sits in his house afterwards, so yoke or harness the horses in the form of the power of upholding and attraction with the words who carry the king like electricity.

PURPORT :—A king should keep his plans as secret, when (until) a work is accomplished then only should men know about it. He should wear weapons, train his armies well and attain great prosperity.

NOTES & REMARKS :—(अप्रतीतः) शत्रुभिरज्ञातः । अ+प्रति+इत इण-गती (अवा.) ।=Not known by enemies. (अस्तेव) प्रेरकः सारथिरिव । असु-क्षेपणे (दिवा.) ।=Like a charioteer. (हरी) अथवाविव धारणाकर्षणे ।=The

power of upholding and attraction acting like horses. (गव) गृहे
गतं इति गृहनाम (NG 3,4) =In the house.

What should men do is further told :

सनेम तेऽवसा नव्यं इन्द्र प्र पूरवः स्तवन्त एना यज्ञैः ।
सप्त यत्पुरः शर्म शारदीर्द्धन्दासीः पुरुकुत्साय शिचन ॥ १० ॥

10. *TRANSLATION* :—O Indra ! giver of great wealth, by your protection, let us divide seven cities. As men praise you with Yajnas consisting of good dealings and acts, with this protection etc., so you also should admire good virtues and men with them because they are endowed with new knowledge and power. That man who having obtained attendants to help in the autumn season giving training to the person who has many powerful weapons destroys all miseries and slays enemies, should be respected.

PURPORT :—O men ! you should all behave like a king who deals with all with humility, Throw away all miseries, having built good houses with labour, which give delight in all seasons.

NOTES & REMARKS :—(पुरुकुत्साय) बहुशस्त्राय । कुत्स इति वज्रनाम (NG 2,20) ।=For a man possessing many powerful weapons. (पूरवः) मनुष्याः । पूरवः इति मनुष्यनाम (NG 2,3) ।=Men. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3,4) ।=House. (यज्ञैः) सद् व्यवहारमयैः । यज्ञ-देवपूजासङ्गति-करणेदानेषु (श्वा.) ।=Full of good dealings.

TRANSLATOR'S NOTES :—It is not correct to take पूरवः used in the mantra as the Proper Noun as Griffith translated it as “*purus* lands you with their sacrifices,” instead of taking it to mean ‘men’. Even Sayanacharya and Wilson have done, saying मनुष्याः and men (Wilson). The authority of the Vedic Lexicon Nighantu 2, 3, पूरवः इति मनुष्यनाम (NG 2,3) is quite clear on the point. But unfortunately all the three Sayanacharya, Wilson and Griffith have committed the mistake of taking पुरुकुत्स, शरद् (*Purukutsa* and *Sharad*) as Proper Nouns standing for पुरुकुत्साय एतन्नामकायराज्ञे (सा०) शान्नान्नोऽनुष्ठेय the name

of a king and a demon. Griffith has interpreted ऋतवीः as autumn but different from Sayana's interpretation. Dayanand Sarasvati's interpretation is based upon the authority of the Vedic Lexicon-Nighatu where we find वृष इति मनुष्यनाम (NG 2,3) and कुत इति वज्रनाम (NG 2,20) ।

What should a king do is further told :

त्वं वृष इन्द्र पूर्यो भूर्वरिवृष्यक्षेत्रे काव्याय ।
परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥ ११ ॥

11. *TRANSLATION* :— O Indra (King) ! endowed with knowledge and wealth, taught by the experienced old teachers, serving those who are increasers of your wisdom and knowledge, you give new built house which is strong and firm and which can be given for other's use—to a scholar trained well by the sage poets and desiring it (on account of necessity) being himself a nourisher of the people and having given it willingly do not seek its return.

PURPORT :— That king who respects all duly is regarded by all as a father.

NOTES & REMARKS :— (वृषने) कामयमानाय । (वृषने) वृषकान्तौ (वृषा०) काव्यः-कामय वास्तुर्वेसतां निवास कर्मण इति (NKT 1,2,17) ।= For a person desiring well. (काव्याय) कविभिः सुशिक्षिताय ।= Well trained by the poet-sages, (नववास्त्वम्) नवीनं निवासम् । तस्माद्वास्तु-निवास इत्यनम् ।= New house.

TRANSLATOR'S NOTES :— It is, therefore, wrong on the part of Sayanacharya, Prof. Wilson Griffith and others to take *Ushana Kavya* and *Nawavastvam* as the names of particular persons. It is not only against the fundamental principles of the Vedic Terminology, but also against Sayanacharya's on "Introduction to his commentary" in which he has established the eternity of the Vedas. The meanings of these words are quite clear.

What should a man do is further told :

त्वं धुनिरिन्द्र धुनिपतीऽङ्गोरुपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमतिं शूर पर्वि पारयां तुर्वशं यदुं स्वस्ति ॥ १२ ॥

12. *TRANSLATION* :—O king ! protector and nourisher of all, you being shaker of your foes, please and satisfy your subjects who make sound expressing some discontent. They come to you which are like the nerves as rivers flowing towards the sea, make them happy. Take us across the river of misery, as you take a person who is under your control or obedient to you and an industrious person beyond misery and make them enjoy happiness.

PURPORT :—O king ! make your subject always joyous uttering auspicious and happy words. As the rivers become established having reached the sea, so you should endeavour in such a manner that your subjects may become steady and contented having approached you.

NOTES & REMARKS :—(धुनिपतीः)शब्दायमानाः प्रजाः । ध्वन,शब्दे (ध्वा.) ।
=The people making sound (of discontent). (सीराः) नादयः ।
=Nerves. (तुर्वशम्) सख्योपशमनम् । तुर्वशा इति मनुष्यनाम (NG 2,3) =Under your control or obedient. (यदुम्) यत्तशीलं मनुष्यम् । यदवः इति मनुष्यनाम् (NG 2,3) । =Industrious man.

TRANSLATOR'S NOTES :—In spite of these meanings of the words *Turvasha* and *Yadu* denoting men, how wrong it is on the part of many translators of the Vedas to take them as the Proper Nouns denoting some particular persons or families.

What should a man do is further told :

तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् ।
दीदयदितुभ्यं सोमैभिः सुन्वन्दुभीतिरिध्मभृतिः पक्थ्यै कैः ॥ १३ ॥

13. *TRANSLATION* :—O king ! upholder of happiness your

sound and legitimate enjoyment that protects all in the battle, the man who even when going to sleep enlightens people, he who being destroyer of enemies, upholder of the fuel for the performance of the Yajnas and who looks with various kinds of food materials, and extracting the juice of Soma and other plants or herbs or earning money, gives you happiness, you should honour all of them.

PURPORT :—O king ! you should make your armies strong by taking in it powerful orators, (exhortors or inspirers), eaters of good and nourishing food (for strength) and brave persons.

NOTES & REMARKS :—(धृतीचुमूरी) ध्वनिः शब्दश्चुमूरिर्भोगश्च तो ध्वन-
शब्दे चम्-वदने (स्वा.) ।=Sound and legitimate enjoyment. (वस्तः)
शयानः । स्वाप्ति स्वपितिकर्मा (NG 3,22) ।=Sleeping. (दधीतिः) हितकः ।
दध्नोति वधकर्मा (NG 2,19) ।=Destroyer of the wicked. (आजो)सङ्ग्रामे ।
आजो इति संग्रामनाम (NG 2,17) ।=In the battle.

Sūktam-21

Seer or Rishi of the Sūkam-Bharadvāja. Devata-Indra. Chhandas-Trishtup and Brihati of various kinds. Savaras-Panchama, and Madhyama.

How should the people resort to the king—is told :

इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्ठामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥ १ ॥

1. **TRANSLATION** :—O hero ! we honour you whom persons invoke, who accept the worth-giving articles given by the most virtuous artist, to whom these worth giving intellects belong (attached). Who sits in a new car (vehicle) carrying the young body (not old), (brave men) and who gets the beauty belonging to the fine speech.

PURPORT :—We should honour the king having many great

artists, who acquires admirable intellect and gets the beauty (of ideal health free from the diseases) and wealth.

NOTES & REMARKS :—(कारोः) शिल्पिनः । (काश्च कृञ्-करणे । करोति विविधं शिल्पमिति काश्च सः शिल्पी । कृ वापा (उणादिकोषे) । = Of an artist. (पुस्त-मस्य) प्रतिशयेन बहुगुणयुक्तस्य । साधयश्मूढो-उण । = Of the most virtuous. (ईयते) प्राप्नोति । हण-गतौ । गतेतिव्यर्थेषु अत्र प्राप्यथं ग्रहणम् । = Gets, achieves.

The people's duties are described :

तमुं स्तुष इन्द्रं यो विद्वान्तो गिर्वीहसं ग्रीर्भिर्यज्ञवृद्धम् ।
यस्य दिवमतिं मद्वा पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥ २ ॥

2. **TRANSLATION** :—O king ! one who is knowledgeable and seeks respected scholars through his balanced and merited speeches, he gets most potential and prosperous people and land. By eradicating deceptive and wicked people, he enhances the prestige and fame of his kingdom. We greatly admire and accept such man as our ruler.

PURPORT :—The philosopher-guides who provide truthful sermons to a sun like glorious ruler, they become spare of griefs and sorrows.

NOTES & REMARKS :—(स्तुषे) प्रशंससि । = Admire. (इन्द्रम्) परमेश्वर्य-प्रदम् । = Giver of prosperity. (गिर्वीहसम्) सुशिक्षितवाक्प्रापकम् । = One who speaks balanced and refined language. (यज्ञवृद्धम्) मन्त्रे पूज्यं विद्वान् । = Respected scholars. (दिवम्) कामयमान् । = Desiring. (पुरुमायस्य) बहुकपटस्य दुष्टस्य । = Of deceptive and wicked.

What should men do-is told further :

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनवच्चकार ।
कुदा ते मर्ता अमृतस्य धामेयंक्षन्तो न भिनन्ति स्वधावः ॥ ३ ॥

3. **TRANSLATION** :—O lord of the world ! you destroy all

ignorance by the light of knowledge and spread intellect, as the sun dispels all darkness. Therefore, you alone are worthy of service. O God, the Lord of abundant food-materials ! the men desiring to attain your Divine nature, never resort to violence.

PURPORT :—*The men enjoy vast happiness who having accepted the Dharma (duty) of non-violence or harmlessness and having increased knowledge and wisdom, desire to attain God.*

NOTES & REMARKS 1—(अवयुनम्) अज्ञानमन्धकाररूपम् । वयुनमिति प्रज्ञानम् (NG 3,9)=Darkness of ignorance. (वयुनवत्) प्रज्ञावत् । वयुनमिति प्रज्ञास्य-
नाम् (NG 3,8) 1=Endowed with intellect. (मिनन्ति) मोक्षं हिंसायाम्
(क्र.या.) 1=Resort to violence.

What should we ask the enlightened persons—is told :

यस्ता चकार स कुहं स्विदिन्द्रः कमा जनें चरति कामुं विदु ।
कस्ते युज्ञो मनसे शं वराय को अर्क इन्द्र कतमः स होता ॥ ४ ॥

4. **TRANSLATION** :—O learned person ! you are destroyer of miseries. Tell me where is that Lord, Giver of all wealth, who has created all these objects of the world ? Which man can attain Him ? In what kind of people does He pervade or manifest His Power ? O enlightened person ! which is the Yajna or unifying act that gives peace to your thoughtful noble mind ? Who is Adorable ? Who is the liberal donor ? Please give answers to these questions.

PURPORT :—*O enlightened person ! who is it that can do all these acts, that increase intellect ? Who it is that pervades all people to do good to them ? Who is adorable and who is the liberal donor ? Answer these questions satisfactorily.*

NOTES & REMARKS :—(अर्कः) अर्चनीयः । अर्कदिवोमवति, येवनमर्चयति
(NKT 5,1,4) अर्च-पूजायाम् (स्वा०) कुदाधाराच्चिकालभ्यः कः (उणादिकोषे 3,49)

इति कः । = Adorable. (इन्द्र) दुःखविदारक । इन्द्रः इन्द्रन् शत्रूणां दारयिता-अत्र दुःख
रूपशत्रूणां दारयिता । (NKT 10,1,8) = Destroyer of miseries. (होता)
दाता । दृ-दानादनयोः दानाने च (जु०) अत्र दानार्थः । = Donor.

What should men do is further told]:

इदा हि ते वेविषतः पुराजाः मृत्नास आसुः पुरुकृत्सखायः ।
ये मध्यमास उत नृत्नास उतावमस्य पुरुहूत बोधि ॥५॥

5. TRANSLATION :—O king ! admired by many, doer of many good deeds, give us good teachings, to enlighten all your aged friends who were born earlier, and were of ancient time. Or who are in the middle, scattered at many places even. in recent times Think of all of them and give them good advice.

PURPORT :—O men ! those who keep friendship with you, whether they be old, very old, or of middle age or at par with you, you must also keep (maintain) firm friendship with them. By so doing, the progress of the State and its welfare are brought about.

NOTES & REMARKS :—(वेविषतः) व्याप्तवतः विस्तृत-व्याप्तो (जु०) ।
=Pervading or scattered at different places. (मध्यमस्य) अर्वाचीनस्य ।
=Of recent.

What should men do—is again told :

तं पृच्छन्तोऽवरासुः पराणि मृत्ना तं इन्द्र श्रुत्यानु येसुः ।
अर्चामसि वीर ब्रह्मवाहो यादेव विद्म ताराम महान्तम् ॥ ६ ॥

6. TRANSLATION :—O hero ! the recent seekers after truth, enquiring about you who are great, follow the old, ancient, Vedic teachings or traditions. We respect them all. O highly learned persons ! you convey to us wealth and food grains. You should also know those good persons and things whom we know.

PURPORT :—O men ! you should be united in the bond of

friendship and by acquiring the knowledge of ancient and recent sciences, should enjoy happiness.

NOTES & REMARKS :—(अवरासः) अर्वाचीना जिज्ञासकः ।=Modern seekers after truth. (ब्रह्मवाहः) ये ब्रह्म धनं धान्यं प्रापयन्ति ते । ब्रह्म इति वसनाम (NG 2,7) ब्रह्म इति धननाम (NG 2,10) ।=Who convey wealth or food grains.

The same subject of people's duties is continued :

अभि त्वा पाजो रक्षसो वि तस्ये महिं जज्ञानमभि तत्सु तिष्ठ ।
तव प्रत्नेन युज्येन सख्या वज्रेणा धृष्ट्वा अप ता नुदस्व ॥ ७ ॥

7. TRANSLATION :—O brave champion-king! you who attain that your great strength against the force of the wicked people which manifests happiness. Uphold or maintain it firmly. Drive away the armies of the enemies with that your eternal friend and close companion, the hoard of thunderbolt-like powerful arms and missiles.

PURPORT :—O king ! honour those officers or workers of the State who punish the wicked persons and cherish good men.

NOTES & REMARKS :—(पाजः) बलम् पाजः इति वसनाम (NG 2,9) । =Strength. (जज्ञानम्) सुखजनकम् । जनी-प्रादुम्बि (विष्वा) ।=Producer of happiness. (नुदस्व) दूरीकृ । नुद-प्रेरणे अपनुद-दूरीकरणे ।=Drive away.

What should the enlightened persons do is further told :

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
त्वं ह्याः पिः मदिवी पितृणां शश्वद् बभूथ सुहव एष्टी ॥ ८ ॥

8. TRANSLATION :—O destroyer of the wicked persons ! O upholder of the artist learned men ! (O dispenser of justice,) ! you who are endowed with knowledge and wisdom (of a new man in the per-

formance of his Yajna) you are his constant guide. So honour the person who desires to acquire wealth (material and spiritual) being a kith and kin in the noble desire of the cherishers of the people and listen to his request.

PURPORT :—He is a good enlightened man who having heard the words of knowledge from the aged and experienced scholars, protects good artists and artisans and enjoys happiness by obtaining the desired object.

NOTES & REMARKS :—(ब्रह्मण्यतः) ब्रह्म धनं प्राप्तुमिच्छतः । ब्रह्म इति धननाम (NG 2, 0) ।=Of the person who desires to acquire wealth (material as well as spiritual). (प्रिदिवि) प्रकृष्टायां कामनायाम् (प्रिदिवि) दिव् घातोरनेकार्थेष्वन्न कास्त्यर्थं ग्रहणम् (काम्ति-कामना ।=In the noble desire. (सुहृवः) सुष्ठु ज्ञानविज्ञानः । हु-दानादनयोः प्रादाने च (जु०) आपातव्य ज्ञानविज्ञान-सम्पन्नः । ।=Endowed with good knowledge and wisdom.

The same subject of enlightened persons is dealt :

प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अग्र ।
प्र पृषणं विष्णुमग्निं पुरन्धि सवितारमोषधीः पर्वतांश्च ॥ ६ ॥

9. TRANSLATION :—O enlightened man! make to-day for our protection etc. *Uddāna*, *Prāna*, electricity and monsoons, beneficial to us. Make *Samāna* (a vital air) pervasive *Vyāna*, *Dhananjay* or *Hiranyagarbha*, fire, *Sūtrātma* the upholder of all, solar system, *Soma* and other plants and herbs, clouds or mountains for our knowledge and use.

PURPORT :—Do endeavour in such a manner that the earth and other objects may be givers of happiness to us

NOTES & REMARKS :—(मित्रम्) प्राणम् । प्राणे मित्रम् (जैमिनीयोपनिषः (3,1,3,6) प्राणोदानो वे मित्रावरुणो (Stph 1,8,3,12) ।=Prāna (a vital breath) (वरुणम्) उदानम् । प्राणो मित्रम् तस्मात् वरुणः-उदानः ।=Another vital air. (पृषणम्) पोषकं समानम् ।=Samāna—avital air. (विषणुम्) व्यापकं व्या-

वन्त्रवर्ध वा हिरण्यगर्भम् । (विष्णुः) विष्णु-व्याप्ती (जु०) पर्वत इति धेनुनाम (NG 1,10) ।=Pervasive Vyāna, Dhananajya or Hiranya Garbha. (पुरन्धिम्) सर्वेष्वं सुतात्मानम् ।=Sutrātma—the upholder of all.

Who is to be adored by the people is told :

इमं उ त्वा पुरुषाक प्रयज्यो जरितारो अभ्यर्चन्त्युक्तैः ।
श्रुधी हवमा हुवतो हुवानो न त्वावाँ अन्यो अमृत त्वदस्ति ॥ १० ॥

10. TRANSLATION :—O God ! who are to be united with or attained with great labour ? O Almighty ! the praisers of the acquisition of knowledge and wisdom adore you from all sides with the hymns or Vedic mantras and with reverence, as there is none like you or equal to (matching) you. O Immortal ! when praised sincerely, listen to the words of prayer of the devotee, who glorifies you and be kind to him.

PURPORT :—O men ! as the enlightened persons glorify God, pray to Him and have communion with Him, in the same manner, you should also have communion with Him. You must know well that there is none equal to Him or superior.

NOTES & REMARKS :—(प्रयज्यो) यो यत्नेन यष्टुं सङ्गन्तुं योग्यस्तत्सम्बुद्धौ ।
=You who are to be attained with great labour. (पुरुषाक) बहुशक्ते ।
पुरु इति बहुनाम (NG 3,1) सकृ-शक्ती जरते शदचंतिर्कमा (NG 3,14) ।=Almighty.
(जरितारः) विद्यासाधस्तोतारः ।=Admirers of the acquisition of knowledge and wisdom. (भक्तैः) सत्करणीः ।=By the acts of reverence.

What should men do again—is further told :

न म आ वाचमुप याहि विद्वान विश्वेभिः सूनो सहसो यजत्रैः ।
ये अग्निजिह्वा श्रुतसाप आसुर्ये मनुं चक्रुर्षरं दसाय ॥ ११ ॥

11. *TRANSLATION* :—O son of the mighty father ! you who are highly learned, come quickly to accept my words (of prayers). Come to accept my words with all those noble persons who are worthy or effective of association, whose tongue is sharp like the fire and who are absolutely truthful. Respect them, who have made a thoughtful person fit, to drive away the foes like a cloud.

PURPORT :—Men should always accompany the truthful and enlightened persons and should observe the vow of truth.

NOTES & REMARKS :—(यजत्रः) सङ्गन्तुमर्हः । यज-देवपूजा सङ्गतिकरणे
वाग्नेय (द्वा०) यज सङ्गतिकरणार्थः अग्निं नक्षत्रजिह्वपतिभ्योऽजन् (उणादिकोषे 3,105)
इति यजत्रातोः । =Worthy of association. (उपरम्) मेघमिव । उपर इति मेघनाथ
(NG 1,10) । =Like a cloud. (दसाय) शत्रूणामपक्षयाम दसु-उपशये (दिवा०)
=For the destruction of the enemies.

The same subject of man's duties are highlighted :

स नो बोधिं पुर एता सुगेषूत दुर्गेषु पथिकृद्दिनः ।
ये अश्रमास उरवो वहिष्ठास्तेभिर्न इन्द्राभि वक्षि वाजम् ॥ १२ ॥

12. *TRANSLATION* :—O Indra-conveyor of happiness and prosperity ! be our leader in easy as well as in difficult dealings, as you are an enlightened path-maker (finder). Enlighten us, with those persons who are unwearied, who are many and bearers of great virtues and responsibilities, convey true knowledge to us.

PURPORT :—He alone is, truly an enlightened and auspicious person for all, who having trodden the path of Dharma (righteousness), makes others also tread the same path and who always associates himself with the righteous persons. It is he alone, who being the best of all can give true knowledge to all.

NOTES & REMARKS :—(बहिष्ठाः) अतिशयेन बोद्धारः । बहु-प्राप्तो (भ्वा०) ।
 = Bearers of (holders of) good virtues or great responsibilities.
 (वाजम्) विज्ञानम् । वाजम् is from वज-गती, गतेस्त्रयोऽर्थाः ज्ञानं वमनं प्राप्तिश्च
 (भ्वा०) अत्र ज्ञानार्थग्रहणम् । = True knowledge.

Suktam—22

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

Who is to be adored by God ?—is told :

य एक इद्व्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च्य आभिः ।
 यः पत्यते वृषभो वृणयान्तस्तयः सत्वा पुरुमायः सस्त्वान् ॥ १ ॥

1. **TRANSLATION** :—O men ! I worship with my speeches
 that Giver of great Wealth, who—one alone is worthy of adoration
 by all men. He is the Lord of the world. He is the 'Best', Almighty,
 absolutely True at all times, Immutable, Omni-present, creator of
 many objects, and endowed with infinite strength. You should all
 worship that—One God alone.

PURPORT :—O men ! never worship except that—One God,
 Who is without a second (has no comparable) the Best or the Most
 Exalted, Absolute Existent, Absolutely conscious and Absolute
 Bliss, Dispenser of justice and Lord of all. Never worship any one
 else except Him.

NOTES & REMARKS :—(इव्यः) स्तोत्रमादायुषद्वैः । वृ-वानावनयोः आवाये
 च (वृ०) अत्र आदानार्थग्रहणम् । माद्व-मानेशब्दे च । अत्र निर्माणार्थं प्रयोगः (वृ०) ।
 = Worthy of glorification or acceptance. (सत्वा) सर्वत्र स्थितः ।
 = Omni-present. (पुरुमायः) बहुना निर्माता । = Creator of many things.

The same subject of ideal person is dealt :

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रांसो अभि वाजयन्तः ।
नक्षत्राभं ततुरि पर्वतेष्ठांमद्रघवाचं मतिभिः शविष्ठम् ॥ २ ॥

2. TRANSLATION :—O men ! you should also adore that one God, who is the destroyer of all evils and defects that come, taking beyond all miseries, pure in nature as the lightning in the cloud, whose speech (in the form of the eVdas) is free from malice. (To) Almighty, our fore-fathers of admirable movement and knowledge, very wise and who taught about Him to others like the five Prānas, mind and intellect. He alone should be adored and served by all men.

PURPORT :—O men ! you should meditate upon that One God by the practice of Yoga, as the Yogis do.

NOTES & REMARKS :—(सप्त) सप्तसङ्ख्याकाः पंचप्राणमनो-बुद्धयश्चेव ।
= Like the seven (five Prānas, Mind and intellect.) (नक्षत्राभं) नक्षत्रानां प्राधान्यां दोषाणां हितितारम् । नक्षति गतिकर्मा (NG 2,14) गतोद्विध्वयेष्वत्र प्राप्स्यथग्रहणम् । दन्तीति बघकर्मा (NG 2,19) = Destroyer of the evils and defects that come. (ततुरिम्) दुःखात्तारयितारम् । = Taking beyond miseries. (पर्वतेष्ठांम्) पर्वते मेघे स्थितां विद्युतमिव शुद्धस्वरूपम् । तृ-प्स्यथनसन्तरणयोः (इवा०) अत्र सन्तरणार्थः । = Of Pure nature like the lightning in the cloud.

An ideal person's qualities are described :

तस्मीमह इन्द्रमस्य रायः पुरुषीरस्य नृवतः पुरुक्षोः ।
यो अस्कृंधोयुरजरः स्वर्वान्तमा भर हरिवो मादृयध्वै । ३ ॥

3 TRANSLATION :—O enlightened person ! you have admirable men as your assistants, Try to please that God from all sides who is Unlimited or Infinite, free from old age or decay (and) Giver of much happiness. We pray to attain that God who is the Lord of

the wealth that conveys to us many heroes, has alongwith it many admirable men and is endowed with much power of meditation.

PURPORT :—All men should pray to God only for the attainment of true knowledge and other virtues.

NOTES & REMARKS :—(हरिवः) प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ । हरय इति मनुष्यनाम (NG 2,3) ।=He who has many admirable men (as his assistants or followers). (ईमहे) याचामहे । ईमहे याचाम्याकम् (NG 3,19) ।=Pray for. (अस्मद्विष्णुः) अपरिच्छिन्नः ।=Unlimited, Infinite. (पुरुषोः) बहुध्यानयुक्तस्य ।=Endowed with much power of meditation.

TRANSLATOR'S NOTES :—By रायः wealth of both kinds is meant, material as well as spiritual.

What should an enlightened person do :

तन्नो वि वोचो यदि ते पुरा विज्जरितारं आनशुः सुम्नमिन्द्र ।
कस्ते भागः किं वयो दुधं विद्धः पुरुहूत पुरुवसोऽसुरघ्नः ॥ ४ ॥

4. **TRANSLATION** :—O Indra ! noble giver of good knowledge, O respected by many and possessor of abundant wealth, difficult to be upheld, tell us that, by which the admirers of your knowledge and virtues enjoy happiness. Tell us which is your portion (power) that is the destroyer of the wicked persons and which is full of humility. What is the secret of your ideal life ?

PURPORT :—O enlightened person ! please give us that true knowledge, by attaining which wise men become full of bliss.

NOTES & REMARKS :—(इन्द्र) विद्योपदेशकर्त्तः । इन्द्रः इयं करणात् इत्यारम्भायताः (NKT 10,1,8) इदं मुपदेशादि करणात् इत्यर्थयादाय व्याख्या ।=Giver of the teaching of knowledge. (वयः) जीवनम् (भ्वा०) ।=Life. (विदः) दीनः । विद-दीन्ये (दध०) ।=Humble.

What kind of husband should be taken (chosen) by a girl is told :

तं पृच्छन्ती वज्रहस्तं रथेष्ठाभिन्दं वेपी वक्वरी यस्य नू गीः ।
तुविश्राभं तुविकूर्मिं रभोदां गातुमिषे नक्षत्रे तुम्रमच्छ ॥ ५ ॥

5. *TRANSLATION* :- O men ! we should also approach a virtuous man, whom an intelligent woman (girl) with good power of speech approaches after enquiring of him, as he has thunderbolt-like powerful arms and missiles in his hands, in his car as well and endowed with great wealth and prosperity. The speech of the people goes towards him for the acquirement of food materials etc. because he is acceptor of (performer) of many good deeds, and giver of impetuous strength for the protection of the land.

PURPORT :- A virgin should accept a suitable good husband (only) after making proper enquiries about his knowledge, character and temperament etc.

NOTES & REMARKS :—(नक्षत्रे) प्राप्नोति । नक्षत्रैर्गतिकर्मा (NG 2, 14) ।
=Approaches. (वेपी) बुद्धिमती । वक्व-परिधावधे (वडा०) वेपः इति कर्मनाथ (NG 2,1) अथ शुभकर्मसुखरवित्री बुद्धिस्तत्सम्पन्न । गातुरिति पृथिवीनाथ (NG 1,1) ।
=Intelligent. (वक्वरी) वक्वन्वक्तुमती । =Endowed with the effective power of speech.

How should husband and wife deal with each other is told :

अया ह त्वं मायया वावृध्वानं मनोजुवां स्वतवः पर्वतेन ।
अच्युता चिद्दीक्षिता स्वोजो रुजो वि हलहा धृषता विरप्तिन् ॥ ६ ॥

6. *TRANSLATION* :—O man ! endowed with great virtues possessor of own strength and virility, (you) enjoy happiness with this your wife who is like the intellect personified. Having obtained you, who are growing physically, mentally and spiritually, enjoy with him with mental emotion, like the lightning with the cloud. Both of you should do imperishable admirable and firm in good deeds, being free from diseases and perfectly healthy.

PURPORT :—O man and wife I generate (procreate) good children, lovingly discharging your domestic duties, being united with joy and love, driving away all diseases.

NOTES & REMARKS :—(भायया) प्रज्ञया । भायेति प्रज्ञानाम् (NG 3,9) ।
=With intellect. (स्वकीयं तपो बलं यस्य तत्सम्बद्धो । तथ इति स्वकीय-
(NG 2,9) =Possessor of own strength. (वृषता) प्राक्स्वयेन । निष्ठा-
प्राक्स्वयेन (स्वा०) =Cleverly or wisely.

What should be meditated upon by all is told :

तं वो धिया नन्यस्या शर्विष्ठं प्रत्नं प्रत्नवत्परितंसुयधै ।
स नो वक्षदनिमानः सुवह्नेन्द्रो विश्वान्यति दुर्गहाणि ॥ ७ ॥

7. TRANSLATION :—O men ! we serve or adore in ancient (established) manner with good intellect and deeds that God, who is Boundless, is Good Leader, Lord of the world and Who takes us across to adorn righteous deeds which destroy all difficulties and miseries, Who is Almighty and Eternal. May He be our Guru-Preceptor and Perfect Guide.

PURPORT :—O men ! always meditate upon that God with your soul who removes all our troubles by giving us wisdom and who keeps us away from all unrighteous conduct.

NOTES & REMARKS :—(परितं सयधैः) सर्वतः पृथगितुम् । परि+तसि-
जलङ्कारे (चुरा०) ।=To adorn from all sides. (दुर्गहाणी) यानि दुर्गाणि दुःखेन
गन्तुं योग्यानि हन्ति तानि धर्माणि कर्माणि ।=Righteous action. (अनिमानः)
अपरिमाणः । अ+नि+माङ्-माने शब्दे च (च०) अक्षमानार्थकः ।=Boundless.
(सुवह्ना) सुष्ठु बोधा । सु+वह्-प्रापणे उत्तम सुष्ठु प्रापकी नेता ।=Good leader.

What should the enlightened person do is further told :

आ जनाय दुहृणो पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षामपश्च ॥ ८ ॥

8. **TRANSLATION** :—O mightiest enlightened person ! illuminate with the light of your knowledge all the articles that are of divine qualities, belonging to the firmament or the earth. For a man, who hates God or Veda and who is of oppressive nature create heat (hatred) from all sides. For them who give trouble to good men, create grief or repentance and enlighten the earth and water.

PURPORT :—O enlightened men ! having acquired the knowledge of the earth and other (geo-physical) elements impart that knowledge to others. Purify the wicked by giving them good teachings.

NOTES & REMARKS :—(क्षाम्) पृथिवीम् । आ इति पृथिवीनाम (NG 1,1) = Earth, (शोचिषा) प्रकाशेन । शोचिः इति ज्वलतोनाम (NG 1,17) शोचति ज्वलति कर्मा (NG 1,16) अन्नप्रकाशार्थकः । = With the light (of knowledge).

What should a king do is further told :

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदक् ।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुय दयसे वि मायाः ॥१॥

9. **TRANSLATION** :—O young and energetic king ! giver of great wealth, you being the seer and showerer of the light of justice on this earth (all objects on earth of the world) and of a pure and desirable person, uphold powerful arms and missiles in your right hand. Give good intellect or noble advice to all the people.

PURPORT :—He alone is the best king who being quite just, righteous and man of self-control cherishes the whole world like a father and gives knowledge to all.

NOTES & REMARKS :—(दिव्यस्य) शुद्धस्य कमनीयस्य । दिवु वातो रने-कार्येष्वन्न व्यवहार कात्यर्थग्रहणम् । कान्तिः-कायस्त दिव्यस्य शुवे व्यवहारयुक्तस्य । = Of the pure and desirable person. (त्वेषसन्दक्) यस्त्वं न्यायप्रकाशं सम्पद्यति दशयति वा । = He who sees or shows to others the light of justice. (दयसे) देहि । दय-दान मति रक्षण हिताऽऽदानेषु (श्वा०) भद्र दानार्थं ग्रहणम् । = Give. (मायाः) प्रज्ञाः । मातेति प्रज्ञानाम (NG 3, 9) । = Intellect.

The same subject of what a king should do—is continued :

आ सयंतमिन्द्र णः स्वस्ति शत्रुतूर्योय बृहतीमृध्राम् ।
यया दासान्यार्योणि वृत्रा करो वज्रिन्सुतुका नाहुषाणि ॥१०॥

10. *TRANSLATION* :—O king ! you are the wielder of the powerful arms and missiles. (Adopt or pursue) the policy by which you convert the men belonging to the Shudra class into the higher classes of the twice-born (Brahmanas, Kshatriyas or Vaishyas) and make (transform) all wealth belonging to men as means for good advancement. Use that big arms which does not unjustly cause harm to any one, (and) use (it) only for the destruction of the foes and by that create happiness for us with self-control.

PURPORT :—O king ! convert those who are born in the Shudra families, into the classes of the twice-born, make the people prosperous and by driving away enemies, increase happiness.

NOTES & REMARKS :—(शत्रुतूर्योय) शत्रुणां हिंसनाय । तूरी यतित्वरणहिंसनयोः (दिवा०) अयं हिंसार्थकः । = For the destruction of the enemies. (अमृध्राम्) अहिंसिकम् । मृध्र मर्दने (प्वा०) काशकृत्स्नघातु पाठे (1, 6, 72) = Non-violence. (सुतुका) सुष्ठु वर्धकानि । सु-तु-गति वृद्धिहिंसायु (भ्रदा०) सोढोघातु अत्र वृद्धवर्धकः । = Increasers of the intellect. (नाहुषाणी) मनुष्यसम्बन्धीने । = Belonging to the human race.

The attributes of an ideal king are described :

स नो नियुद्धिः पुरुहूत वेधो वि वाराभिरा गंहि प्रयज्यो ।
न या अर्देवो वरते न देव आभिर्याहि तूयमा मद्रचद्रिक् ॥११॥

11. *TRANSLATION* :—O performer of many Yajnas ! O revered by many wise persons ! come to us with the movements which are accepted by all and which are like the horses of fixed movement; come to me quickly with the methods that an unenlightened person cannot accept.

PURPORT :—*The way adopted by the enlightened persons is not generally accepted by the ignorant people, Therefore, men should know that the manners of the enlightened men are different from those of the ignorant. This (difference) you must know.*

NOTES & REMARKS :—(नियुद्धिः) निश्चिद्यद्यतिमिरश्वैरिव । = With fixed movements like those of the horses. (मद्यद्विक) कदमिमुखः = Towards me. (वेद्यः) वेद्याविन् । विद्या इति वेद्याविनाम । (NG 3, 15) = Very wise, genius.

Sūktam—23

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

The duties and attributes of Indra (king) are told :

सुत इत्त्वं निमि॑श्ल इन्द्र॒ सोमे॒ स्तोमे॒ ब्रह्म॑णि शु॒स्यमा॑न उ॒क्थे ।
यद्वा॑ यु॒क्ताभ्यां॑ मघव॒न्हरि॑भ्यां बिभ्र॒द्वज्रं॑ ब॒ह्वोरि॑न्द्र यासि ॥१॥

1. **TRANSLATION** :—O Indra—killer of the foes ! you are worthy of respect, as you become prosperous king, on the occasion of your praise on acquisition of the admirable wealth that is worth bearing or speaking. Endowed with that wealth and accomplished by two men who take away sins from you (by their good teachings) (that is) teachers and preachers, you bear the thunderbolt—like powerful weapon in your hands.

PURPORT :—*The kingdom of those kings becomes stable, who cherish their subjects like their fathers, with alertness and bear powerful arms. They drive away the wicked.*

NOTES & REMARKS :—(निमिश्लः) नितरा मिश्रः । = Endowed with mixed. (सोमे) ऐश्वर्ये । यु-प्रसव॑रययोः (भ्वा. अ.) अल ऐश्वर्याग्रहणम् । = In

wealth or prosperity. (हरिभ्याम्) हरणशीलाभ्यां मनुष्याभ्याम् । हरयः इति मनुष्यताम् (NG 2, 3) = By two men, who with their good teaching drive away sins.

What should a king do is elaborated :

यद्वा दिवि पायें सुष्विमिन्द्र वृत्रहत्येऽवसि शूरसातौ ।
यद्वा दक्षस्य बिभ्युषो अबिभ्यदरन्धयः शर्येत इन्द्र दस्यून् ॥२॥

2. *TRANSLATION* :—O Indra (destroyer of the wicked) ! you protect an industrious devotee in the exalted and desirable dealing, in the battle where heroes are divided in two parties (camps) and which is like the destruction of the cloud. You are not afraid of the mighty person, who on the other hand is afraid of you. You being fearless and undaunted kill the powerful, wicked robbers who take other's property by force.

PURPORT :—He alone deserves to be a king who protects and leads his army in the battle and slays the enemies, thieves and robbers.

NOTES & REMARKS :—(परम्वयः) हिसय । वृत्र-हिससंराभ्यो (दिवः) जल हिसार्थकः । = Destroy. (दस्यून्) बलात्परस्वाऽऽवातुन् । दसु-उपगतो (दिवः) = Robbers, taking away by force other's wealth. (शर्येतः) बलवः । = Powerful, mighty.

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

पातां सुतमिन्द्रो अस्तु सोमं प्रणेनीरुथो जरितारमृती ।
कर्ता वीराय सुष्वय उ लोकं दाता वसुं स्तुवते कीरये चित् ॥३॥

3. *TRANSLATION* :—O men ! let that prosperous king be our ruler who protects us with his protective powers, is exceedingly just, full of splendour, guards the extractor of the Soma juice, who is admirer of good virtues. Let him be our administrator who gives

to the brave devotee of God, who is admirer of good man, and bestowes upon him good dwelling place and wealth.

PURPORT :—O men ! regard him only as a king, who is knower of all shastras, is industrious, righteous and a man of self-control.

NOTES & REMARKS :—(प्रणेनीः) प्रकर्षेण न्यायकृत् । = A very good dispenser of justice. (कीर्ये) स्तावकाय । कीरिः इति स्तोत्रनाम (NG 3, 16) = Praiser of God and the virtues of good men.

More is stated about the kings attributes :

गन्तेयान्ति सर्वना हरिभ्यां बभ्रिर्धजं पपिः सोमं ददिर्गाः ।
कर्ता वीरं नर्ये सर्ववीरं श्रोता हवं गृणातः स्तोमवाहाः ॥४॥

4. **TRANSLATION** :—O men ! conveyors of praises, you accept him only as your king who attends with the teachers and preachers to all works that bring about prosperity to the State, who is wielder of the powerful weapons, drinker of the juice of nourishing herbs, giver of the cattle, hearer of the just requests of the admirers, (thus) making the best person, leader of the heroes.

PURPORT :—O men ! elect him as king who is expert in all royal duties and then protect the State with justice.

NOTES & REMARKS :—(सबना) सबनान्यैश्वर्य कारकाणि बु-प्रसवैश्वर्ययोः (न्वा.) धनैश्वर्यायकः । = Works leading to prosperity. (हरिभ्याम्) अध्यापको-पदेशकाभ्यां हरयः इति मनुष्यनाम (NG 2, 3) = with teachers and preachers. (बभ्रिः) भर्ता धर्ता वा । भुज-धारण पोषणयोः (जु.) = Sustainer or upholder.

How should men deal with one another is elaborated :

अस्मै वयं यद्वावान तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः ।
सुते सोमं स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

5. **TRANSLATION** :—O men ! we praise on occasion of the