

NOTES & REMARKS :—(भुवनम्) उदकम् भुवनम् । भुवनम् इत्युदकनाम (NG 1, 12) ।=Water. (ईषते) हिनस्ति । ईष-पतिहिंसादर्शनेषु (म्वा०) घस्य हितार्थ-ग्रहणम् ।=Destroys, flees.

The aim of human knowledge is told :

स्थीव कशयाश्वं अभिचिपन्नाविदूतान्कृणुते वृष्यं अहं ।
दूरात्सिंहस्य स्तनया उदरते यत्पर्जन्यः कृणुते वृष्यं नभः ॥३॥

3. **TRANSLATION ;—**O learned persons ! like a charioteer whipping his horses, the cloud puts forth its messengers in the form of rains from distant thunderings of the loin-like cloud arise when it fills the sky with rain. Tell about this knowledge to others.

PURPORT :—As a charioteer takes the horses to the desired place, likewise the clouds take its different components hither and thither.

NOTES & REMARKS :—(कशया) ताडनाय रज्ज्वा ।=With a whip. (स्तनयाः) शब्दयेः । स्तन-देवशब्दे (चुरा०) ।=Tell, utter.

What should men know is told :

प्र वाता वान्ति पतयन्ति विद्युत् उदोषधीर्जिहते पिन्वते स्वं ।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥४॥

4. **TRANSLATION ;—**The winds blow strong, the lightnings flash, the plants spring up, the firmament pours food for the whole world. It is made, when the cloud fertilises the soil with showers.

PURPORT :—Men should develop the cloud (science of irrigation. Ed.) which nourishes all by growing trees, with preserving forests and performing HOMA, so that preservation of all is thus accomplished.

NOTES & REMARKS :—(इरा) अन्नादिकम् । इरा इत्यन्ननाम (NG 2, 7) ।
 = Food. (स्वः) अन्तरिक्षम् । स्वः इति स्वधारणनाम (NG 1, 3) अन्तरिक्षाकाशं
 साधारणनामेति तात्पर्यम् । = Firmament. (रेतसा) जलेन । रेत इत्युदकनाम (NG
 1, 12) । = With water.

How cloud is beneficial is told :

यस्य व्रते पृथिवी ननमीति यस्य व्रते शफवज्जभूरीति ।
 यस्य व्रत आपर्धीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥५॥

5. **TRANSLATION** :—O learned person ! benevolent like the cloud, you know the science of the cloud. Its function on the earth is bowed down, through whose function, hoofed cattle thrive, through whose function plants are assured all kinds of development. Grant us great happiness and abode.

PURPORT :—If there are no rains, the life of none can subsist.

NOTES & REMARKS :—(व्रते) कर्मणि । व्रतमिति कर्मनाम (NG 2, 1) ।
 = In the work, function, vow. (जभूरीति) भृशं धरति । (जभूरीति) दुःस्र
 धारणपीषणयोः । (जुहो०) धारणार्थः । = Upholds.

More about nature the cloud is told :

दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णो अश्वस्य धाराः ।
 अर्वाङ्गितेन स्वनयित्नुनेह्यापो निषिञ्चन्नसुरः पिता नः ॥६॥

6. **TRANSLATION** :—O learned men ! you are like winds. Send down for us rains from the heaven (light). Make the streams out of the vast cloud. Come down with sprinkling water along with this thundering cloud. You are the sender of the rains and our protector.

PURPORT :—O learned people ! spread those arts by which it may rain more.

NOTES & REMARKS :—(वृष्टः) वर्षकस्य । पिबु-सेचने (इवा०) ।=Of the showerer. (अश्वस्य) महतः । अश्व इति महन्नाम (NG 3, 3) ।=

(पिन्वत) सिंचत । पिबु-सेचने सेवने वा । अत्र सिंचनार्थः ।=Sprinkles. (अमुरः) मेघः । अमुर इति मेघनाम (NG 1, 10) ।=By lighting or electricity.

What actions of the cloud are narrated :

अभि क्रन्द स्तनय गर्भमा धां उदन्वता परि दीया रथेन ।
दृति सु कर्ष विषितं न्यञ्चं समा भवन्तूद्रतो निषादाः ॥७॥

7. *TRANSLATION* :—O men ! you should know that cloud which cries aloud over the earth, thunders, impregnates the plants, traverses over the sky with its water like laden a chariot. Draw open the tight fastened, down waters. Down—turned water bags and may the high and low places may be at even level.

PURPORT :—You should know that cloud is the upholder of the world, which nourishes the universe by water, destroys all miseries and generates (grows. Ed.) fruits.

NOTES & REMARKS :—(दीया) उपक्षयति । अन्न व्यत्ययेन परस्मैपदं द्रव्यचोतस्तिङ् इति दीर्घश्च । दीङ्-उपक्षये (दिवा०) ।=Destroys. (दृतिम्) यो दृणाति दृतिरिव जलेन पूर्णम् ।=Full of water.

The causes (factors. Ed.) of the cloud are told :

महान्तं कोशमुदंचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥८॥

8. *TRANSLATION* :—The sun which raises on high the mighty cloud (full of water like the treasure) and pours down the contents, the rivers flow unimpeded on the earth, and saturates both heaven and earth with water. Let there be abundant drinking water for the inviolable kine.

PURPORT :—O men ! the lightning, sun and the air make the cloud. Make proper use of them, so that by rain there may be proper protection of the cows and other creatures.

(कोशम्) घनादीनां कोश इव जलेन पूर्णं मेघम् । कोश इति मेघनाम (NG 1, 10) । = Cloud full of water like a treasure. (विषितः) व्याप्तः । विष्टु-व्याप्तौ (बृहो०) । = Pervading.

The same subject of cloud is continued :

यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥२॥

9. *TRANSLATION* :—O men ! when this cloud roaring and thundering, smites down the evil doers, this whole world rejoices and also everything that is upon the earth.

PURPORT :—All creatures rejoice by the sight and function (raining) of the cloud. So this work (action. Ed.) of God in the form of creation of the cloud is worthy of thanks by all. Let all people know this.

NOTES & REMARKS :—(कनिक्रदत्) मृजं शब्दयन् । कदि वैक्लव्ये । = Much roaring.

The men's duties are further stated .

अवर्षीर्विषमुदु घृ गृभायार्कवन्वान्यथैतवा उ
अर्जीजन् ओषधीर्भोजनाय कमुन प्रजाभ्योऽविदो मनीषाम् ॥३०॥

10. *TRANSLATION* :—O learned Vaidya (Physician) ! as

the sun causes rain, you also should endeavour well to raise or uplift all and shower peace and happiness. Go to deserts and adopt means to cause rains there. Create (cultivate) Soma and other plants and herbs for the sustenance of the people and generate happiness for the people. Give them wisdom through the knowledge acquired by you.

PURPORT :—*As God brings about the welfare of all by rains, in the same manner, a righteous king and a good teacher should create happiness and wisdom for the people.*

NOTES & REMARKS :—(घन्वानि) षविद्यमानोदकादिदेशान् । घन्वशब्दो महमूनिवाचकः । घन्वन्निव० (ऋ. 10, 41) सत्यं त्वेना व्यभवन्ती० (ऋक्. 1, 38, 7) इत्यादि संज्ञेषु स्पष्टः ।=Deserts. (मनीषाम्) प्रज्ञाम् । मनीषी इति मेधाविनाम (NG 3, 15) तस्मान्मनीषा-मेधा प्रज्ञा वा ।=Intellect, wisdom.

Sūktam-84

Seer or Rishi of the Sūktam—Atri. Devatā or subject—Prithvi. Chhanda—Anushtup of various kinds.

What should men do is told :

बलित्था पर्वतानां खिद्रं बिभर्षि पृथिवी ।

प्र या भूमिं प्रवत्वति मद्भा जिनोषि महिनि ॥१॥

1. **TRANSLATION** :—O learned and respectable lady! for bearing nature like the earth, which contains some low regions also, you uphold the earth by the greatness of the clouds and in this manner uphold the truth and destroy poverty. Therefore you are worthy of honour.

PURPORT :—*As the mountains are steadfast on the earth, in the same manner those persons become venerable in whose heart Dharma (righteousness) and other good dealings are firmly established.*

NOTES & REMARKS :—(वट्) सत्यम् । वहिति सत्यनाम (NG 3,10)
 = Truth. (खिद्रम्) दैन्यम् । (खिद्-दैन्ये (दिवा०) । = Poverty. (महिनि) पूष्ये ।
 मह-पूजायाम् (श्वा०) । = Reverend.

The character of an ideal lady is told :

स्तोमाभस्त्वा विचारिणि प्रति शोभन्त्यक्तुभिः ।
 प्र या वाजं न हेषन्तं पेरुमस्यस्यर्जुनि । २॥

2. **TRANSLATION** :—O thoughtful and beautiful lady ! like the dawn, admirers and praises you on account of virtues like the mighty-peaceful disposition etc., you throw away an impetuous evil thought that fills the heart with grief and misery which is like neighing horse.

PURPORT :—As the enlightened persons praise only the really admirable, likewise a highly educated lady praises only him who is truly praiseworthy.

NOTES & REMARKS :—(अक्तुभिः) रात्रिभिः । अक्तु इति रात्रिनाम (NG 1, 7) । = By right virtues like the nights peaceful disposition etc. (अर्जुनि) उषर्वदत्तं माने । अर्जुनी इति उषोनाम (NG 3, 7) अर्जुनम् इति रूपनाम (NK 3, 7) । = Beautiful like the dawn. (पेरुम्) पूरकम् । = That which fills the heart with grief or misery etc.

The attributes of an ideal woman are mentioned :

हृत्वा चित्वा वनस्पीन्दमया दर्भर्ष्योर्जसा ।
 यत्ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥ ३॥

3. **TRANSLATION** :—O noble lady ! being firm (in the discharge of duties), you sustain the plants by the power (fertility).

Ed.) of the good soil. Uphold with your strength the divine rains of the cloud which shower waters.

PURPORT :—That lady who is of forebearing nature like the earth and endowed with sons and grandsons, showers of happiness like the rain.

NOTES & REMARKS :—(क्षमया) पृथिव्या । क्षमा इति पृथिवीनाम (NG 1, 1) ।=With the earth or soil. (दर्शयि) मृगं दधासि—मृग-धारणे ।=Upholder well.

Sūktam—85

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

What should men do is told :

प्र सन्नाजै बृहदंर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रताय ।
वि यो जघान शमितेव चर्मोपस्तिरै पृथिवीं सूर्याय ॥१॥

1. *TRANSLATION* :—O man ! honour a renowned noble king who shines like the sun on account of his virtues, with offer of abundant dear wealth or food (likeable. Ed.) kills the wicked like the sun (dispelling darkness) like a man who performs peace living Yajna covers the ground with the Asana (seat) made of leather (of a dear) मृगचर्म ।

PURPORT :—The men who gladden the king like the performer of the Yajnas, attain much wealth or prosperity.

NOTES & REMARKS :—(सन्नाजै) यः सम्यग्नाजते तस्मै । सम्—राज्-दीप्तौ (स्वा०) ।=For him who shines much on account of his virtues.

(शमितेव) यथा यज्ञमयः । शम्-उपशमे (दिवा०) ।=The performer of Yajna which gives peace.

TRANSLATOR'S NOTES :—It was not correct on the part of prof. Wilson and other to translate the word शमिता as immolator. It simply means the doer of a work that gives peace—the Yajna being a work of this nature.

God's supreme acts are described :

वनेषु व्यन्तरिक्षं ततान् वाज्रमवैत्सु पय उन्नियासु ।
हत्सु क्रतुं वरुणो अप्सवर्गिनि दिवि सूर्यमदधात्सोममद्रौ ॥२॥

2. **TRANSLATION** :—O men ! it is (Varuna) God the Best and Supreme Being, Who has extended the firmament over the forest or rays. He has given strength to horses, water or sap on the earth, knowledge or determination in the heart. It is He who has placed fire (energy. Ed.) in the waters (hydro-electricity) or sky (in the form of lightning), the sun in the heaven and the Soma plant in the mountains.

PURPORT :—O men ! constantly meditate upon that One' God Who has made all this vast universe.

NOTES & REMARKS :—(वनेषु) किरणेषु जङ्गलेषु वा । वनम् इति रश्मिनाम् (NG 1, 5) ।=The rays or the forest. ((उन्नियासु) पृथिवीषु । उन्निया इति गो वाम (NG 2, 11) आपहत्यन्तरिक्षनाम् (NG 1, 3) ।=On lands or earth, parts of. (अप्सु) आकाशप्रदेशेषु । आपहत्यन्तरिक्षनाम् (NG 1, 3) ।=In the regions of the sky or firmament.

What are the acts of God is told :

नीचीनैवारं वरुणाः कवन्धं प्र संसर्ज रोदसी अन्तरिक्षम् ।
तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिव्युनक्ति भूमम् ॥३॥

3. **TRANSLATION** :—Varuna (God the Best and Supreme

Being) has created the cloud which rains down water on low region and the heaven, earth and the firmament. He is therefore the monarch of the whole world, watering the soil as the rain grows the barley and other corn. Let us be happy with Him.

PURPORT :—O men ! always adore God, Who is the creator of the world and being king nourishes the subjects as the cloud nourishes the grass and grains.

NOTES & REMARKS:—(नीचीनबारम्) यो नीचप्रदेशे वृष्टिं करोति तम् । = Which rains down water on low regions. (कवन्धम्) मेघम् । कवन्धम् इति उदकनाम (NG 1, 12) अत्र जलवर्षकस्य मेघस्य ग्रहणं कृतं भाष्यकृता । कम् इति उदकनाम । कं जलमस्यान्तर्वर्तते इति कवन्धो घोमेघः । = Cloud. (व्युनक्ति) वलेदयति । वि-उन्दी-वलेदने । = Wets.

How should a king behave is told :

उनन्ति भूमिं पृथिवीमुत आं यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेणां वसत पर्वतास्तविषीयन्तः श्रययन्त वीराः ॥४॥

4. *TRANSLATION :—O king ! when God waters earth, middle region and heaven, when He pleases to send forth the milk (of the cloud). O brave persons ! desiring a strong army, live on earth like the clouds benevolently and destroy the wicked.*

PURPORT :—Those kings (rulers or administrators. Ed.) are the best who always desire the welfare of their subjects. As the clouds shower happiness on all through rains, so the kings should fulfil the noble desires of their people.

NOTES & REMARKS :—(तविषीयन्तः) सेनां कामयमानाः । तविषीति वसनाम (NG 2,9) । अत्र वलवती सेना ग्रहणम् । = Desiring a strong army. (श्रययन्त) हिंसत । = Destroy.

What do God and enlightened persons do is told :

इमाम् ध्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वीचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

5. *TRANSLATION* :—O men ! I proclaim this great speech of the renowned God, Whose glory is manifest in the clouds also; Who abiding everywhere, has meted the earth or the firmament with the sun, as if with due honour.

PURPORT :—O men ! you should always adore that God, Who creates all this world and the enlightened person who admired the speech and intellect of the man, who is knower of the science of the cloud. (Meierology. Ed.).

NOTES & REMARKS :—(आसुरस्य) मेघभवस्य । असुर इति मेघनाम (NG 1, 10) । = Manifest in the cloud. (महीम्) पूज्यां वाणीम् । मह-पूजायाम् (चुरा०) महीति वाङ्मनाम (NG 1, 11) । = Venerable speech.

What should men do is taught further :

इमाम् नु कृत्तमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुदना न पृणान्त्येनीं रामिञ्चन्तर्ग्वनयःसमुद्रम् ॥६॥

6. *TRANSLATION* :—O men ! no one is able to counteract the wisdom and the venerable Divine Speech of the most sagacious God, whereby the buried water shedding rivers running like the female deer fill the ocean with water. You should know them well.

PURPORT :—Blessed are those persons who having acquired great wisdom and speech from the great scholars, teach it to others.

NOTES & REMARKS :—(एनीः) एन्योः मुगस्त्रिय इव घावन्यः । = Running like the female deer. [(ववनयः) ववन्ति वास्ता नद्यः । ववनय इति नदीनाम्

(NG 1, 13) = Rivers. (वष्टि) कामयते । वश-कान्तो । कान्तिः-कामना = Desire.

Men should at once remove anything done by oversight :

अर्यम्यं वरुण मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा ।

वेशं वा नित्यं वरुणारणं वा यत्सीमार्गश्चकृमा शिश्रथस्तत् ॥७॥

7. *TRANSLATION* :—O noble and highly learned person ! if we have sinned against the man who is dispenser of justice, have ever wronged a brother, friend or comrade, the neighbour ever with us, or a stranger, o most acceptable person ! remove from us that guilt or trespass.

PURPORT :—O highly learned persons ! whatever sloth or negligence we may commit by ignorance or oversight, related to the noble persons: please remove that from us.

NOTES & REMARKS ;—(अर्यम्यम्) अर्यमसु न्यायाधीशेषु भवम् ।= Regarding the dispensers of justice. (वरुण) श्रेष्ठ विद्वन् बृह-वरणे । वरुणोऽपि श्रेष्ठो विद्वान् । वरुणः कृपाणो भवति (NK 3, 2) ।= O noble and highly learned person.

Who should be respected and who should be condemned is told :

कित्वासो यद्विरिपुर्न दीवि यद्वा घा सत्यमुत यन्न विन्न ।

सर्वा ता वि प्यं शिथिरेवं देवाधा ते स्याम वरुण प्रियासः ॥८॥

8. *TRANSLATION* :—O highly learned noble person ! if any gamesters (gamblers. Ed.) are engaged in gambling or playing dice, let they be punished. If we do not know what is good for the righteous persons or do not know the truth, please put an end to it,

i.e. to this our ignorance or sloth like a loose thing. Let us be your beloved and enlightened person.

PURPORT :—O men! those who are deceitful men engaged in gambling and other evil acts, should be punished and those whose conduct is in accordance with truth should be honoured.

NOTES & REMARKS :—(कितवास.) छूतकराः । = Gamblers. (स्य) अस्तं कुरु । पो० अस्तकर्मणि (दिवा०) । Put an end to finish off.

Sūktam—86

Seer or Rishi of the Sūktam—Atri. Devatā—Indrāgni. Chhandas—Ushnik and Anushtup of various kinds. Svaras—Rishabha and Gāndhāra.

What should the scholars do is told :

इन्द्राग्नी यमवथ उभा बाजेषु मर्त्येषु ।

दृढहा चिन्तस प्र भेदति द्युम्ना वार्ष्णीरिव त्रितः ॥१॥

1. **TRANSLATION** :—O teachers and preachers! you are like the air and electricity. The man whom you protect in the battles breaks through even the strongly-guarded wealth or good reputation, like a highly learned person breaks through even the difficult portions of the shastras with his teaching, preaching and protection.

PURPORT :—Where there are good teachers who are righteous, highly learned, brave and mighty, none can remain miserable.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाध्यापकेष्वेव यो वे वायुः स इन्द्र । य इन्द्रः स वायुः (Stph 4, 1, 3, 19) । = Teachers and preachers who are useful like the air and electricity. (द्युम्ना) घनानि यथासि वा । द्युम्नं द्योतयेयंशो वा घनं वेति (NKT 5, 1, 5) द्युम्नमिति घननाम

(NG 2, 10) ।=Wealth of various kinds, or good reputation.
(त्रितः) त्रिभ्योऽध्यापनोपदेसरक्षणैः ।=By the things, i.e. teaching, preaching and protection.

The duties of scholars are mentioned :

या पृतनासु दुष्टरा या वाजैषु श्रवाय्या ।
या पञ्च वर्षणीरभीन्द्राग्नी ता हवामहे ॥२॥

2. *TRANSLATION* :—We accept or admire chief of the Commander of the army and the President of the State. They are like the air and energy invincible in war, worthy to be praised in battles and on the occasion of distribution of food among the needy. They protect five Prānas or five classes of men.

PURPORT :—The king and Chief Commander of the Army should appoint chiefs of the army, servants and others after testing them thoroughly, so that there may always be victory over the foes.

NOTES & REMARKS :—(वाजेषु) अन्नादिषु सङ्ग्रामेषु वा । वाज इति बलनाम (NG 2, 9) अत्र बलयुक्तमग्रामग्रहणम् । वाज इत्यन्नाम (NG 2, 7) ।=On the occasions of the distribution of food or in the battle.

TRANSLATOR'S NOTES :—चर्वण्य इति मनुष्यनाम (NG 2, 3) पृतना इति मनुष्यनाम । पञ्चचर्वण्यः पञ्च जना चरवारो वर्णा निषादः पञ्चम इति (NKT 3, 2, 8) । चर्वणिरिति पदनाम (NG 4, 2) तेन सुखप्रापकप्राणारामधिरुहणम् । पृतना इति मनुष्यनाम (NG 2, 3) अत्र वीरमनुष्यनिमित्तं सेनार्थं ग्रहणम् ।

The same subject of scholar's duties are stated :

तयोरिदमवच्छर्वस्तिग्मा द्विद्युन्मघोर्नोः ।
प्रति द्रुणा गर्भस्त्योर्गवां वृत्रघ्न एषते ॥३॥

3. *TRANSLATION* —O men ! as the sun uses his rays for

the destruction of the cloud, so the Chief Commander of the Army and the President, who are actively going about to discharge their duties and are endowed with abundant wealth possess impetuous strength like home, and very sharp is their thunderbolt-like weapon in their arms. You should also hold that weapon in your hands.

PURPORT :—O officers of the State ! as the sun nourishes the people by killing the cloud, likewise you should protect the people constantly by slaying the wicked.

NOTES & REMARKS :—(द्रुणा) गन्तारो । द्रु-गतो (म्वां) । = Going about, active. (गवाम्) किरणानाम् । गावः इति रश्मिनाम् (NG 1, 5) । = Of the rays. (ईषते) हिनस्ति । ईष-गतिहिंसा दर्शनेषु (म्वा०) । = Kills, destroys.

The scholar's duties are described :

ता वामेषे रथानामिन्द्राग्नी हवामहे ।
पतीं तुरस्य राधंसो विद्वांसो गिर्वैणस्तमा ॥४॥

4. *TRANSLATION :—O men ! we desire to acquire the knowledge of the air and electricity (energy. Ed.) which are protectors of the various charming vehicles leading wealth to quick happiness. We invoke also the teachers and preachers, who are benevolent like the air and electricity, who are endowed with much knowledge and who use most cultured or refined speech.*

PURPORT :—Men should receive knowledge and good education by the association of the enlightened persons who pervade in good virtues (knowledge. Ed.) related to air and electricity. Thereafter they should deal with all people like friends.

NOTES & REMARKS :—(हवामहे) प्राप्तुमिच्छेम । ह्व—दानादनयोः आदाने च (ब्रूहो) अत्र आदानार्थः + आदानं ग्रहणं प्राप्तिर्वा । = May desire to attain. (तुरस्य) शीघ्रं सुखकरस्य । तुर-स्वरणो (ब्रूहो) । = Bestowing happiness quickly.

(गिर्यंगस्तमा) अतिशयेन सुशिक्षितां वाचं सेवमानौ ।=Using most refined or cultured speech.

The duties of the scholars are further dealt :

ता वृधन्तावनु द्यून्मर्तीय देवावुदभा ।
अर्हन्ता चित्पुरो दुर्धेऽर्शव देवावर्षते ॥५॥

5. *TRANSLATION* :—O men ! you should honour the twins-teachers and preachers like two partners. They help a man to grow or increase his power. They are non-violent and worthy of respect, liberal donors and shining on account of their virtues. I place them before me as ideal personages. They also try to acquire knowledge and spread it far and wide.

PURPORT :—Those men only are venerable, who endeavour day and night for the welfare of mankind.

NOTES & REMARKS :—(अदभा) अहिंसको । दम्नोति वषकर्म (NG 2, 19) =Non-violent. (अर्हन्ता) पूज्यो । अर्ह-पूजायाम् (श्वा०) ।=Venerable (अवर्षते) विज्ञानाय । ऋ-गतो (श्वा०) गतेस्त्रिष्वयेषु अत्र ज्ञानार्थग्रहणम् ।=For knowledge.

The subject of scholar's duties are highlighted :

एवेन्द्राग्निभ्यामहा वि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।
ता सूरिषु श्रवो बृहद्रयि गृणात्सु दिधृतमिषं गृणात्सु दिधृतम् ॥६॥

6. *TRANSLATION* :—O men ! you should know well the sun and fire by which days are upheld and with the help of the clouds, food materials are produced. They are worthy of acceptance, the pure and invigorating like the clarified butter. They uphold great

wealth among the praising enlightened persons which uphold (distribute. Ed.) food among the singing and praising men.

PURPORT :—If you live among the highly learned persons, you can know the science of electricity and cloud etc.

NOTES & REMARKS :—(इन्द्राग्निभ्याम्)सूर्याग्निभ्याम् । अथ यः सः इन्द्रोऽसौ स आदित्यः (Sth 8, 5, 3, 2) । The sun and fire. (अद्रिभिः) मेघैः । अद्रिरिति मेघनाम (NG 1, 10) । By clouds. (श्रवः) अन्नम् । श्रव इत्यन्ननाम (NG 2, 7) । Food.

Sūktam -- 87

Seer or Rishi of the Sūktam—Evayamarut Ātreya. Devatā—Marutah. Chhanda—Jagati of various kinds. Svara—Nishāda.

What and how to get largest articles is told :

प्र वो महे मतयौ यन्तु विष्णवे मरुत्वते गिरिजा एवयामरुत् ।
प्र शर्षाय प्रयज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥१॥

1. *TRANSLATION* :—O men ! the influences born out of a cloud go to the Agni in the form of energy which is praised by good men and is pervading all. So let your intellects or thoughts also be similar. A man approaches those highly learned persons who lead to happiness achieves strength which is powerful, mighty, enabling a man to perform yajnas of various kinds and to eat good food well, which unites with auspicious delight and whose vow is shaken. So you should also do.

NOTES & REMARKS :—(एवया मरुत्) य एवान्प्रापकान् यन्ति तेषां यो मरुत्समुत्थः । आ । इण । मतौ (अदा०) । —One of the men who approaches to those who lead to happiness. (सुखादये) यस्सुष्टु खादति तस्मै । खाद-मक्षणे (श्वा०) । —For him who eats well.

What should the enlightened persons do is told further :

प्र ये ज्ञाता महिना ये च तु स्वयं प्र विप्रनां ब्रुवतं एवयामरुत् ।
कृत्वा तद्वो मरुतो नाधृषे शर्वा दाना मद्वा तदेषामभृष्टासो नाद्रयः ॥२॥

2. *TRANSLATION* :—O men ! a man of learning can not subdue the strength with my knowledge or action by donation or glory (greatness) of those of you who are manifest with greatness and who teach us well with true knowledge. I can not overcome the might of those who are motionless (firm in their determination) like the mountains or clouds.

PURPORT :—Those men who are dear to men like their breaths, and having done good to all, are real benefactors of the world.

NOTES & REMARKS :—(एवयामरुत्) विज्ञानवान् मनुष्यः । = A man endowed with special knowledge or wisdom.

The enlightened persons duties are described :

प्र ये त्रिवो बृहत्तः शृण्वरे गिरा सुशुक्वानः सुभवं एवयामरुत् ।
न येषामिरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः
प्र स्यन्द्रासो धुर्नीनाम् ॥३॥

3. *TRANSLATION* :—O men ! you should know those persons well who are perfectly pure, who are always engaged in righteous dealings, who are pervading in their forms (truthful manifestations) or well-versed in the knowledge of energy and other subjects, who are like fires melting or ripening earthen articles (pots, pitchers. Ed.) and who listen to the words (advice or sermon. Ed.) of the greatmen. There impeller is the master of those who

approaches them that leads to happiness living on the same soil.

PURPORT :—*O men ! the noble desires of those persons are fulfilled who desire to acquire knowledge, and having attained the knowledge related to many sciences have control over energy and other articles.*

NOTES & REMARKS :—(सुशुक्लवानः) सुष्ठु शुद्धाः । सु+ईशुचिर्-पूतीभावे (दिवा.) ।=Perfectly pure. (इरी) प्रेरकः ।=Impeller. (धृतीनाम्) कम्पनक्रिया-वतीनाम् भूम्यादीनाम् (दिवा०) ईर-गतो कम्पने च । धृक्-कम्पने (रवा.) ।= Of the earth and other things which have shaking.

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Now about the communion with God is narrated :

स चक्रमे महतो निरुहक्रमः संमानस्मात्सदस एवयामरुत् ।
यदायुक्तं त्मना स्वादधि ण्णुभिर्विष्पर्धसो विमहसो
जिगाति शेवृधो नृभिः

॥४॥

4. **TRANSLATION** :—*O men ! a highly learned and wise Yogi ! you have great order in all you do, and come out of the spacious common dwelling place. God makes you united with Himself in Samadhi (deep meditation, a trance). Then you being endowed with pure virtues and associated with very virtuous leaders go to men who particularly complete (associate fully. Ed.) with him. Such a Yogi should be served and God who enables him to attain this high success should be ever adored.*

PURPORT :—*Those persons who practise communion with God from the enlightened persons become upholders and bestowers of happiness.*

NOTES & REMARKS :—(स्तुभिः) पवित्रगुणैः ।=With pure virtues. (विष्पर्धसः) ये विशेषेण । स्पर्धन्ते तान् । ण्ण-प्रसवणे (घटा०) अत्र पवित्रप्रस्तावकगुणार्थः ।
=Most virtuous. (शेवृधः) सुखवर्धकान् ।=Multipliers of happiness

— — — —

What should be the qualities of highly learned officers of the state is told :

स्वनो न वोऽमवात्रेजयद्रषा त्वेषो ययिस्तविष एवयामरुत् ।
येना सहन्त अज्जत स्वरोचिषः स्थारश्मानो
हिरण्ययाः स्वायुधास इक्ष्मिणाः ॥५॥

5. TRANSLATION :—O men! a person who has good house like your good sound, who is powerful, splendid, going with power and endowed with knowledge transacts dealings, by which men who are of forbearing nature, self luminous, whose dealings are firm like the rays of the sun, full of splendour, impetuous and well weaponed, and having many noble desires accomplishes his works.

PURPORT :—Those persons [only achieve victory whose righteous dealings are manifest, who are endowed with peace and self-control full of splendour, mighty and are experts in the science of warfare.

NOTES & REMARKS :—(स्थारश्मानः) स्थिरा रश्मानः—किरणा इव व्यवहारा येषान्ते ।=Those whose dealings are firm like the rays of the sun. (हिरण्ययाः) तेजोमयाः । तेजो वे हिरण्यम् (तेत्ति० 1, 8, 9, 1) ।=Full of splendour. (इक्ष्मिणः) बहुविधमिक्ष्मेच्छा येषान्ते । इव-इच्छामाम् (तुदा०) ।=Whose noble desires are of several kinds.

The qualities of the renowned and to be honoured by the enlightened persons are told :

अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत् ।
स्थातारो हि प्रसितौ संहशि स्थन ते न उरुष्यता
निदः शुशुक्वांसो नाग्नयः ॥६॥

6. *TRANSLATION* :—O you men of mighty power ! your greatness is unbounded like fires. May your bright vigour be to our aid. May it protect our glorious strength. Those who reproach us urgently be in bondage (in prison etc) and full of grief (on account of injustice). You are visible helpers (are constantly at our disposal. Ed.) in time of trouble. Save us from shame and insult.

PURPORT :—O men ! imprison those people who are in the habit of censuring unjustly and telling lies. Always honour those who are broad-minded, truthful, admirers of good men and benevolent.

NOTES & REMARKS :—(बृद्धशक्तः) बृद्धं शक्तौ बलं येषां तत्सम्बुद्धौ । शक्त इति बलनाम (NG 2, 9) ।— Those whose might is very much advanced. (शुश्रूषांशः) शोकयुक्ताः । शृच-शोके (श्वा०) ।— Full of grief. (प्रसिद्धौ) प्रकृष्टे बन्धने । प्र+विज्-बन्धने (स्वा०) ।— In great bondage, in prison.

The character of deserving persons to be honoured is defined :

ते रुद्राः सुमंखा अग्नयो यथा तुविशुम्ना अवनन्वेवयामस्तु ।
 दीर्घे पृथु पप्रथे सन्न पार्थिवं येषामज्मेष्वा महः
 शश्वत्स्यद्भुतैर्नसाम्

॥७॥

7. *TRANSLATION* :— O men ! may the Rudra Brahmacharis (who have observed Brahmacharya upto the age of 44 years), who are performers of good Yajnas and just with splendid brilliancy like fires, endowed with much wealth and good reputation, be our protectors. They are the noble persons whom none can suspect of sin. In the battles with great sinners, their strength is manifested and their great and spacious dwelling place becomes famous.

PURPORT :—Those persons only become glorious and renowned who like fires; are destroyers of sins, illuminators of truth, punishers of the wicked making them to weep and protectors of the righteous men.

NOTES & REMARKS :—(रुद्रासः) मध्यमा विद्वांसः ।=Highly learned persons of middle grade, observing Brahmacharya upto the age of 44 years, the first grade being of those who observed Brahmacharya upto the age of 48 years known as Adityas. (अजमेषु) अजन्ति मच्छन्ति येषु सङ्ग्रामसु । अजमेति संग्रामनाम (NG 2, 17) ।=In the battles. (सुमखाः) शोभनन्यायाचरणयज्ञानुष्ठानतारः मख इति यज्ञ नाम (NG 3, 17) मख इत्येतद् यज्ञनामघेयं छिद्रप्रतिबन्धसामर्थ्यात् । छिद्रं खमित्युक्तं तस्य भेति प्रतिबन्धः । मा यज्ञं छिद्रं करिष्यतीति । (गोपथ ब्राह्मणे) 1, 2, 5 इति बहुनाम (NG 3, 1) =Performers of Yajnas and just. (तुविद्युम्नाः) बहुधनयशोन्विता । वृम्नम् इति धननाम (NG 2, 10) वृम्नं द्योतयेयंशोवा वृम्नं वा (NKT 5, 1, 5) ।=Endowed with much wealth and good reputation.

More about deserving and honourable persons is told :

अद्वेषो नो मरुतो गातुमेतन् श्रोता हव जरितुरेवयामरुत् ।

विष्णोर्महः समन्यवो युयोतन् स्मदृश्यो न दंसनाप

द्वेषोसि सनुतः

॥८॥

8. **TRANSLATION** :- O thoughtful men ! possessing wealth or righteous indignation (against injustice and falsehood), make us free from malice like the enlightened persons. Come to this place on earth, hear (observe. Ed.) my admirable dealings. Unite us with the greatness or glory of the most admirable Omnipresent God. Keep enmity far from us with your deeds of wonder, like the masters of the chariot in the form of body.

PURPORT :—Through enlightened preachers who make men free from malice and other evils, attain the most desirable nature of the all—pervading God.

NOTES & REMARKS :—(गातुम्) पृथिवीम् ।=Earth. (हवम्) प्रशंसनीयं व्यवहारम् ।=Admirable dealing. (दंसना) कर्माणि । दंस इति कर्मनाम (NG 2, 1) दंस एव दंसन्त ।=Actions.

The same subject of deserving and honourable person is continued :

गन्तां नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरुत्त एवयामरुत् ।

ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः

रयात् दुर्धर्तेवो निदः

॥२॥

9. *TRANSLATION* :—O performers of Yajnas (non-violent, sacrifices) ! come to our Yajna in the form of truthful dealings, like a man endowed with wisdom and knowledge. Hear about our good work and what we have studied. Remove that which is not worthy of keeping. Dwelling constantly in God, Who is all-pervading like the sky, be advanced by knowledge and age. Be the enlighteners of God who is Omnipresent. Those who are revilers and unfit to uphold, be their removers.

PURPORT :—O highly learned persons ! do always righteous deeds and by the propagation of the knowledge and ethical duties, prompt others also to do the same. Keep men away from censure and other evils and make them devoted to God. Be yourself also of the same type.

NOTES & REMARKS :—(यज्ञम्) सत्यजनकं व्यवहारम् ।=Truthful dealing. (सुशमि) शोभनं कर्म । शमि इति कर्मनाम । (NG)=Good action. (हवम्) पठनपरीक्षादयम् ।=The test of what has been studied. (ज्येष्ठासः) विद्यावयोबुद्धाः प्रशस्तवाचः ।=Mature and sound in knowledge and age and endowed with and utterers of admirable speech.

END OF MANDALEM—V

॥ इति पञ्चमं मण्डलं समाप्तम् ॥

अथ षष्ठं मण्डलम् Mandalam-VI

Sūktam—1

Rishi or seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

What should an enlightened person do like Agni (fire or electricity) is told :

त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।
त्वं सौ वृषन्नक्रणोर्दुष्टरीतु सत्रो विश्वस्मै सहमे सहध्वै ॥१॥

1. *TRANSLATION* :—O enlightened person ! you are like Agni (electricity/energy), you are the first and foremost among scholars, are going quickly (active) like the wind, destroyer of miseries and are a liberal donor. You become happy by increasing the power of intellect. O virile highly learned person ! bestow upon us the inviolable strength to overcome all hostile powers. Let us possess the power of fire.

PURPORT :—Those persons are accomplishers of welfare of others who put with all troubles caused by ignorant people and still endeavour to do good to all.

NOTES & REMARKS :—(मनोता) मनोवद् गता ।= Going quickly like the wind. (दस्म) दुःखोपशान्तिः । दसु-उपशान्ते (दिवा.) = Destroyer of miseries. (वृषन्) वीर्यहेतुः । वृष-लेखने (दिवा.) = Virile inseminator.

The way to acquire knowledge is told :

अथा होता न्यसीदो यजीयानिलस्पद इषयन्नीडयः मन ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु गमन् ॥२॥

2. *TRANSLATION* :—O learned person ! a performer of Yajnas who is acceptee of good virtues, confers joy on all and such a worthy of admiration person is praised by all. He is seated in a high position (on a high seat. Ed.) on earth, so should you also be. As the men desiring the welfare of all and enlightening others, follow the First and the Best Leader (God) so let them follow you for the achievement of great wealth of all kinds.

PURPORT :—The person who desire the association of the enlightened persons and want to acquire the knowledge of Agni (fire) energy and electricity) and other elements, becomes full of knowledge.

NOTES & REMARKS :—(होता) आदाता । हु-दानादनयोः आदाने च (जु०) अन्न आदानार्थग्रहणम् = Acceptor of good virtues or of presents given with love. (इषयन्) प्रापयन् । इष-गती (देवाः) गतेभिरवशो वस्तु प्राप्त्यर्थग्रहणम् । = Conveying happiness etc. (देवयन्तः) कामयमानाः । दिव्यतोरनेकार्थध्वज कान्त्यर्थं ग्रहणम् । कामितः कामना = Desiring. (चितयन्तः) ज्ञापयन्तः । चित्ता-संज्ञाने (स्वा.) = Enlightening. (इलः) पृथिव्या वाचो वा । अग्निः कस्मादग्रणी भवति इहेति पृथिवी नाम (NG 1, 1) इहेति वाङ्मयम् (NKT 7,4,15) (NG 1, 11) = Of the earth or speech.

What should the enlightened men know is told :

वृतेव यन्तं बहुभिर्वसुद्वैः स्त्वे रयि जागृवांसो अनु गमन् ।
रुशन्तमग्निं दर्शितं बृहन्तं वषावन्तं विश्वहा दीदृवांसम् ॥३॥

3. *TRANSLATION* :—O highly learned person ! enlightened persons being ever alert follow Agni (in the form of knowledge)

with many objects (purposes. Ed.) of the earth. Destroying ignorance, going on or leading to right path, showing true path or nature of things, possessing many good Sanskaras or impressions, radiant and mighty, they are blazing and enlightening every day.

PURPORT :—*Those who know the nature of the Agni (in the form of electricity etc) which goes everywhere, is illuminator of all, pervading all objects and disintegrator apply it in various works. They become prosperous.*

NOTES & REMARKS :—(वृत्तेव) वर्तन्ते यस्मिंस्तेन मार्गेण । वृत्तु-वर्तने = By the path. (वृत्तन्तम्) हिंसन्तम् । वृत्त-हिंसायाम् । = Destroying or burning (here destroying ignorance). (अग्निम्) विद्यादिरूपम् (अग्निः) अग्ने नयति यस्तम् अत्र विद्यादिरूपम् । = Agni in the form of knowledge etc. (वपायन्तम्) बहूनि वपनाधिकरणानि विद्यन्ते यस्मिंस्तम् । डुवप्-बीजसन्ताने छेदने च (स्वा.) = Possessing many Sanskaras or impressions (lit. which are sown).

What should men know is told further :

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रवं आपन्नमृत्कम् ।
नामानि चिदधिरे यज्ञियांनि भद्रायां ते रणायन्तु संदृष्टौ ॥४॥

4. **TRANSLATION** :—O highly learned persons ! pervading in all knowledge and good actions, and desiring food, you can attain food on earth and know the nature of the Agni (fire and energy) which is shining in all objects and is subtly within the food-grains. They uphold the sacred names of this radiant object and are delighted in your auspicious sight. (guidance. Ed.)

PURPORT :—*Those men who having known the qualities, functions and nature of the fire/electricity and other objects accomplish many works, and enjoy bliss and delight.*

NOTES & REMARKS :—(नमसा) अन्नादिना वज्रवच्छेदकत्वेन गुणेन वा । नम इति वज्रनाम (NG 2, 7) नम इति वज्रनाम (NG 2, 20) = With food or

dissecting power like the thunderbolt. (श्रवः) पृथिव्यादिकम् । अथ इति अन्ननाम (NG 2, 7) = Food materials born of earth. (अमृकम्) शुद्धि-रहितम् । मृजुष-शुद्धौ (प्रदा.) = Not pure and therefore to be purified or cleaned.

TRANSLATOR'S NOTES ;—This mantra is also applicable to God from the spiritual point of view if देवस्य is taken for Him. नमसा for with reverence, श्रवस्यवः for desiring real good reputation. The rest is quite clear.

What is to be used (activated. Ed.) by the people is told further :

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां रायं उभयासौ जनानाम् ।
त्वं त्राता तरणो चेत्यौ भूः पिता माता सद्मिन्मानुषाणाम् ॥५॥

5. *TRANSLATION* ;—O men ! you should know Agni (in the form of electricity/energy) which all men on earth (whether highly learned or ordinary) praise and apply for various purposes. All kinds of wealth magnify it. That Agni is preserver, to be known for getting out of difficulties and sufferings (solving problems. Ed.) and is nourisher like the father. It makes a man worthy of respect like the mother, pervading the objects of the world.

PURPORT :—Those persons become the bestowers of happiness who apply properly the electric/fire/energy pervading earth and water etc.

NOTES & REMARKS :—(क्षितयः) निवासवन्तो मनुष्याः । क्षितय इति मनुष्यनाम (NG 2, 3) = Men living on earth. (तरणे) दुःखादुद्धरणे । तु-प्लवनसन्तरणयोः (प्रदा.) पा. रक्षणं (प्रदा.) = In rising above trouble. (माता) मातेव मान्यप्रदः माङ्. माने शब्दे च (जुहो.) माङ्-माने (दिवा.) = Making a man worthy of respect like the mother. (पिता) पितेव पालकः । = Nourisher like the father.

TRANSLATOR'S NOTES :—From the spiritual point of view (Adhyatmik), the mantra is clearly applicable to God, and has thus been aptly translated by Vedic scholar Pandit Ayodhya Prasad in 'Gems of Vedic Wisdom'. (page 59). O God ! men glorify You exceedingly on the earth and even both kinds of riches (i.e. material and spiritual) belonging to mankind magnify you. You are our Protector and you are the only Being to be remembered for crossing the river of sorrow. O God ! you are father and mother of all mankind for ever. It does not contradict the cosmic interpretation given by Dayananda Sarasvati as the spiritual interpretation of the same mantras which have been interpreted in the ARYABHIVINAYA from the material point of view in the commentary of the Rigveda does not contradict the other interpretation.

What should be served or used by men is told :

**सुपर्येयः स प्रियो विद्वद्भिर्नि होता मन्द्रो नि पसादा यर्जीयान् ।
तं त्वा वयं दम आ दीद्विवांसमुप भुवाधो नमसा सदेम ॥६॥**

6. **TRANSLATION** :—O highly learned person ! with reverence and food, we approach you who applies to Agni (fire) which is worthy of being served or applied to is dear or desirable, taker of what is put in it as oblation etc. You are giver of delight, means of the performance of Yajna and unifier that is seated at the altar among the people. You apply it properly for the accomplishment of various purposes. We praise you with knelt knees with reverence and good food.

PURPORT :—Those who possess the knowledge of Agni (fire or electricity) and other elements enjoy happiness.

NOTES & REMARKS :—(सुपर्येयः) सेवितुमर्हः । सुपर-पूजायाम् (काङ्क्ष०) = Worthy of service or application. (दीद्विवांसम्) प्रकाशमानम् । दिव्वातोरेकार्येणैव द्युत्यर्थं ग्रहणम् । = Shining.

What should men do and how is told :

त्वं त्वा वयं सुध्योः नव्यमग्ने सुम्नायव ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रौचनेन ॥७॥

7. *TRANSLATION* :—O highly learned leader! you are shining with knowledge like fire (burning all evils) as longing for happiness, endowed with pure intellects, desiring the welfare of all. We come to the fire, so we approach you. As the refulgent sun with its exalted splendour takes the people to desirable objects. So you should lead them.

PURPORT :—Those who serve or use Agni (fire and electricity) for various purposes, are able to fulfil many of their desires.

NOTES & REMARKS :—(अग्ने) अग्निरिव वर्त्तमान अग्निः । अग्निः कस्मादग्रणो भवति (NKT 7, 4, 14) = O highly learned leader acting like the fire. (अग्ने) पावक इव विद्याप्रकाशित । = O illumined with knowledge like the fire. (दीद्यानः) देदीप्यमानः । दीदयति ज्वलतिकर्मा (NG 1, 16) = Resplendent.

What should men attain is told :

विशां कविं विश्वं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमिग्नं यज्ञतं रयीणाम् ॥८॥

8. *TRANSLATION* :—O men! we use the fire which is among the people (eternal by the nature of souls) is farsighted (enabling us to see far), the nourisher of the people. It is burner of things, very mighty, conveying to men riches, leading to happiness, purifying, worthy of application in various ways and bright. So you should also do.

PURPORT :—Those persons who serve or use fire like the body, become protectors and masters of the people.

NOTES & REMARKS :—(नितोशनम्) पदार्थानां हिंसकम् । नितोशते वधकर्मा (NG 2, 19)=Disintegrater or destroyer of things by burning them. (इषयन्तम्) आपयन्तम् । इष-यतो (दिवा०) यतेस्तिष्ठत्यर्थेऽन्त्य प्राप्यर्थं ग्रहणम् । =Conveying, leading to.

TRANSLATOR'S NOTES :—The mantra is also applicable to God from the Adhyatmik or spiritual point of view. In that case शश्ववतीन्तं विशपतिम् will mean Lord of the eternal souls, नितोशनम् Destroyer of all evils, क्विम् in case of God means Omniscient.

How is that Agni is told further :

सो अग्न ईजे शशमे च मर्तो यस्तु अनंत् स॒मि॒त्रा ह॒व्यदा॑तिम् ।
य आहु॑तिं परि वे॒ष्टा नमो॑भिर्विश्वेत्स वामा द॒धते॑ त्वोतः ॥ ॥

9. **TRANSLATION** :—O enlightened ! you are a person purifier like the fire. I associate myself with and admire the mortal who approaches you, who are giver of oblations in the fire with kindled fuel. He who knows well the nature of the—oblation that is to be put in the fire, being protected by you upholds all admirable actions with reverence and food offered to you.

PURPORT :—O men ! you should know the fire that is the doer of many admirable works

NOTES & REMARKS :—(ईजे) सङ्गच्छ । ईजे is from यज-देवपूजा-सङ्गतिकरणदानेषु Here the second meaning of the root YAJ has been taken सङ्गतिकरण or association =I associate with. (शशमे) प्रशंसामि । शशमान इति अर्चतिकर्मा (NG 3, 14) =I admire. (वामा) प्रशस्यन्ति कर्माणि । वाम इति प्रशस्यनाय (NG 3, 8)=Admirable works.

Those who endeavour to acquire the knowledge of the physics, become very fortunate is told :

अस्मा उ ते महिं महे विधेम नमोभिरग्ने समिधोत इव्यैः ।
वेदीं सूनो सहसो गीर्भिरुक्थैरा तै भद्रायां समतौ यन्तेम ॥१०॥

10. *TRANSLATION* :—O son of the mighty father ! O enlightened leader ! the men kindle fire with fuel and knowledge and by putting in it oblations of foodgrains etc., enjoy all happiness. Those who know well the nature of the oblations to be put in the fire and at the altar, let us honour them well with admirable words and offering food. May we always endeavour to be in your auspicious and noble intellect or favour, which bestows happiness.

PURPORT :—O men ! you should perform Yajna (non-violent sacrifice) for the good of all beings.

NOTES & REMARKS :—(समिधा) इन्धनादीनेष विद्यया । सम+इन्धो-
दीप्तौ (रुघा०) = With knowledge which is like fuel etc. (उक्थैः)
कीर्त्तनीयेष्वचनैः । उक्थैः । वच परिभाषणे (अदा०) पातुषुदि वचिरिचिसिचिभ्यः यक्
प्रत्ययः (उणादिकोषे 2, 7) इति यक् प्रत्ययः) = With admirable words.

What should men attain is told :

आ यस्तुतन्त्र रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तुतः ।
बृहद्भिर्वाजैः स्थविरैर्भिरस्मे रेवद्भिरग्ने वितरं वि भाहि ॥११॥

11. *TRANSLATION* :—O enlightened leader ! enlighten us about that Agni (fire or electricity) which by its splendour and food oblations is worth bearing. It takes men across many diseases and miseries and pervades heaven and earth with great experienced and rich people struggling hard to acquire wealth. Continue to shine upon us with strength abundant, rich and long enduring.

PURPORT :—*If highly learned persons know the great power or potency of Agni (fire and electricity) with good knowledge of science, they will be astonished or wonderstruck.*

NOTES & REMARKS :—(तस्मिन्) दुःखासारकः । तु-प्लवन सन्तरणयोः (ष्वा०) = Taking across misery and diseases. (वाजः) सङ्ग्रामैः सह वृत्तमानैः । वाज इति बलनाम (NG 2, 9) । अत्र बलयुक्त संग्रामग्रहणम् = Existing with battles or struggles.

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What should the enlightened persons do is told :

नृवद्भसो सदमिद्वस्मे भूरिं तोकाय तनयाय पञ्च ।
पूर्वीरिषो बृहतीरारे अघा अस्मे भद्रा सौश्रवसानि सन्तु ॥१२॥

12. **TRANSLATION** :—O enlightened person ! living here happily and righteously, vouchsafe us ever abundant wealth of kine for sons and offspring, food, noble far from sin and evil, so that we may have good articles prepared properly and you bestowing upon us happiness and health and like good men.

PURPORT :—*Those are truly enlightened persons who give good things to the men of world which are beneficial like, like the parents.*

NOTES & REMARKS ;—(द्वयः) अन्नादिसामग्री । अन्नं वा द्वयः (ऐतरे-यारण्यके 1, 1, 4 कौषीतकीब्राह्मणे 28, 5) = Food and other articles. (सौश्रवसानि) सुश्रवसि संस्कृतेऽन्ने भवन्ति । = Prepared from well-cooked food.

— — —

Now the duty of nourishing the people like God is told :

पुरुषयग्ने पुरुषा त्वाया वसूनि राजन्वसुतां ते अश्याम् ।
पुरुषा हि त्वे पुरुषार सन्त्यग्ने वसुं विधत्ते राजन् त्वे ॥१३॥

13. *TRANSLATION* :—O learned person ! shining on account of knowledge and wisdom, may I obtain much wealth and many things in many places by your love and through your grace. O leader ! you are worthy of acceptance by many in your kingship, there are many forms for him, who utilises his wealth and distributes it to the needy. Be you our ruler.

PURPORT :—*Those kings only are good who nourish their subjects like children, justly like God, giving up all partiality. Those subjects only are good who are devoted to God and loyal to their rulers.*

NOTES & REMARKS ;—(राजन्) विद्याविनयाभ्यां प्रकाशमान् । राज्ञ-दीप्ति (स्वो०) = Shining on account of knowledge and humility. (वसूनि) द्रव्याणि । = Articles, things.

Sūktam—2

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik. Anushtup and Atijagati of various kinds. Svaras—Rishabha, Gāndhāra and Nishāda.

How is Agni is told :

त्वं हि क्षैतेवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥१॥

1. *TRANSLATION* :—O highly learned person ! illuminator of truth and purifier like 'the fire', you are the master of wealth, food or glory like a friend. O Inhalitor or support of all ! you make increase fame like full prosperity. Therefore you are happy.

PURPORT :—*As the earthly objects are dry and insipid, so*

those who are not learned become un-righteous and hard hearted (without feeling. Ed.).

NOTES & REMARKS :—(क्षैतवत्) क्षितौ भववत् । क्षितिरिति पृथिवीनाम-
धेयम् (NG 1, 1) तत्क्षैतम् ।=With earthly things. (यशः) धनमन्त्रं
कीर्ति वा । यश इति धननाम (NG 2, 1) यशः इति धननाम (NG 2, 7) कीर्ति
नाम तु जगद्विख्यातमेव ।=Wealth, food or good reputation (glory).
(विचर्षणे) प्रकाशक । विचर्षणिरिति पश्यतिकर्मा (NG 3, 11) अत्र दर्शनार्थः ।=
Illuminator.

How should the enlightened persons deal is told :

त्वां हि ष्मां चर्षणायो यज्ञेभिर्गीभिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥२॥

2. **TRANSLATION ;—**O highly learned person ! men verily
praise you with the Yajnas (in the form of study and teaching etc.)
and with good words. The man who is not a thief and keeps
himself always away from the company of thieves or dishonest
persons. He always tries to multiply good virtues and happiness
in the world and has many good men as his followers, being full
of strength and rapidity approaches you.

PURPORT :—An enlightened person should impart knowledge
to those who serve him.

NOTES & REMARKS :—(यज्ञेभिः) अध्ययनाध्यापनादिभिः । यज्ञ-देवपूजा
सङ्गतिकरणदानेषु (ष्वा०) धन-विद्यादानम् । अध्यापनं ब्रह्मयज्ञः (मनु०) स्वाध्याय
ज्ञानयज्ञस्य पतयः संशितव्रताः (गीतायाम् 4, 28) ।=By Yajnas in the form of
the study and teaching etc. (रजस्तूः) यो रजांसि लोकान् वर्धयति । रजस्तूः-
तु गतिबुद्धिहिंसासु सौत्रोद्घातुः (अदा०) अत्र वृद्धयर्थकः । लोका रजांस्युप्यन्ते (NKT 4, 3,
19) ।= He who multiplies good virtues and happiness.

The ideal behaviour of enlightened persons is told :

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद्ग्न्यस्य मानुषो जनः सुमन्युर्जुह्वे अश्वरे ॥३॥

3. *TRANSLATION* :—O enlightened person ! leading men of one accord and serving one another, desiring truth, illuminate you and the intellect of the just dealings. As you are a well-known thoughtful person desiring true happiness in the Yajnas (or non-violent sacrifices), I invite and follow you.

PURPORT :—Men should have the association with only such a person whom righteous and highly learned men admire.

NOTES & REMARKS :—(सजोषः) समानप्रीतिसेविनः । जुषी-प्रीति सेवनयोः (बुद्धाः) ।=Men who love and serve one another equally. (दिवः) सत्यं कामयमानाः । दिव् घातोरनेकार्षेणैव कान्त्यर्थं ग्रहणम् । कान्तिः कामना । =Desiring truth. (यज्ञस्य) न्याय्यव्यवहारस्य । यज्ञ घातोः सङ्गतिकरणार्थमादाय न्याय्यव्यवहारस्येति व्याख्यानम् । सङ्गतिकरणं न्याय्यव्यवहारेणैव संभवति ।=Of just dealing. (अश्वरे) अहिंसामये । अश्वर इति यज्ञनाम । श्वरति हिंसा कर्मा तत्प्रतिषेधः (NG 1, 3, 8) ।=In a non-violent sacrifice.

What should men do is told :

अध्वस्तं सुदानवे धिया मर्तेः शशमते ।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

4. *TRANSLATION* :—O enlightened person ! that mortal who supports you who is a liberal donor with his intellect and attains peace goes far beyond the men desiring worldly subjects like the sins of the foes.

PURPORT :—Those persons who are bestowers of happiness upon the righteous men, overcome their enemies as the righteous persons give up all falsehood.

NOTES & REMARKS :—(ऋषत्) ऋष्यास्तमर्द्धयेत् । ऋषु-वृद्धौ (दिवा०) = Support, increase. (सशमते) शाम्येत् । शम्-उपशमे (दिवा०) । =Have peace.

What should men do again is told :

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
व्यावन्तं स पुण्यति क्षयमग्ने शतायुषम् ॥५॥

5. **TRANSLATION** :—O highly learned ! the mortal who lights fire with fuel and obtains your sharp oblation grows harmoniously having got a house containing all requisite articles (like the balances of time) and lives a hundred years.

PURPORT :—Those who cultivate by the service of the enlightened men noble virtuous, actions and temperament, become happy and longlived and possessing good houses develop themselves physically and spiritually.

NOTES & REMARKS :—(निशितिम्) तीक्ष्णाम् । नि+क्षो-तनूकरणे (दिवा०) । =Sharp. (नशत्) व्याप्नोति । नशदिति व्याप्तिकर्मा । (NG 2, 18) । =Pervades, obtains. (व्यावन्तम्) बहुपदार्थयुक्तम् । =Containing many articles. (सशम्) गृहम् । (सशम्) क्षि-निवातगल्बोः (तुदा०) अस निवातार्थमादाय गृहम् इति व्याख्यानम् । =Home.

How is that Agni is told further :

त्वेषस्तै धूम अगवति दिवि षञ्छुक् आतंतः ।
सूरो न हि शुता त्वं कृपा पावक रोचसे ॥६॥

6. **TRANSLATION** :—O enlightened learned leader ! purifier like the fire, your bright and purifying smoke lifts itself aloof and

far extends, shines in the heaven. Like the sun you beam with your radiant glow and with your grace.

PURPORT :—O enlightened persons ! let you be illumined with noble virtues having acquired the knowledge of the science of the smoke of fire by which the air and other elements are purified and which is the cause of many other things.

NOTES & REMARKS :—(शुक्लः) शुद्धिकरः । शुचि-पूतीभावे (दिव्यः) । = Purifying. (ऋण्वति) गच्छति । ऋण्वतीति गतिकर्मा (NG 2, 4) । = Proceeds. (द्युता) प्रकाशने । द्युत-दीप्तो (ध्वाः) । = With glow with light of knowledge.

How should men deal is told :

अथा हि विद्वीड्योऽसि प्रियो नो अतिथिः ।

रखः पुरीव जूर्यः सनुर्न त्रययाय्यः ॥७॥

7. *TRANSLATION* ; -O highly learned person ! you are praiseworthy among the people and beloved, you are beatulful like a charming city. Being old and experienced, you are like a well-loved guest and are innocent like a son going to his guardian. You are therefore to be respected by all.

PURPORT :- As guests should be honoured by the people, as children are to be fostered by their parents, so righteous and enlightened persons should be adored by all.

NOTES & REMARKS :—(त्रययाय्यः) यस्त्रय रक्षकं याति प्राप्नोति सः । त्रेड-पालने (ध्वाः) पालनमेव रक्षणम् । = A child who goes to his guardian. (रखः) रममाणः । रम्-क्रीडायाय् (ध्वाः) । = Delighted, beautiful.

What should an enlightened man do is told :

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्यः ।
परिजमेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥

8. *TRANSLATION* :—O learned person ! purifier like the fire, you go on your noble way like a rapid steed, and like wind moving everywhere discharging your duties quickly. You are like food and home, are innocent and beloved like a child walking here and there.

PURPORT :—Those enlightened persons who lead ignorant people to the path of righteousness by giving them true knowledge and teach them as the parents do to their children should be respected with food and other articles.

NOTES & REMARKS :— (परिजमेव) यः परितः सर्वतो गच्छति स वायुः (परिजम) परि+अज-यतिक्षेपणयोः । अत्र गत्यर्थः । अकारलोपः । = Wind. (स्वधा) अन्नम् । स्वधा इत्यन्नं नाम (NG 2, 7) । = Food. (गयः) गृहम् । गयः इति गृहनाम (NG 3, 4) । = Home (कृत्यः) करणोऽयं कर्मम् । कृत्वोति कर्मनाम (NG 2, 1) = Worthwhile acts. (द्रोणे) गन्तव्ये मार्गे । = On the right path.

How should men deal act and behave is told :

त्वं त्या चिदच्युताग्ने पशुर्न यवंसे ।
धामां ह यत्तै अजर वना वृश्चन्ति शिकंसः ॥९॥

9. *TRANSLATION* :—O enlightened person ! free from (the troubles of) the old age and diseases, your virtues—who are resplendent with them, rend asunder the defects and evils. Attain imperishable splendour like a beast (animals. Ed.) cow etc. eating the straw etc.

PURPORT :—Those teachers are benefactors of the world whom students approach like calves go to the cows and received good knowledge like milk, and you enlightened men burn all evils like fire.

NOTES & REMARKS :—(शिकषसः) प्रकाशमानस्य । शीक-भासाथं (वृः) । =
Of the radiant or resplendent. (वृष्वन्ति) छिन्दन्ति । (धा) वृष्व-छेदने
(वृदा०) Rend asunder, cut.

— — —

How should men deal is further told :

वेषि ह्यध्वरीयतामग्ने होता दमे विशाम् ।
समृधौ विशपते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥

10. **TRANSLATION** :—O learned protector of the people !
you are like the Prāna (vital breath), you pervade the home
of the persons who are performers of the non-violent sacrifices—
Yajnas make people prosperous, and accept this our present (gift. Ed.)
which is worth taking (accepting. Ed.).

PURPORT :—O men ! as the fire accomplishes the works of
the performers of the Yajnas and the people, likewise enlightened
person accomplish the purposes of all.

NOTES & REMARKS :—(समृधः) सम्यग्बुद्धिमन्तः । ऋधु वृद्धो (दिवा०) । =
Prosperous. (मङ्गिरः) मङ्गलानां मध्ये रसरूपः । मङ्गिरा-प्राणोवा मङ्गिरा प्राणोऽङ्गनां
रसरूपः । = (Sph 6, 1, 2, 28) । = Like the sap of organs.

— — —

The duties of the enlightened persons is told :

अच्छा नो मित्रमहो देव देवानग्ने वोचः समृतिं रोदस्योः ।
वीहि स्वस्ति सुंजितिं दिवो नृन्दिषो अहांसि दुरिता तरेम
ता तरेम तवावंसा तरेम ॥११॥

11. **TRANSLATION** :—O enlightened person ! your friends
are adored. O liberal ! enlighten us well who are scholars, good

intellect between earth and the sky, so that people desiring the welfare of all may enjoy happiness or place and may dwell securely. May we overcome the foes and their sin which cause us miseries. May we overcome them, through your protection.

PURPORT :—*Man should associate with the enlightened persons, should achieve strength conquer foes and cross over the ocean of miseries.*

NOTES & REMARKS : —(वीहि) व्याप्नुहि । वी-गतिव्याप्तिप्रबन्-
कान्तवसादनेषु (मदा०) गतेस्त्रिदशैष्वन प्राप्त्यर्थग्रहणम् । =Attain, achieve.
(मित्रमहः) मित्रं सखा पूजनीयस्य तत्सम्बुद्धौ । मह-पूजायाम् (चुरा०) । =One whose
friend is adorable.

Sūktam—3

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

What should the enlightened persons do is told :

अग्ने स क्षेपदत्तपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
यं त्वं मित्रेण वर्णाः सजोषा देव पासि त्यजंसा मर्तमंहः ॥१॥

1. **TRANSLATION** :—O giver of happiness ! O enlightened person ! you are full of splendour like the lightning. Like the sun being the guardian of truth or the true eternal law ordained by God and born in that eternal law, he attains great light. In the same manner, you being desirous of attaining divine virtues and associating with the enlightened persons, you are the guardian of truth and renowned on that account alongwith your friend, because

he equally loves and serves a noble person. You guard a sinful person by urging him to give up sins, then he being a noble minded dwells in peace.

PURPORT :—As the sun created by God illuminates the whole world; in the same manner, persons becoming enlightened by the association of great scholars illumine the souls of all. As the sun destroys darkness and generates day, likewise a highly learned and righteous person dispels ignorance and manifests true knowledge.

NOTES & REMARKS :— (अग्ने) विद्युदिव तेजस्विन् विद्वन् ।=O highly learned person full of splendour like the lightning or electricity. (सजोषाः) समान प्रीतिसेवी । जुषी-प्रोत्तिसेवनयोः (तुदा०) ।=Who equally loves and serves. (त्यजसा) त्यागेन । त्यज्-हानौ (म्वा०) ।=By giving up, by sacrifice.

It is wrong on the part of Griffith to translate अंह, as trouble. It means sin and not trouble.

The same subject of duties of enlightened persons is emphasized :

ईजे यज्ञेभिः शशमे शमीभिर्ऋषद्वारायाग्नये ददाश ।

एवा च न तं यशमामजुष्टिर्नीहो मर्ते न शते न प्रद्वष्टिः ॥२॥

2. *TRANSLATION* : - To that enlightened persons who is united with the Yajnas in the form of the service rendered to great scholars and speaking of truth etc. He attains peace by doing good deeds, who gives charity to a deserving person, and whose dealing is augments of peace, truthful and acceptable. There is no lack of wealth, food and good reputation, and the sin does not approach such a person nor delusion or ignorance touches him.

PURPORT :—Those Yogis who are habituated to speak the truth and observe other rules or righteousness and give fearlessness,

having given up sin and delusion, they acquire true knowledge and enjoy happiness.

NOTES & REMARKS :—(यज्ञेभिः) विद्वत्सेवासत्यभाषणादिभिः । यज्ञ-देवपूजा-सङ्गतिकरणदानेषु (भ्वा०) यज्ञो वै श्रेष्ठतमं कर्म ।=By the service rendered to the enlightened persons, speaking of truth and other noble acts. (शमीभिः) शुभैः कर्मभिः । शमी इति कर्मनाम (NG 2, 1) ।=By noble deeds. (ऋषद्वाराय) ऋषत्संवर्धकः सत्यो वारस्वीकरणीयो व्यवहारो मय्य तस्मै । ऋषु-बुद्धौ (दिवा०) ।=For a person whose dealing is promoter of peace, truthful or honest and acceptable. (यशसाम्) धनानामन्नानां वा यश इति ज्ञाननाम (NG 2, 7) यश इति धननाम (NG 2, 10) ।=Of wealth or food. (प्रदुतिः) प्रदुष्टो मोहः । वीत्यर्थस्तु सुप्रसिद्ध एव । ह्य-ह्वंमोहनमोः (दिवा०) ।=Great delusion or ignorance.

(Below is the translation by the Editor as Mshad no pages)

The characteristics of the way of thinking (mind) is described :

सूरो न यस्य दृशतिररेषा भीमा यदेति शुचतस्त आ धीः ।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद्रग्वो वसतिर्वनेजाः ॥३॥

3 .**TRANSLATION :—**O enlightened person ! your philosophy has good reputation and consoling to the grief-stricken people. Your mind or way of thinking is sinless and terrifying to wicked. It shines just like the sun, which smashes the darkness and carries glamour. Like sun, the enlightened person thrashes the darkness (ignorance) and dwells in the beautiful rays (ingenousness) of the public. We all should serve such people.

PURPORT :—The mantra carries a simile with the sun. An enlightened person has a penetrating mind, like the lightning and such a person is able to acquire the science and intellect as much as he deserves and applies.

NOTES & REMARKS :—(दृशतिः) दर्शनम् ।=Visualization or way of thinking or philosophy. (सूरः) सूर्यः ।=Sun. (अरेपाः) निष्पापः । Sinless. (शुचतः) शोकातुरस्य ।=Of grief stricken. (हेषस्वतः) हेषाः प्रसिद्धाः शब्दा विद्यन्ते यस्य तस्य ।=Of reputed. (शुश्वः) यः शुश्वन्धकारहिसकं तेजो दधाति स सूर्यः ।=The sun which dispels darkness. (रम्यः) रमणीयः ।=Beautiful. (वनेजाः) किरणसमुदाये जायते सः ।=A bunch of rays.

How should the enlightened persons deal is told :

तिग्मं चिदेम मद्भि वपौ अस्य भसदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां द्रुविर्न द्रावयति दारु धत्तत् ॥४॥

4. **TRANSLATION** :—O men ! let us attain that great and sharp form of the enlightened person, which he illuminates with his mouth, like a controlled and neighing horse, like an axe cutting the wood, like the sap of the palate and like the fire burning the wood.

PURPORT :—O enlightened person ! as a horse leads a man to the path, so you lead to the path of Dharma (righteousness). As a carpenter cuts the wood with an axe, so cut all our evils. As the wet sap from the palate goes to the tongue, so you make people relish the taste of true knowledge.

As fire burns the wood, likewise you burn all our vices.

NOTES & REMARKS :—(वपः) रूपम् । वपं इति रूपनाम (NG 3, 7) । =Form. (विजेहमानः) शब्दायमानः । जेह्-प्रयत्ने । घटोपगोविषलात् शब्दार्थकः । =Neighing. (भसत्) भासयति । भस-भत्सेन दीप्त्योः (जूहो०) अन्न दीप्त्यर्थः । दीप्तिः-प्रकाशः ।=Illuminates.

How should men deal mutually is told :

स इदस्तेषु प्रति धादसिष्याञ्छिशीति तेजोऽयसो न धाराम् ।
चित्रध्वजतिररतिर्यो अक्तोर्वेन द्रुषद्वा रघुपत्मजंहाः ॥५॥

5. *TRANSLATION* :—O men ! the fire (energy. Ed.) which has a wonderful movement, which is not attached to any particular object, is present in many liquid and other things, like a bird at night. It gives up slow speed of flight and flies rapidly like an archer, not tied to any thing, and it upholds the tongue like that of the gold, and sharpens its splendour.

PURPORT :—If men fasten (control) the fire, strengthen it and apply it in preparing battle hardwares, they can go (fly in. Ed. (to the sky like the birds.

NOTES & REMARKS :—(चित्तप्रजति) विचित्रगतिः । प्रज-गतौ (ग्वा०) । Endowed with peculiar movement. (धाराम्) वाचम् । धारेति वाङ्नाम (NG 1, 11) ।=Speech. (वक्तोः) रात्रेः । वक्तोः इति रात्रिनाम (NG 1, 7) Of the night.

The pattern of behaviour is described :

स ई रेभो न प्रति वस्त उस्त्राः शोचिषां सारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नूनमर्त्यो अरुषो यो दिवा नून ॥६॥

6. *TRANSLATION* :—The man who being of reddish qualities (full of splendour and vigour) and guarding his delicate parts well and knowing the immortality of his soul approaches leaders with good desire or love day in and during night (all time. Ed.). Being venerable and respector of the enlightened persons, he covers rays with his glow like the sun and honouring his friends delivers good sermons.

PURPORT :—O men ! as the sun bestows happiness on all beings by drawing water and raining down, in the same manner, accepting virtues from all, makes all seekers after knowledge happy.

NOTES & REMARKS :—(रेभः) पूजनीयो विद्वान्, विदुषां सत्कर्ता वा । रेभेतीत्यर्चसिक्कम्मा (NG 3, 14) । रेभ इति स्तोत्रनाम (NG 3, 7) ।=Venerable

enlightened person or the respecter of the scholars. (उक्षाः) किरणान् । उक्षा इति रश्मिनाम् (NG 1, 5) ।=Rays of the sun. (दिवा.) कामनया प्रीत्या । दिवु घातोरनेकार्षेणैव कान्त्यर्थग्रहणम् । कान्तिः-कामना ।=With good desire or love. (शोचिषा) दीपत्या सह । शोचिः ज्वलतोनाम् (NG 1, 76) =With glow or radiance.

The nature of Agni (fire/energy) is told further :

द्विवो न यस्य विश्वतो नवीनोद्दृष्टा रुन्न ओषधीषु नूनोत् ।
घृणा न यो ध्रजसा पत्नना यन्ना रोदसी वसुना दं सुपत्नी ॥७॥

7. *TRANSLATION* :—That Agni (fire) should be known by all whose light is praised by everyone like a Vaidya (physician), who preserves medicines and who being mighty and full of splendour is admired much for his knowledge and use of the herbs and plants. By his radiance going to the earth and heaven, which have God as their Lord, with his movement and progress and with his wealth of good wisdom he praises a man of self-control (restraint).

PURPORT :—The fire which is in the earth and other things when kindled by rubbing etc, is very useful to men in various ways.

NOTES & REMARKS :—(नवीनोत्) नृणां स्तुस्तो भवति । (वु) स्तुत्यै (वधा०) । =Is much admired. (दम्) यो दमयति तम् । दम्-उपशमे (दिवा०) ।=To the man who controls his senses. (तूनीत्) नृणां स्तौति ।=Praises much.

What sort of man is fit to be a ruler is told :

धायोभिर्वा यो युज्येभिर्कैर्विद्युन्न दंविद्योत्स्वेभिः शुष्मैः ।
शर्धौ वा यो मरुतां ततन्न अमुर्न त्वेषो रभसानो अद्यौत् ॥८॥

8. *TRANSLATION* :—O learned person ! that man alone should be made a king who by his upholding and applicable virtues

and honourable powers shines like the lightning, or who augments the strength of men like a wise person and who being resplendent and quick-going (vigorous) glows.

PURPORT :—O men ! he alone can become a ruler, who is vigorous like the lightning, mighty, expert in the knowledge of uniting and dividing people, exceptionally wise or genius, highly learned, self-controlled, fond of cherishing the subjects like their father and is a true Kshatriya (brave soldier).

NOTES & REMARKS :—(अर्केः) वृषचंतोयैस्सत्कारहेतुभिः (गुणैः) । (अर्केः) अर्च-पूजायाम् । =By venerable and respectable virtues. (शुष्मैः) बलैः । शुष्मिति बलनाम (NG 2, 9) । =By strength. (शर्वैः) बलम् । शर्वैः इति बलनाम (NG 2, 9) । =Strength.

Sūktam—4

Seer or Rishi of the Sūktam—Bhāradvaja-Bārhaspatya. Devatā—Agni. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should men do is told :

यथा होतुर्मनुषो देवताता यज्ञेभिः सूनो सहस्रो यजासि ।

एवा नो अद्य संमना संमानानुशन्नग्न उशतो यन्नि देवान् ॥१॥

1. *TRANSLATION* :—O liberal donor ! desiring the welfare of all, you are the son of a mighty and enlightened person who purifies like the fire. You being a thoughtful man, perform the Yajna (divine-non-violent sacrifice) with all requisite means and implements. So be united with us who are desirous of doing good to others and are learned and consequently equal or agreeable to you in battles.

PURPORT :—As highly learned Ritviks-performers of the Yajnas, adorn a Yajna with all necessary means and implements, so the kings should achieve victory in the battles with the (help of. Ed.) brave, learned and powerful warriors.

NOTES & REMARKS :—(देवताता) दिव्ये यज्ञे । देवताता इति यज्ञ नाम (NG 3, 17) ।=In the divine Yajna. (यज्ञेभिः) सङ्गतैः साधनोपसाधनैः । यज-देवपूजासङ्गतिकरणदानेषु (भवा०), अत्र सङ्गतिकरणार्थः ।=With joint means and auxiliaries. (समना) सङ्ग्रामे । विमक्तेराकारादेशः । समनमिति संग्राम नाम (NG 2, 17) ।=In the battale. (उग्रतः) कामयमानान् (उग्रतः) वश-कान्तौ (अदा०) कान्तिः-कामना ।=Desiring the welfare of all.

What attributes are of God is taught further (The concept of God is explained Ed.)

स नो विभावां चक्षुर्गन् वस्तोरग्निर्वन्दारु वेद्यश्चनो धात् ।
विश्वायुर्गो अमृतो मर्त्येषूपभुद्भूदतिथिर्जातवेदाः ॥२॥

2. **TRANSLATION** :—O men ! God is like the sun Illuminator of the day, is purifying like the fire, Resplendent, Worthy of being known, Eternal and Imperishable, Immortal among the mortals, Venerable like a guest who gets up early at the dawn (for meditation and practice of Yajna), is Omnipresent and Omniscient. He upholds all food materials and other articles. Let Him be auspicious to us.

PURPORT :—O men ! all of you should adore only that one Lord of the world (universe. Ed.) who is self-effulgent like the sun, worthy of being known, free from decay and death, venerable like a guest and is Omnipresent.

NOTES & REMARKS :—(चक्षुः) प्रकाशकः सूर्यः । चक्ष-प्रकथने दर्शनेऽपि (अदा०) अत्र दर्शनार्थः ।=Like the sun which is illuminator. (जातवेदाः) यो जातेषु विद्यते, जातान् सर्वान् वेत्ति वा । जातवेदाः) जाते जाते विद्यते इति वा जातानि वेद वेत्ति (NKT 7, 5, 10) ।=He who is Omnipresent and Omniscient.

The same subject of nature and acts of God is continued :

द्यावो न यस्य पनयन्त्यभ्वं भासोसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरः पावकोऽश्वस्य चिच्छिन्नयत्पूर्याणि ॥३॥

3. *TRANSLATION* :—O men ! that Lord of the world is worthy of being known whose grand glory is sung by men like the enlightened persons who desire the welfare of all. He (God) being Resplendent and Illuminates all, who is decayless, Pure and Purifier pervading all. He dissolves at the end all things whichever are made by men.

PURPORT :—O men ! adore only that one God who is the Illuminator of the luminaries, Eternal among the eternal matter and souls, and Giver of knowledge to the conscious souls.

NOTES & REMARKS :—(बभ्रम्) महान्तं महिमानम् । = Great glory. (द्यावः) कामयमाना विद्वांसः । (द्यावः) दिवुधातोः कान्त्यर्थमादाव व्याख्या । कान्तिः-कामना । = Enlightened men desiring the welfare of all. (अश्वस्य) व्यापकस्य । बभ्रू-व्याप्तौ (स्वा०) । = Of the pervading of vast universe. (पनयन्ति) स्तावयन्ति । पण-व्यवहारे स्तुतो च (स्वा०) = Glorify or make others to glorify.

How should men do (act. Ed.) is told further :

वद्वा हि सूनो अस्यञ्जसद्वा चक्रे अग्निर्जनुषाज्मानम् ।
स त्वं न ऊर्जसन् ऊर्जै धा राजैव जेरवृके क्षेयन्तः ॥४॥

4. *TRANSLATION* :—O God—Creator of the world (universe. Ed.) ! you are utterer of true words (in the form of the Vedas) and pervading all edibles and other articles. You are purifier of all like the fire, while pervading them. Grant us strength in the acts requiring strength like a king. Remain in the pure heart of a man who is honest and not a thief. Enable us to conquer all evils.

PURPORT :—*O men ! those who are highly learned persons, they should be free from partiality and prejudice and observing righteousness, should glorify God.*

NOTES & REMARKS :—(सुतो) यत्सूते सकलं जगत्, तत्सम्बुद्धौ । धृ-
प्रसवैश्वर्ययोः (स्वा०) अत्र प्रसवार्थः । =Creator of the whole world. (ऊर्जम्)
पराक्रमम् । =Strength, energy. (अबुक्ते) अचोरे । वृक इति स्तेननाम (NG
3, 24) । =Not a thief, but an honest man.

The subject of God is dealt :

निर्तेक्ति यो वारुणमन्नमति वायुर्न राष्ट्रचतुर्त्येत्तु ।
तुर्याम् यस्त आदिशामरांतीरत्यो न हतः पततः परिहृत् ॥५॥

5. **TRANSLATION** :—*O men ! let us serve that highly learned person who eats good, well-cooked and most acceptable food and goes to all objects (places. Ed.) like the air, who duly punishes the crooked people, like horses (?), the violators of whose orders and adversaries are slayed by us. Let us remain always in justice like God.*

PURPORT :—*O men ! you should accept him only as a king who eats good food and uses pure drinks like water and milk etc, who is mighty like the air, free from partiality like God and is destroyer of the crooked and unjust persons.*

NOTES & REMARKS :—(राष्ट्री) ईश्वरः । राष्ट्रतीक्ष्णरनाम (NG 2, 22) ।
=God. (अकृतम्) प्रसिद्धान् पदार्थान् । (अकृतम्) अञ्जु-व्यक्तिप्रवृत्तकान्तिगतिषु ।
अन्न व्यक्त्यर्थः । व्यक्तिः प्रसिद्धिः । =Manifest objects. (हृत्) कुटिलत्वं गतः ।
हृ-कौटिल्ये (स्वा०) । =Crooked.

(The relevance of horses in the translation is not solved. Ed.)

The same subject of God is dealt :

आ सूर्यो न भानुमद्भिरकैरग्रे तत्तन् रोदसी वि भासा ।

चित्रो नयत्परि तमस्युक्तः शोचिषा पत्मन्नौशिजो न दीयन् ॥६॥

6. *TRANSLATION* :—O learned person ! you are purifier like the fire. As the wonderful sun with his refulgent rays over-spreads both the worlds (heaven and earth) with splendour, and dispels all darkness, likewise going on the path of righteousness and truth, you should spread Dharma everywhere like the son of a person desiring the welfare of all.

PURPORT :—O men ! as the sun by manifesting all the objects by its light dispels the darkness of night, likewise you should illuminate good virtues and dispel the darkness of ignorance.

NOTES & REMARKS :—(भक्तः) वज्रवच्छेदकः । अर्क इति वज्रनाम । (NG 2, 20) ।=Destroyers of darkness like the thunderbolt or sharp weapon. (भक्तः) प्रसिद्धः ।=Manifest, famous. (औशिजः) कामयमानस्य पुत्रः (औशिजः) वश-कान्तो (अदा.) कान्तिः-कामना ।=The son of person desiring the welfare of all. (दीयन्) गच्छन् । दीयतीति गतिकर्मा (NG 2, 14) ।=Moving and going.

TRANSLATOR'S NOTES :—It is wrong on the part of Griffith to take Aushija as the name of a particular person, as it is against the accepted principles of the Vedic terminology as denoted in आद्यप्राक्प्रवचनात्—परन्तु श्रुतिसामान्यमात्रम् and other aphorism of the Meemansa Shastra. It is noteworthy that even Shri Sayanacharya has taken औशिजः as the sun उशिजः स्तोतारः तत्स्तुत्यतया तत्सम्बद्धौशिजः सूर्यः and prof. Wilson following him has translated the word as “the adored sun but Griffith has put the misleading foot-note saying—“Like Aushija” perhaps some contemporary priest who is regarded as bringing back the daylight by praiser and sacrifice pp, 5590. How absurd all is ?

In the praise of donors of food and other things :

त्वां हि मन्द्र तममर्कशोकैर्वैवृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवंसा देवता वायुं पृणन्ति राघंसा नृतमाः ॥७॥

7. *TRANSLATION* :—O enlightened person ! purify like the fire, as you listen to our great request. We accept the vast ghee as the giver of delight by the purification of food and other means. O the best leaders ! as God gladdens the whole world, so you make Prāna and others happy, with your strength and wealth. We accept you like electricity.

PURPORT :—Those who are the best among men—enlightened persons with good food and other things and are givers of the best bliss are worthy of respect.

NOTES & REMARKS :—(मन्द्रतमम्) अतिशयेनानन्दकरम् मदि-स्तुति-मोदमदस्वप्नकान्तिगतिषु (ष्वा०) अन्न मोदार्थः । मोदः आनन्दः । = Giver of the great delight. (अर्कशोकैः) अग्नादीनां शोषणैः । अर्कम्-अर्कमग्नं भवत्यर्चति भूतानि (NKT 5, 1, 4) । = By the purification of the food etc. (देवता) जगदीश्वरः । (ई०) शुचिर-पूतीभावे (विवा०) । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा । यो देवः सा देवता (NKT 7, 4, 16) दातुमत्वादिमुक्तवाद देवता जगदीश्वरः । = The Lord of the world.

The attributes of the enlightened persons are told further :

नू नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पृथिभिः पथ्यहः ।
ता सूरिभ्यो गृणते रांसि सुम्नं मदम शतहिमाः सुवीराः ॥८॥

8. *TRANSLATION* :—O highly learned leader ! as you lead us to welfare alongwith honest persons who are not thieves, you guard us and fill us with wealth of all kinds by treading upon the path of righteousness, bestow upon the enlightened persons and

devotees of God who glorify Him and admire other good virtues happiness and remove all sins. Let us therefore attain all these good things with you and being good heroes, let us enjoy bliss for hundred years or more.

PURPORT :—*O men ! having given up theft, the company of the thieves and dishonest persons, injustice and sinfulness, attain happiness and live up to hundred years.*

NOTES & REMARKS :—(अंहः) अपराधम् । = Guilt, crime, sin. (सुरिभ्यः) विद्वद्भ्यः । सुरिरिति स्तोत्रनाम (NG 3, 16) For true, enlightened persons are those who are true devotees of God and the enlightened persons. (सुम्नम्) सुखम् । सुम्नमिति सुखनाम (NG 3, 6) । Happiness.

Suktam—5

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

What should men take or accept is told :

हुवे वः सूनं सहस्रो युवानमद्रोघवाचं मृतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अघ्रुक ॥१॥

1. **TRANSLATION** :—O men! I invoke for your guidance. You are a man who is endowed with exalted knowledge or wisdom, accepted by many, devoid of malice, youthful, most energetic, son of a mighty person and whose speech is free from all kinds of animosity; and who obtains all objects desired by all. You are surrounded by wise men.

PURPORT :—*O men ! you should take sermons from only such persons who are impartial, devoid of malice, associating themselves*

with wise men, adored by many highly learned persons and youthful (energetic) by the observance of Brahmacharya (continence).

NOTES & REMARKS :—(इत्यति) व्याप्नोति । इति-व्याप्तो (स्वा०) ।= Pervades, obtains. (अग्र. क्) यो न द्रुहति । अ+द्रुह—जिघांसायाम् (दिवा०) ।= Free from malice. (मतिभिः) मनुष्यैः प्रशामिर्वा । मतय इति भेषाविनाम (NG 3, 15) ।=With wise men or intellects.

What should men achieve and in whose presence, is told :

त्वे वसूनि पुर्वणीक होतदोषा वस्तोरेरि रे यज्ञियांसः ।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभागानि दधिरे पावुके ॥२॥

2. **TRANSLATION** :—O king ! you are the master of many armies. O liberal donor ! let us honour you, because under your auspices as purifier like the fire and guardian, the performers of Yajnas urge the people of the whole world to acquire wealth (of all kinds) and all living beings have established their happiness on them on firm ground and by them all their prosperity is upheld.

PURPORT :—It is only when a noble king is there as protector, that the subjects grow every day and in every night and enjoy happiness by acquiring wealth.

NOTES & REMARKS :—(पुर्वणीक) पुरुषयनेकानि संन्यानि यस्य तत्सम्बुद्धौ ।
=The master (or commandar. Ed.) of many armies. (दोषा) रात्रौ । दोषा इति रात्रिनाम (NG 1, 7) वस्तोरित्यहर्नाम (NG 1, 9) ।=In day time, and at night.

The aim of achievement by knowledge is described :

त्वं विद्वुः प्रदिवः सीद आसु क्रत्वा रथीरभवो वार्याणाम् ।
अतं इनोषि विधुते चिंकिवो व्यानुषज्जातवेदो वसूनि ॥३॥

3. *TRANSLATION*:—O king ! endowed with abundant wisdom and knowledge as being agreeable, you convey wealth to a noble person who is engaged in doing good deeds and is respector of the enlightened men; and you are the master of chariots and sender of desirable objects among these people by your intellect (one who establishes supply line. Ed.). So be always seated in the middle of good light (of knowledge).

PURPORT:—He alone can become a ruler, who knows politics well.

NOTES & REMARKS ¶:—(विधुते) सत्कर्त्तॄन् । विधेय परिचरणकर्त्ता (NG 3, 5) । =Respecter of good men and doer of good deeds. (प्रदिवः) प्रकृष्टस्य प्रकाशस्य मध्ये । प्र-दिवुषातोऽर्च्ययमादाय प्रकाशस्येति व्याख्या । धुतिः-प्रकाशः । धुत-दीप्तौ । =In the middle of the exalted light (of knowledge).

What should men do is told further :

यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमुजरेभिर्वृषभिस्तव स्वैस्तपां तपिष्ठ तपसा तपस्वान् ॥४॥

4. *TRANSLATION* :—O hero of great enduring power ! O man of great friends ! O highly learned leader ! he who attacks or enslaves us secretly pretending to be a good man, burn him with your undecaying sharp and powerful weapons or purify (amend. Ed.) him, so that he may repent for his evil actions. Who ever being an outsider asks for help, give it to a deserved one. You who have led a life of austerity with the observance of Brahmacharya and practice of Prānāyama, observe Tapas (penance. Ed.) and go on doing good deeds.

PURPORT :— *O men ! if a man asks you for help, you should render that help to him, in case he deserves it. If a man harms you, punish him duly. Being ascetics, observe always rules of Dharma or righteousness.*

NOTES & REMARKS ;—(सन्त्यः) निर्णीतान्तर्हितेषु सिद्धान्तेषु भवः साधुर्वा ।
=Pretending to be a good man and knower of principles.
(अभिदासात्) अभिलिखति । अभि+दसु—उपशये (दिवा०) ।=Harms, attacks, enslaves. (वन्तुष्यात्) याचेत । वन्+याचने (तप्ता.) ।=May beg or ask for a help. (तपसा) ब्रह्मचर्यप्राणायामादिकर्मणा ।=With the observance of Brahmacharya and practice of Pranayama etc.

TRANSLATOR'S NOTES :—In the Bhagavad Gita also Yogi Raj Shrikrishna has enumerated Brahmacharya as शारीरतप Physical Tapas (austerity)—देवद्विजगुरुप्राज्ञः पूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ गीता १७. Prāṇāyama comes under mental Tapas आत्म विनिग्रह :—Self-control for which Prāṇāyama is a great help.

The aim of achievement of knowledge is further elaborated :

यस्तै यज्ञेन समिध्वा य उक्थैरर्केभिः सूनो सहस्रो ददाशत ।
स मर्त्यैष्वमृत प्रचेता राया युग्मेन श्रवसा वि भाति ॥५॥

5. **TRANSLATION** :—O son of a mighty father ! O immortal (by the nature of soul) ! whoever gives you with the Yajna in the form of the honour, due to an enlightened person, with the words revealing truth or fuel etc. for Yajna or food. This Yajna is performed with respectful words or with admirable articles, shines out in the midst of mortals, like a sage or a man endowed with profound knowledge, with wealth, with full knowledge of good food and glory.

PURPORT :—*Those persons who try in this life with admirable virtues and actions, and are endowed with knowledge, glory and wealth, become glorious in the world.*

NOTES & REMARKS :—(यज्ञेन) विद्वत्सत्काराख्येन । यज्ञ-देवपूजा सङ्गतिकरणदानेषु । अत्र देवपूजायग्रहणम् । बिद्वांसो हि देवाः (Stph 3, 7, 3, 7) ।= With the Yajna in the form of the honour shown to the enlightened persons. (द्युम्नेन) यज्ञसा । द्युम्नमिति घननाम (NG 2, 1) । द्युम्नं द्योततेयंशो वा अन्नं वा (NKT 5, 1, 5) ।=With glory or good reputation. (श्रवसा) अन्नेन श्रवणेन वा । श्रवः इति घननाम (NG 2, 10) अत्र विद्याघनग्रहणं यतो हि हि 'विद्याघनं सर्वघनप्रधानम्' ।=With "good food or with knowledge of the Shastras.

What should men do is told :

स तत्कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।
यच्छस्यसे द्युभिर्क्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म ॥६॥

6. **TRANSLATION :**—O full of splendour like the fire ! you who are admired day and night (on account of your noble virtues and acts), accept with love the declared wisdom of the devotee, expressed in good words. Being endowed with the power of endurance and overcoming the enemies, subdue the armies of the foes, with your might, or urged by us, do the noble deeds quickly.

PURPORT :—Those persons who urged by God or the enlightened men, endeavour day and night for the accomplishment of Dharma (righteousness) Artha (acquisition of wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) having given up all laziness, become very capable and drive away all misery.

NOTES & REMARKS :—(स्वघ्नः) स्वघ्नन्ते यासु ताः सङ्ग्रामसेनाः । स्वघ्न-सङ्घर्षे (च्वा०) ।=The armies of the foes. (मन्म) विज्ञानम् । (मन्म) मन-ज्ञाने (दिवा०) सर्वेषामुक्त्यो मनिन् (उणादिकोषे 4, 145) इति मनिन् प्रत्ययः ।=Good knowledge.

What should men do with whose association is told :

अश्याम तं काममग्ने तवोती अश्याम रयि रयिवः सुवीरम् ।
अश्याम वाजम्भि वाजयन्तोऽश्याम शुन्नमजरारं ते ॥७॥

7. *TRANSLATION* :—O youthful wealthy and learned king shining like the fire ! under your protection, may we gain this wish, and may we gain riches conveying great heroes. Enlightening others, may we gain good food etc. and may we enjoy eternal glory.

PURPORT :—Men should have the desire that by the association with the enlightened men, we may have the fulfilment of our noble desires, abundant wealth, heroes and ever-lasting glory.

NOTES & REMARKS :—(वाजम्) अन्नादिकम् । वाज इति अन्ननाम (NG 2, 7) ।=Food etc. (वाजयन्तः) विज्ञापयन्तः । वज-गतौ (ष्वा०) गते-स्तिष्वर्थे ज्ञानार्थमादाय णिच् प्रत्यये विज्ञापयन्त इति व्याख्यानम् ।=Enlightening others. (शुन्नम्) यशो धनं वा । शुन्नमिति धननाम (NG 2, 10) । शुन्नं योततेयशो वा अन्नं वेति (NKT 5, 1, 5) ।—Glory or wealth.

Sūktam—6

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni.
Chhanda—Trishtup. Svara—Dhaivata.

How should a man generate noble progeny is told :

प्र नव्यंसा महसः सनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्रेन कृष्णायामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥१॥

1. *TRANSLATION* :—O men ! a man who desires to have good land and protection through the Yajna (in the form of association with the enlightened men) with admirable and new dealing, goes to the son of a mighty person. Such a son guides the people on

the path by the observance of 5 Yamas (non-violence, truth etc.) and is destroyer of evils, like an axe to cut the forest trees, liberal donor by his pervasiveness, and endowed with pure dealings.

PURPORT :—O men! you should become powerful by the observance of Brahmacharya and then generate (procreate. Ed.) good children so that they being mighty and endowed with good character and temperament, make you constantly happy.

NOTES & REMARKS :—(यज्ञेन) सङ्गतिसमेन । यज-देवपूजासङ्गतिकरण-दानेषु (म्वा०) अत्र सङ्गतिकरणार्थः ।=Through Yajna in the form of an association with the enlightened men. (दशन्तम्) हिंसन्तम् । दश-हिंसायाम् (तुदा०) ।=Destroying evils. (वीती) वीत्या व्याप्या । वी-यति व्याप्तिप्रजनकान्त्यसन्नखादनैषु (भ्रदा०) अत्र-व्याप्यार्थः ।=By pervasiveness or presence.

— — — — —

The form of Agni (in the form of electricity) is told :

स श्वितानस्तन्यतू रोचनस्था अजरैर्भिर्नानदक्षिर्यविष्ठः ।
यः पावकः पुरुतमः पुरुशि पृथून्यग्निरनुयाति भवेन् ॥२॥

2. **TRANSLATION** :—O men! you should apply Agni (electricity) for the accomplishment of various purposes which is white coloured, very powerful like the most youthful person, purifier, multiformed, loud voiced and undecaying, dwelling in splendour, and on burning (switching to. Ed.) goes to various objects.

PURPORT :—O learned person! if you know the sciences of energy/electricity with all its branches, you can enjoy much happiness.

NOTES & REMARKS :—(तन्यतुः) विशुत् ।=Electricity/power/energy. (भवेन्) (भर्जेन) दहनं कुर्वन् ।=Creating burning. (भर्ष) हिंसायाम् ।=Destroying, here burning. (रोचनस्थाः) रोचने दीपने तिष्ठति । रुच-दीप्तो (म्वा०) छा-गतिनिवृत्तो (म्वा०) ।=Dwelling in splendour.

The subject of Agni is further dealt :

वि ते विष्ण्वत्तजूतासो अग्ने भामांसः शुचे शुचयश्चरन्ति ।
तुविम्रन्नासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥३॥

3. *TRANSLATION* :—O pure enlightened leader ! your pure righteous indignations or wraths which are impetuous like the winds, move onward in all directions united with others, and divine of new movement, (the knowledge of or acquiring new sciences). It is they are mighty and destroying the evil minded enemies. They also serve the noble men and noble objects.

PURPORT :—Those men who are pure like electricity, are full of wrath on the wicked. They associate with noble persons, and acquire new sciences, moving from place to place to enlighten others also.

NOTES & REMARKS :—(तुविम्रन्नासः) बहुभिः सह सङ्गताः । प्रस-संघाते (श्वा०) । तुवीति बहुनाम् (NG 3, 1) ।=United with many. (नवग्वाः) नवीनगतयः । वन-संभक्तौ (श्वा०) ।= Of new movement or acquiring new sciences.

The character of Agni is continued :

ये ते शुक्रासुः शुचयः शुचिष्मः ज्ञां वपन्ति विषितासो अश्वाः ।
अथ भ्रमस्त उर्विया वि भाति यातयमानो अग्नि सानु पृश्नैः ॥४॥

4. *TRANSLATION* :—O learned king ! full of splendour like the fire, your good instructions to all those who are virile, pure, rapid-going like horses and who till the soil, your movement of (or inspection etc,) giving punishment to the evil doers shines on earth and in the firmament with your multi-formed splendour.

PURPORT :—Men should always keep pure and absolutely truthful enlightened persons with themselves or should associate with them.

NOTES & REMARKS :—(यातयमानः) दण्डं प्रयच्छन् । = Giving punishment. (उविष्या) बहुरूपया दीप्त्या । उर इति बहुनाम् (NG 3, 1) । = With splendour of various forms. (पुष्नेः) अन्तरिक्षस्य मध्ये । पुष्निः इति साधारणनाम (NG 1, 4) अन्तरिक्षलोकसाधारणमित्यर्थः । पुष्निः-इयं वै भूमिरस्या वै स भवति य एवं भवति (Stph 7, 2, 1, 11) पुष्ण्या वै मरुतो जाताः वासो वा अस्या वा पुष्पिष्याः (काठक संहिता 1, 11) । = In the middle of the firmament.

How should men behave is told :

अथ जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥५॥

5. **TRANSLATION** :—O highly learned person ! the tongue of the mighty person who fights on earth against the wicked does not go in vain, (such a brave person does not use his tongue uselessly). When it is used, it generates zeal and is like the fierce fire which is radiant; and its exalted restraint and destroying power destroy the wicked, like the fire burns the trees and grass of the forests.

PURPORT :—Those men only are considered as powerful who never go astray from the path of Dharma or righteousness and are calm (supportive. Ed.) towards the righteous, but fierce against the wicked like the fire.

NOTES & REMARKS :—(प्रसितिः) प्रकृष्टं बन्धनम् । प्र+विष्-बन्धने (स्वा०) = Exalted restraint. (क्षतिः) क्षयः । = Destroying power. (दयते) हिनस्ति । दय-दानयतिरक्षणहिंसादानेषु (स्वा०) । अत्र हिंसायुक्तः । = Destroys.

What should men do and like whom is told :

आ भानुना पार्थिवानि जयांसि महस्तोदस्य धृषता तन्थ ।
स बाधस्वाप मया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्वे ॥६॥

6. **TRANSLATION** :—O highly learned person or ruler !

the way you extend all known great functions or activities of the universe or of the earth, which are worth knowing from all directions, you should treat them with your inspiration, and powerfulness. The same way you hinder or check the fears with your potentiality and destroy (the enemies Ed.) in the battle-fields, delighting your followers with your niceties.

PURPORT :—Here is a simile in the mantra. Those who score over their enemies in the battle-fields like the sun which thrashes the darkness with love and in a friendly manner, they are always honoured and respected. (Translation and purport were not available on manuscript and were rendered by the Editor).

NOTES & REMARKS :— (जयांसि) ज्ञातव्यानि । जयतीति शक्तिर्मा (NG 2, 14) ।=Worth knowing. (तोदस्य) प्रेरणस्य ।=Of impelling power. (स्पृष्टः) सङ्ग्रामान् । स्पृष्ट इति संग्रामनाम (NG 2, 17) स्पृष्ट-संघर्षे (ध्वा०) =Battles.

What should men do is elaborated :

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुंस्वीरं बृहन्तं चन्द्रं चन्द्राभिर्गुणैः युवस्व ॥७॥

7. *TRANSLATION* :—O king of wonderful merits ! you are active and of sober temperament, whose kingdom or wealth is wondrous. O gladdener of all ! as a highly learned person praises (you. Ed.) alongwith delightful subjects, (it is. Ed.) wealth in the form of delightful gold etc. It is wondrous, marked, most wonderful and life-giving, giver of many heroes and great (by. Ed.) dissimulating knowledge. So you also associate with him.

PURPORT :—Those persons who accept wonderful merits and actions and urge others also to do so and thus make people rich, become wonderfully renowned and glorious.

NOTES & REMARKS :—(चितयन्तम्) ज्ञापयन्तम् । चिती-संज्ञाने (ध्वा०) ।
 =Teaching or disseminating knowledge. (चन्द्र) आह्लादकारक ।
 चदि-माल्हादे (ध्वा०) चन्द्रमिति हिरण्यनाम (NG 1, 2) ।=Source of delight,
 gladdener. (चित्तसत्त्व) चित्तमदुःखं सत्त्वं राज्यं धनं वा यस्य । सत्त्वं हि राष्ट्रम् (ऐतरेय
 ब्राह्मणे 7, 22) ।=Whose kingdom or wealth is wonderful. (युवस्व)
 संयोजय ।=Unite.

Sūktam—7

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā or subject—
 Vaishvānara. Chhandas—Trishtup, Pankti and Jagati of various
 kinds. Svraras—Panchama, Dhaivata and Nishāda.

What kind of Agni should be known (studied or learnt. Ed.) by men
 is told :

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमुत आ जातमग्निम् ।
 कुर्वि साम्राज्यमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

1. **TRANSLATION** :—O men ! those enlightened men
 who are always happy make that person the sovereign and protector
 who is head or a chief among men who is like the sun that is head
 of heaven, lord of the earth, leader among all men, renowned in
 truth, shining and purifier like the fire, a sage endowed with
 extraordinary wisdom, and venerable like a guest.

PURPORT :—Those men can make all happy who are just
 like God, and illumined with knowledge and humility like the fire and
 being so, they attain sovereignty.

NOTES & REMARKS :—(वैश्वानरम्) विश्वेषु नरेषु नायकम् । वैश्वानरः
 कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) ।=Leader of all men.
 (आसन्) सन्ति ।=Are. (पात्रम्) यः पाति तम् । पा-रक्षण्ये (ध्वा०) ।=Protector,
 Guardian.

The same subject of character of Agni is continued :

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥

2. *TRANSLATION* :—O men ! you should also praise that fire which is manifested and admired by the enlightened men which is the mid-point or centre of the Yajnas (truthful noble acts), great, and conveyer of riches. (That Agni is. Ed.) to be invoked or applied to for various purposes, shining in the world to drive the vehicles, ensign and manifestor of the non-violent sacrifices and all unifying dealing.

PURPORT :—Those persons accomplish their works who know the nature of the Agni (fire/energy/power/electricity) which is all pervading and accomplisher of all works and manufactures various vehicles applying it properly.

NOTES & REMARKS :—(यज्ञानाम्) सत्यक्रियामयानाम् । यज्ञो वै श्रेष्ठतमं कर्म (काठकसंहितायाम् 30, 9) (Sth 1, 7, 1, 5) ।=Of truthful acts. (वैश्वानरम्) विश्वस्मिन् राजमानम् ।=Shining in the world. (ध्वराणाम्) अहिंसनीयानाम् ।=Of the non-violent and inviolable Yajnas.

The necessary virtues of a king are told :

त्वद्विप्रो जायते वाज्यग्ने त्वद्वीरासो अभिमात्रिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्पृथ्वाय्याणि ॥३॥

3. *TRANSLATION* :—O highly learned king ! you are mighty like the fire, as it is from you as protector that a mighty and quick-going (active) wise man is born (a good ruler or government creates congenial conditions). It is for you (under your protection) that heroes spring up conditional (atmosphere to make people wise. Ed.)

to subdue all haughty foes. Therefore, O leader among all men ! bestow you on us excellent wealth of all kinds, worthy to be longed for.

PURPORT :—*That man alone is fit to be a ruler by whose association even the wicked become good, cowards become brave and miserly fellows become donors.*

NOTES & REMARKS :—(विप्रः) मेधावी । विप्र इति मेधाविना (NG 3, 15) ।=A genius, very wise man. (अग्ने) पावकवत्प्रतापिन् विद्वन् ।=A learned mighty person like the fire. (अभिमातिवाहः) देवभिमात्या-अभिमानेन युक्तान् शत्रून् सहन्ते । आप्मा वा अभिमतिः (तैत्तिरीय स० 2, 1, 3, 5 काठक 11, 3) अवाभिमानादोनि पाप्मानि ग्राह्यानि । षट्-चक्षुर्ये, चक्षुर्यः शक्तिः द्वाराभिभव इत्यर्थः । काशकृत्स्नघातुपाठे । षट्-शक्तौ सामर्थ्ये (3, 17) इति स्पष्टमेव ।=Those who subdue the haughty foes.

Something about the second birth (through initiation) is told :

त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरर्दीदेः ॥४॥

4. TRANSLATION :—O immortal, absolutely truthful enlightened person ! leading all men towards the path of righteousness, all highly learned truthful persons praise you or (acclaim. Ed.) sing for joy as to their infant, when you are born for the second time (through initiation). By your intelligent or wise actions, thoughtful men attain immortality or (final. Ed.) liberation—Moksha. You illumine by the union of Vidya (the knowledge) and Acharya (preceptor) as parents. You are (stand. Ed.) therefore blessed.

PURPORT :—*There is upamalankara or simile used in the mantra. The men who having taken birth from their parents, get second birth at the eighth year onward from the Acharya (preceptor) by receiving education from him become praise-worthy and are able to accomplish धर्म Dharma (righteousness) धन्य Artha (acquisition of wealth) काम Kāma (fulfilment of noble desires) and मोक्ष emancipation.*

NOTES & REMARKS : (वैश्वानरः) यो विश्वान्नरान् धर्मकार्येषु नयति तत्सम्बद्धो । वैश्वानरः कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) ।=He who leads all men towards righteous acts. (पितोः) मातापित्रोरिव विद्याऽऽचार्ययोः । तत्र यद् ब्रह्मजन्मास्य मौजीवन्धनं चित्रितम् । तत्रास्य माता सावित्री, पितात्वाचार्य उच्यते । इति मनुस्मृतौ 2, 1, 70 अस्य द्वितीयजन्मनो वर्णनम् ।=From Vidya (knowledge) and Acharya (preceptor) as from their parents.

TRANSLATOR'S NOTES :- It is not correct on the part of Griffith and other western translators to translate the word देवाः here as elsewhere as all the Gods'. It should be 'highly learned or enlightened persons. (etymologically. Ed.).

What should be the aim of men is told :

वैश्वानरं तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽर्विन्दः केतुं वयुनेष्वह्नाम् ॥५॥

5. **TRANSLATION :—**O leader in (of) the world ! by the illumination of Vidya (knowledge) and Dharma (righteousness), endowed with illumined soul like the fire, when born out of Vidya and Acharya (knowledge and preceptor) like from the parents, you acquire in day time knowledge of all objects from earth to God (materialism to spiritualism. Ed.) and good intellect, none can resist (bypass. Ed.) those your great vows of Brahmacharya (continence), acquirement of knowledge, speaking of truth and others.

PURPORT :—Men should know clearly that if they take second birth through initiation, all their actions will become successful, i.e. all their efforts will be crowned with success. They will not go in vain.

NOTES & REMARKS :—(वैश्वानर) विश्वस्मिन् विद्याधर्मप्रकाशनेन नायक ।
=Leader in the world by the illumination of Vidya and

Dharma. (व्रतानि) ब्रह्मचर्यविद्याग्रहणसत्यभाषणादीनि । Vows like Brahma-
charya (continence), knowledge, speaking truth etc. (ग्रन्थे)
पावकवत्प्रकाशात्मन् । = Endowed with illumined soul like the fire.

What shold men know is further elaborated :

वैश्वानरस्य विभितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनानि मूर्धनि वया इव रुहः सप्त विसृहः ॥६॥

6. *TRANSLATION* :—O men ! you should associate with
such a great scholar who shines among all men with knowledge and
humility, by whose knowledge all the seven worlds, moving like the
birds and created by the Resplendent and Immortal God are
measured. And in their (scholars. Ed.) head (brain. Ed.) they
(worlds, the knowledge their of. Ed.) are manifested.

PURPORT :—There is simile in the mantra. That enlightened
person who knows the worlds created by God and moving like birds
and their movement, is admired by all as the head or chief of the
great scholars.

NOTES & REMARKS :—(चक्षसा) प्रज्ञानेन । चक्षिद्-व्यक्तायां वाचि ।
ग्रथं दर्शनेऽपि । (अदा०) अत्र दर्शनार्थः । दर्शकं-ज्ञानमेव । = By knowledge. (विस्तृतः)
विसरन्ति विशेषेण गच्छन्ति । वि+सृ-गती (ष्वा०) । = Moving.

What type God is told again :

वि यो रज्जास्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रौचना कृविः ।
परि यो विश्वा भुवनानि पप्रथेऽर्द्धो गोपा अमृतस्य रक्षिता ॥७॥

7. *TRANSLATION* :—O learned person ! God who is the
Supreme Leader of the world, Whose wisdom and actions are all

very good and Omniscient, measures out the resplendent worlds of the sun. It is He, Who has spread out all the worlds on all sides. He is the Inviolable Protector and Preserver of Immortality.

PURPORT :—O men ! all of you should adore that one God only, Who is the creator and Lord of the universe. He alone is the Protector of all.

NOTES & REMARKS :—(रजांसि) लोकान् । लोका रजांस्युच्यन्ते (NKT 4, 3, 19) । = Worlds. (दिवः) प्रकाशमानस्य सूर्यस्य । दिव् घातोर्धृत्ययमादाय व्याख्यानम् । = Of the resplendent sun. (अद्वयः) अहिंसनीयः । = Inviolable.

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Sūktam—8

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Vaishvānara. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Dhaivata.

What should men know and what should they preach are told :

पृत्तस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यमी शुचिः सोमंइव पवते चारुर्गन्धे ॥१॥

1. *TRANSLATION :—O men ! I will tell aloud (proclaim. Ed.) the might of the fire which is connected with all, is sprinkler of happiness, non-violent (useful) and present (existent. Ed.) in all things. Let me also proclaim its science. Let me uphold the intellect of that great illuminator of the whole world, whose most modern intellect is pure like the Soma (moon-creeper) and beautiful.*

PURPORT :—Those persons only enjoy bliss whose intellect is purifying like the Soma (moon creeper), unparalleled strength and the science of Agni (fire and electricity).

NOTES & REMARKS :—(पुंसस्य) सर्वत्र सम्बद्धस्य, सम्पृक्तस्य । पुञी-सम्पर्चने (प्रदा०) ।=Connected with all. (प्रवृत्तस्य) अहिंसकस्य । वय-हिंसायाम् (दिवा०) ।=Non-violent, not harmful. (विदया) विज्ञानानि ।=Knowledge, sciences.

What should men do is told further :

स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।
व्यन्तरिक्षमिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

2. **TRANSLATION** :—O highly learned persons ! you should know well that Agni born in the highest heaven in the form of the sun, is the protector of good actions and causes water (rains). It is the doer of noble deeds, is shining among all men, and touches the state of liberation (where there is no misery) by its greatness.

PURPORT :—O men ! you should always worship that God, doing good deeds, Who has done a very great benevolent act to us by creating the sun and other worlds.

NOTES & REMARKS :—(व्रतानि) सत्यवाच्यतादीनि कर्माणि । व्रतमिति कर्मनाम (NG 2, 1) ।=Speaking truth and other good acts. (व्यन्तरिक्षम्) उदकम् । व्यन्तरिक्षम् इत्युदकनाम (NG 1, 12) इति महर्षि इयानन्देन ऋ. 3, 34, 10 भाष्ये उदलेखि, यद्यपि वैदिक यन्त्रालयमुद्रिते निषण्ठावपि न दृश्यते । व्यन्तरिक्षशब्दः उदकनामसु संभवतः लिपिकप्रमादवशात् । अन्तेष्टव्यानि निषण्ठोर्विविध-संस्करणानि ।=Water. (वैश्वानरः) विश्वेषु नरेषु प्रकाशमानाः ।=Shining among all men.

How the sun acts is told further :

व्यस्तभ्नाद्देहंसी मित्रो अदभुतोऽन्तर्वावदकृणोज्योतिषा तमः ।
वि चर्मणीव ध्रिषणो अवर्तयद्वैश्वानरो विश्वमधत्त वृष्यम् ॥३॥

3. *TRANSLATION* :—O men ! you should know well and properly utilise the sun, (solar energy. Ed.). It is like a wonderful friend, shining among all men (beings including the human ones. Ed.) upholding the heaven and earth like hair in the skin, and dispelling the darkness by its light, and moving in his own circumference. He props or supports the whole mighty world.

PURPORT :—O men ! you should know that this sun created by God upholds all worlds by His power of attraction like the skin upholding the hair, and moves them regularly and moves Himself in His own circumference.

NOTES & REMARKS :—(अन्तर्विवत्) यो अन्तर्भूतं वाति गच्छति । वा-
गतिगन्धनयोः (अ०) अत्र गत्यर्थः । =Which moves with in its circum-
ference. (विषये) सर्वस्य धारिके । विषये इति चावापृषिवी नाम (NG 3, 30) ।
दु-धाब्-धारणपोषणयोः (बृहो०) अत्र धारणार्थः । =Upholdes of all, (heaven
earth).

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What is the nature of air and what it does is told :

अपामुपस्थे महिषा अगृभ्णात् विशो राजानमुप तस्थुर्ऋन्मियम् ।
आ दूतो अग्निमभरद्विष्वतो वैश्वानरं मातरिषां परावतः ॥४॥

4. *TRANSLATION* :—O learned persons ! you should know well that wind which causes sufferings (hardships or natural calamities. Ed.) (when hot or strong in the form of storm), which supports the shining Agni (heat) of the distant sun. The scientists praise it, as the people praise their good king and approach (it. Ed.) lovingly. It goes near the sun, which standing near the Prānas or waters, and great scientists take it (for proper application).

PURPORT :—As the air upholds the splendour even of the distant sun, similarly a good king should uphold his subjects even though they may reside in distant places.

NOTES & REMARKS :—(वृत्तः) यो वृत्तोति परितोपयति सः (हु) वृ-उपतापे (स्वा०) ।=Which causes suffering (when very hot or strong).
 (मातरिश्वा) यो मातर्यन्तरिक्षे शेते सः वायुः ।=The air which moves in the firmament. (महिषाः) महान्तः इति महान्तान् (NG 3, 3) =Great. (अणाम्) प्राणानां जलानां वा । आपो वै प्राणाः (Stph 3, 8, 2, 4, जैमि 3 प्र. 3, 1, 9) ।=Of the Prānas or waters.

What should a king do is told further :

युगेयुगे विदुष्यं गृणाद्भ्योऽने रयि यशसं धेहि नव्यसीम् ।
 पुन्येवं राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

5. **TRANSLATION** :—O king ! shining like the fire and free from the weakness of old age, you smite down with your splendour a thief (or other sinner), like the sun smites down the cloud, or as a hero smites down with thunderbolt-like sharp weapon a wicked fellow. And in every age or every year, you bestow upon the devotees of God wealth, which is glorious and acquired from scientific works and battles, good reputation or food, and new knowledge (linked with. Ed.) action.

PURPORT :—The simile is used in the mantra. As the sun disperses the clouds and as the thunderbolt cuts asunder what is to be broken, so a king should destroy the thieves and other wicked fellows and should bestow upon the righteous persons wealth and prosperity.

NOTES & REMARKS :—(विदुष्यम्) विदयेषु सङ्ग्रामविज्ञानादिव भवम् ।=Acquired from the battles and scientific works. (यशसम्) कीर्तिमन् वा ।=यश इति अशनाम् (NG 2, 7) कीर्त्यर्थः सुप्रसिद्धः ।=Glory or food. (पुन्येव) वज्रजेव । पविः इति वज्रनाम् (NG 2, 20) ।=As with thunderbolt like sharp weapon. (अघशंसम्) स्तेनम् । अघशंस इति स्तेननाम् (NG 3, 2, 4) =Thief (or other sinner).

The ruler's or king's duties are elaborated :

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।
यं जयेम श्रुतिं सदस्त्रिंशं वैश्वानरं वाजमग्ने तवोतिभिः ॥६॥

6. *TRANSLATION* :—O leader of all ! shining like the fire and highly learned king with your protections, let us win in battles an army consisting of a hundred, a thousand or more soldiers. You bestow upon our wealthy chiefs undecaying state (territories. Ed.) or wealth, good strength which is unbending, but which is full of humility.

PURPORT :—If the king and commanders of his armies are righteous, highly learned, just and men of self-control, they can achieve victory everywhere.

NOTES & REMARKS :—(क्षत्रम्) राष्ट्रं घनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 227) क्षत्रमिति घननाम (NG 2, 10) ।=State, kingdom or wealth. (वाजम्) सङ्ग्रामम् ।=Battle. (अनामि) घनमनहिम् अथवा तम्येत् ।=Unbending. May be full of humility though unbending or strong.

What should kings and others do is told :

अदब्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिपञ्चस्थ सूरिन् ।
रक्षां च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

7. *TRANSLATION* :—O king ! shining in a unifying act with knowledge and humility like the sun, illuminating all the three worlds—above below and middle—or like Agni dwelling in three places in the form of fire on earth, lightning in the firmament and sun in the heaven, protect our enlightened devotees with your non-violent protective (guarding. Ed.) powers. Protect also all our kith

and kin, so that the strength of the givers of tributes to you and ours may grow. Being praised by us, (you. Ed.) overcome all enemies with our help.

PURPORT :—As the sun illuminates the worlds above, below and the middle, likewise you, O king ! protect all your subjects, make such laws so that the number of the highly learned persons may ever grow.

NOTES & REMARKS :—(प्रदग्धेभिः) अहिंसकैः। दग्धोति दग्धकर्मा (NG 2, 19) = Non-violent. (बैश्वानर) विद्याविनयप्रकाशमान । = Shining with knowledge and humility. (शर्घः) बलम्। शर्घ इति बलनाम (NG 2, 9) । Strength, might.

*TRANSLATOR'S NOTES :—*निवघस्य may also mean according to Dayanand Sarasvati commentary on Rig. 5.8.8 निभिः प्रजामृत्यादि-भिर्जनैः सहः पक्षपातरहितस्तिष्ठति तत्सम्बुद्धौ। One who remains impartial towards his subjects, servants and his own kith and king.

Griffith's foot-note on the hymn is amusing. He says "The hymn is somewhat obscure; but the general purport appears to be : Agni is the priests' guide and teacher. As the sun-light dispels the darkness, so he enlightens our understandings. "(The Hymns of the Rigveda, translated by Griffith Vol. I Page 563).

As a matter of fact, there is no obscurity in the hymn. The mistake lies with Griffith and other scholars of his type in taking Agni only for material fire and to (assume. Ed.) think that fire is the teacher and guide of the priests. It is quite clear that by Agni here is meant an enlightened leader who as Griffith also says "enlightens our understanding and dispels the darkness" of ignorance. This substantiates the interpretation given by Dayananda Sarasvati.

Sūktam—9

Seer or Rishi of the Sūktam—Bhārādāja Devatā—
Vaishvānara. Chhandas—Trishtup, Pankti and gagati. Svaras—
Dhaivata, Panchama and Nishāda.

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

अर्धश्च कृष्णमर्धर्जुनं च वि वर्तेते रजसी वेद्याभिः ।

वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तमसि ॥१॥

1. *TRANSLATION* :—O men ! one half of the day (night) is dark and the other one is bright which is endowed with straight movements and other qualities. Both day and night move on with (our. Ed.) knowledge and actions. The fire when kindled with its lustre overcomes the darkness like the sun illuminating the world.

PURPORT :—There is simile used in the mantra. As day and night are associated with each other, so the king and his subjects should be agreeable to each other. As the sun dispels darkness by (its. Ed.) light, so a king should (also. Ed.) dispel the darkness of ignorance by the light of Vidya (knowledge) and humility.

NOTES & REMARKS :—(बहः) व्याप्तिशीलम् । अर्ध-व्याप्तौ (स्वा०) । =
Pervading. (अर्जुनम्) ऋजुगत्यादिगुणम् । अर्जुनम् इति रूपनाम (NG 3, 7) । =
Endowed with straight movement and other qualities.

Whose is the offspring (i.e. The quality of an ideal) are told :

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेस्तमानाः ।

कस्य स्वित्पुत्र इह वक्त्वानि पुरो वदन्त्यवरेणा पित्रा ॥२॥

2. *TRANSLATION* :—O learned persons ! I do not know either

the warp or woof, I know not the web they weave when moving to the contest or battlefield. Whose pure (ideal, Ed.) son who is giver of happiness shall here speak words that must be spoken (meaning ideal. Ed.) without assistance from the father near him (meaning indepently or without any prompting. Ed.) Such a son is very rare.

PURPORT :—It is difficult for us (ordinary persons) to decide (the parenthood of a man. Ed.), but the principle accepted by the wise is that a boy is (not only Ed.) the son of his parents, but he is (also. Ed.) the son of the Acharya (a preceptor) and Vidyā (Knowledge or wisdom). Indeed, they give him second birth through initiation.

NOTES & REMARKS :—(समरे) सहस्राये । समये इति संज्ञायां व्यास (NG 2, 17) । समर समयं शब्दो पर्यायी ।=In the battle or contest. (पुत्रः) पवित्रः शुद्धप्रदो वा । पूङ्-पवने । ऋङ्—पालने (व्या०) ।=Pure or giver of happiness.

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Something about the son is more is told :

स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यतुथा वंदाति ।
य ई चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

3. **TRANSLATION** :—O men ! he understands the warp and woof or the origin and the Protector of the world, who being the the Protector of the Immortal soul goes up and below i.e. every where. He sees with another eye of wisdom and knows or preserves the semen (i. e. Observes Brahmacharya. Ed.). He speaks at proper time the right thing.

PURPORT :—Those persons only are able to know and tell others about the origin of this materials. Ed world, who receive true knowledge and education from the absolutely truthful enlightened persons with Brahmacharya (continence).

NOTES & REMARKS :—(तन्तुम्) कारणम् ।=Cause, origin.
(धोतुम्) रक्षकम् । (धोतुम्) अव-रक्षणादिषु (म्वा०) ।=Protector. (ईम्).
उदकम् इव शुक्लम् । ईम् इति उदकनाम (NG 1, 12) अन्न वीर्याच्च ।=Semen like
water.

The body has both, soul and God is told :

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।

अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा । वर्धमानः ॥४॥

4. **TRANSLATION** :—O learned men ! behold that First (efficient cause), Giver of Peace and Bliss, Immortable, Immortal Light like the sun among the mortals. That is God. Behold also the another seated in the body and ever-working with it, manifesting (though not born) itself with the body. This is your immortal soul.

PURPORT :—O men ! in this body there are two conscious and eternal spirits called soul and God. One of them called Jeevātma (soul) is limited in space (size. Ed.), knowledge and power, and it having received the body is manifested, grows, changes, decays and enjoys the fruits of its good or bad actions. The other Paramātama (God) is Eternal, Immortable, Omniscient, free from the fruit of actions. In fact, this is what you should know decidedly.

NOTES & REMARKS :—(ज्योतिः) सूर्य्य इव स्वप्रकाशं चेतनं परमात्मानम् ।
=Self-refulgent conscious God like the sun. (होता) दाता-ग्रहीता ।
(होता) हु-दानादनयोः प्रादाने च (ब्रह्म०) ।=Giver of Peace and Bliss and the fruit of actions of the souls and acceptor of men's true devotion.

TRANSLATOR'S NOTES :—ज्योतिः is from ध्रुव-दीप्तौ । ध्रुवोरिस्त्रिन्नादेश्च

जः (उणादिकोषे 2, 111) इति इतिम् प्रत्ययः आदेशश्च जः This and other mantras clearly show that the Vedas do not support अद्वैतवाद or monism.

What should be known in this body is told :

ध्रुवं ज्योतिर्निहितं दृश्ये कं मानो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं ऋतुमभि वि यन्ति साधु ॥५॥

5. *TRANSLATION* :—O men ! you should know that there is a Firm (immortable and unwavering) light which is All-Bliss and steady. This is known as Brahma, Supreme Being or God. Based upon that there is the mind swiftest among all things that fly. On the basis of the mind, there are all the senses of one accord, with one intention, manifesting their own objects—eyes ears etc. having mind as their common means and of common knowledge. They go well unobstructed to receive knowledge of the soul.

PURPORT :—O men ! in this body there is one self-refulgent Brahma (God) Who has Absolute existence, consciousness and Bliss. The second is Jeeva or soul. Third is the mind. Fourth are the senses, fifth are the Pranas (vital breaths) and sixth is the body. In this way, all dealings are accomplished. Among them, Goa is the support or axle of all, the soul is the upholder of the body, senses, Prānas and inner senses (mind, intellect etc) and the seat of the soul is body. All about this truth you must know well.

NOTES & REMARKS :—(कम्) सुखस्वरूपम् । कम् इति सुखनाम (NG 3, 6) ।=Embodiment of abiding happiness or bliss. (देवाः) स्वस्वविषयप्रकाशकानि श्रोत्रादीनीन्द्रियाणि । (देवाः) दिव-कीडा विजिगीषाव्यवहारश्रुति स्तुतिभोदयदस्वप्नकान्तिगतिषु (दिवा०)अन्न क्षुत्यर्भमादाय व्याख्या श्रुतिः-प्रकाशः ।=Senses which manifest their objects. (ऋतुम्) जीवस्य प्रज्ञानम् ।=The knowledge of the soul.

TRANSLATOR'S NOTES :—It is not correct on the part of

Griffith to translate विश्व देवाः here and almost everywhere else as "All Gods". He seems to be obsessed with the erroneous idea of polytheism in the Vedas.

What should be known in the human body is told :

वि मे कर्णा पतयतो वि चक्षुर्वी! दं ज्योतिर्हृदय आर्हितं यत् ।
वि मे मनश्चरति दूरआधीः किं सिद्ध्यामि किमु नृ मनिष्ये ॥६॥

6. *TRANSLATION* :—O learned persons ! my ears unclove to hear, and my eyes go here and there. The light within my heart also goes here and there. The same is the case with my mind which thinks of the distant objects. What shall I speak under these conditions ? What shall it reflect ? Please tell me all about this.

PURPORT :—O enlightened men ! you instruct me about who am I and what are my means and such other things.

NOTES & REMARKS :—(दूरआधीः) दूरस्थानां पदार्थानां समन्ताच्चिन्तकम् । Thinking about the distant objects. (नृ) सद्यः । अत्र ऋचितुनुचेति दीर्घः । मा ध्वेचिन्तायाम् ।=Quickly.

Whom men should fear and never indulge in sin is told :

विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
बैश्वानरोऽवतृत्यै नोऽर्मत्योऽवतृत्यै नः ॥७॥

7. *TRANSLATION* :—O God—our supreme leader ! all learned persons bow down before you in fear. They are like our very life like the Prānas. You purifying God stand even in the

darkness (depth. Ed.) of matter etc. May you Immortal God, the Illuminator of the whole world be our Protector for our growth, for our harmonious (and integrated. Ed.) development.

PURPORT :—O men ! as the earth and other things have their basis in Prāna and electricity and all beings are afraid of fire, so knowing God as Omnipresent and Indwelling Spirit, enlightened men are ever afraid of committing sins. All people should be afraid of Him (God).

NOTES & REMARKS :—(अनमस्यन्) प्रह्वीभूता भवन्ति ।=To be polite. (भयानाः) भयं प्राप्ताः ।=Terrified. (त्वम्) परमात्मानमिव विशुद्धं प्राणमिव परमात्मानम् ।=To you who are energetic life-giving like God. (तस्थिवांसम्) प्रतिष्ठन्तम् ।=Establish. (वैश्वानरः) विश्वस्य संसारस्य प्रकाशकः ।=Illuminator of the whole universe. (अमर्यः) मृत्युघर्षरहितः । One who is immortal.

Sūktam—10

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Trishtup and Brihati of various kinds. Svaras—Panchama, Dhaivata and Madhyama.

What should men do is told :

पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयुति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विमावा स्वध्वरा करति जातवैदाः ॥१॥

1. *TRANSLATION :—O men ! in the inviolable Yajna—consisting of combination of various articles, which is to be accomplished with great labour, uphold or install with words worth uttering. Agni in the form of electricity/power/energy etc. is giver of great delight or is admirable. That Agni is pure and makes our paths (achirties. Ed.) pleasant. At the same time, we must adore*

that Omniscient God who is the greatest Illuminator and who makes us endowed with non-violence and other essentials of Dharma (righteousness).

PURPORT :—O men ! as the priests or the performers of the Yajnas enkindle Agni (fire) in the Yajna, place it in front and benefit the world by putting oblations in it, in the same manner, they should always keep God in the bottom of their souls. The priests should put the oblation of mind intellect and other things, and should behold Him (with the internal eyes of wisdom), and (thus Ed.) benefit the world by delivering sermons about Him.

NOTES & REMARKS :—(मन्द्रम्) आनन्दप्रदं प्रशंसनीयं वा मदि-स्तुतिमोद मदस्वप्नकान्तिगतियु (स्वा०) । = Giver of joy or admirable. (विभाव) विशेषेण प्रकाशकः । वि-भा-दीप्तो (अदा०) । Chief Illuminator. (स्वध्वर) सुष्ठु बहिर्सादि-धर्मयुक्तान् । ध्वरतिहिंसाकर्मा तत्प्रतिषेधः । (NKT 1, 3, 8) । = Endowed with non-violence and other essentials of Dharma (righteousness.) (जातवेदाः) यो जातान् सर्वान् वेत्ति सः । जातवेदाः कस्मात् जातानि वेद (NKT 7, 5, 19) । = God who knows all things.

What should men do is told :

तमुं द्युमः पुर्वणीक होतरग्नै अग्निभिर्मनुष इध्रानः ।
स्तोमं यमस्मै ममतेव शृषं घृतं न शुचि मतर्यः पवन्ते ॥२॥

2. **TRANSLATION** :—O learned leader ! distributor of wealth and knowledge etc. among many, resplendent and upholder of good virtues, you purify like the fire; hear the praise of that Agni (fire) which is purified by you and illumine men and other wise men with pure ghee (clarified butter) and strength, like the affectionate regard.

PURPORT :—All should know that fire is the accomplisher of many works, which proves to be so when applied properly.

NOTES & REMARKS :—(पुर्वणोक्त) बहूनां सम्भाजक । पुष इति बहुनाम (NG 3, 1) वन-संभक्तौ (स्वा०) ।=Distributor among many of various articles. (शूषम्) बलम् । शूषम् इति बलनाम (NG 2, 9) ।=Strength. (मतयः) मनुष्याः—मतयः इति मेधाविनाम (NG 3, 15) ।=Thoughtful or wise men.

The men's duties are elaborated :

पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाशु विप्रं उक्थैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्ब्रजस्य साता गोमतो दधाति ॥३॥

3. **TRANSLATION** :—O learned men ! a wise man among the human beings is a great devotee of God praising Him exceedingly. Endowed with wonderful light (of knowledge), he enhances Agni (fire) with the oblation of foodgrains and gives with (performs. Ed.) admirable deeds; and with wonderful protective powers, he upholds it during the battle with clouds (raining). This mystery, you should know.

PURPORT :—You should properly utilise that Agni (fire) which has wonderful properties, functions and nature.

NOTES & REMARKS ;—(गोमतः) अतिशयितस्तोता । गोरिति स्तोतृनाम (NG 3, 16) ।=A great devotee of God who glorifies Him exceedingly. (पीपाय) वर्धयति । (ओ) प्यायी-वृद्धौ (स्वा०) ।=Multiplies increases. (ब्रजस्य) ब्रजन्ति घना यस्मिंस्तस्य मेघस्य । ब्रज गतौ (स्वा०) ।=Of the cloud.

TRANSLATOR'S NOTES :- This interpretation of गोमतः shows that according to Dayananda Sarasvati the correct reading of the text before him should be गोतमः and not गोमतः. This requires further research.

Again the duties of men are described :

आ यः पुमौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अथ बहु चित्तम् ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥

4. *TRANSLATION* :—O men ! you should know the properties of that Agni (fire and electricity) which when manifested or kindled fills heaven and earth with far extending splendour, as it has travelled a long way (through its smoke). (or wirelines. Ed.) It dispels the thick darkness of the night by its light. It is seen as the purifying fire.

PURPORT :—Men must know the science of Agni (both in the form of fire and electricity).

NOTES & REMARKS :—(उर्वी) धावापृषिव्यो । उर्वी इति धावापृषिवीनाम (NG 3, 30) ।=Heaven and earth. (ऊर्म्यायाः) रात्र्याः । ऊर्म्येति रात्रिनाम (NG 1, 7) ।=Night.

What should men do is told further :

नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयि मधवंद्वयश्च धेहि ।
ये राधमा श्रवंसा चात्यन्यान्त्सुवीर्यैभिश्चाभि सन्ति जनान् ॥५॥

5. *TRANSLATION* :—O absolutely truthful person ! shining like fire with your protections endowed with much knowledge and exertion, confer wonderful wealth upon us and wealthy persons. Those persons get much respect who stand pre-eminent, surpassing others in offering liberal gifts, in (order to promote Ed.) fame and heroic virtues.

PURPORT :—O men ! respect them much who give you knowledge and wealth.

NOTES & REMARKS :—(पुख्वाजाभिः) बहुज्ञानपुख्वायुक्ताभिः । वाजः-
वज गती । गतोस्तिष्ठत्यर्थेष्वत्र ज्ञानार्थग्रहणम् । वाज इति बलनाम (NG 2, 9) तेन पुख्वायु
परकोर्यः सो बलमूलक एव सम्भवति ।=Endowed with much knowledge
and industriousness. (श्रवसा) अम्नादिना । श्रव इत्यन्ननाम (NG 2, 7) ।=
With food and other things.

What should the enlightened persons do is told :

इमं युञ्जं चनो धा अग्न उशन्यं तं आसानो जुहुते हविष्मान् ।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गन्धस्य सातौ ॥६॥

6. **TRANSLATION** :—O industrious learned leader ! let every
thing be easy for you who is seated here and desiring the welfare
of all performs this Yajna (in the form of benevolence etc.) and
uphold food and other eatable and proper things. Protect this
worshipper (me. Ed.) in the battle or contest of desirable scientific
knowledge. You have good path among the upholders of food,
knowledge and strength.

PURPORT :—Those who do good to others, get all their good
desires fulfilled.

NOTES & REMARKS :—(धनः) अन्नादिकम् ।=Materials and
other articles. (यज्ञम्) परोपकाराख्यम् । (यज्ञम्) यज-देवपूजासङ्गतिकेरणधानेषु
=Yajna in the form of benevolence or doing good to others.
Respect shown to the enlightened persons, unification, charity—
all these are included in benevolence. (भरद्वाजेषु) ये वाजानम्नादीन् भरन्ति
तेषु । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 6) । (वाजः)
वज-गती गतोस्तिष्ठत्यर्थेषु ग्रहणम् ।=Among those who uphold food and
other things including knowledge and strength. (गन्धस्य)
अभिकाङ्क्षितुं योग्यस्य ।=Desirable.

The duties of the enlightened persons is told further :

वि द्वेषांसीनुहि वृधयेलां मदम शतहिमाः सुवीराः ॥७॥

7. *TRANSLATION* :—O learned leader ! give up all acts of malice and urge upon others to do so. Increase (our. Ed.) noble speech and food material so that we may enjoy gladness for a hundred years, possessing brave son and other persons.

PURPORT :—The learned men should always do such deeds and should urge upon others to do so, by which all evils may be set aside and intellect, strength and life-span may grow.

NOTES & REMARKS :—(इनुहि) विशेषेण व्याप्नुहि । इण् गती (अदा०) गतेस्तिव्यर्थेन प्राप्त्यर्थप्रदं । प्राप्तिः व्याप्तिः इत्यनर्थान्तरकम् । इला इति अन्ननाम (NG 2, 7) इला इति वाङ्नाम (NG 2, 11) Pervade well or increase. (इलाम्) वाचम् अन्नं वा । = Good speech or food.

Sūktam—11

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

What should the enlightened persons do is told

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥

1. *TRANSLATION* :—O liberal donor ! enlightened man purifier like the fire, (and. Ed.) performing the Yajna (non-violent sacrifice) (is. Ed.) well impelled by the wise. Do you invite us with

good deeds like the teachers and preachers who are like Prāna and Udāna and are devoid of all false conduct. They unite for giving and taking (people. Ed.) to heaven (from the. Ed.) earth. Having removed all obstacles put (up. Ed.) by mighty men who are like impetuous winds, you unite all.

PURPORT :—Those enlightened men who are dear like the Prāna and Udāna, and industrious, are able to make all happy.

NOTES & REMARKS :—(यजस्व) सङ्गमय । यज-देवपूजासङ्गतिकरणदानेषु (ष्वा०) अत्र सङ्गतिकरणार्थग्रहणम् ।=Unite. (मित्रावरुणा) प्राणोदानाविदाभ्यापको-पदेशको । प्राणोदानो वे मित्रावरुणौ (Sth 1, 8, 3, 12 II 3, 6, 1, 16, 5, 3, 5, 34) ।=Teachers and preachers who are like Prāna and Udāna (two vital airs). (द्विषितः) प्रेरितः । इष-गतौ (दिवा०) गति-प्रेरणम् । =Impelled, urged. (होत्राय) आदानाय दानाय वा । हु-दानादनयोः आदाने च (बृहो०) अत्र दानादानार्थग्रहणम् ।=For making and giving. (महताम्) बायुनामिव मनुष्याणाम् । महतः मितराविणो वा मितरोचिनो वा महद् द्रवन्तीति वा (NKT 11, 2, 14) ।=Mighty men who are like impetuous winds.

The enlightened men's duties are described :

त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु ।
पावकया जुह्वा वहिरासाग्ने यजस्व तन्वं तव स्वाम् ॥२॥

2. **TRANSLATION :—**O benevolent like the fire! O enlightened person like the Agni (in the form of fire) which is giver of delight and heat health etc, shining within the Yajna united you and us with its purifying flame. The electricity and sun do it with their power; in the same manner, you being free from malice among mortals unite us and our bodies through the performance of Yajna and other noble philanthropic deeds. [Make us always united and engaged in the performance of Yajnas (non-violent sacrifices) and other noble deeds.]

PURPORT :—As Agni (in the form of electricity, fire and sun) does good to the whole world, so the enlightened men gladden the the universe.

NOTES & REMARKS :—(मन्द्रतमः) अतिशयेनानन्दयिता । (मन्द्रतमः) मदि-
स्तुतिमोदमदस्वप्नकान्तिगतिव । असमोदार्यः । = Giver of much delight. (अग्ने)
अग्निरिव परोपकारिन् । = Benevolent like the fire. (विदधा) विदधे यज्ञे ।
विदधः इति यज्ञनाम (NG 3, 17) । = In the Yajna.

What and how should the enlightened persons do is told :

धन्यां चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्म गृणते यजध्वै ।
वेपिष्ठो अङ्गिरसां यद्ग विप्रो मधुच्छन्दो भनन्ति रेभ इष्टौ ॥३॥

3. **TRANSLATION** :—O highly learned person ! your blessed intellect which longs for the enlightened men, that is, they praise to take birth among or like the scholars who are dear like the Prānas (vital breaths). When a very wise man who shakes or terrifies the wicked and is a devotee of God always glorifying Him, utters words of sweet wisdom and freedom in the Yajna, it increases knowledge. All these things let us gladly take.

PURPORT :—Blessed are those persons who by the association with the enlightened persons and with their intellect long for the acquisition of knowledge and preach others about truth.

NOTES & REMARKS :—(धिषणा) प्रज्ञा सोः पृथिवी वा । विद्या वै धिषणा
(तेजिरीय संहिता 5, 1, 7, 2 मैत्रायणी सं० 4, 2, 1, काठक सं० 19, 7, अथ विद्या-
धारिका बुद्धिः । = Intellect. (वष्टि) कामयते । वश-कान्ती (अ.) कान्तिः-कामना ।
वेपु कम्पने (ध्वा०) । = Desires, longs for. (वेपिष्ठः) अतिशयेन कम्पकः । =
Shaker or terrifies. (अङ्गिरसाम्) प्राणानामिव विदुषाम् । प्राणो वा अङ्गिराः
(Sth 6, 1, 2, 28, 5, 2, 3, 4) । = Of scholars who are dear to us like
long life. (उद्भिः) स्वातन्त्र्यम् । उद्भिर्-ऊर्जने (ध्वा०) पराक्रमवर्द्धकं स्वातन्त्र्यमेव । =

Freedom. (इष्टी) विज्ञानवर्धके यज्ञे । (इष्टी) यज-देवपूजासङ्गतिकरणदानेषु ।
विद्वांसो वै देवाः । विदुषां पूजार्थं विद्याप्राप्तिः वृद्धिश्च स्वाध्यायो वै ब्रह्मयज्ञः (Sph
17, 5, 6, 2) ।=In the Yajna which increases knowledge.

How should the enlightened person do is told further :

अदिद्युतस्वर्पाको विभावाग्ने यजस्व रोदसी उरूची ।

आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

4. *TRANSLATION* :—O learned person ! you are purifier like the fire, Good men like five Prānas who are givers of proper things, manifest (honour) you with good food etc, because you are industrious. You who are not yet perfectly mature but sufficiently bright with knowledge shine like the good life. You unite the wide-spreading heaven and earth i. e. (make proper use of them travelling in the vehicles and aircrafts).

PURPORT :—As five Prānas (vital breaths) uphold the body, so that who are regular in their taking of food, walk and other movements can maintain their bodies for a long time. In the same manner, the teaching or sermons of the enlightened persons make the knowledge long enduring or permanent.

NOTES & REMARKS :—(अञ्जन्ति) सुप्रकटयन्ति । अञ्जु-व्यक्तिप्राज्ञा कान्तिगतिषु (इष्टा०) ।=Manifest well, honour. (सुप्रयसम्) सुष्ठु-प्रयत्नवन्तम् । सु+प्र+यसु-प्रयत्ने (विद्या०) ।=Industrious. (पञ्च जनाः) पञ्च प्राणा इव वर्तमानाः । पञ्च प्राणाः प्राणापानव्यानोदानसमानाः पञ्च जनाः-गन्धर्वाः पितरो देवाः असुराः रक्षासीत्यर्थः । चत्वारो वर्णाः निषादः पञ्चमः इत्योपमन्यः (NKT 3, 2, 8) ।=Men who are like five Prānas.

What should men do is again told :

वृज्जे ह यन्नमसा बर्हिर्गनावयामि सुगृह्यतवती सुवृक्तिः ।
अभ्यन्ति सन्न सदेने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥

5. *TRANSLATION* :—O highly learned persons ! I put the ghee (clarified butter) in the fire alongwith some food materials and other things as oblations. I obtain the ladle with the drops of ghee as a river full of water to which men go for taking bath. Firm on the seat of earth is based the altar like the eye, turning towards the sun. All must perform such Yajna very well.

PURPORT :—As the performers of the Yajnas put ghee in the fire, so the enlightened persons should put knowledge in other's intellects. (mind Ed.)—As the eye goes towards the sun (sees through the sun light. Ed.) so the oblations put in the fire pervade the firmament.

NOTES & REMARKS :—(वृज्जे) त्यजामि । वृजी-वर्जने(अदा.) । = Leave, put. (बर्हिः) घृतम् । बृह-वृद्धौ । वर्धते जनोऽनेन शक्ताविति बर्हिः घृतम् । = Ghee (clarified butter created. Ed.) fires. (अयामि) प्राप्नोमि । अय-यती (स्वा०) । = Obtain, achieve.

How should men behave is told :

दृशस्या नः पुर्वशीक होतर्देवेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति स्रसेम वृजन् नान्हः ॥६॥

6. *TRANSLATION* :—O king purifying like the fire ! you have many armies. O son of a mighty person ! shining alongwith the brave persons who are full of splendour like the fire, you are a liberal donor. Bestow upon us riches, so that becoming safe (lit. covered on all sides), we may escape from the evil strength of our foes as well as from sins.

PURPORT :-O men ! as the fire grows by putting the fuel, so you should grow with industriousness. As men give up the adversaries soon, so you should (also. Ed.) give up all unjust conduct and sin quickly.

NOTES & REMARKS :---(दशस्या) दाशति ददति येन तद् दशस्तदात्मानमिच्छ ।
अत्र संहितायामिति दीर्घः ।= Give. (अग्निमिः) अग्निवद्वत्मानैर्वीरैः । दासु-दाने स्वा०)
With brave men who are full of splendour like the fire.
(भावसानाः) आच्छाद्यमानाः । वस-आच्छादये (अ०) ।= Being covered, safe.
(वृजनम्) वर्जनीयं बलम् । वृजनमिति बलनाथ (NG 2, 9) ।= Evil strength.

Sūktam—12

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

What should men do is told :

मध्ये होतां दुरोगो बर्हिषो रात्रिग्नस्तोदस्य रोदसी यजध्वै ।
अयं स सूनुः सहस्रं ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥

1. **TRANSLATION** :—O men ! this Agni (fire) is the giver of heat and happiness, and placed in the middle of space at home is resplendent and remover of cold and many diseases caused by it. It unite heaven and earth (through the smoke etc.). So similarly this highly learned who is the son of a mighty person endowed with the power of endurance, and who always seeks truth, spreads the light of knowledge like the sun with his light, and dispels all darkness.

PURPORT :—These active persons who are illuminators of all good works like the sun, are capable to remove the happiness of all.

NOTES & REMARKS :—(दुरोगे) गृहे । दुरोगे इति गृहनाम (NG 3, 4) ।

At home. (बहिः) अवकाशस्य । बहिः इति अन्तरिक्षनाम (NG 1, 3) ' = Of the space or firmament. (तोदस्य) व्यथायाः । तुद-व्यथने (तुदा०) यज-देवपूजा-संगतिकरणदानेषु-अत्र संगतिकरणार्थः । = Of the pain or disease etc. (यजध्वै) यद्धु-संगन्तुम् । = To unite.

The men's duties are highlighted :

आ यस्मिन्त्वे स्वपाके यजत्र यज्ञद्राजन्तसर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जहौ हव्या मयानि मानुषा यजध्वै ॥२॥

2. *TRANSLATION* :—O king ! you are worthy of association. In you who are not yet perfectly mature in knowledge (but desire to do so), the light (knowledge. Ed.) of electricity etc. is united like the Yajna which is the cause of the advancement of all Like the air present on earth, firmament and the solar world which is remover of many diseases while blowing on in pure places, perform Yajna for uniting the riches that are worth taking and giving, urging others also to emulate the same.

PURPORT :—Where the king is mighty like the sun, resides all happiness.

NOTES & REMARKS :—(द्यौः) विद्युदादिप्रकाशः । दिवु घातोद्युत्पद्यमादाय व्याख्यानम् । = The light of electricity etc. (सर्वतातेव) सर्वेषां वर्धको यज्ञ इव । सर्व + तन्-विस्तारे (तत्) सर्वे तनाति विस्तारयति सर्वेषां शक्तिं वर्धयतीति यज्ञः सर्वतात । = Like the Yajna which is the cause of advancement of all. (जहः) सद्यो गन्ता । = Fast goer.

The qualities of an ideal are told :

तेजिष्ठा यस्यारतिर्वनेराद् तोदो अध्वन्न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति त्मन्मर्त्योऽवर्त्र ओषधीषु ॥३॥

3. *TRANSLATION* ;—O men ! the inspiring achievements

of the king who is full of splendour like the fire, blazes most splendid like the fire in the finest rays of the sun. His achievement shines waking on the way like a pain (in stomach etc.) growing on the movement. He himself being immortal (by the nature of the soul) active and invincible gives the knowledge about the Soma and other plants.

PURPORT ;—*That man alone can get all his desires fulfilled and is blessed, where (his. Ed.) nature and prompting is full of splendour or inspiring. Such a man being devoid of malice, can alleviate the miseries of others as a medicine removes diseases.*

NOTES & REMARKS ;—(द्रविता) गन्ता । द्रु-गती (म्वा.) गति प्रापणयोः । गतेऽस्मिन्पर्यन्तं प्राप्त्यर्थमहणम् ।=Going from place to place, active. (अरतिः) प्राप्तिः ।=Achievement. (अवर्तः) अनिवारणीयः । वृन्-आवरणे (चुरा०) Invincible.

How should the enlightened persons deal is told :

सास्माकंभिरेतरी न शूषैरग्निं हृवे दम् आ ज्ञातवेंदाः ।
द्रवन्तो वन्वन् ऋत्वा नावोसः पितेव जारुयार्थि यज्ञैः ॥४॥

4. **TRANSLATION ;—**O men ! that king is to be served by us who is like the father, taking good food, and preserving the strength of the body (that attains old age only in the course of time), who is rapid-going like a horse and who serves the cows with his good actions. In the same manner, a man who knows the nature of all objects and who shines like the fire living in his admirable house comes to our aid in undesirable dealing or (in distress at proper time. Ed.).

PURPORT ;—*As in a praiseworthy (ideal. Ed.) home, a man dwells happily, in the same manner, under the rule of a king who is nourisher of the subjects, people live happily. As a man who has obtained*

self-control by the use of his good intellect guards the orphans on having attained kingdom. In the same manner, the enlightened men should protect the (people. Ed.) by preaching truth.

NOTES & REMARKS ;—(जारयायि) जारं जरावस्थां दातुं शीलं यस्य तच्छरीरम् ।=Body which has to obtain old age in course of time. (शूरैः) बलादिभिः । शूरमिति बलनाम (NG 2, 9) ।=With strength and vigour. (एतरी) प्राप्तये । (एतरी) इण्-गती । अत्र गतेस्तिश्वर्षेषु प्राप्त्यर्थग्रहणम् ।=In an attainable or desirable dealing.

The nature of electricity/energy is told :

अथ स्मास्य पनयन्ति भासो वृथा यत्तदनुयाति पृथ्वीम् ।
सद्यो यः स्यन्दो विषेतो धर्वयानृणो न तायुरति धन्वा राट् ॥५॥

5. **TRANSLATION** :—O learned persons ! scientists praise (take maximum use of. Ed.) the properties of electricity/energy when pervading melting and shaking secretly present like a useless (hidden. Ed.) thief. It makes subtle the glow and goes to the earth quickly. Having known it well and having acquired the knowledge of this science, a glorious or renowned archer (armed man. Ed.) knows the elements of the Dhanurveda (military science).

PURPORT :- O highly learned persons ! if you know the science of electricity, produce it by rubbing with machines and harness for men with it. Then it becomes very impetuous and it shakes all. If it is put in a glass cover and men are kept away separately, then it goes to the earth quickly. This pervading all is very admirable by using it. With its proper use, the king can conquer his enemies quickly and become prosperous.

NOTES & REMARKS :—(विषितः) व्याप्तः । विष्णु-व्याप्तौ (जु०) ।=Pervading. (धर्वयान्) अतिशयेन कम्पकः धूम-कम्पने (स्वा०) ।=That which shakes much. (तायुः) स्तेनः । तायुरिति स्तेननाम (NG 3, 24) ।=Like thief,

An ideal man is described :

स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
वेषि रायो वि यासि दुच्छुना मदम शतहिमाः सुवीराः ॥६॥

6. *TRANSLATION* :—O king ! you are full of splendour like the fire and moving all quickly like the horse (-power. Ed.) as shining with the various forms of electricity and other objects. Thus you conquer your adversaries who censure (defame. Ed.) you unjustly and take away their riches. Subduing dog-like wicked armies, therefore let us enjoy delight for hundred years being brave heroes.

PURPORT :—Men should accomplish all works by the proper application of Agni (fire and electricity etc.) and other things, and should punish the unjust people and make them calm (disciplined. Ed.). In this way, by doing righteous and just works, all may live for hundred years.

NOTES & REMARKS :—(अवन्) अग्नेव शीघ्रं गमयन् । अर्व-गतौ । = Moving swiftly like a horse. (वेषि) व्याप्नोषि । वी-गतिव्याप्तिप्रजन कात्यसनस्त्राहनेषु । अत्र व्याप्यर्थः । = Pervade.

Sūktam--13

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

In what way, a king can be good is told :

त्वद्विश्वा सुभग सौभंगान्यग्ये वि यन्ति वृनिनो न वृयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूयै दिवो वृष्टिरीड्यो रीतिरुपाम् ॥१॥

1. *TRANSLATION* :—O prosperous and auspicious king ! you are full of splendour like the fire, like the birds of the forest. The men obtain all riches and prosperity from you. Like the flow of water from the firmament, the admirable wealth which enables men to go from place to place for (trading and self-sufficiency in. Ed.) food materials are obtained from you in the battles. Therefore, you are worthy of respect.

PURPORT :—There is simile in the mantra. As the sun gladdens the whole world by raining down water from the firmament, so the king should constantly gladden and feed all, by increasing the prosperity by just industriousness (right conduct. Ed.).

NOTES & REMARKS :—(वयाः)पक्षिणः ।= Birds. (वृक्षतृष्ये) वृक्षस्य मेघस्य हननं यत्न, तद् वद् वर्तमाने संग्रामे । वृक्ष इति मेघनाम (NG 1, 10) तूरी-गतिस्वरण-हिसनयो (दिवा०) अत्र हिसनार्यः । वृक्षतृष्ये इति संग्रामनाम (NG 2, 17) ।=In the battle where enemies are killed like the clouds. (श्रुष्टी) सिद्धम् । यत्नं संहितायामिति दीर्घः ।=Obtain quickly.

How should the enlightened men behave is told :

त्वं भर्गो न आहि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत् श्रुतस्यासि क्षत्ता वामस्य देव भूरैः ॥२॥

2. *TRANSLATION* :—O liberal donor ! enlightened persons are purifying like the fire. You are worthy of respect as you as a friend are the discriminator (between the untruth and. Ed.) admirable great truth. Therefore you dwell, like circumambient air with wonderous splendour, and being endowed with admirable wealth, enable us to obtain the charming wealth.

PURPORT :—Those enlightened persons who (rightly. Ed.) uphold the beauty of wealth and prosperity like the Prāna, should deal with all in a friendly manner and should make all happy.

NOTES & REMARKS :—(इषे) प्राप्तुम् । इष-गतो (दिवा०) गतेस्त्रिष्वर्षेण
प्राप्त्यर्थग्रहणम् ।=To obtain. (वामस्य) प्रशस्यस्य । वाम इति प्रशस्यनाम (NG
3, 8) ।=Of the admirable. (दस्मवर्चाः) दस्ममुपलभितं निवासितं वर्चो दीप्तिर्वर्ण
सः । वर्च-दीप्तो (स्वा.) दसु-उपलभे (दि०) नि-निवासगत्योः ।=Full of splendour.

How should the enlightened men behave is told :

स सत्पतिः शवंसा हन्ति वृत्रमग्ने विप्रो वि पुरोर्भेति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नष्ट्रापां हिनोषि ॥३॥

3. **TRANSLATION** :—O enlightened leader! you are renowned on account of truth. As the sun protector of waters slays the cloud by its might and upholds the food or knowledge of a dealer or student. So you being endowed with love and the spirit of service, enable to grow with the proper application of electricity grows on all sides.

PURPORT :—Those geniuses who illuminate knowledge like the sun and dispel all ignorance enjoy unparalleled happiness.

NOTES & REMARKS :—(पणे) व्यवहर्तुः । पण-व्यवहारे स्तुती च (स्वा.)
पण व्यवहारार्थग्रहणम् ।=Of a dealer. (वाजम्) अन्न विज्ञानं वा । वाज इत्यन्ननाम
(NG 2, 7) वज-गतेस्त्रिष्वर्षेण ज्ञानार्थग्रहणम् ।=Food or knowledge.
(हिनोषि) वर्धयति । हि-गतो (स्वा.) वृद्धौ च (स्वा.) ।=Multiplies, enables
to grow.

What should men do is told further :

यस्तं सूनो सहसो गीर्भिरुक्थैर्युजैर्मतो निशितिं वेद्यानट् ।
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसुधैः ॥४॥

4. **TRANSLATION** :—O son of the mighty father! O

enlightened person purifying like the fire, the mortal who approaches and honours you with the most admirable Vedic mantras within the Yajnas, consisting of the honour shown to the scholars, association and charity and with the construction of an altar, gives profound delight. He enjoys all precious things with the Yajnas performed with good wealth, gains wealth of corn and becomes the lord (owner. Ed.) of the treasures. You should associate with such a noble person.

PURPORT :—*O men ! you should develop your physical and spiritual power with perfect Brahmacharya (continence) and then should (procreate and bring up Ed.) good children.*

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्कारादिभिः । (यज्ञैः) यज-देव-पूजासंगतिकरणदानेषु ।=By the Yajnas consisting of the honour shown to the enlightened persons, association with them and charity. (उक्त्यैः) वक्तुमर्हन्ति वेदितव्यं वेदवचनेः उक्त्यैः । वच-परिभाषणे (ग्रन्थे.) पातु सु दिवि रित्सिचित्तियः स्थक् (उणादिकोषे 2, 7) ।=With the admirable and worth knowing Vedic mantras. (वेद्या) सुखप्राप्तिकया । (वेद्या) विद्-ल-लाभे । लाभः प्राप्तिः । सुखं प्रापयतीति वेदिः ।=With an altar that leads to happiness.

The men's duties are further continued :

ता नृभ्य आ सौश्रैवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।
कृणोषि यच्छवसा भूरि पृथ्वी वयो वृकायारये जसुरये ॥५॥

5. **TRANSLATION** :—*O son of a mighty person ! shining like the fire, as you are nourished by strength, uphold for men those powers (for. Ed.) the accomplished famous scholars endowed with heroic progeny. You give long life even to animals and punishment to the violent wolf-like enemy. Therefore, you are just.*

PURPORT :—*That king who drives away all thieves and other wicked persons and makes the people strong, is well-wisher of all.*

NOTES & REMARKS :—(जसुरये) हिंसकाय । जसु-हिंसायाम् (बुरा०) ।
 =For a violent person. (सौश्रवसा) सुश्रवसा विदुषा विदुत्तानि । श्रवः
 प्रशंसामिति निश्कर्त्ते (NKT 4, 4, 24) श्रव इच्छमानः प्रशंसामिच्छमानः (NKT
 9, 1, 10) । =Accomplished by an enlightened person of good
 reputation.

The ideal duties are elaborated :

वक्ष्या सूनो सहस्रो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
 विश्वामिर्गीर्भिरमि पूत्तिमंश्यां मदेम शतहिमाः सुवीराः ॥६॥

6. **TRANSLATION** :—O son of a mighty person ! O learned person ! you are purifier like the fire, and preacher of truth and benevolence, vouchsafe us with your all speeches an offspring full of vigour. You are increaser of a man having abundant food and thus extender of happiness, so that I may fulfil my noble desires and may (have. Ed.) brave sons and followers (to. Ed.) gladden us through a hundred years.

PURPORT :—O enlightened persons ! it is your duty to make the sons and daughters of householders happy by giving them good education and preaching truth, so that they may be long-lived and may do the same for other's welfare.

NOTES & REMARKS :—(वक्ष्या), सत्यहितोपदेष्टा । =Preacher of truth and benevolence. (विहायाः) मह्यम् । विहायेति मह्यनाम (NG 3, 3) । =Great. (तोकम्) वर्धकम् । =Increaser. (तनयम्) सुखविस्तारकमपत्यम् । तन्-विस्तारे (त०) वद-व्यक्तायां वाजि (ग्या०) । =A son who is extender of happiness.

Sūktam—14

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik, Trishtup, Anushtup and Atijagati of various kinds. Savaras—Rishabha, Gāndhāra and Nishāda.

What should men do is told :

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्य ईषं वुरीतावसे ॥१॥

1. *TRANSLATION* :—That man is very fortunate who serves fire with his fingers and other parts of the body alongwith his intellect and work, shines in the world as trained by the old enlightened and accepts good food or knowledge. He quickly becomes distinguished as the first among men.

PURPORT :—Those persons who give up laziness and other evils and are engaged in doing good works with labour, get all desired happiness.

NOTES & REMARKS :—(दुवः) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3,5) =Service. (धीतिभिः) अङ्गुल्याद्यवयवैः । धीतयः इत्यङ्गुलिनाम् (NG 2, 5) =With fingers and other organs. (भसत्) प्रकाशते । भस-भस्सेनदीप्तयोः (जु०) अन्न दीप्त्यर्थः । दीप्तिः प्रकाशः । =Very shining.

What should the men do is further told :

अग्निरिद्धि प्रचेता अग्निर्वेधस्तम् ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥२॥

2. *TRANSLATION* :—O men ! you should also glorify that God who is the upholder and giver of all, whom an enlightened man likes the electricity, who is the giver of knowledge to others and is a seer i.e. the knower of the meanings of the mantras and the

the greatest scholar or wiseman. To him other thoughtful persons glorify in Sandhya (meditation & prayer) and other noble works.

PURPORT :—*You should know for certain that God alone should be glorified, reflected upon, meditated upon, and adored by you and none else.*

NOTES & REMARKS :—(वेद्यस्तमः) विद्वत्तमः । वेद्या इति मेधाविनाम (NG 3, 5) ।=The greatest scholar. (ऋषिः) मन्त्रार्थवेत्ता । ऋषयो मन्त्र-
द्रष्टारः । ऋषिदर्शनात् स्तोमान् ददर्शति औपमन्यवः (NKT 2, 3, 11) ।=The
knower of the meanings of the mantras. (यज्ञेषु) सन्ध्योपासनादिषु
सत्कर्मेषु ।=Sandhya (meditation and prayer) to God and other
noble works.

TRANSLATOR'S NOTES :—In this mantra, Agni has been called as प्रचेताः वेद्यस्तमः and ऋषिः, which Prof. Wilson has translated as 'most wise' and 'a holy sage'. Griffith has translated these words as "Passing wise and a Seer". How are these epithets applicable to the material fire and yet many of these Western translators have taken Agni to mean mere fire. Dayananda Sarasvati is therefore right in taking Agni here for a wise and enlightened leader, as shown above.

What the men should do is told :

नाना ह्यग्नेऽवसे स्पर्धन्ते रायौ अर्यः ।
तूर्वन्तो दस्युमायवो ब्रैतः सीक्षन्तो अव्रतम् ॥३॥

3. **TRANSLATION** :—O learned leader! the master of wealth should respect those several persons who punish the wicked man who is devoid of righteous acts, and by their noble deeds desire to overcome him and compete with one another for protection, while doing so.

PURPORT :—*Those men become prosperous who always try to remove the wicked persons.*

NOTES & REMARKS :—(तुवंन्तः) हिंसन्तः । तुर्वी-हिंसायाम् (भ्वा०) । = Punishing, slaying. (सीलन्तः) सोढुमिच्छन्तः । बह-शक्तो सागर्थ्ये (ताणकृत्स्नघातु-पाठे 3, 17) । = Desiring to put up with or subdue. (प्रम्यंः) स्वामी । अयं इतीश्वरनाम । (NG 2, 22) (अयं स्वामिवैश्ययोः इति पाणिनीये Ed.) = Master.

What does a good man is told further :

अग्निरुत्सामृतीषहं वीरं ददाति सत्पतिम् ।
यस्य त्रसन्ति शर्वसः संचक्षि शत्रवो भ्रिया ॥४॥

4. **TRANSLATION** :—O men ! Agni (the mighty leader) from whose might his enemies tremble with fear no sooner they look upon him, bestows a hero who is divider of good actions (according to the different aptitudes and capabilities of the persons concerned), subduer of the enemies who take away others' articles by force and the protector of the righteous person.

PURPORT :—From those learned persons who being Brahma-
charis and men of self-control, do not waste their energy of body and
soul, the foes (either. Ed.) flee away or come under your control.

NOTES & REMARKS :—(अग्निः) महाबलिष्ठो वीरपुरुषः । अग्निः
कस्मादग्रणीसंचति (NKT 7, 4, 15) । = A very powerful brave person.
(ऋतीषहम्) ये ऋतीन् परपदार्थप्रापकाच्छून्यहते । अत्र संहितायामिति दीर्घः ऋ-गति
प्रापणयाः । = He who subdues those foes who take away other's
articles by force. (संचक्षि) समक्षे । अत्र दर्शनार्थः । = In front of.

What should men do is told further :

अग्निर्हि विद्वन्नां निदो देवो मर्त्यैरुपुष्यति ।
सहावा यस्यावृत्तो रयिर्वाजिष्ववृत्तः ॥५॥

5. **TRANSLATION** :—O men ! a sage is purifier like the

fire even though not accepted (or inspite of all opposition. Ed.) by all. Shining on account of virtues and putting up with all difficulties, he serves a man (mankind. Ed.). You should know him. Keep far away those who are your reproachers by the help of a man whose wealth (in fighting. Ed.) in battles is not covered (open to public sight. Ed.) but is manifest.

PURPORT i—Men should know the properties of electricity/energy which creates all things by knowing which many weapons like the Agneyastra/firearm etc. are manufactured. You must carry on research about that electricity.

NOTES & REMARKS :—(उरुष्यति) सेवते । उरुष्यति:-रक्षाकर्म । सेवा रक्षा-
द्वारेण भवति । (NKT 5, 4, 23) ।=Serves. (अग्निः) पावक इव पवित्रोपचितो
मुनिः ।=A muni (hermit) who is pure and purifier like the fire.
(अवतः) अनाच्छदितः । वृक्ष-आवरणे (वृक्षा०) ।=Not covered or hidden
manifest. (अवतः) अस्वीकृतः । वृक्ष-वरणे (स्था०) ।=Not accepted by all.

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What should the enlightened men do every day is told further :

अच्छां नो मित्रमहो देव देवानग्ने वोचः सुमीत रोदस्योः ।
वीहि स्वस्ति सुंक्षिति दिवो नृन्दिषो अहांसि दुरिता तरेम
ता तरेम तवावसा तरेम ॥६॥

6. *TRANSLATION* :—O Giver of happiness! worthy of adoration by all friends, shining like purifying fire, you cultivate good intellect or give knowledge about the Agni (fire and electricity etc.) and earth to the learned persons. Attain that delight in which the whole earth looks good. Enlighten those men who desire to acquire knowledge about physics and other sciences. By your protection, may we swim or overcome across all foes, all sins, all evils, defects of bad association and wicked dealings. May we overcome all these evils through your protection over us.

PURPORT :—O highly learned persons! what knowledge you acquire, give it to others correctly. Caste aside the evils and vices

of men by preaching truth. Always keep yourselves away from all unrighteous dealings. Being pure by the association of the noble persons and by labour, rise above all miseries and enjoy happiness.

NOTES & REMARKS :—(मित्रमहः) मित्रैः पूजनीयः । मह-पूजायाम् (श्वा०) ।
 =Worthy of adoration by the friends. (रोदस्योः) अग्निपृथिव्योः ।=
 Of the Agni (fire, electricity etc.) and the earth. (दिवः) कामयमानान् ।
 दिव-क्रीडागविजिगीषाव्यवहारस्य तिसृतिभेदमदस्वप्नकान्तिगतिषु । अत्र कान्त्यर्थग्रहणम् ।
 कान्तिः कामना ।=Desirous of acquiring knowledge. (वीहि) व्याप्नुहि ।
 वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु । अत्र व्याप्त्यर्थग्रहणम् ।=Pervade, attain.

Sūktam—15

Seer or Rishi of the Sūktam—Bhārdvāja or Veeta Havya. Devatā Agni. Chhandas—Jagati, Trishtup, Shakvari, Pankti, Brihati and Anushtup of various kinds. Svaras—Nishāda, Panchama, Dhaivata and Gāndhāra.

What should men know is told :

इमम् पु त्वो अतिथिमुर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा ।
 वेतीद्विवो जनुषा कच्चिदा शुचिर्ज्योक् चिदत्ति गर्भो यदच्युतम् ॥१॥

1. **TRANSLATION :—**O highly learned person ! as you please this Guru or preceptor who is the protector of all people, who is venerable like a guest, and asks his pupils at the dawn, to sit within himself i.e. like embryo keeps the pupils in his Asharama and creates in them the knowledge of all objects as in day time, and who being pure enjoys the imperishable soul or God, who ever knows all this also becomes an enlightened person.

PURPORT :—O men ! as a guest is venerable, so a knower