

NOTES & REMARKS :—(सद्रजानयः) ये 'मह' कृत्यार्थं जानन्ति ते । अदि-
कल्याणे सुखे च । = Those who know the path of true welfare. (वीरासः)
व्याप्तविद्यावसाः वीराः । वी-गतिभ्याप्तिप्रजननकान्त्यसनखादनेषु (प्रदा०) । सा—अवबोधने
(क्रया) = Pervading in knowledge and strength.

The teachings of enlightened are highlighted :

सनत्साश्व्यं पशुमुत गव्यं शतावयम् ।
श्यावाश्वस्तुताय या दीर्वीरायोपवर्बृहत् ॥५॥

5. **TRANSLATION** :—May the woman, if she stretches out her arm as a rest for the hero, praised by a man who has black horses, gain cattle consisting of horses, cows and a hundred other things.

PURPORT :—That woman becomes admirable who does not allow her husband to be attached to the lust and thus makes him lose her vitality but increases the strength of the horses and other creatures in the house having nourished them well.

NOTES & REMARKS :—(श्यावाश्वस्तुताय) श्यावैरश्वैः प्रशंसिताय । = Praised on account of the black horses. (शतावयम्) शतान्यवयवा यस्मिंस्तम् । = He who has one hundred or more parts.

Something about the teaching of labour about the work is told :

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी । अद्वैवत्रादराधसः ॥६॥

6. **TRANSLATION** :—O man! that woman who being separate from a person who is a Godless or miserly man, makes a

man prosperous and takes him across all misery, and this makes you happy. You should also gladden her.

PURPORT :—That woman only is to be respected well by her husband, who being away from the men of unjust conduct and poor and from respecting those who are not fit for being respected, gladdens her husband.

NOTES & REMARKS :—(शशीयसी) अतिशयेन दुःखं प्लावयन्ती । शशीयसी इति शश-स्त्रुत-गतौ=Removing all misery. (अराधसः) अधनम् राध इति धननाम (NG 2, 10)=Poor.

Role of labour and its relation with the work is highlighted :

वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम् ।

देवत्रा कृणुते मनः

॥७॥

7. *TRANSLATION* : - O men ! that woman who knows her husband when he is industrious, knows him when he is thirsty (greedy) and knows when he is lustful, engages her mind in the attainment of divine virtues or in the association with the enlightened persons is indeed ideal.

PURPORT :—That woman is the bringer of true welfare to her husband who knows him as an industrious and righteous person and also if he is greedy and lustful. Who having known him as such in all aspects, he urges him to remove all his evils or faults and to take in all good virtues.

NOTES & REMARKS :—(जसुरिम्) प्रयतमानम् ।=Industrious, trying to do good deeds. (तृष्यन्तम्) तुषासुरमिव ।=Greedy like a thirsty person. (कामिनम्) कामाप्सुरम् ।=Engrossed in lust.

TRANSLATOR'S NOTES :—यद्यपि पाणिनीयशास्त्रपाठे असंघातुः प्रयत्नार्थेन
वृथये तथापि अतु भोजने (दिया०) अतु—द्विषासम् (पुरा०) इति कर्त्तव्ये । इतुमानां भोजने
द्विषा वा प्रयत्नेनैव भवति मान्यथा । अतु—द्विषासामसम् (दिया०) ।

Something about the learned persons is told further :

उत घा नेमो अस्तुतः पुमाँ इति षु वे पृणिः ।

स वैरदेय इत्समः

।८॥

8. **TRANSLATION** :—O man ! he who is not praised by good men, is equally imperfect having acquired only half knowledge and engaged in the conduct full of malice; and another who is admired by learned persons but does not perform truthful actions are equal. This is what all of you should know well.

PURPORT :—He who being lazy does not engage himself in doing good deeds and another who is learned and knows truth and untruth but does not perform truthful act are equally unrighteous.

NOTES & REMARKS :—(नेमः) प्रद्विधिकारी । नेम इत्यस्य (NKT 3, 4, 20)=Entitled to half portion, imperfect and immature.
(पृणिः) प्रशंसितः । पण-अवहारे स्तुतो च (भ्वा०) =Praised.

TRANSLATOR'S NOTES :—Prof. Maxmullar's note on this mantra is 'This verse is very obscene'. (Vedic Hymn Vol. 1 p. 360). (It rather looks strange. Ed.).

The duties of the husbands and wives are told :

उत मे ऽरपद्युवृतिर्ममदुषी प्रति श्वात्राय वर्तनिम् ।
वि रोहिता-पुरुषीञ्चहाय प्रेमवृत्तिभ्यां दीर्घयंशसे ।

9. **TRANSLATION** :—To me who is the possessor of the

black horses virile, wise and well famed, my young wife is bestower of admirable bliss, and is manifest of the path of righteousness and justice), tells me plainly about her. Let both of us should behave with self-restraint like the couple endowed with good virtues.

PURPORT :—If husband and wife are of the suitable matching or agreeable merits, actions and temperaments, they can attain good path (of righteousness), great glory and bliss.

NOTES & REMARKS :—(ममन्दुषी) प्रशंसनीयानन्दकारी । = Bestower of the admirable bliss. (वत्तनिम्) मार्गम् । = Path (पुरुमीहलाय) बहुवीर्यसेवते । = Very virile inseminator.

TRANSLATOR'S NOTE :—मवि-स्तुतिमोदमदस्वप्नकान्तिगतिषु (स्वा०) अत्र मोदार्थकः । रप—व्यक्तार्थं वाचि (स्वा०) वृत्तवर्तने । वर्तन्ते प्रवर्तन्ते कर्मसु अनेनेति वर्तनिः—मार्गः । रुह—बीजजन्मनि प्रादुर्भवति च (स्वा०) । अत्र प्रादुर्भवार्थः ।

The duties of husbands and wives are highlighted :

यो मे धेनूनां शतं वैददधिर्यथा ददत् ।

तरन्त इव महनां

॥१०॥

10. *TRANSLATION* :—He alone can be a true master who being the son of the possessor of good horses gives me a hundred cows and who takes me across the ocean of misery like the big boat or steamer taking across the river or ocean.

PURPORT :—As a man who is giver of hundreds or thousands of articles and who protects the cows, goes across the river or ocean with big steamer. In the same manner, wise husband and wife go across the ocean of misery by the observance of righteous conduct.

NOTES & REMARKS :—(वैददधिवः) योऽश्वान् विन्दति स विददधस्तस्यापत्वं वैददधिवः = The son of man who is possessor of good horses. (महनां) महत्या नौकया । = With big boat or steamer.

TRANSLATOR'S NOTES.—विदु-लाभे । इन्द्रियगुणैर्हयानाहुः (कठोपनिषद्)
So by Ashvas the meaning of the senses also can be taken. In that
case, it may mean a man of perfect self-control.

मह—पूजायाम् (भा०) ।

It was not correct on the part of Sayanacharya, Prof. Wilson, Griffith and Prof. Maxmuller to take the words 'Shyāvāshva and Vidadashvi Purumidha, as Proper Nouns and names of some sages, as it is against the fundamental principle of the Vedic Terminology, Nighantu and Nirukta, as pointed out several times earlier.

The duties of married couple are stated :

य ई वहन्त आशुभिः पिबन्तो मदिरं मधु । अत्र श्रवांसि दधिरे ॥११॥

11. **TRANSLATION** :—O men ! those persons who get pure and delightful water and drinking the sweet honey, juice etc. prepare good food and become wealthy (by keeping good health and exerting themselves).

PURPORT :—Those who make articles that create joy and augment intellect, become rich and beautiful.

NOTES & REMARKS :—(ईम्) उदकम् । ईम् इति उदकनाम (NG 1, 12)
= Water. (श्रवांसि) वस्त्रादीनि । अत्र इत्यन्ननाम = Food material etc. (मदिरम्)
मानन्दकरम् = Delightful.

Something about good teaching is told :

येषां श्रियाधि रोदसी विभ्राजन्ते रथेषुवा । द्विवि रुक्म ईवोपरि ॥१२॥

12. **TRANSLATION** :—Those enlightened persons by whose beauty and wealth righteous dealings shine like the gold in one's

desire and who are seated in the charming vehicles like the aircraft, shine above like heaven and earth.

PURPORT :—*There is Upamāṅkāra or simile used in the mantra. They who gather wealth etc. with righteous labour, become glorious and renowned like the rays of the sun.*

NOTES & REMARKS :—(श्रिया) शोभया सङ्ख्या वा = By beauty or wealth. (रत्नम इव) रत्निकरः सुवर्णादिपदार्थो यथा । रत्नमिति हिरण्यनाम (NG 1, 2) रत्न-दीप्तौ (भ्वा०) युजिरुचि तिजां कुन्त (उणादिकोषे 1, 146) अनुवृत्यामक् प्रत्ययः । = Like the glittering gold etc. रत्नम इति हिरण्यनाम (NG 1, 2) रत्न-दीप्तौ (भ्वा०) युजिरुचितिजांकुन्त (उणादिकोष 1, 146).

It is audacious on the part of Prof. Maxmuller and Oldenberg to change the text of the mantras to suit their interpretation. Prof. Maxmuller says in his note on this mantra 'I have adopted the reading Rodasi Vibhrajate (रोदसी विभ्राजते) in my translation. "Then on whose chariots Rodasi glitters in glory." "He take's Rodasi to be the wife of the Maruts, the lightning." (See Vedic Hymn Vol. 1 p. 357, 362, 505). But such a change in the text is most objectionable and it shows the audacity on the part of these western scholars. Prof. Maxmuller adds in his note : Oldenberg himself suggests श्रियोऽसि and would translate "They whose cars shine over the two worlds on their chariots." (Vedic Hymn Vol. p. 362). Such changes in the text are Umpamalankar and show only the inability of the translator to understand the meaning of the words used in the mantras, traditionally handed over from generation to generation from the times immemorial.

Something about the sermons and their subject is told :

युवा स माहंतो गणास्त्वेषरंथो अनेद्यः । शुभंयावाप्रतिष्कृतः ॥३॥

13. **TRANSLATION** :—O men ! that blameless, triumphant,

irresistible youthful company of the Maruts, (mighty men like the winds) which goes to distant seas and is seated in blazing vehicles can accomplish many works.

PURPORT :—Those men who make all men and women energetic (youthful and enlightened), become admirable and bestowers of happiness to all.

NOTES & REMARKS :—((अनेषः) मनिन्दनीयः = Blameless.
(स्वेषरथः) स्वेषः प्रकाशवायु रथो यस्य सः = Seated in blazing vehicle.
(भ्रमंयावा) यः भ्रमं जलं याति = Going to distant waters-rivers and oceans.

Something about the duties of the enlightened persons is told further :

को वेद नूनमेषां यत्रा मदन्ति भूतयः । अतजाता अरेपसः १४॥

14. **TRANSLATION** :—O learned persons! who knows with certainty where those noble persons who are well-known for their truthfulness, and who are sinless or faultless and shakers or strikers of sin, rejoice?

PURPORT :—We ask you, who are the knowers of the fault (sin) and merit, truth and untruth. The answer is that those who are devotees of God are free from all negligence.

NOTES & REMARKS :—(अरेपसः) अनपराधिगः = Faultless, sinless.
(भूतयः) ये पापं ध्वनयन्ति ते । ध्वं-कम्पने । = Who shake or sweep away all sins.

Something about the duties of the enlightened persons is told further :

यूयं मर्ते विपन्यवः प्रणेतारं इत्था धिया । श्रोतारो यामहूतिषु ॥१५॥

15. *TRANSLATION* :—O wise men ! you are leaders and listeners to the requests of men in the acts of peace and invocation. Thus with your intellect and actions, you urge them to do good deeds.

PURPORT :—*Blessed are those enlightened persons who make men wise by urging them to do righteous dealings.*

NOTES & REMARKS :—(विपन्यवः) मेघावितः । विपन्यव इति मेघाविनाम (NG 3, 15) = Wise. (यामहूतिषु) उपरमाऽऽह्वानरूपकम्मंसु । यम्-उपरमे । ह्व-स्पर्शानां शब्दे च (जु०) = In the acts of peace and invocation.

The duties of the enlightened are stated :

ते नो वसूनि काम्यां पुरुश्चन्द्रा रिशादसः आ यंज्ञियासो ववृत्तन ॥१६॥

16. *TRANSLATION* :—Those performers of Yajnas and destroyers of the violent are bringers of welfare to us, who bestow upon us delightful treasures containing much gold.

PURPORT :—*Those persons only can do good to others who earn money by righteous or just means.*

NOTES & REMARKS :—(पुरुश्चन्द्रा) बहुसुवर्णानि । पुरु इति बहुनाम (NG 3, 9) चन्द्रमिति हिरण्यनाम (NG 1, 2) = Much gold. (रिशादसः) हिंसक-हिंसकाः । रिश-हिंसवान् । प्रद-भक्षणम् । = Destroyers of the violent.

What are the duties of enlightened are described :

उत्तं मे स्तोममूर्म्यं दाभ्याय परां वह । गिरां देवि रथीरिव ॥१७॥

17. *TRANSLATION* :—O learned lady! shining with knowledge and giver of peace and happiness like the night, you hear this praise of mine and drive away the person who desires to harm us. Carry away these my words to distant places like a good charioteer.

PURPORT :—There is *upamāṅkāra* (simile) used in the mantra. As night gives happiness to all creatures, so a good wife bestowes happiness upon her husband and others.

NOTES & REMARKS :—(दाभ्याय) दग्धेषु विदारकेषु शवाय =For a man who harms and tears. (मूर्म्यं) रात्रौव वर्त्तमाने ।=Like night.

TRANSLATOR'S NOTE :—दग्धः—दुदलित्वायाः सः (उणादिकोषे 3, 151) वृ—विदारणे द्विसायाम् (स्वा०) ।

Among the commentators or translators of the Rigveda Dayananda Sarasvati alone understood the significance of the mantra taking the word मूर्म्या for a wife who should be giver of rest (peace) and joy to her husband and others like the night. Others have taken it for the night only which has no significance at all and is absurd on the very face of it. They have wrongly taken as the name of the son of Ratha Veeti.

The same subject of enlightened men's duties is dealt :

उत्तं मे वोचतादिति सुतसोमे रथवीतौ । न कामो अयं वेति मे ॥१८॥

18. *TRANSLATION* :—O highly learned person! you should always tell that on [the occasion of the movement of the vehicles and on the acquisition of wealth, truth must be preached, so that my desire may not remain unfulfilled.

PURPORT :—It is the foremost duty [of the learned and enlightened persons to observe truth and also behave truthfully. They should also preach truth only. This way a man's desires are indeed fulfilled.

NOTES & REMARKS ;—(सुतसोमे) निष्पादितंश्वस्यदो ।= Those who have acquired prosperity (wealth etc.). (रथवीतो) रथानागतो ।= During the movement of transport or travelling. (अपवेति) नश्यति ।= Disappears or kills.

TRANSLATOR'S NOTES ;—The right person should always make an earnest appeal to an enlightened person so that he should guide him on the right lines and truthfully. Indeed it helps to build an ideal society.

The subject of teaching of ideals by an enlightened person is highlighted :

एष चैति रथवीतिर्मघवा गोमतीरनु । पर्वतैष्वपश्रितः ॥१६॥

19. **TRANSLATION** ;—O men! the way the sun-rays are enshrined in the clouds, and take up the straight movements, same way, you should also guide the people on proper right lines. A wealthy or desirous of being wealthy person reaches his destination by his transport, however difficult the path may be.

PURPORT :—The mantra has simile. The way the sun-rays penetrate into the clouds, but their identity is separate, similarly an enlightened person keeps himself detached in the world in spite of doing the worldly affairs during his life.

NOTES & REMARKS ;—((क्षेति) निवसति ।= Dwells. (रथवीतिः) यो रथेन व्याप्नोति मार्गम् ।= The pathway which is covered by chariots. (गोमतीः) गावः किरणाः विद्यन्ते यासु गतिषु ताः ।= The rays which dwell in the movements. (अपश्रितः) योऽपश्रयति सः ।= Dependent, sun.

Sūktam-62

Seer of the Sūktam—Shrutivid Ātreya. Devatā—Mitrā Varunau. Meters or Chhandas—Trishtup of various kinds, Tune or Svara—Dhaivata.

The attributes of the sun are told :

अतेनं अतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।
दशं शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥

1. TRANSLATION :—O teachers and preachers! I have seen one and the best form of the sun among the embodied substances in which there are one thousand rays that abide together. This true and abiding solar system is covered by the true splendour, and various planets are dependent on it. This the splendid form known to the enlightened persons which you should also behold.

PURPORT :—O men! this solar system has been made by God with many elements and it is endowed with various attributes. You should know it well.

NOTES & REMARKS —(अश्वान्) किरणान् । एष वा अश्वो मेध्यो व एष (आदित्या) तपति । तस्मात् अश्वान् आदित्यकिरणाः ॥वपुषिति रूपनाम (NG 3, 7)= Rays. (वपुषान्) रूपवतां शरीरानाम् =Of the embodied substances.

The attributes of the Mitāvarunau are told :

तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरर्हभिर्दुहे ।
विश्वाः पिन्वथुः स्वसंरस्य धेना अनुं वामेकः पविरा ववर्त ॥२॥

2. TRANSLATION :—O teachers and preachers! you are like the Prāna and Udāna (vital breaths), You should fulfil or

complete that your greatness which God, the Impeller of the world protects, as the rays fill up the times with days. Gratify all your speeches in the middle of the day. Let your pure dealing or conduct be manifest from all sides, even if it is alone or not aided by others.

PURPORT :—O teachers and preachers! you should teach people the science of day and night, Prāna and Udāna (vital breaths) and electricity, so that all may enjoy delight and bliss.

NOTES & REMARKS :—(पविः) पवित्रो व्यवहारः = Pure dealing or conduct. (मित्रावरुणा) प्राणोदानवदद्यापकोपदेशको । = Teachers and preachers who are Like the Prāna and Udāna.

TRANSLATOR'S NOTES :—प्राणोदानो वे मित्रावरुणौ (Stph. 18, 3, 12, 3, 6, 1, 16) ईमा has not been explained in the commentary here. In his commentary on Rigveda, Rishi Dayananda has explained it as प्रेरका or Impeller. ईद-गती (अ०) कम्पने च, अथवा ईद-लोके (बुरा०) पू-पवने (स्वा.) ।

The attributes of Mitavarunau are highlighted :

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अवे वृष्टिं सृजतं जीरदान् ॥३॥

3. *TRANSLATION* :—O life-giver and noble king and prime minister! as the air and electricity uphold earth and sun, (power. Ed.) so you uphold all. As they make grow the barley and other grains and herbs by their great properties, so you should also multiply them. As they satisfy or gladden the earth, so you should also do. As they cause rains, you should also cause the rain of happiness and joy over all your subjects.

PURPORT :—O king and prime minister ! you should act like the Prāna and the sun, nourish the kingdom of earth, increase (the efficiency and posts of. Ed.) the Vaidyas (physicians) and herbs, cause cause and purify rain (through the performance of the Yajnas) and do everything for bestowing happiness upon all,

NOTES & REMARKS :—(मित्रराजाना) प्राणविद्युतो । (मित्रराजाना) प्राणविद्युतो । प्राणो मित्रम् (Jaiminiya upanishad 3, 1, 3, 4=Prāna an' electricity. (पिन्वतम्) तर्पयतम् । पिन्वि-सेवने सेवने चेत्येके । अत्र सेवा द्वारा = Satisfy, gladden. (जीरदान्) यो जीवनं दद्यात्तां तो । तर्पणं सुखसेवने वा । राज् दीप्तो । राजा-दीप्ता विद्युत्=Gives of life.

The same subject of attributes of Mitraravanau is dealt :

आ वामश्वसः सुयुजो वहन्तु यतरश्मय उप यन्त्वर्वाक् ।
घृतस्य निर्गिगनुं वर्तते वामुषु सिन्धवः प्रदिवि क्षरन्ति ॥४॥

4. **TRANSLATION** :—O constructors (builders or maufacturers. Ed.) and drivers of the vehicles, let your easily-harnessed horses or rapid growing fire, electricity etc. bear you both, and with well-guided reins or rays come down here with water below. May the charioteer follow you. Let the rivers rain water when fire is kindled.

PURPORT :—If men build machines in the vehicles, putting fire below and water above, (through steam. Ed.) use them for travelling, they can acquire much wealth thereby.

NOTES & REMARKS :—(वामवासः) अग्नाद्यास्तुरङ्गा वा । Fire, electricity or horses. (यतरश्मयः) यता निगृहीता रश्मयः किरणा रश्मयो वा येषान्ते । =Those who have controlled the reins or the rays. (निगिग) यो निर्गनेक्ति स, सारथिः । गिगिर्, शौचपोषणयोः (बृहो.) =A charioteer who cleans and strengthens.

The same subject of Mitravarunau is dealt :

अनु श्रुताममतिं वर्धदुर्वी बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गते मित्रासाथे वरुणोलास्वन्तः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! both of you are upholders of might. You protect the earth—like water with your act of good association of good works. Endowed with abundant good materials, you dwell in your home, uttering good words. Each one of you increases famous and beautiful form. Let us serve you.

PURPORT ;—O highly learned persons ! as Prāna, Udāna and other kinds of air protect the world, so you should also do.

NOTES & REMARKS :—(अमतिम्) रूपम् । अमतिः इति रूपनाम (NG 3,7) = Beautiful form. (बर्हिरिव) जलम् इव बर्हिरिस्त्वुदकनाम (NG 1, 12) = Like water. (यजुषा) सत्सङ्गेन क्रियया वा । = By good association or act. (गते) गृहे । गतं इति गृहनाम (NG 3. 4) = In your home. (इलायु) वाङ् । इला इति वाङ्नाम (NG 1, 11) यज-देवपूजासङ्गतिकरणदानेषु (प्वा०) अत्र सङ्गतिकरणार्थः = In the speeches.

More about the Mitravarunau is said :

अक्रविहस्ता सुकृते परुषा यं त्रासाथे वरुणोलास्वन्तः ।
राजाना क्षत्रमहणीयमाना सहस्रस्थूणां विभृथः सह द्वौ ॥६॥

6. *TRANSLATION* :—O very good President of the council of ministers and Commander-in-Chief of the army, king and minister ! your hands are free from undue violence or generous like the air and the sun, protector of others, shining on account of your virtues, free from anger, preserve the kingdom or the wealth on

earth. Doing always noble deeds you terrify the wicked and protect the world containing thousands of pillars or the charming vehicles.

PURPORT :—O king and ministers, you should become glorious by being righteous and protecting the kingdom with thousands of departments. You should punish the wicked and honour good persons,

NOTES & REMARKS :—(अक्रविहस्ता) अहिंसाहस्तो, दानशील हस्तो ।— Whose hands are free from undue violence or generous in giving charity. (अहूणीयमाना) क्रोधरहिताचरणो सन्तो । हूणीयते ऋष्यपतिकर्मा (NG 2, 12) = Of conduct free from anger. (सहस्रस्यूपगम्) सहस्रम् (असंख्या वा स्पृणा यस्मिस्तज्जगत्, राज्यं यानं वा । = The world containing thousand of pillars are the State or the charming vehicles.

The same subject of Mitra-varunau is continued :

हरणयनिशिगयो अस्य स्थूणा वि भ्राजते दिव्यं श्वार्जनीव ।
द्रे क्षेत्रे निमित्ता तिल्वले वा सनेमु मध्वो आधिगर्त्यस्य ॥७॥

7. *TRANSLATION* :—Let us honour that man who purifies and upholds the gold of the earth and the splendour of the fire and who is active, ever moving forward in this world, who shines therefore in the light of knowledge and in meritorious and benevolent work, full of love.

Let us also respect that good policy which is firm like a pillar and resplendent like the lightning or electricity well-regulated or measured out. Let us share that in the sweetness of our home.

PURPORT :—Those men are true politicians who are established in the divine conduct, who having acquired the knowledge of electricity and other sciences are just in the discharge of their

domestic duties and are blessed by sharing their wealth and happiness with others.

NOTES & REMARKS :—हिरण्यनिर्णिक्) याः पृथिव्या हिरण्यं मग्नेस्तेजश्च
नितरां नेनेक्ति । =He who purifies and upholds the gold of the
earth and splendour of the fire. (प्रय) योज्यते गच्छति सः । अय-गतौ (म्वा०)
=He who goes, ever moves forward, active. (अंते) क्षियन्ति निवसन्ति
यस्मिन्पुण्ये कर्मणि तद् । क्षि-निवासगत्योः । अत्र निवासार्थे गतं इति गृहताम(NG 3, 4)
=The meritorious work in which a man dwells or takes
delight. (प्रधिगतस्य) प्रधिकमुन्दरे गतं-गृहे भवस्य । =Belonging to a
beautiful home. (तिस्त्रिले) स्नेहस्थाने । तिल-स्नेहने (चुरा०) =Full of love.

The attributes of the Mitra and Varuna (king and his minister) are told further :

हिरण्यरूपमुषसो व्युष्टादयः स्थूणमुदिता सूर्यस्य ।
आ रोहथो वरुणा मित्रं गर्तमतश्चक्षुःश्रे अदितिं दितिं च ॥८॥

8. **TRANSLATION** :—O king and his minister ! you are like the Mitra and Varuna (Prāna and Udāna) at the rising of the sun, and the end of the dawn you mount on your splendid car which is like the golden pillar. Seated at your home, you tell people about eternal cause and the perishable world (which is its effect). Let us association with you.

PURPORT :—As at the rising of the sun, darkness disappears and light sets in, in the same manner the kings and their ministers who are knowers of the cause and effect and Ātma (God and soul), should illuminate firm justice being friendly to all.

NOTES & REMARKS :—(अयःस्थूणम्)सुवर्णंस्तम्भमिव । अयः इति हिरण्यनाम
(NG 1, 2) । =Like golden pillar. (वरुण) (मित्र) प्राणोदानाविव वर्त्तमानौ
राजानात्यो । =The king and minister who are like Prāna and

Udāna—two vital breaths. (अदितिम्) अविनाशिकारणम् । अदितिः = Imperishable cause. (दितिम्) नाशवत्कार्यम् । = Perishable effect.

TRANSLATOR'S NOTES :—Eternal God as Efficient Cause of the Universe and Eternal matter—as material cause of the world. दितिः is this perishable world. It is noteworthy that differing from Sayanacharya who interprets अदिति as अखण्डनीया भूमिः or the Earth as an inviolable, whole and दिति as खण्डिता प्रजादिकाम् i.e. the divisible people and living creatures inhabiting it, Griffith in his footnote on the mantra has expressed the view that the two words Aditi and Diti may perhaps mean eternal and the perishable, yonder boundless space and the bounded space near us." (Hymns of the Rigveda Vol. 1 Translated by Griffith p. 534). Though to a certain extent, it is a better interpretation than Sayanacharya's; it does not come to the standard of Maharshi Dayananda Sarasvati's philosophical interpretation which should be accepted by all lovers of truth. How strange it is for Sayanacharya to call the earth as inviolable ?

The same subject of Mitra and Varune is dealt :

यद्गर्हिष्ठं नातिविधे सुदानू अचिच्छुं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणावविष्ठं सिषांसन्तो जिगीवांसः स्याम ॥६॥

8. **TRANSLATION** :—O bountiful guardians of the world ! O king and minister ! you are like the Prāna and Udāna, Protect us living in the shelter which is impenetrable, strongest, flawless, so that me may distribute the wealth attained from our foes and be victorious.

PURPORT :—The enlightened persons build very good homes, think over all matters dispassionately and attain victory, knowledge and its application.

NOTES & REMARKS :—(बहिष्ठम्) अतिशयेन बृहत् । बल-संपन्नो (श्वा०) ।
Strongest. (सिवासन्तः) विभजन्तः । = Dividing or distributing among
the needy. (जिगीर्वासः) शत्रूघ्नानि जेतुमिच्छन्तः । जि-जये (श्वा०) बृहि-बृढी (श्वा०) ।
Desiring to conquer.

Sūktam—63

Seer or Rishi of the Sūktam—Archana Atreya. Devatā—
Mitravarunau. Metres-Jagati. Svara-Nishā.

Now something about the Mitrāvarunau is told :

ऋतंस्य गोपावधि तिष्ठथो रथं सत्यधर्माणां परमे व्योमनि ।
बभ्रुव मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥१॥

1. **TRANSLATION** :—O protectors of truth ! O observers of true Dharma (righteousness) ! king and his minister ! dwelling in God who is Refulgent like the sky, you, mount on your charming vehicle. He whom you protect in this world, or him the sweet rain (of joy and bliss) is sprinkled from the firmament.

PURPORT :—Where there are righteous king and other officers to govern who nourish theme subjects like their own children. It rains there at proper time and people die in proper time.

NOTES & REMARKS :—(व्योमवत्प्रकाशिते व्यापके परमात्मनि । = In Omnipresent God, Who is full of light like the sky. (पिन्वति) सिञ्चति । पिवि-सेवने सेने चेत्येके (श्वा०) पिवि-सेचने (कामाकृतस्मृधातुपाठे 1, 269) । = Sprinkles.

The attributes of the kings and their ministers are told by the use of the word *Mitrāvarunau* :

सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दशा ।
वृष्टि वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तुन्यवः ॥२॥

2. *TRANSLATION* :—O king and minister! you are like the sun and the air, are showers of the path of happiness, shining well on account of your virtues. You shine in this world and in the battle-fields as electricity pervades the heaven and the earth and generates rain. We pray to you for wealth and peace like water.

PURPORT :—As the wind and electricity make all people endowed with wealth and food-grains through rains, so it is the duty of the kings and their ministers to make their subjects prosperous.

NOTES & REMARKS :—(मित्रावरुणा) वायुसुवो राजायास्यो एव । अयं वै वायुमिदो योज्यं पवते (Stph 6, 5, 4, 14) वरुण एव सविता (Jaiminiyopanishad 4, 12, 1, 3) एव)=The king and minister who are like the air and the sun. (तन्ववः) विद्युतः ।=Various kinds of electricity. (अमृतत्वम्) उदकस्य भावम् । अमृतम् इति उदकनाम (NG 1, 12) अतः अमृतत्वम् उदकस्य भावः. शान्तिः=Peace like water.

The same subject of *Mitrāvarunau* is continued :

सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिरुन्नैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥३॥

3. *TRANSLATION* :—O king and minister! as the air and sun are mighty and causers of rain, that the sustainers of the earth and light, illuminators, remain with wonderful clouds with the covering of the cloud, cause and sound and light, in the same manner, you dwell near your people and rain good desires or fulfil them with good intellect of the life-giver.

NOTES & REMARKS :—(असुरस्य) मेघस्य । असुर इति मेघनाम (NG I, 10) । =Of the cloud. (त्रिवर्णो) प्रकाशको । त्रिवर्णिरिति पश्यतिकर्मा (NG 3, 11) Illuminators. (वाम्) काशन् । (वाम) दिवुवातोर्ध्वत्यर्थमादाय काशार्थोऽत्र =Light.

The same subject of Mitrāvarunau is dealt :

माया वा मित्रावरुणा द्विवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।
तमभ्रेण वृष्ट्या गूह्यो द्विवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥४॥

4. **TRANSLATION** :—O king and minister ! you are dear like Prāna and Udāna (two vital breaths). Your intellect which is meditating on the nature of electricity attains (invents) a wonderful radiant weapon. Cover it with cloud and rains. O man benevolent like a cloud ! men who are doer of sweet deeds and therefore charming move about in the light of the sun. You should also know and follow them.

PURPORT :—Those kings and ministers advance happiness who are of fiery and cool temperaments like the sun and the moon, very wise and sustainers of the people like rains.

NOTES & REMARKS :—(दिवि) 1. विद्युति । =In electricity. (दिवि 7. सूर्यप्रकाशे । दिवुवातोर्ध्वत्यर्थमादाय व्याख्या =In the light of the sun. (द्रप्साः) विमोहकारकाः । द्रप-हर्षं मोहनयोः (दिवा०) =Charming.

TRANSLATOR'S NOTES :—So द्रप्साः may mean charming and delightful. Covering the air with cloud and rain may mean—not using it unnecessarily and using it only for the destruction of the wicked people.

Now something about the attributes and duties of the artists and artisans are told denoted by the word Mitrāvarunau :

रश्मिं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गर्विष्ठिषु ।
रजांसि चित्वा वि चरन्ति तन्यवो दिवः सम्राजा पर्यसा न उन्नतम् ॥५॥

5. *TRANSLATION* :—O performer of the Yajnas and artisans ! you are like Prāna and Udāna, shining well towards those, who desire the welfare of all, those artisans who harness their delightful vehicles like aircrafts for victory, like fearless heroes they are destroyers of their foes, in the combination of the rays of the sun. With it wonderful worlds and electric currents are formed. Make arrangements for the sprinkling of water (on the roads etc.).

PURPORT :—Those men who mount on delightful vehicles of various kinds and go to the desired destination, enjoy desirable happiness,

NOTES & REMARKS :—(मरुतः) शिल्पिनो मनुष्याः । मरुतः मितराग्निः (NKT 11, 2, 14) मितवादिनो याज्ञिका शिल्पिनो वा । =Artisans. (मित्रावरुणा) प्राणोदानादिव यज्ञशिल्पकारिणो । =Performers of the Yajnas and artisans who are like Prāna and Udāna. (दिवः) कामयमानान् । =Desiring the welfare of all.

Something about the enlightened persons denoted by the word "Mitrāvarunau" is told further :

वाचं सु मित्रावरुणाविरावर्ती पर्जन्यश्चित्रा वदति त्विषीमतीम् ।
शुभ्रा वसत मरुतः सु मायया द्यां वर्षयतरुणामरेपसम् ॥६॥

6. *TRANSLATION* :—O teachers and the taught ! as cloud thunders, you should utter a wonderful speech which is giver of peace like water and which is endowed with the light of knowledge. O thoughtful men ! you should live on earth with good intellect

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as there are clouds in the sky. O teachers and the taught ! you should rain attainable and spotless desire i.e. get it accomplished.

PURPORT :—*Those men who attain a speech endowed with knowledge and rain down or fulfil noble desires like a cloud, they make men enlightened and sinless.*

NOTES & REMARKS :—(इरावतीम्) इरा जलानि विद्यन्ते यस्यास्ताम् । इरा-वत्य इति नदीनाम् (NG I, 13) तस्मात् इरा-उदकमिति ज्ञायते ।=Which has water (peace like water.) (त्विवीमतीम्) प्रशस्तविद्याप्रकाशयुक्ताम् । त्विव-दीप्तौ (प्वा०)=Endowed with the light of good knowledge.

The subject of Mitrāvarunau moves on :

धर्मिणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजयः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥७॥

7. *TRANSLATION* :—O scholars you who are dear to us like the Prāna and Udāna (two vital breaths) guard the vows of truthfulness etc. by the intellect which is benevolent like a cloud. By Truth you shine well in the world. You mount on the wonderful vehicle like the sun. Therefore, you are worthy of respect.

PURPORT :—*Those men who observe the vows like truthfulness and perform other good deeds of Dharma (righteousness), get illuminated by truth like the sun.*

NOTES & REMARKS :—(व्रता) सत्यभाषणादीनि व्रतानि । एतत्त्वन् वं व्रतस्य रूपं यत्सत्यम् (Stph 12. 18, 2, 4) अग्निहोत्रं वा व्रतम् (कपिष्ठल कठ-सहितायाम् 36, 4)=Vow, like truthfulness and other good acts.

Sūktam 64

Seer or Rishi of the Sūktam—Archanānā. Devatā or subject—Mitrāvarunau. Chhandas—Anushtup and Ushnik of various types. Svaras—Rishabha and Panchama.

The attributes of the enlightened persons are devoted by the word Mitrāvarunau are told :

वरुणां वो रिशादसमुचा मित्रं हवामहे ।
परिं व्रजेवं बाह्वोजैगन्वांसा स्वर्णरम् ॥१॥

1. *TRANSLATION* :— As the enlightened persons who are clear like the Prāna and Udāna and who are active, accept you in the arms, as they do a man leading to happiness with good movement. So we accept with the song of praise a sublime learned person who is friendly to us, and destroyes of his foes.

PURPORT :—O men! as the enlightened persons treat you with love, so you should also treat them lovingly.

NOTES & REMARKS :—(रिशादसम्) शत्रु निवारकम् (पु०) । अह-मलने (अ०) । =Destroyer of enemies. (व्रजने) व्रजन्ति यथा गत्या सहत् । =With good movement. (जगन्वांसा) गच्छन्ती । =Going active.

The same subject of enlightened persons is continued :

ता बाहवां सुचेतुना प्र यन्तमस्मा अर्चते ।
शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे ॥२॥

2. *TRANSLATION* :—O teachers and preachers! you are like Prāna and Udāna. Stretch out your arms with favouring love

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unto this man who honours you and tries to do good deeds with his arms and good knowledge; for in all places is sung forth the your ever gracious friendliness. You should also admire his good qualities.

PURPORT :—Let us confer happiness upon those persons who give happiness and joy to good men on earth with their knowledge and power of arms.

NOTES & REMARKS :—((सुचेतुना) उत्तमविज्ञानेन । चिती संज्ञाने ।-गुह्य-गन्धे (स्वा०)=With good knowledge. (जोगुवे) उपदिशामि ।=Tell, preach.

Something about the duties of the enlightened men is told :

यन्ननमश्यां गतिं मित्रस्य यायां पृथा ।
अस्य प्रियस्य शर्मण्यर्हिसानस्य सश्चरे ॥३॥

3. *TRANSLATION* :—O men! let me certainly attain that state which is attained by people living at the home or under the shelter of this man, who is a dear friend, free from violence or harm. Let me also follow the same path of righteousness.

PURPORT :—Let men initiate the enlightened persons, tread upon the path of Dharma (righteousness) and attain good state.

NOTES & REMARKS :—(सश्चरे) समवयन्ति । प्राप्तुवन्ति । सश्चति गतिकर्मा (NG 2, 12) अत्र गतेस्त्रिवर्षेषु प्राप्त्यर्थग्रहणम् । षच-समवाये=Relate, attain. (शर्मणि) गृहे । शर्म इति गृहनाम (NG 3,4) At the home or under the shelter.

The attributes of the enlightened persons denoted by the word *Mitrā-varunau* are told :

युवाभ्यां मित्रावरुणोपमं धेयामृचा ।
यद्द क्षये मघोनां स्तोतृणां च स्पर्धसे ॥४॥

4. *TRANSLATION* :—O teachers and preachers, as I may have by praise for comparison your simile (example) at the house of the devotees of God and wealthy persons. So you may also do.

PURPORT :—All men should take the ideal or example of the enlightened persons.

NOTES & REMARKS :—(मित्रावरुणा) ब्रह्मापकोपदेशको ।=Teachers and preachers (स्पर्धसे) स्वर्घयि ।=For comprison or competition.

TRANSLATOR'S NOTES :—A teacher who is friendly to all and who saves others from sinful path is called Mitra. (मित्रः) मि मिदा—स्नेहने ।—प्रमीतेर्मरणात् क्षायते इति मित्रम् (NKT 10, 2, 22)

The same subject of Mitrāvarunau is continued :

आ नो मित्र सुदीतिभिर्वरुणाश्च सधस्थ आ ।
स्वे क्षये मघोनां सखीनां च वृधसे ॥५॥

5. *TRANSLATION* :—O friend and noble person ! you reside with your splendours or admirabls light, at your home and at gathering for advancement or prosperity as we are your friends and masters of good wealth. Let us dwell with you at your home (from time to time) and at your gatheings.

PURPORT :—These only are good friends who always try to be with their friends in troubles and joys, enjoring their company and helping them in need.

NOTES & REMARKS !—(सुदीति मिः) प्रयस्त प्रकार्यः । दीवयति — ज्वलति कर्वा

(NG 1, 16) = With good light or splendours. (अथे) निवासे । नि-
निवास गत्यो (पुदा०) यत्र निवासार्थः । = At home or dwelling place.

Something about giving up all malice and acquisition of wealth is told further :

युवं नो येषु वरुणा क्षत्रं बृहच्च विभृथः ।
उरु शो वाजसातये कृतं राये स्वस्तये ॥६॥

6. TRANSLATION :—O noble and friendly person ! among those in whom you uphold much and great wealth, vouchsafe us room for wealth, happiness or welfare and victory in battles.

PURPORT :—Men should give up all malice (or conflict) and should achieve victory and wealth by their united efforts.

NOTES & REMARKS :—(अत्रम्) धनम् । अत्रम् इति धननाम (NG 2, 10)
= Wealth. (वाजसातये) सङ्ग्रामाय । वाजसातो इति संग्रामनाम (NG 2, 17)
= For battle.

Two parts of Yamas and Niyamas (non-maliciousness and non-covetousness of wealth) are admired :

उच्छन्त्यां मे यजता देवक्षत्रे रुशद्गवि ।
सुतं सोमं न हस्तिभिरा पडिभर्ध्वतं
नरा विभ्रतावर्चनानसम् ॥७॥

7. TRANSLATION :—O leaders ! O unifiers ! O king and ministers ! come quickly at the dawn which dispel darkness to the enlightened men or to their wealth which is endowed with the bright rays (of knowledge) to take the wealth to participate in the prosperity by feet like the elephant supporting a person with its beautiful nose.

PURPORT :—*O industrious officers and workers of the State ! nourish and protect well the subjects with justice and accept wealth given by the enlightened persons.*

NOTES & REMARKS :—(यजता) सङ्गतायो = Unifiers or associating themselves with the enlightened persons. (उच्छन्त्याम्) विवसन्त्याम् । उच्छन्-विवासे (तुदा०) भाव इति रश्मिनाम् (NG 1, 5) = Dispelling darkness and establishing in happiness. (रश्मिर्गाव) प्रकाशमानरश्मियुक्ते । वशि-भासार्थः इति घातुकल्पद्रुमादौ । भास-प्रकाशः । = Endowed with the bright rays (of knowlege).

Sūktam—65

Seer or Rishi of the Sūktam—Ratahavya Ātreya. Devatā-Mitrāvarunau. Chhandas—Anushtnp and Ushnik. Svaras-Rishabha and Panchama.

Something about the teacher and taught, and preacher and the audience is told :

यश्चि॒केतु॑ स सु॒क्रतु॑र्दे॒वत्रा॑ स ब्र॒वीतु॑ नः ।
व॒रुणो॑ यस्य॒ दर्श॑तो मि॒त्रो वा व॑न॒न्ते गि॑रः ॥१॥

1. **TRANSLATION** :—He who is a wise good man, let him know (about God, soul and other matters). Let him teach and preach us who is the best among the enlightened persons. He whose friendship is worth deserving, accepts our words of praise and prayer.

PURPORT :—*Let him only preach us who is most highly learned among us. He who is advanced in knowlege, let him distinguish between truth and untruth.*

NOTES & REMARKS :—(सुक्रतुः) सुष्ठु बुद्धिमान् । ऋत्वरिति प्रज्ञानाम् (NG.

3, 9) = Very wise. (वनते) सम्प्रजति । वन संभक्तौ (भ्या•) = Accepts serves well.

TRANSLATOR'S NOTES :—Griffith's translation of the first line is good 'Fully wise is he who has discerned', but that of the second line is wrong when he renders देवेषु (into English as 'the god's' देवेषु means absolutely truthful enlightened persons as passage, like सत्यसंहिता वै देवाः (Aitareya 1, 6) विद्वांसो हि देवाः (Stph. 3, 7, 3, 7) । etc. clearly prove.

The inter-relation between the twin teacher-pupil and preacher-audience is further elaborated :

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा ।
ता सत्पती ऋतावृथ ऋतावाना जनैजने ॥२॥

2. *TRANSLATION* :—O men ! let us always honour those men whose studies are very ideal and deep, who learn all sciences or are of glorious fame for a long time, who shine on account of their virtues, are protectors of the good people, are truthful and increasers (promoters. Ed.) of fruth among all men.

PURPORT :—Let those persons be the preachers and teachers who hear (*grasp. Ed.*), and are great scholars, having full faith in true Dharma and are lovers of knowledge and its propagation,

NOTES & REMARKS :—(श्रेष्ठवर्चसा) श्रेष्ठ वर्चोऽभ्ययनं ययोस्ती । वर्च-दीप्तौ । अत्र दीप्तिः ज्ञानप्रकाशः । = Whose study is good and deep. (ऋतावृथा) ऋतं सत्यं विद्यते ययोस्ती । ऋतमिति सत्यनाम (NG 3, 1) = Increasers of truth.

The same subject of teacher-pupil and preacher-audience is dealt :

ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा ।
स्वधांसः सु चेतुना वाजौ अभि प्र दावने ॥३॥

3. *TRANSLATION* :—O teachers and preachers! you are dear to us like our Prāna and Udāna. I address those who have good deeds and who with other men of good knowledge tell a liberal donor regarding the battles. I approach you together with those who have required the knowledge of various sciences before, for protection and giving us strength.

PURPORT :—As preachers preach about truth, others also should tell those good things to the persons, with whom they come into contact.

NOTES & REMARKS :—(इयानः) प्राप्नुवन् । इष्-गतौ । (प्रदा०) गतेस्त्रिष्वयेष्वत्र प्राप्स्यर्थग्रहणम् । = Approaching. (सुचेतुना) विज्ञानवता सह । चित्ती-संज्ञाने (धा०) = With a man of good knowledge or wisdom. (दावने) दाचे । दा-दाने (जु०) वाज इति बलनाम (NG 2, 9) = For a liberal donor.

The subject of teacher-pupil and preacher-audience is continued :

मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते ।
मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः ॥४॥

4. *TRANSLATION* :—O men! the friend who takes us away from sin and then gives a good place on earth for dwelling, should take the noble intellect or wisdom of the friend who is prompt and who renders good service to others.

PURPORT :—Those are only true friends who deal with each other without deceit and with pure and honest motives.

NOTES & REMARKS :—(अहोः) दुष्टाचारात् ।=From wicked dealing or sin. (गातुम्) पृथिवीम् । गातुरिति पृथिवीनाम् (NG 1, 1) Earth land. (प्रतूवेतः) शीघ्रं कर्तुः । तूरी-गतित्करणहिसनयोः (दिवा०) अन्न गतित्करणार्थः । =Of a prompt or active person.

The teacher-pupil and speaker -audience relation is narrated :

वयं मित्रस्यावसि स्याम सप्रथस्तमे ।
अनेहसस्त्वोत्तयः सत्रा वरुणाशेषसः ॥५॥

5. **TRANSLATION** :—O men ! being non-violent, harmless or guarded and truthful to God and associating with the best personalities, let us always be under the shelter of a good friend, who shelters or extends his shelter to utmost distance.

PURPORT :—Men should always be grateful and should give up ingratitude altogether,

NOTES & REMARKS :—(अनेहसः) अहिंसकाः सन्तः । एहः इति क्रोधनाम् (NG 2, 13) क्रोधो हिंसाक्रोधमूलेति अहिंसाया प्रहणम् ।=Being non-violent or harmless. (वरुणाशेषसः) वरुण उत्तमो जनः सेवो येषान्ते ।=Who associate only with a good person. (सत्रा) सत्येन युक्तः । सत्रा इति सत्यनाम् (NG 3, 10) Endowed with truth.

The same subject of teacher-pupil relation is highlighted :

युवं मित्रेमं जनुं यतयुः सं च नयथः ।
मा मघोनुः परि ख्यतं मो अस्माकमृषिणां गोपीथे नं उरुह्यतम् ॥६॥

6. **TRANSLATION** :—O teachers and preachers ! you are our true friends. You inspire the man who is to be taught and lead him towards the goal. Do not insult us who are endowed with abundant

wealth. Do not give small quantity of milk and other nourishing food for the Rishis, the knowers of the meaning of the Vedas. Always urge upon us to do good deeds.

PURPORT :—O highly learned persons! you should make all industrious persons happy. O students and teachers! you should never insult us who are teachers or preachers. Behaving in this way, let us all tread upon the path of Dharma (righteousness).

NOTES & REMARKS :—(यतः) प्रेरयः। यती निकारोपस्कारयोः। (यु०) उपस्कारार्थं शोषनीकरणार्थं वा प्रेरणापेक्ष्यते।=Prompt, inspire, (गोपीये) गवां पेदे दुग्धादौ।=In the middle of the cows etc. (उत्प्रेष्यतम्) प्रेरयेत्। उत्प्रेष्यतिः रक्षाकर्मेति (NKT 5, 4, 23) सा रक्षा शुभप्रेरणा द्वारा संभवतीति तदर्थं उत्प्रेष्यतम्।=Prompt, urge.

Sūktam-66

Seer or Rishi of the Sūktam—Rātahavya Ātreya. Devatā—Mitrāvarunou Chhandas—Anushtup of various kinds. Svara—Gāndhāra.

What should a man do is told :

आ चिकितान सुकृतू देवौ मर्ते रिशादसा ।
वरुणाय अतपैशसे दधीत प्रयसे महे ॥१॥

1. *TRANSLATION* :—O wise man! you are endowed with wisdom for truthful, industrious, great and noble dealings. Hold up ideal enlightened persons who are destroyers of the wicked and are endowed with great wisdom.

PURPORT :—He alone becomes highly learned who increases (promotes, Ed.) his intellect by the association of the enlightened persons.

NOTES & REMARKS :—(चिकितान) ज्ञानयुक्त। कित-ज्ञाने (कायकृत्स्न

ब्राह्मणम् 2, 27) = Edowed with true knowledge or wisdom. (यत्नात्)
उत्तमाय व्यवहाराय । For noble dealings. (प्रयत्ने) प्रयत्नमाय । = For
industrious. (ऋतपेक्षसे) सत्यस्वरूपाय । ऋतमिति सत्यनाम (NG 2, 11)
पेश इति रूपनाम (NG 3, 7) = For absolutely truthful.

The same subject of duties of a man is continued :

ता हि क्षत्रमविहृतं सम्यगसुर्यैःमाशांते ।
अथ व्रतेव मानुषं स्वर्गा धायि दर्शतम् ॥२॥

2. *TRANSLATION* :—O men ! they enjoy good wealth or kingdom free from crookedness, but they are beneficial to all learned persons. They give new life to people who uphold human welfare like good actions and happiness, which is worth seeing (emulation. Ed.)

PURPORT :—All men should uphold happiness and works by the path of Dharma or righteousness.

NOTES & REMARKS :—(क्षत्रम्) धनं राज्यं वा । क्षत्रमिति धननाम (NG 2, 10) क्षत्रं हि प्रोक्ष्मः राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22) जैमिनीयोपनिषद् ब्राह्मणे 1, 85) Wealth or kingdom. (अविहृतम्) अकुटिलम् । = Not crooked. (असुर्यैः) असुरेभ्यो विद्वद्भ्यो हितम् । अर्थाथम् असून रान्ति ददतीत्यसुरा विद्वद्भ्यः । रा-दाने (अ०) ह-कोटिभ्ये (ष्वा०) = Beneficial to all learned persons who give new life to people.

The duties of a man are continued :

ता वामेषु रथानामुर्वी गव्युतिमेषाम् ।
रातहव्यस्य सुष्ठुति दधुक्स्तोमैर्नामहे ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! you engage yourselves in the truthful praise of that liberal donor (who has given whatever is worth giving) of the aircraft-like vehicles and is going

to the path. As a highly learned person upholds earth (for the benefit. of Ed.), for these noble persons by the truthful praise of the properties of various articles (description), in the same manner, we know and admire that scientist and you, who are clever (well-versed. Ed.) and expert in various sciences.

PURPORT :—*Blessed are these men who reveal the physical and other sciences for the benefit of the world.*

NOTES & REMARKS :—(गभ्यूतिम्) मार्गम् । =Path. (रातहव्यस्य) दत्तदातव्यस्य । रा-दाने । हु-दानादनयोः (जु०) =He who has given whatever is worth giving i.e. a liberal donor. (दधृक्) प्रागल्भ्यं प्राप्तो । धृषा-प्रागल्भ्ये (स्वा०) =Clever and well-versed and expert in various sciences.

TRANSLATOR'S NOTES :— It was misleading on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rātahavyā as the name of a particular sage, instead of taking its meaning for a liberal donor as it clearly shows. Griffith's foot-note is worth-noting and amusing :

“Rātahavya – The Rishi of the hymn.” I can make nothing out of this stanza, and I follow Sayana in despair of finding a reasonable interpretation.”

(The Hymns of the Rigveda Translated by Griffith Vol. p. 537).

No comments are needed. Whom to blame for a scholar's ignorance ?

The duties of a man are mentioned :

अघ्रा हि काव्या युवं दक्षस्य पूर्भिरद्भुता ।
नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! your might is pure known by your intellect, by the wonderful poetical works, and

you also acquire knowledge by the cities built by men (town-planners. Ed.) with great power. Let us honour you for ever.

PURPORT :—It is the duty of the enlightened persons to become great scholars and to do good to the ignorant by teaching and preaching.

NOTES & REMARKS :—(केतुना) प्रहया । केतुरिति प्रज्ञानाम (NG 3, 9) दक्ष इति बलनाम । ३ (NG 2, 9) = Through intellect. (पूतदक्षसा) पूतं पवित्रं दक्षो बलं ययोस्ती । = Men whose might is pure.

Women also should behave like the enlightened men is here told :

तद्दत्तं पृथिवि बृहच्छ्रव एष ऋषीणाम् ।
अयसानावरं पृथ्वति क्षरन्ति यामभिः ॥५॥

5. *TRANSLATION* :—O learned lady ! the clouds rain at the right season and down water abundantly. It produces foodgrains on earth and as the Yogis shower truth by preaching and performance of actions in accordance with the Yamas (Ahinsa—non-violence; Satya-truth etc.) and as the teachers and preachers are active and wise, in the same manner try to obtain truth and glory of the Rishis—the knowers of the meaning of the mantras (ऋषयो मन्त्रप्रदतारः इति निरुक्ते. Ed.).

PURPORT :—If ladies having become highly learned or enlightened and after accepting truth, Dharma (righteousness) and good character shower happiness and joy like the clouds, they attain much happiness.

NOTES & REMARKS :—(पृथिवि) भूमिरिव बलमाने । = A learned lady who is like the earth (in forbearance). (श्रवः-श्रवन् श्रवणं वा । = Food or glory. (अयसानो) गच्छन्तो विजानन्तो वा । = Going or knowing well. (यामभिः) प्रहर्यंमोक्षवैः कर्मभिर्वा । = At proper (specified. Ed.) time or by the actions performed in accordance with the five Yamas (restraints).

TRANSLATOR'S NOTES :—अत्र इति जन्मनाम (NG 2, 7) । अत्रः प्रसङ्गमिति NKT 4, 4, 24 ऋ० 4, 38, 5 व्याख्यायाम् । अत्र इच्छमानः प्रसङ्गाम् इच्छमानः (NKT 9, 1, 10) = यमाः पञ्च-अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः (योगदर्शने साधनपादे) 5 Yamas are non—violence, truth, non-stealing Brahmacharya (continenence) and non-covetousness.

Men should preserve and protect the kingdom with justice is told :

आ यद्दामीयचक्षसा मित्रं वयं च सूरयः ।
व्यचिष्टे बहुपाय्ये यतैमहि स्वराज्ये ॥६॥

6. **TRANSLATION** :—O friends ! your sight (vision) and speech are reputed and have attained recognition in your most spacious and well protected by many, kingdom and Svarajya (self-government). We, the learned persons always try from all sides and to make it an ideal, in the same manner you should also do.

PURPORT :—Men should keep and maintain friendship with one another; should preserve and protect their own and other's kingdom with justice and should advance the cause of Dharma (righteousness).

NOTES & REMARKS :—(ईयचक्षसा) ईयं प्राप्तव्यं ज्ञातव्यं वा चकोर्बर्धनं कथमं च बयोस्तौ । ईह-गतौ (दिवा०) वि-+ अ'बु'पायतिपूजनयोः । अत्र गतेस्त्रिष्वर्थेषु वदि-प्राप्त्यर्थं ग्रहणम् = Whose sight (vision) and speech are worthy of being attained or told. (व्यचिष्टे) अतिशयेन व्याप्ते : = Most spacious. (बहुपाय्ये) बहुभिः रक्षणीये । पा-रक्षणे (अदा०) = To be protected by many.

Sūktam—67

Seer or Rishi of the Sūktam—Yaja Ātreya. Devatā—Mitrāvarunou. Chhanda—Anushtup. Svara—Gāndhāra.

The men should follow an ideal person is told :

बळित्था देव निष्कृतमादित्या यजतं बृहत ।
वरुणा मित्रार्यमन्वर्षिष्ठं क्षत्रमांशाथे ॥१॥

1. *TRANSLATION* :—O enlightened immortal friend and noble person ! be united with all great that has been accomplished. O dispenser of justice ! you should also do the same. O friend and noble person ! as you enjoy the most advanced kingdom or wealth, so let this administrator of justice also do.

PURPORT :—As the enlightened person do the righteous acts, so the king and officers of the State preserve and protect the State.

NOTES & REMARKS :—(निष्कृतम्) निष्पन्नम् । = Accomplished. (वशिष्ठम्) कृतिशयेन वृद्धम् । (वशिष्ठम्) वृद्ध शब्दादिष्ठन् वशिष्टादेशश्च । वशि इति सत्यनाम् (NG 3, 10) = Most Advanced. (क्षत्रम्) राज्यं घनं वा । क्षत्रमिति घननाम् (NG 2, 10) अत्र हि (श्रीधमः) राष्ट्रम् (ऐत० 7, 22 जैमि० 1, 88) = The State or world.

What should men do like whom is told :

आ यद्योनिं हिरण्ययं वरुणा मित्रं सद्यः ।

धूर्तारां चर्षणीनां यन्तं सुम्नं रिशादसा ॥२॥

2. *TRANSLATION* :—O friend and O noble person ! you are punishers of the wicked and upholders of (noble. Ed.) men, and attain the knowledge of the electricity (energy etc. Ed.) which is the cause of the resplendent sun and giver of happiness. So let us also do the same.

PURPORT :—Like an enlightened person, you know the splendid electricity (energy. Ed.) as the cause of the sun and do good to others after acquiring this knowledge. Likewise others also should enjoy happiness.

NOTES & REMARKS :—(योनिम्) कारणम् । = Cause, origin. (हिरण्ययम्) तेजो वै हिरण्यम् । (तैत्तिरीय संहिता 5, 1, 10, 5) = Resplendent. (चर्षणीनाम्) मनुष्याणाम् । चर्षणय इति मनुष्यताम् (NG 2, 3) = Of men.

How should men behave is told :

विश्वे हि विश्ववेदसो वरुणो मित्रो अर्युमा ।
व्रता पदेव सश्चिरे पान्ति मर्त्ये रिषः ॥३॥

3. *TRANSLATION* :—O men! you should honour all those who have attained all knowledge and wealth. You are the best, and noble friend of all and dispenser of justice who observes (and treats. Ed.) all others like feet (a powerful organ. Ed.) and saves men from sins.

PURPORT :—As all beings go to the desired place and accomplish their object, in the same manner you should enjoy the desired bliss. Therefore, accomplish all others with truthfulness and with righteous acts.

NOTES & REMARKS :—(पदेव) पद्यन्ते येस्तानि पदानि चरणानीव । पदी-पदो । पदगतौ । गतेस्त्रिभुवेषु च गत्यर्थग्रहणम् । = Roads. (सश्चिरे) प्राप्नोवन्ति गच्छन्ति वा । सश्चतीति गतिकर्मा (NG 2, 14) = Attain or go.

What should men do and whom emulate is told :

ते हि सत्या ऋतस्पृश ऋतावांनो जनैजने ।
सुनीथासः सुदानवोऽहोश्चिदुरुचक्रयः ॥४॥

4. *TRANSLATION* :—O men! you should honour always those persons who are true and best among the good persons, and whose vow and actions are full of truth. They are giver of good policies, and whose gift of knowledge etc. is very good, and free from all sins.

PURPORT :—Those persons are blessed, who are themselves endowed with righteous merits, actions and temperament and are free from the sins.

NOTES & REMARKS :—(सुदानवः) सोमनं सद्भिर्वापिदानं वेदान्ये । = Those

Mdl. 5, Skt. 67-68, Mtr. 5

whose gift of knowledge is very good. (ब'होः) अपराधात् ।=From crime or sin.

How should men acquire knowledge from the enlightened men is told :

को नु वाँ मित्रास्तुतो वरुणो वा तन्नूनाम् ।
तन्सु वामेषते मतिरत्रिभ्य एषते मतिः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! which of your person's merits are not ever praised ? Therefore, our reflective intellect is turned to you. Our intellect turns to the scholars who are proficient in many sciences or disciplines. Let us also accept their noble advice.

PURPORT :—Those persons who approach the teachers and preachers, and having acquired knowledge thereafter do teachings, you accept (pick up. Ed.) from them intellect and good work. You thus become glorious and renowned.

NOTES & REMARKS :—(बत्रिभ्यः) व्याप्तविधेभ्यः ।=For the scholars, proficient in many sciences and disciplines. (ईषते) समन्तात्प्राप्नोति । ईष-गतिहिंसादर्शनेषु (भ्या०) अत्र गतेस्त्रिभ्येषु प्रात्यर्षेप्रहणम् ।=Is attained.

TRANSLATOR'S NOTES ;—बत्रिः is from बत-सातत्यगमने । Here it is meant for those scholars whose intellect reaches the depth of understanding of many sciences.

Sūkta :

Seer or Rishi of the Sūktam—Yajata Ātreya. Devatā—Mitrāvarunou. Chhandas—Gāyatri of various kinds. Svāra—Shadja.

What should men do towards each other is told :

अ वीं मित्राय गायत वरुणाय विपा गिरा । महिंक्षत्रावृतं बृहत् ॥१॥

1. *TRANSLATION* :—O men ! sing the glory with your speech in praise of the friend and a man of noble character who protects you in various ways. In fact, they are they endowed with much vital power, and always accepting great truths.

PURPORT :—The teachers and preachers who purify all men with knowledge and other virtues should always be honoured by all.

NOTES & REMARKS :—(विपा) विविधप्रकारेण पातस्ती । वि+पा-रक्षणे (अदा०) Who protect in various ways. (ऋतम्) सत्यास्यम् । ऋतमिति सत्यनाम (NG 3, 10) प्राणो वै ऋतम् (Stph 14, 8, 14, 4) = Full of truth.

How should men live in this world is told :

सम्राज्ञा या घृतयोनी मित्रश्चोभा वरुणश्च ।

देवा देवेषु प्रशस्ता

॥२॥

2. *TRANSLATION* :—O men ! you should very much honour a MITRA (friend) who is a man of most acceptable or noble character. Such friends are the best among the enlightened persons, who shine among them on account of their virtues and are of peaceful disposition like water, or rather born from water, so to say.

PURPORT :—Those best scholars and officers of the State who can rule over the vast empire become glorious.

NOTES & REMARKS :—(सम्राज्ञा) यो सम्प्रदाजेते ती । सम+राज्-दीप्त्वा (स्वा०) = Those who shine well (on account of the virtues). (घृतयोनी) घृतमूदकं कारणं ययोस्ती । घृतमिति उदकं नाम (NG 1, 12) = Who are born of water i.e. are of peaceful disposition like the water.

How should the State be developed is told :

तानः शक्तं पार्थिवस्य महो रायो दिव्यस्य । महिं वां क्षत्रं देवेषु ॥३॥

3. *TRANSLATION* :—O men ! help us to attain the wealth, that is well-known on the earth (because of being honestly earned. Ed.) and that which is achieved by pure conduct. Great is your kingdom or wealth among the enlightened persons.

PURPORT : O officers of the State ! if you get your kingdom protected by the enlightened persons, it may then become well famous on earth and very (efficiently run. Ed.)

NOTES & REMARKS :—(पार्थिवस्य) पृथिव्यां विदितस्य । = Of well known or famous on earth. (दिव्यस्य) दिवि-शुद्धे व्यवहारे भवस्य । दिव्यघातोर्ध्ववहारार्थमादाय व्याख्या । = Born out of pure dealings. (क्षत्रम्) राज्यं धर्मो वा । क्षत्रात् किल त्रायत इत्युदग्रः । क्षत्रस्य शब्दो भुवनेषु रूढः । इति क्षत्रशब्दस्य व्याख्यानं कविकालिदासेन कृतमत्र स्मरणीयम् । = Kingdom and wealth.

Others should also behave like the enlightened persons is told :

अतमृतेन सपन्तेषिरं दक्षमाशाते । अदुहां देवौ वर्धते ॥४॥

4. *TRANSLATION* :—O men ! as two enlightened persons attain vigorous might, tending truth with truth and grow devoid of malice, same way you should also endeavour to do.

PURPORT :—Men should always grow (progress. Ed.) behaving like the enlightened persons.

NOTES & REMARKS :—(इषिरम्) प्राप्तव्यम् । इष-गतौ (दिवा०) = Worthy of attainment. (दक्षम्) बलम् । दक्षमिति बलनाम (NG 2, 9) = Might.

What should men know and do is told :

वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः । बृहन्तं गर्तमाशाते ॥५॥

5. *TRANSLATION* :—O men ! the air and electricity which cause rains and light and which have (power of. Ed.) movement and water in, then pervade a vast space (abode) on earth. You should know their nature and while utilising them properly, give it's benefit others.

PURPORT :—If men know the nature of the sun, air, electricity (energy. Ed) etc. which cause rains, and light etc., they are capable to accomplish many works.

NOTES & REMARKS :—(दानुमत्याः) बहूनि दानवो दानानि विद्यन्ते यस्यां पृथिव्यां तस्या मन्त्रे । = On the earth where good people give donations for noble purposes. (गर्तम्) गृहम् । गर्तः इति गृहनाम (NG 2, 3) = Abode. (इषः) मन्त्रादेः । इषम् इति अग्नाम (NG 2, 7) Of food etc.

Sūktam—69

Seer or Rishi of the Sūktam—Uruchakri Ātreya. Devatā—Mitrāvarunou. Chhanda—Trishtup. Svāra—Gāndhāra.

What should men know and do is told :

त्री रौचिना वरुण त्रीरुत द्युन्त्रीणि मित्र धारयथो रजांसि ।
वावृधानावमतिं क्षत्रियस्यानु व्रतं रक्षमाणावजुर्यम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ; Prāna and Udāna augment the power of three resplendent things i. e. sun, lightning (electricity) and fire, three kinds of light of the above three, and three worlds which are to be illuminated (earth, firmament and heaven), and guarding the beautiful form and undecaying action and character, a Kshatriya upholds the universe so you should also uphold them well.

PURPORT :—In this world, there is light or radlance of three kinds i.e., one of the sun, another of the lightning or electricity and the third that of the fire on earth. Those Kshatriyas (scientists and technicians? warriors. Ed.) and others who know thoroughly this three-fold radiance can govern well, without decay.

NOTES & REMARKS :—(अज्ययंम्) अजीर्णम् । = Undecaying. (रजांसि) लोकान् । जृष-वयोहानौ (दिव्वा०) लोका रजांस्युच्यन्ते (NKT 4, 6, 9) = Worlds. (वरुण) उदान इव वत्तमानः । = Like Udāna. (मिन्न) प्राण इव । प्राणो मिन्नम् (जैमिनीयोप० 3, 1, 3, 6) प्राणोदानौ वा मिन्नावरुणो (Sthp 1, 8, 3, 12) प्राणो मिन्नं तस्माद् वरुणः उदानः Like Prāna.

What should men do is further told :

इरावतीर्वरुणा धेनवो वां मधुमद्वां सिन्धवो मित्र दुहे ।
त्रयस्तस्थुर्वृषमासस्तिसृणा धिषणां रेतोधा वि द्युमन्तः ॥२॥

2. **TRANSLATION** :—O doer of noble deeds and O friend ! may the abundant food materials of various kinds and speeches which are like cows pour sweetness. May the rivers fill us with sweetness. You should use properly the resplendent powers of the knowledge, action and devotion which is full of noble desires and which are endowed with much energy.

PURPORT :—O friends of all ! you be givers of happiness like the cows, remove all impurity like the rivers, (and become. Ed.) givers of wisdom and accomplishers of noble desires.

NOTES & REMARKS :—(इरावतीः) बहुन्नादिसामग्रीस्ताः । इरा इत्यन्नाम (NG 2, 7) । = Abundant food materials. (धेनवः) वाण्यो गवः इव । धेनुरिति वाङ्नाम ((NG 1. 11) । = Speeches which are like the cows. (धिषणानाम्) कर्मोपासनानामप्यत्र ग्रहणम् । धिषणा इति वाङ्नाम (NG 1, 11) बहुवचन-प्रयोगात् ज्ञानकर्मोपासनानामप्यत्र ग्रहणम् । इधाम्-धारणधीषणयोः (जू०) अतः धारकाणां त्रयाणामप्यत्र ग्रहणं कृतम् । = Of the knowledge, action and devotion.

Men should endeavour constantly is told :

प्रातर्देवीमर्दिति जोह्वीमि मध्यन्दिन उदिता सूर्यस्य ।
राये मित्रावरुणा सर्वतातेळै तोकाय तनयाय शं योः ॥३॥

3. *TRANSLATION* :—O father and mother ! you are dear to us like Prāna and Udāna (two vital breaths), as in the Yajna, which is bestower of happiness to all. I praise for wealth and other desirable objects, and divine intellect (wisdom), which is giver of inviolable knowledge early in the morning, at the rise of the sun, and at noon for the welfare of our children, and infants, as well as for the grown ups. So you should also do.

PURPORT :—Those persons who always try for the nourishment of their family, for the training of the good and for advancement in all directions, make their family full of enlightened men.

NOTES & REMARKS ;—(देवीम्) विद्यां प्रत्याम् । =Divine intellect or wisdom. (वर्दितिम्) नक्षत्रितबोधम् । (वर्दितिम्) दो-अवचकने (दिवा•)। =Full of inviolable knowledge. (मित्रावरुणा) प्राणोदानवंत्नातापितरो । =Parent who are dear like the Prāna and Udāna (vital breaths). (तोकाय तनयाय) नत्वाय कुमाराय । तोकम् इति अवस्थनाम् (NG 2, 2) तनयः इत्यवस्थनाम् (NG 2, 2) । =For an infant, for grown-up and adult.

What should men know is told :

या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।
न वाँ देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

4. *TRANSLATION* ;—O teachers and preachers ! you are dear to us like Prāna and Udāna. Those highly learned persons who have attained the happiness of freedom in life, do not violate your vows and actions. You should know the air, electricity and sun which are the upholders of the earth and of resplendent regions.

PURPORT :— *O men ! you should know that the air, electricity and sun which are upholders of all worlds (planets. Ed.) are upheld by God and all this universe has been also upheld by God. This (truth. Ed.) you must know.*

NOTET & REMARKS :—(अमृतः) प्राप्तजीवनयुक्तिमुखाः ।=Those who have attained the (summit. Ed.) joy of salvation while living (in their life time. Ed.). (मिनस्ति) हिसन्ति । मीम्-हिंसायाम् (क्या०) ।=Violate.

Sūktam—70

Seer or Rishi of the Sūktam—Uruchakrir Ātreya.
Devatā—Mitrāvarunou. Chhanda—Gāyatri. Svara—Shadja.

What should men do is told :

पुरूरुणां चिद्ब्रह्मस्त्ववो नूनं वां वरुणा । मित्रं वंसिं वां सुमतिम् ॥१॥

1. *TRANSLATION* :—*O friend and noble person ! let us serve your protection which extends far and wide and is certain (assured. Ed.), and which each one of you distribute or share or share with you which. Let us serve him also who takes your good intellect or wisdom. (May we obtain your kind goodwill).*

PURPORT :—*O men ! those officers of the State only should be served by the subjects, who protect or guard them well.*

NOTES & REMARKS :—(पुरूरुणा) बहुतरम् । अन्नं सुधा सुलुगित्याकारादेशः । पुर इति बहुनाम (NKT 3, 1) उर इति बहुनाम (NG 3, 1) ।=Very much. (वंसि सम्भजसि । वन षण्—संभक्तौ (म्वा०) ।=Distributes, divides or shares with others.

The men's duties are stated :

ता वां सम्यग्दुह्नाणोषमश्याम् धार्यसे । वयं ते रुद्रा स्याम ॥२॥

2. **TRANSLATION** :—O benignant teachers and preachers ! you are free from malice and are removers from or eradicators of grief. May we attain food and knowledge to uphold you. While serving you, may we become upholders or sustainers of all.

PURPORT : Those teachers and preachers are blessed and successful who are devoid of anger, greed and other evils. Those who learn from them, let them be always industrious to receive and retain that knowledge.

NOTES & REMARKS :—(इषम्) अन्नं विज्ञानं वा । इषमिति अन्ननाथ (NG 2, 7) इष-गती (दिवा०) । गतेस्त्रिष्वयेष्वत्र ज्ञानार्थप्रदणम् । = Food or knowledge. (रुद्रा) सतो रोदनाद् द्रावयितारो । = Removers from or eliminators of grief.

How should men behave is further told :

प्रातं नो रुद्रा प्रायुभिरुत त्रायेथां सुत्रात्रा । तुर्याम दस्यून्तनुभिः ॥३॥

3. **TRANSLATION** :—O punishers of the wicked ! you make them weep. You are president (Head. Ed.) of the Assembly and Chief Commander of the Army. Alongwith other guards you protect us with your powers and nourish us. May we subdue the wicked thieves with our bodies. (physical strength. Ed.)

PURPORT :—O men ! it is the duty of the subjects (people) to protect the president (Head. Ed.) of the Assembly and Chief Commander of the army who guard the subjects well and incessantly.

NOTES & REMARKS :—(रुद्रा) दुष्टानां रोदयितारो । रुद्रिर्-अश्रु विमोचने (प्रवा०) । = Making the wicked to weep by giving them severe punishment. (दस्यून्) दुष्टानां रोदयितारो । दस्यु-उपक्षये (दिवा०) । = Wicked thieves.

Let not good men take (depend solely on Ed.) (without giving something in return. Ed.) charity from any one is told :

मा कस्याद्भुतकृत् युच्चं भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

4. *TRANSLATION* :— O men of wonderful strength or knowledge and power of action ! let us not enjoy the charity of others without body (doing manual and mental labour. Ed.). Being blessed with children and grand-children, let us not live up on other's charity.

PURPORT :— The enlightened persons should preach in a way, so that no one should take charity from another (in order to avoid dependence. Ed.). Let not children and grandchildren have a liking for charity. They should be taught this by their parents.

NOTES & REMARKS :— (यज्ञम्) दानम् । यज्ञ-देवपुत्रासङ्गतिकरणदानेषु (रुषा०) (Wrongly printed पानम् in some editions)। (शेषसा) अपत्यैः सह वर्तमानः । ई शेषः इत्यपत्यनाम (NG 2, 1) ।= Alongwith children and grandchildren. (तनसा) पीत्तादिसहिताः । तनय इत्यपत्यनाम (NG 2, 2) यस्य तन्ना शब्दस्तत्त्वचाने= Accompanied by grand children and great grand children.

Sūktam—71

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunau. Chhanda—Gāyatri. Svāra—Shadja.

What should the teachers and preachers do is told :

आ नो गन्तं रिशादसा वरुण मित्रं ब्रह्मणा । उपेमं चारुमध्वरम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ! you are destroyers (annihilators. Ed.) of the wicked persons and increasers (promoters. Ed.) of our knowledge and strength. Please come to this our good nonviolent sacrifice, i. e. Yajna.

PURPORT :—If the enlightened persons perform practical

Yajna in the form of good and honest dealings, they are able to make us advanced in every field.

NOTES & REMARKS :—(रिशादसा) दुष्टद्विसको । रिम्-द्विसायाम् (तु०) । बद्-मक्षणे (म०) । = Destroyers of the wicked. (बहुंणा) वर्धको । बृह-बृद्धो (ष्वा०) । = Increasers of our knowledge, and strength. (अश्वरम्) यज्ञम् । = Yajna or non-violent sacrifice.

What should men do is further told :

विश्वस्य हि प्रचेतसा वरुणा मित्र राजथः । ईशाना पिप्यतं धियः ॥२॥

2. **TRANSLATION** :—O Varuna (giver of good knowledge) and Mitra (friend, bestower of all happiness) ! you being endowed with excellent knowledge or wisdom shine over the whole world. Increase the power of our intellect.

PURPORT :—O men ! as the sun and moon shine in the firmament, so you should also increase the intellects of the people.

NOTES & REMARKS :—(पिप्यतम्) वर्धयेत्तम् । (मो) व्यायी-बृद्धो (ष्वा०) । = Increase. (मित्र) सर्वसुखकारक । (नि) मित्रा-स्नेहने (दि०) । = Bestower of all happiness.

The attributes of the enlightened persons are told :

उप नः सुतमा गतं वरुणा मित्रं दाशुषः । अस्य सोमस्य पीतये ॥३॥

3. **TRANSLATION** :—O noble person and friend ! please come to (have. Ed.) the juice of the great invigorating plants and herbs which we have prepared. Come to drink this Soma of the liberal donor who is a great devotee of God.

PURPORT :— It is the duty of the men to invite righteous and highly learned persons and honour them.

NOTES & REMARKS :— (दाक्षुषः) दातुः । दाशु दाने (स्वा०) । = Of the donor. (सोमस्य) महौषधिरस्य । रसः सोमः (Stph 14, 1, 3, 12) = Of the juice of the great plants and herbs like Soma.

Sūktam—72

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunou. Chhanda-Ushnik. Svara-Rishabha.

How should men deal with others is told :

आ मित्रे वरुणो वयं गीर्भिर्जुहुमो अत्रिवत् ।
नि बृहिषि सदतं सोमपीतये ॥१॥

1. *TRANSLATION* :—O teachers and preachers! with our speeches we invite you—a friend and a noble person, like a man who is free from three kinds of sufferings. Please be seated in a good house or a good Āsana (seat of grass, cloth or wood) to drink Soma (juice of the invigorating plants or herbs.)

PURPORT :—All should follow the example of those persons who deal with all in a friendly way and show due respect to all.

NOTES & REMARKS :—(अत्रिवत्) अविद्यमानत्रिविध दुःखेन मुस्यम् = Like a person who is free from three kinds of misery or sufferings. (बृहिषि) ऊत्तमे गृहे आसने वा = In a good house or Āsana (seat made of grass, cloth or wood).

TRANSLATOR'S NOTES :—It was wrong on the part of Prof. Wilson, Griffith and others to have taken Atri—as the name of a

particular sage, founder of a family. It simply means अ+वि, one who is free from three kinds of misery or sufferings, namely—*आध्यात्मिक* internal, caused by the defect of the senses; *आधिभौतिक* of mind or intellectual discord in society or caused by some creatures, and *आधिदैविक* caused by flood, cyclone, fire etc.

How should men behave is told further :

व्रतेन स्थो ध्रुवक्षेमा धर्मिणा यातयज्जना ।
नि बर्हिषि सदतं सोमपीतये ॥२॥

2. *TRANSLATION* :—You who dwell in peace, secure or abide (whose protection is secure) in happiness by the acts performance in accordance with the Dharma and who are the best among the men making them industrious by the observance of Dharma. Let them be seated in a good house or on a good Āsana to drink Soma juice.

PURPORT :—Those persons who uphold Dharma, vows and good character and conduct, enjoy abiding happiness.

NOTES & REMARKS :—व्रतेन धर्मयुक्तेन कर्मणा । व्रतमिति कर्मनाम वृणोतीति सतः (NKT 2, 4, 13) = An 'act in accordance with Dharma or righteousness. (ध्रुवक्षेमा) ध्रुवं क्षेमं रक्षणं ययोस्तौ । = Whose protection is secure.

How should men deal with one another is told :

मित्रश्च नो वरुणाश्च जुषेतां युज्जमिष्टये ।
नि बर्हिषि सदतां सोमपीतये ॥३॥

3. *TRANSLATION* :—O men and women ! as a friend and

noble person accepts our Yajna (non-violent sacrifice) for the attainment of desired happiness and for drinking Soma juice and sit in a good house or on a good seat, so you should also act.

PURPORT ;—*Those who deal with others as friends and want to accomplish desirable happiness, become venerable.*

NOTES & REMARKS :—(इष्टये) इष्ट सुखाय । इषु-इच्छायाम् (तुदा०) = For desirable happiness. (बहिषि) उत्तमे व्यवहारे । बहिषि इति महन्नाम NG 3, 3) गुणवद् महत् उत्तममेव संभवति नान्यत् । = In good dealing or conduct.

Sūktam—73

Seer or Rishi of the Sūktam - Paura Ātreya. Devatā—
Ashvinau. Chhanda-Anushtup of various kinds. Svara-Gāndhāra.

How should men and women behave is told :

यदद्य स्थः पुरावति यदर्वावित्यश्विना ।
यद्वा पुरू पुरुभुजा यदन्तरिक्ष आ गंतम् ॥१॥

1. *TRANSLATION* :—O men and women ! come here today for acquiring of the knowledge of air and electricity (energy. Ed.), which are nourishers of many, whether they are far remote or near at hand or are in large measures in the sky.

PURPORT :—*Those men and women, who enter the household life after acquiring knowledge through the observance of Brahmacharya, are also able to accomplish technology well.*

NOTES & REMARKS :—(अश्विना) वायुविद्युतो । अश्विनी व्यसन्वाते सर्वम् (NKT 12, 1, 1) व्यापकत्वाद् वायुविद्युतावत्र गृहीतो । = Air and electricity. (पुरुभुजा) बहुपालको । पुर इति बहुनाम (NG 3, 1) शुभ-

पावनान्यवहारयोः (दत्ता०) अत्रालनार्थग्रहणम् ।=Nourishers or sustainers of many.

The yardstick of ideal behaviour is stated :

इह त्या पुरुभूतमा पुरु दंसंसि विभ्रता ।
वरस्या याम्यधिगू हुवे तुविष्टमा भुजे ॥२॥

2. *TRANSLATION* :—O my wife ! you also should use or apply, for various purposes, the air and electricity which pervade many places, uphold many works, are very good and powerful. They go to distant places abundantly which I use for the enjoyment of many desirable things and by which I accomplish many desires.

PURPORT :—Where husbands and wives are of suitable merits, actions and temperaments and are handsome, there the knowledge of physics and other sciences becomes easy (for their issues. Ed.).

NOTES & REMARKS :—(अधिगू) अधिकगन्तारो ।=Going much to distant places. (तुविष्टमा) अतिगयेन बलिष्ठो । तुवि इति बहुनाम (NG 3, 1) अत्र बहुबलग्रहणम् ।=Very mighty. (दंसंसि) कर्माणि । दंस इति कर्मनाम (NG 2, 11) ।=Actions.

What should men do after this, is told :

ईमान्यद्रुपुषे वपुश्चक्रं रथस्य येमथुः ।
पर्यन्या नाहुषा युगा मृहा रजंसि दीयथः ॥३॥

3. *TRANSLATION* :—O men and women ! like the air and sun, your wheel of the car roams about and you beautify your body by knowing proper means. You acquire knowledge of the human cycle which is moving the great (circle of planets. Ed.), in accordance

with the system (systemetically. Ed.), designed by God and decays at the end. You can know the science of fire. (energy. Ed.).

PURPORT :—O men ! as the spokes of the wheel revolve, so the cycle of time revolves day and night. By this, the mathematics consisting of the knowledge of time and beginning with a moment and ending in Yuga (era) Kalpa and Maha Kalpa (different pieces of Infinite time. Ed.) etc is evolved. This you should know.

NOTES & REMARKS :—(ईर्ष्या) प्राप्तव्यं ज्ञातव्यं वा ।=Worthy of being attained or known. (वेमयुः) गमयतम् ।=Move, set in motion. (मनुष्या) मनुष्याणामिमानि ।=Belonging to the human race. (दीययः) क्षयः । (दीङ्) क्षये (दिवा०) ।=Decay.

What should men know is told further :

तद् षु वामेना कृतं विश्वा यद्दामनु ष्वे ।
नानां ज्ञातावरेपसा समस्मे बन्धुमेयथुः ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! whatever good things you have done, I admire them all. You who are spotless in life and famous, approach us. You may also kindly approach our kith and kin. I urge upon you to do this.

PURPORT .—O men ! as I should know the science of the air and electricity (energy etc.) so you should also know.

NOTES & REMARKS :—(अरेपसा) [अमपराधिनो । अरेपसा-पापेनालिप्यभानसा (NG 12, 1) ।=Free from all guilt or crime. Spotless. (ईययुः) प्राप्नुयातम् । अल्ल पुरुषव्यत्ययः ।=Approach, be attained. (अरेपसा)अमपराधिनो । =Free from guilt, sin or spot, that is, spotless or sinless.

How should women be is told :

आ यद्वाँ सूर्या रथं तिष्ठद्रुष्यहं सदा ।
परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

5. *TRANSLATION* :—O men! that woman is benevolent like the sun which alway, shines or is doer of good to all. She is full of splendour like the dawn of the sun (day. Ed.) and who mounts on your charming and rapid vehicle in the form of the aircraft etc. The birds also like to fly and follow the example of an aircraft.

PURPORT :—As the dawn of the early morning is endearing to all and bestower of happiness, in the same manner, the husbands and wives who love each other are always cheerful.

NOTES & REMARKS :—(सूर्या) सूर्य संबन्धिःयुषाः इव । अरुषी इति उषीनाम (NG 118) अत्र अरुषा तस्मिन्नेवार्थे । = Like the dawn belonging to the sun. (घृणा) दीप्तिः । घृ. क्षरणदीप्तयोः (जृहो०) अत्र दीप्त्यर्थः । = Radiance splendour.

What should the enlightened men do is told :

युव । रत्रिश्चकेतति नरा सुन्नेन चेतसा ।
घर्म यद्दामरेपसं नासंत्यास्ता भुरगयति ॥६॥

6. *TRANSLATION* :—O leaders of the path of Dharma (righteousness)! you are free from falsehood, and give knowledge to that man who is free from the three-fold misery and who knows you with a joyful mind and who knows your spotless pure Yajna (non-violent sacrifice in the form of reading and teaching etc.) and upholds it with his mouth (by teaching and reading),

PURPORT ;—Those persons who with the association of the

enlightened persons expand (spread) his Yajna in the form of study and teaching, are benefactors of the world.

NOTES & REMARKS :—(अर्मय्) यज्ञम् ।=Non-violent sacrifice. (अत्रिः) अविद्यमानत्रिविधदुःखम् ।=Free from three kinds of misery as explained before. (भृणयति) धरति । सूरण-धारणपोषणयोः । अत्र धारणाधः । युष्मन्मिति सुखनाम (NG 3, 6) । अत्र सुखयुक्तेन ।=Upholders.

The enlightened men's duties are stated ,

उग्रो वां ककुहो ययिः शृग्वे यामेषु संतनिः ।

यद्वां दंसोभिरश्विनात्रिर्नरावर्तति ॥७॥

7. **TRANSLATION** :— O leading teachers and preachers ! you are like the sun and the moon. I who am active, endowed by God's grace with great virtues, full of splendour, propagator of truth and education, hear (listen. Ed.) your praise from time to time, and he who follows you by his actions many times (repeatedly. Ed.), not confined to three, you give teaching to both of us.

PURPORT :—Those men who accomplish their works by acting like the sun and the moon, become always advanced or make satisfactory progress.

NOTES & REMARKS :—(अश्विना) अध्यापकोपदेशको ।=Teachers and preachers. (सन्तनिः) सम्यक् विस्तारकः ।=He who well propagates truth or spreads education extensively. (दंसोभिः) कर्मभिः । दंसयः कर्माणि दंसयन्त एतानिति (NKT 4, 4, 25) । अत्र दंसोभि तत्पर्यायरूपेण ।=By actions. (ककुहः) महान् । ककुह इति मह्यनाम (NG 3, 3) ।=Great.

What should men do is told further :

मध्वं ऊ षु मंभूयुवा रुद्रा सिषक्ति पिप्युषी ।

यत्समुद्राति पर्वथः पक्वाः पृक्षो भरन्त वाम् ॥८॥

8. *TRANSLATION* —O makers of sweetness ! O punishers of the wicked ! you make them weep. The stream (of devotion) which on growing sprinkles sweetness within the kind hearts of the devotees, by that you set example on mortals, so that contacts mature (with wisdom) and fill you up (with appiness. Ed.).

PURPORT :— O men ! as the sun and air sprinkle all with rains and ripen the fruits, so you should also behave.

NOTES & REMARKS :—सिञ्चति सिञ्चति ।=Sprinkles, waters. (पशंयः) सिञ्चयः । पुषु-सेचने (स्वा०) ।=Sprinkle. (समुद्रा) यानि सम्यग्भवन्ति ।=Kind hearts which are drenched by kingdom. (पिच्युषी) ध्याययन्ती । (पो) व्यायी-वृद्धी (स्वा०) ।=Increasing.

What should men do is told :

सत्यमिद्धा उं अश्विना युवामाहुर्मयोभुवा ।
ता यामन्यामहूतमा यामन्ना मृळयत्तमा ॥६॥

9. *TRANSLATION* :—O teachers and preachers ! you all are like the heaven and the earth and who are truly called the bestowers of happiness, also make the best use of your time and are duly the most gracious. Preach truth at all times with certainty.

PURPORT :—As the earth and cloud are givers of happiness to all living beings, so the teachers and preachers should be the bestowers of happiness.

NOTES & REMARKS :—(अश्विना) द्यावापृथिव्यादिवाग्यापकोपदेशको । उक्ताश्विनो द्यावापृथिव्यादित्येके (NKT 13, 1, 1) ।=The teachers and preachers like the heaven and earth. (मृळयत्तमा) अत्यन्तसुखकारको । मृद-बुद्धने (क.या०) ।=Givers of much happiness.

What should the enlightened persons do is told :

इमा ब्रह्माणि वर्धनाशिवभ्यां सन्तु शंतमा ।
या तन्नाम रथौ इवावोचाम बृहन्नमः ॥१०॥

10. *TRANSLATION* :—O men ! may the wealth (of various kinds of food materials) which are multipliers of the might of the heaven and the earth, that we have earned and prepared like the car, and which are more joy-giving, be bestowers of happiness upon you. Through them, we show reverence to the enlightened persons. Let us preach this to all to honour wisemen with these things, i.e. wealth and food.

PURPORT :—O men ! as men decorate their chariots and other vehicles with clothes, in the same manner, earn wealth and produce corn, and make them refined. Acquire great knowledge by the enjoyment of the pure food and teach and preach the same to others.

NOTES & REMARKS :—(अशिवभ्याम्) आवापृथिवीभ्याम् ।=For the heaven and the earth. (ब्रह्माणि) घनान्यनानि वा । ब्रह्मेति घननाम (NG 2,10) ब्रह्म इति अन्ननाम (NG 2, 7) ।=Wealth of various kinds or food grains. ((तन्नाम) संवृणुयामाऽऽच्छादयाम स्वोक्तुयाम । तक्ष-स्वचने भ्वा. तक्षू-तनूकरणे (श्वा०) ।=Choose, cover or accept.

Sūktam—74

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

What should men do is told :

कृष्टौ देवावश्विनाद्या दिवो मनावसू ।
तच्छ्रवथो वृषश्वसू अत्रिर्वामा विवासति ॥१॥

1. *TRANSLATION* :—O highly learned persons ! you engage your mind always in noble thoughts and shower happiness on this

scholar who serves for the attainments of light on earth. You, listen to his prayer, please.

PURPORT :—O enlightened persons ! the men who serve you, become thoughtful and bear much knowledge. They engage themselves in doing noble deeds and rise above all miseries or sufferings.

NOTES & REMARKS :—(कूठः) यः को पृथिव्यां तिष्ठति सः । = He who lives on earth. (परिव्रजो) व्याप्तविद्यो । = Great scholars. pervoding many sciences अश्विनो is from (अश्विः) व्याप्तो. Hence the interpretation is व्याप्तविद्यो । = Pervading many sciences (अश्विः) व्याप्तविद्यः । अतिः—अत्र सातत्यगमने । विद्या-प्रति सततं गन्ता व्याप्तविद्यः । = He who has received knowledge. (आविवासति)समन्तात्सेवते । विवासति परिवारणकर्मा (NG 3, 5)परिचरणम्—सेवा । = Serves from all sides.

How should men ask the enlightened persons is told :

कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।
कस्मिन्ना यंतथो जने को वा नदीनां सचा ॥२॥

2. **TRANSLATION** :—O teachers and preachers ! where are those who are free from all falsehood and are absolutely truthful ? Where are the famous enlightened men who are endowed with divine virtues ? Who is the person whom you try (teach and. Ed.) train ? Who is your pupil or companion on the confluence of the rivers.

PURPORT :—The seekers after truth and knowledge, should go to the enlightened persons and should ask them about the science of electricity and others subjects.

NOTES & REMARKS :—(दिवि) दिव्ये व्यवहारे प्रकाशे वा । दिव्यं घातोव्यवहारार्थमादाय दिव्ये 'व्यवहारे' इत्यर्थः । द्युत्यर्थमादाय 'प्रकाशं' इति व्याख्या । दिवि इत्यस्य । = In divine dealing of light. (सचा) समवाये । = In the group.

EDITOR'S NOTES :—An ideal place for learning of the spiritual science is described in the Vedas where उपह्वरे निरीणां संगमे च नदीनाम् Here also the confluence of rivers has been described as an ideal place for acquiring purity of mind.

What should men ask is told :

कं याथः कं ह गच्छथः कमच्छा युञ्जाथे रथम् ।
कस्य ब्रह्माणि रायथो वयं वामुश्ममीष्टये ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! whom do you visit ? Whom you approach ? To whom direct your charming car ? Whose wealth and foodgrains do you particularly like, urging them to use it for the furtherance of noble causes ? We long for you for the fulfilment of our noble desires or to receive for you the gift of knowledge.

PURPORT :—O men ! you should also desire that enlightened person whom highly learned men approach, desire and associate with.

NOTES & REMARKS :—(ब्रह्माणि) धनधान्यानि । ब्रह्म इति धननाम (NG 2, 1) ब्रह्मइति अन्ननाम (NG 2, 7) ।=Wealth and food materials. (उश्मसि) कामयामहे । वञ्ज-कान्ती (अदा•) कान्तिः-कामना ।=Long for.

What should aim at is indicated :

पौरं चिद्भ्युदभुतं पौरं पौराय जिन्वथः ।
यदीं गृभीततातये सिंहामिव दुहस्पदे ॥४॥

4. *TRANSLATION* :—O son of virtuous man ! approach a man full of water-like (spotless. Ed.) peaceful disposition. You and the teachers go to (reach Ed.) a citizen (common man. Ed.) and please or satisfy him by your teachings. For the benefit of a person who is engaged in doing a group (series. Ed.) of good works, you approach him and gladden him. In the place (positions. Ed.) occupied by your foes, you should attack like a lion and make good men delighted.

PURPORT—O men ! as persons living in the same city advance their happiness by mutual help and cooperation, in the same manner the persons of other cities (and towns. Ed.) and countries also should do.

NOTES & REMARKS :—(उदप्रुतम्) उदकयुक्तम् ।=Outwardly (apparently. Ed.) it means full of water, but the meaning implied is of needful disposition like that of the water. (गृहीतात्ताये) गृहीता तातिः सर्कम्भं विसृतिर्येन ।=For a man engaged in doing noble deeds. (जिन्वयः) प्राप्नुयः ।=Approach attain.

TRANSLATOR'S NOTES :—प्रुङ्—गती (भ्वा०) गतेस्त्रिष्वर्थेवन्न प्राप्स्यथं ग्रहणम् । जिवि-प्रीणने (भ्वा०) । जिवि-साषार्थः, घातुकल्पद्रुमादी भाषार्थः—Therefore जिन्वयः also means please or satisfy. That is the meaning hinted at by Dayananda Sarasvati adding सन्तोषयः to please or satisfy. (तातिः) तनु-विस्तारे ।

Form of an ideal man is told further :

प्र च्यवानाञ्जुजुरुषो वृत्रिमत्कं न मुञ्चथः ।

युवा यदी कृथः पुनरा काममृगवे वृध्वः ॥५॥

5. **TRANSLATION** :—O men and women! when a man becomes old and is going downward (in health), his beauty is gone (declines. Ed.) and also his tendency to adultery (if any) vanishes. If men are young and have desire to discharge the duties of the young, then like me let them try to fulfil the desire of his young wife.

NOTES & REMARKS :—(च्यवानात्) गमनात् । (च्यवानात्) चुङ्-गती (भ्वा०) =For downward movement. (in old age) (ऋण्वे) प्रसाध्नामि । ऋण्वे गती (वना०) । गतेस्त्रिष्वर्थेषु प्राप्स्यथंमादाय प्रसाधनार्थः संभवति । प्राप्नोमि-प्रसाधयामि ।=Accomplish fulfil. (ऋण्वे) व्याप्तम् ।=Pervading.

What should men do is told :

अस्ति हि वामिह स्तोता स्मसिं वां संदृशि श्रिये ।

नू श्रुतं म आ गंतुभवोभिर्वाजिनीवसू ॥६॥

6. **TRANSLATION** :—O teachers and preachers, you

Mdl. 5, Skt. 74, Mtr 7.

establish the process of growing foodgrains in abundance. We approach the person who is your admirer. Please come to me, listen to me for the acquirement of wealth like you, with your protective powers.

PURPORT :—*Those who admire the virtues of the enlightened persons, become virtuous and (while. Ed.) following the highly learned persons, they also become wealthy and prosperous.*

NOTES & REMARKS :—(वाजिनीवसू) यो वाजिनी बहून्नादिक्रियां वासयतस्तौ । वाज इत्यन्ननाम (NG 2, 7) वस निवासे । = Who establish the process of the obtainment of foodgrains in abundance. (संज्ञि) सादृश्ये । = In likeness.

What should men do further is told :

को वांमद्य पुंरूणामा वंने मर्त्यानाम् ।

को विप्रो विप्रवाहसा को यज्ञैर्वाजिनीवसू ॥७॥

7. *TRANSLATION* :—O enlightened men ! you are approachable by the highly learned persons. O conveyor of wealth and food ! who adores you well among the mortals ? Who is the man who desires to acquire knowledge with the Yajnas and who desires to attain wisdom ?

PURPORT :—*Those who desire to acquire knowledge may go to the enlightened persons and may be highly benefited by the questions and answers. Let them benefit others also thereby.*

NOTES & REMARKS ;—(वन्ने) संभजति । वन-संभक्तौ (श्या०) । = Adores, reveres. (वाजिनीवसू) घनघान्यश्रापको । वाज इति अन्ननाम (NG 2, 7) वस-निवासे । = Conveyors of wealth and food materials.

What should men do is described :

आ वां रथो रथानां येषां यात्वश्विना ।
पुरू चिदस्मयुस्तिर आङ्गुषो मर्त्येषुवा ॥८॥

8. *TRANSLATION* :— O teachers and preachers ! may you bring your car towards us, which is the most excellent for speed among mortals, which removes all miseries and is bestower of happiness on the people.

PURPORT :—O men ! as the teachers and preachers as well as artisans manufacture good vehicles, in the same manner, you should also create means of happiness.

NOTES & REMARKS :—(आङ्गुष) अङ्गुषुभवा प्रशंसा । अङ्गुषः-स्तोमः आघोषः (NKT 2, 5. 11) । = Praise. (प्रश्विना) प्रध्यापकोपदेशको । अश्विनावश्वयुः मैत्रायणी सं. 1.9, 1, 1, ऐत. 1, 18 गोपम 22.6 । अश्वयुः अश्वरं युनक्ति इति निरुक्ते । अध्यापनं ब्रह्मयज्ञः (मनु) स्वाध्यायो वै ब्रह्मयज्ञः (Stph 11, 5, 6, 2) तस्य अध्वर्युः संचालको वा प्रध्यापकोपदेशकावेव संबन्धतो नाम्ये । = Teachers and preachers.

What should the enlightened men do is told further :

शमूषु वां मधूयुवास्माकमस्तु चकृतिः ।
अर्वाचीना विचेतसा विभिः श्येनेवं दीयतम् ॥९॥

9. *TRANSLATION* :—O teachers and preachers ! you are endowed with sweetness and knowledge of various sciences, coming hitherward. Let your noble action be ours. (Let it be for our welfare and let us follow it). Like the falcon falling over the birds, come to us (speedily. Ed.) and give us happiness and peace.

PURPORT :—They only are the enlightened persons who utilise their own wealth for the happiness of others. As a hawk goes soon (jumps on. Ed.) along with other birds, so with such enlightened persons, students should go quickly.

NOTES & REMARKS :—(चकृतिः) अत्यन्तक्रिया । = Good action

done again and again. (मधु-युवा) य-मिश्रणामिश्रणयोः (प्रदा०) अन्न
मिश्रणार्थः । (दीयतम्) दद्यात् । = Give.

What should the enlightened persons do is told further :

अश्विना यद्गृह्णीष्विच्छुश्रूयात्प्रियं हवम् ।
वस्वीरूषु वा भुजः पृञ्चन्ति सु वा पृचः ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! whenever you listen to this call or praise of mine, the enjoyments relating to wealth and desires make you unified with us.

PURPORT :—Those highly learned persons who examine or test their pupils well (from time to time), the students also please and love them after becoming scholars.

NOTES & REMARKS ;—(पृचः) कामनाः । पृषी-सम्पत्तने (प्रदा०) = Desires. (भुजः) भोगक्रियाः । भुज-पःलनाभ्यवहारयोः (दद्यात्) । = Enjoyments.

Sūktam 75—

Seer or Rishi of the Sūktam—Avasyur Ātreya. Devata—Ashvinou. Chhanda-Pankti of various kinds. Svара-Panchama.

What should the enlightened persons do is told :

प्रति प्रियतमं रं वृषणां वसुवाहनम् ।
स्तोता वापश्विनावृषिः स्तोमेन प्रति भूषति
माध्वी मम श्रुतं हवम् ॥१॥

1. *TRANSLATION* :—O teacher and examiner ! you convey the sweetness and other's virtues. Listen to my invocation and of the knower of the meaning of the mantras, and also of an admirer who decorates you with praise and leads you to the vehicle,

like the aircraft which carries many articles (goods. Ed.). It is very dear and showerer of joys.

PURPORT :—Those who teach and preach should also periodically examine the students.

NOTES & REMARKS ;—(अश्विनो) अष्टावकपरीसको । = Teachers and examiners. (माध्वी) मधुरादिगुणप्रापको । = Who convey sweetness and other virtues.

TRANSLATOR'S NOTES :—(इन्द्रियाणि हयानाहुः कठो०) 1.3.3 । According to this and other passages in the Kathopanishad, by the use of word Ashva, senses are taken. So अश्विनो may mean men and women of (well-versed in. Ed.) self-control. Here teachers and examiners have been taken (as Ashvinou. Ed.), अश्व-व्याप्तौ । विद्यया व्याप्तो व्याप्तविद्यो वा ।

What should men desire is told further :

अत्यायातमश्विना तिरो विश्वा अहं सना ।
 दत्ता हिरण्यवर्तनी सुषुम्ना सिन्धुवाहसा
 माध्वी मम श्रुतं हवम्

॥२॥

2. *TRANSLATION* :—O destroyers of miseries and givers of good joy! you convey (take us. Ed.) to the ocean (of happiness. Ed.), which is endowed with sweet movement. Knower of technology, you are full of splendour and users of gold for various purposes. As I acquire the knowledge of all sciences, so you come (visit. Ed.) to give (deliver. Ed.) that knowledge even at distant places and listen to or examine to what I have read.

PURPORT ;—O men! the scholars from whom you receive the knowledge and whenever they examine you, they should point out your defects (mistakes. Ed.) so that all may attain the knowledge and wisdom well.

NOTES & REMARKS :- (हिरण्यवर्त्तनी) यो हिरण्यं ज्योतिः सुवर्णं वा वत्तं यतस्ती । ज्योतिर्बे हिरण्यम् (ऐतरेय 7, 12) Stph 6, 7. 1, 2) गोपथे 2, 5, 8) । = Who are full of splendour or users of gold for various purposes. †(हवम्) अधीतम् । (हवम्) हु-दानादनयोः आदाने च (बुहो) घषवा (ह्वे) स्वर्धायाम् आदीयते गृह्यते गुरुमुखात् इति हवः अछययनम् । = Studied.

How should men deal with one another is told :

आ नो रत्नानि विभ्रंतावश्विना गच्छंतं युवम् ।
रुद्रा हिरण्यवर्तनी जुषाणा वाजिनीवसु
माध्वी मम श्रुतं हवम् ॥३॥

3. **TRANSLATION** :—O highly learned teachers and preachers ! you are endowed with splendour and possessing and putting food materials and other articles in proper place. O men of sweet temperament ! come to us bringing your previous (acquired earlier. Ed.) wealth and serving us and loving us, you are fierce to the wicked. Come and hear my call.

PURPORT :—Those persons are fortunate who approach and invite absolutely truthful and enlightened men and having acquired knowledge with labour, get tested (tried. Ed.) by them.

NOTES & REMARKS :—(माध्वी) मधुरस्वभावा । = Men of sweet temperament. (वाजिनीवसु) यो वाजिनीमन्नादियुक्तां सामग्रीं वासयतस्ती । वाज इत्यन्तनाम NG 2, 7) = Who put food materials and other articles in proper place.

What should men do is told farther :

सुष्टुमो वां वृषणवसु रथे वाग्नीच्याहिता ।
उत वां ककुहो मृगः पृक्षः कृष्योति वापुषो
माध्वी मम श्रुतं हवम् ॥४॥

4. **TRANSLATION** :—O lovers of the mightly ! (souls. Ed.) you establish them in due places or positions. O men of sweet temperament ! your good admirers sit with you in the same car and utter sweet and true words. To your great associates you are purifiers. You prepare good food for yourself which nourishes your body. Listen to mine and their calls.

PURPORT ;—*He only (really. Ed.) is great who acquires knowledge and good character and conduct by sitting at the feet of or by the association of the enlightened men.*

NOTES & REMARKS :—(मृगः) यो माण्डि सः । (मृगः) मृजूष-मृदो (अवा०) Who purifies. (पुषः) अन्नम् । पुष इत्यन्ननाम (NG 2, 7) ।=Foodgrains. (ककुहः) महान् । ककुह इति महत्ताम (NG 2, 7) ।=Great.

What should men do is told further :

बोधिन्मनसा रथ्यैषिरा हवनश्रुता ।
विभिश्च्यवानमश्विना नि याथोद्भ्रयाविनं माध्वी मम श्रुतं हवम् ॥५॥

5. **TRANSLATION** :—O teachers and preachers ! you have good chariots and (are. Ed.) active (going from place to place) listening to the requests or calls of others. Man of sweet temperament, you go to a person who is seeker after truth and who puts you questions to acquire knowledge, and who is void of guile. You go to him without delay. Hear my call also.

PURPORT :—*Those men who are of pure mind and who have acquired knowledge of technology, are free from crookedness and the examiners of the students, are benefactors of the world.*

NOTES & REMARKS :—(बोधिन्मनसा) बोधित मनो ययोस्तो ।=Whose mind is full of knowledge. (च्यवानम्) पृच्छन्तम् ।=Asking questions to acquire knowledge. (अश्विना) विद्याऽऽप्यापकोपदेसकौ ।=Teachers and preachers.

TRANSLATOR'S NOTES :—बुध—अवगमने (दिवा०) । च्यूङ्-गतौ । गतेर्ज्ञानार्थमदाय जिज्ञासया पुच्छन्तम् इत्यत्रार्थः । अश्विनावध्वर्युः । मंज्रायणी सं० 1, 9, 1, 2, 8, 1 काठक संहिता 9, 8, ऐत० 1, 19, गोपथ 2, 2, शत० 1, 1, 2, 10 तैत्ति० 3.3) अध्यापनं ब्रह्मयज्ञः (मनु) तस्याध्यापनरूपं ब्रह्मयज्ञस्य—सयोजको वा अध्यापकोपदेशकावेव संभवतः । अध्वर्युः—अध्वरं युनक्ति, अध्वरस्य नेता अध्वरं कामयत इति वा (NKT 1, 3, 8) ।

Men should accomplish works with application of technology is told :

आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः ।

वयो वहन्तु पीतये सह सुन्नेभिरश्विना माध्वी मम श्रुतं हवम् ॥६॥

6. **TRANSLATION** :—O leading men of sweet temperament ! let your pervading speed and other qualities which are very rapid like the mind and which can burn fuel and other things, carry your cars with ease for (in order to enable. Ed.) you to drink Soma (juice of the invigorating herbs). For that hear (listen to. Ed.) my call.

PURPORT :—If men accomplish their technological works with physics and other sciences, they can become wealthy.

NOTES & REMARKS :—(अश्वासः) वेगादयो गुणाः । अच्यूङ्-व्याप्तौ (स्वा०) । =Speed and other properties. (प्रुषितप्सवः) प्रुषित दग्धं पशु इन्धनान्नादिकं येस्ते । प्रुष् दाहे (स्वा०) पसा-पक्षणं (अदा०) । = Which can burn fuel and foodgrains etc. (वयः) व्याप्तिशीलाः । वी.व्याप्ति प्रजनकान्त्यसन-खादनेषु (अदा०) । =Pervading.

How should men behave is told further :

अश्विनावेह गच्छतुं नासत्या मा वि वैनतम् ।

तिरश्चिदर्यया परि वृतिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

7. **TRANSLATION** :—O men! you are devoid of false

conduct, inviolable and are endowed with sweet temper. O teachers and preachers ! come hither to us. with your wives who have (exercise. Ed.) control over themselves and desire to have happiness and progress. Never insult any good person. Go your way but listen to my request.

PURPORT :—O men and women ! discharge your domestic duties and rightously (right way. Ed.) desire to have wealth and progeny. Always teach and examine students.

NOTES & REMARKS :—(वेनतम्) कामयतम् । वी-वतिष्याप्तिप्रजनकान्यसन-
जादनेषु (अदा०) । अत्र कान्त्यर्षप्रहणम् । कान्तिः—कामना ।=Desire. (तिरः)
तिरस्कारम् ।=Insult. (मदाभ्या) अहिंसनीयो । वप्नोति वधकर्मा (NG 2, 19) ।=
Inviolable. (अय्यंया) अय्यंस्य स्त्रिया । अयं इति ईश्वरनाम (NG 2, 22) अत्र
इन्द्रियस्वामी-जितेन्द्रियः ।=The wife of a master of senses (who can
exercise control over. Ed.)

What should men and women do is taught further :

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पति ।

अवस्युर्मशिवना युवं गृणान्तमुप भूषथो माध्वी मम श्रुतं हवस ॥८॥

8. *TRANSLATION* :—O inviolable men and women of sweet temperament ! you have acquired knowledge by observing Brahma-charya Protectors of the beneficial conduct, you decorate (shine. Ed.) in this Yajna in your household life (and dealings. Ed.) Decorate (honour) and admire virtues of those who praise you and desire their happiness. Listen to my this call.

PURPORT :—Only those husbands and wives are admired by all, who are of good conduct in the domestic life, praise noble persons with admiration, and decorate (discharge well) their domestic duties and advance the cause of knowledge by teaching and (periodical. Ed.) examination.

NOTES & REMARKS :—(प्रस्मिन् यज्ञे) गृहाश्रमाख्ये । =In this Yajna which is to be approached well and unified. (Performed and cordinated well. Ed.) (प्रश्विनः) ब्रह्मचर्येण प्राप्तविद्यो स्त्रीपुरुषौ । यज्ञ-देवपूजा-सङ्गतिकरणदानेषु । अत्र सङ्गतिरणार्थः गृहस्थाश्रमे सर्वपरिवारसदस्यानां सङ्गतिरणम् इति सोऽपि यज्ञः । अशुद्ध-व्याप्तौ-अत्र प्राप्तविद्यो । =Who have received education with the observance of Brahmacharya (continence). Highly pervading in the knowledge-scholars.

How should men and women dealt with one another is told :

अभूदुषा रुशन्पशुराग्निरथ मृत्युत्वियः ।
अयोजि वां वृषश्चसु रथो दम्भावर्मायो माध्वी मम श्रतं हवम् ॥६॥

9. **TRANSLATION** :—O men and women! you have powerful and strong bodies and are destroyer of miseries and of sweet temperament. You kindle fire which tends animals (by its heat, when necessary) in which the Yainas (non-violent sacrifices) are performed in all the seasons (times. Ed.). That fire is beautiful to look like the dawn and it is harnessed for a car which is not driven by men but mainly by (electricity, energy). Listen to my call, O husband, and always please your wife who is like the dawn.

PURPORT :—Husbands and wives should discharge their domestic duties with self-control (restraint and balanced. Ed.). They should preserve their health and growth, should advance the cause of knowledge and the attainment of bliss.

NOTES & REMARKS :—(रुशन्पशुः) पालितः पशुर्येन सः । (NG 3, 4) रुशदिति पशुनाम (NG 3, 4) । Tending animals. (दम्भो) दुःखनाशको । दमु-उपक्षये (दिवा०) । स्फायि तजि वश्विवाकि इदिसि दम्भिवसि वाणि षीङ् हसि सिधि शुभिम्यो रक् इत रक् (उणादिकोषे 2.13) । =Destroyers of miseries.

Sūktam—76

Seer or Rishi of the Sūktam—Atri Devatā—Ashvinou.
Chhandas—Pankti and Trishtup. Svāra-Dhāivata.

How should men and women deal with one another is told :

आ भात्यग्निरुषसामनीकमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाश्वा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥

1. *TRANSLATION* :—The sun, which is the bright or head of the dawn is shining the wise men's pious voices which have ascended. Born on your vehicles of husbands and wives, you turn hither and come to this Yajna in the form of the discharge of the duties of household life, which is growing (progressing. Ed.) very nicely.

PURPORT :—O wisemen ! as Agni (in the form of fire, energy etc.) accomplishes many works (serves many purposes. Ed.) in the same manner, husbands and wives should jointly (and mutually. Ed.) accomplish all domestic duties.

NOTES & REMARKS :—(अग्निः) सूर्यरूपेण परिणतः । = Agni in the form of sun. (अनीकम्) सङ्घम् । सेनायो वं सेतानीरनीकम् (Stph 5, 3, 1,1) = Army, force. (पीपिवांसम्) सम्यग्वर्धमानम् । (घो) प्यायो-वृद्धौ (स्वा०) = Growing well. (घर्मम्) गृहाश्रमं कृत्याद्ययज्ञम् । घर्मः इति यज्ञनाम (NG 3, 17) = Yajna in the form of the domestic duties.

The ideal behaviour between husbands and wives indicated:

न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्ति दाशुषे शंभविष्ठा ॥२॥

2. *TRANSLATION* :—O men and women ! you are active and confers of happiness. You do not destroy what has been prepared nicely (properly cooked), when praised sincerely. With promptest aid,

come at morn and evening, (when. Ed.) the devotee most healthful guards from trouble. They do not go astray or lead others to the path of the unrighteousness.

PURPORT :—*Those householders who do not waste what has been nicely prepared become rich.*

NOTES & REMARKS :—(अभिपित्वे) अभितः प्राप्ते । = Approached.
(अवर्तिम्) असागम् । = Path of unrighteousness or injustice.

How husbands and wives should act and behave is told :

उ॒ता या॑तं संग॒वे प्रा॒तरह्नो॑ म॒ध्यन्दि॒न उ॒दि॒ता सूर्य॑स्य ।
दि॒वा न॒क्तम॑व॒सा श॑त॒मेन॒ ने॒दानी॑ पी॒तिर॒श्विना॑ त॒तान ॥३॥

3. *TRANSLATION* :—O highly learned and happy men and women ! you come at the milking of the cows (in the evening), at early morning, at noon of day and when the sun is setting, night and day, with your felicitous most suspicious protection. Whenever there is the time for you to drink milk and water, don't transgress it (by laziness).

PURPORT :—*Married couples should enjoy happiness by doing good deeds in the morning, noon and evening and day and night. Let them never be lazy.*

NOTES & REMARKS :—(सङ्गवे) सङ्गच्छन्ति गावो यस्मिन् सायं समये तस्मिन् । अशूङ्-व्याप्तौ । (स्वा०) = In the evening when cows return. (अश्विना) व्याप्तसुखी । पा—पाने (स्वा०) = Pervading in happiness. (पीतिः) पानम् । = Drinking. (अश्विनौ) व्याप्तसुखी । (स्त्रीपुरुषौ) = Happy couples.

How should householders behave is told :

इदं हि वां प्रदिवि स्थानमोके इमे गृहा अश्विनेदं दुरोगाम् ।
आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जे वहन्ता ॥४॥

4. *TRANSLATION* :—O highly learned men and women ! bringing food and vigour from the good light (cooked with energy. Ed.) from big cloud or from the waters come to this our house. These householders come to your house or dwelling which is in the (full of. Ed.) light. You come to receive them.

PURPORT :—*Those householders who adorn (do properly and systematically) all household works, enjoy full happiness.*

NOTES & REMARKS :—(प्रदिवि) प्रकृष्टप्रकाशे । (दिवि) दिवु घातो-
चुत्यर्थमादाय ।=In good light. (दुरोगम्) गृहम् । दुरोणे इति गृहनाम (NG 3,
4)=Dwelling place. (ओक्) गृहम् । ओक् इति निवासनामोच्यते (NKT 3, 1,
3)=Abode, habitation. (गृहाः) ये गृह्णन्ति ते गृहस्थाः ।=Householders.

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Men should obtain wealth with labour and the association of the enlightened persons :

समश्विनोरवसा नूतनेन मयोभुवा सुप्रशीती गमेम ।
आ नो रयि वहतमोत वीराना विश्वान्यमृता सौभंगानि ॥५॥

5. *TRANSLATION* :—O men! we obtain wealth, good progeny and all undecaying felicity and joy by the newest (fresh. Ed.) good food supplied by the king and the preacher. Their good policy bestows happiness and health. So you should also do.

PURPORT :—*Those persons, who obtain all kinds of wealth and prosperity, as well as good men by following the advice tendered by the absolutely truthful enlightened persons and by following the laws justly or dained (enacted. Ed.) by the government, all their desires fulfilled soon.*

NOTES & REMARKS 1—(अवसा) अन्नादिना । अव इत्यन्नाम । (NG 2, 7) ।=Foodgrains etc. (अश्विनोः) छावापृथिव्योरिव राजोपदेशकयोः ।

तत्कावश्विनो छावापृथिव्यावित्येके (NKT 12, 1, 1) इमे (छावापृथिव्यो) अश्विना
(काठकसंहिता 22, 6, तृत्ति० 5, 6, 4, 1) इमे ह वै छावापृथिवीप्रत्यक्षमश्विनाविमे
हीदं सर्वमयनुवाताम् (Sthp 4, 1, 5, 16) = Of the king and preacher
who are like heaven and earth.

Sūktam—77

Seer or Rishi of the Sūktam—Atri. Devatā - Ashvinou.
Chhanda—Trishtup. Svāra - Dhaivata.

What should men do is told :

प्रातर्यावाङ्गा प्रथुमा यजध्वं पुरा गृध्रादररूपः पिवातः ।

प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति क्वयः पूर्वभाजः । १॥

1. TRANSLATION :—O men ! early in the morning, unite the vast sun and the dawn that come in the morning, and teachers and preachers who uphold Yajna in the form of the proper administration of the State. (society. Ed.) The sages who serve the old people very much admire them. Do this before the greed of the miserly niggard may sometimes overcome you. The teachers and preachers take away the price of their greed by giving them the teaching of liberality.

PURPORT :—O men ! get your noble desires fulfilled by the association of the rulers and preachers who do not sleep in day time, but are ever alert in the discharge of their duties and by the association the enlightened persons who praise them.

NOTES & REMARKS :—(प्रातर्यावाङ्गा) यो सूर्योपसौ प्रातर्यातस्तौ । = The sun and the dawn that come in the morning. (गृध्रात्) अश्विनाकाङ्क्षायाः । गृध्र-अश्विनाकाङ्क्षायाम् (दिवा०) = Desire; greed. (अररुवः) अरावुः । रा-दाने । = The miserly person. (यजम्) राज्यपालनम् ; यज-देवपूजासङ्गतिकरणदानेम् —अत्र सङ्गतिकरणार्थमादाय राज्यपालनम् इति व्याख्यानम् । = Proper administration of the State. (अश्विना) अध्यापकोपदेशकौ । = Teachers and preachers.

The same subject, that is, duties of the men is continued :

प्रातर्यैजध्वमश्विनां हिनोत न सायमस्ति देव्या अर्जुष्टम् ।
उतान्यो अस्मद्यजते वि चावः पूर्वैः पूर्वो यजमानो वर्नीयान् ॥२॥

2. *TRANSLATION* :—O men! have association with the teachers and preachers in the morning and evening. They are like the sun and the dawn and please them well (by offering milk food etc.) so that their power may grow. Serve those who approach the enlightened persons. Honour him who ever performs Yajna, unites all and protects others, who thus being older in age and knowledge are worthy of respect.

PURPORT —Men should get up early in the morning in the last hours of the night (at about 4 a. m.) like the earth and heaven are regular in their God-ordained movements. So they should observe regularity in their lives and protect all.

NOTES & REMARKS :—(हिनोत) वर्धयत । हि-गतिवृद्धौ च (स्वा०) = Increase, please. (वनीयान्) अतिशयेन विभाजकः । वन-सम्भक्तौ (स्वा०) = Distributor of wealth and work, worthy of respect.

What should men do is told further :

हिरण्यत्वक् मधुवर्णा घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम् ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

3. *TRANSLATION* :—O knower of technology, arts and crafts! your vehicle in the form of aircrafts etc, comes here which is covered with gold, is of beautiful colour, purifier (cleaned. Ed.) with water, conveying (carrying. Ed.) food and other articles. It is driven by swift and rapid-going things like the wind fire, (it is swift like the mind and rapid like the tempest). They travel with you to distant and difficult places.

PURPORT :—If men arrange to get vehicles like the aeroplane run with the help of the Agni (fuel, fire or electricity) and water, etc they can reach the destination very quickly like the speed of the wind and the mind.

NOTES & REMARKS :—(अग्निना) शिल्पविद्याविदो । अग्नौ-व्याप्तो (प्रदा०) । अत्र शिल्पविद्याव्याप्तो । = Knowers of the technology, arts and crafts. (दुरितानी) दुःखेन प्राप्तुं योयानि स्थानान्तराणि । दुर+इण्-गतौ (प्रदा०) = Places where it is very difficult to travel.

The men's duties are stated :

यो भूयिष्ठं नासत्याभ्यां त्रिवेष चनिष्ठं पितृवो ररंते विभागे ।
स लोकमस्य पीपरच्छर्मीभिरनूर्ध्वभासः सदमिचुतुर्थात् ॥४॥

4. **TRANSLATION** :—O men! one who by the help or guidance of the men of absolutely truthful conduct obtains abundant food materials by his actions and distributes that food among the needy, furthers with (promotes. Ed.) such holy works and his offspring, he surpasses those whose flames ascend not, i. e., who do not perform Yajnas. He is able to destroy the obstructions or sufferings (hardships. Ed.) that come on the way.

PURPORT :—Those who are able to accomplish many works with fire and water, they protect the world and can alleviate much sufferings.

NOTES & REMARKS :—(चनिष्ठम्) अतिज्ञेयानाम् । चनः-अन्नम् : = Abundant food. (पितृवः) अन्नस्य । पितुः इत्यन्ननाम (NG 2, 7) = Of the food. (सदम्) प्राप्तं दुःखम् । षड्लु-विशरणगत्यवसादनेषु । अन्नः गते प्राक्त्यर्थमादाय व्याख्यानं-प्राप्तदुःखमिति । = The misery that falls or comes on the way. (पीपरत्) पालयेत् । पृ-पालनपूरणयोः (बृहो०) । अन्नपालनार्थकः = May nourish, feed or maintain.

How should men deal with one another is told :

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम ।
आ नो रयि बहत्तमोत वीराना विश्वान्यमृता सौभगानि ॥५॥

5. *TRANSLATION* :—O men ! we associate with a person who by his new (youthful Ed.) and joy-giving protection afforded by Agni (fire or electricity) and water, and with good policy makes us obtain wealth, heroic progeny, and good waters. They bestow upon us much happiness and all kinds of prosperity. You should also associate with such noble persons and get all these things.

PURPORT :—As absolutely truthful enlightened persons deal with others, same way the others also should deal.

NOTES & REMARKS :—(अश्विनोः) अग्नेयुक्तयोस्सकाशात् । अश्विनो यद् व्यश्वनुवाते सर्वं रसेनान्यो ज्योतिषाम्यः (NKT 12, 1, 1) ।=From Agni (fire or electricity). (अमृतानि) उदकानि सुखकराणि । अमृतमिति उदकनाम (NG 1, 12) इति जलाम्न्योविषये अपि संगच्छते ।=Water that give happiness.

Sūktam—78

Seer or Rishi of the Sūktam—Saptavadhri Ātreya. Devatā—Ashvinou. Chhandas—Ushnik, Trishtup and Anusthtup of various kinds. Svaras—Dhaivata and Gāndhāra.

What should men do is told :

अश्विन्नावेह गच्छतं नासत्या मा वि वैनतम् ।
इंसारिव पतत्तभा सुताँ उपे ॥१॥

1. *TRANSLATION* :—O you preacher and the preached (audience. Ed.) ! you are like air and water. You are devoid of falsehood. Come in this world like two swans, go to or fly to seek things that have been well prepared and do not have opposite or contradictory or harmful desires.

PURPORT :—The people enjoy much happiness who travel in the firmament by aircraft like the swan flying in the sky, and who giving up all animosity desire truth.

NOTES & REMARKS :—(अश्विनो) वायूदके ह्रवोपदेष्टपदेश्यो ।= The preachers and the audience who are like the air and water. (वेनतम्) कामयेथाम् । ॥वी-गतिव्याप्तिसृजनकान्त्यसनखादनेष् (अदा०) । अत्र कान्त्यर्थकः कान्तिः-कामना ।= Things that have been prepared. (सुतान्) निष्पन्नान् पदार्थान् । प्रसवैश्वर्ययोः । अत्र प्रसवार्यः (स्वा०) ।= Desire.

The same subject of men's duties continues :

अश्विना हरिणाविव गौराविवानु यवसम् ।
हंसाविव पततमा सुताँ उप ॥२॥

2. *TRANSLATION* :—O Yajamāna (institutor of a priest) and a priest! fly to (seek. Ed.) the acquisition of wealth and prosperity like a pair of ordinary deer to the mead or like two Gaua (a species of the deer) to the Soma creeper.

PURPORT :—Those who can accomplish many works with the proper combination of water and electricity, can go or travel quickly like the deer.

NOTES & REMARKS :—(अश्विना) यजमानस्त्वित्त्वौ । (अश्विनो-इन्द्रियाश्वस्त्वामि-नाम्) । अत्र यजमानस्त्वित्त्वौ ।=The performer of the Yajna and priest. (यवसम्) सोमलताम् ।=Soma or moon creeper. (सुतान्) निष्पन्नानैश्वर्यादीन् । (सुतान्) वृ-प्रसवैश्वर्ययोः ।=To wealth or prosperity etc.

The duties of men are stated :

अश्विना वाजिनीवसु जुषेथीं यद्गमिष्ट्ये ।
हंसाविव पततमा सुताँ उप ॥३॥

3. **TRANSLATION** :—O you teachers and preachers! you apply scientific truths in various ways, love or serve a Yajna in the form of scientific achievement to attain the desired happiness. They (Teachers and preachers. Ed.) like swans to you, the taught (pupils. Ed.) who are like your sons.

PURPORT :—It is the duty of the preachers to regard (and treat. Ed.) all their pupils and others as their children, and to make them blessed by giving them true teachings, going from place to place, for preaching truth.

NOTES & REMARKS :—(अश्विना) ग्रह्यापकोषदेशको ।=Teachers and preachers. (यज्ञम्) विज्ञानसङ्गतिमयम् ।=Scientific combination. (वाजिनोवसू) यो विज्ञानक्रिया वासयतस्तौ ।=Who establish or apply the scientific processes. (सुतान्) पुत्रवद्वत्मानान् शिष्याणीमान् शिष्यान् ।=To the pupils who are like their sons.

TRANSLATOR'S NOTES :—वाज is from वज-गतौ: Here the first meaning of the verb i.e. ज्ञान or knowledge has been taken. (यज्ञम्—यज—देवपूजासङ्गतिकरणशब्देषु । अत्र सङ्गतिकरणार्थं गृहीतः ।

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What should men and women do is told :

अत्रिर्यद्वा॑मव॒रोहं॑ नृ॒वीस॒मजो॑ह॒वीन्नाध॑मानेव॒ योषा॑ ।
श्ये॒नस्य॑ चि॒ज्जव॑सा नृ॒तने॑नागच्छ॒तम॑श्वि॒ना श॑तंमेन ॥४॥

4. **TRANSLATION** : O teachers and preachers! you are like the sun and the moon. Indeed, a man who is free from three kinds of miseries, calls you brightly again and again descending without any pride, like a wife soliciting the affection of her husband. Come to him with the freshest and the most auspicious fleckness of a falcon.

PURPORT :—Those persons are always happy, who follow the enlightened persons straightforwardly and try to achieve the goal.

NOTES & REMARKS :—(नलिः) अविद्यमाननिविद्य दुःखः ।= Free from three kinds of the miseries. (शुचीसम्) सरलम् ।= Straight forwardly, uprightly, honestly. (तावमानेव) याचनानेव ।= Soliciting. (अश्विना) सूर्याचन्द्रमसाविवाध्यापकोपदेशकी ।= The teachers and preachers who are like the sun and the moon.

TRANSLATOR'S NOTES :—नाशु-याञ्चयोपताविश्वयाँशोषुः (म्बा०) अत्र याञ्चयार्थकः । तस्कावश्विनो सूर्याचन्द्रमसावित्येके । (NKT 12, 1, 1) ।—Three kinds of miseries are आध्यात्मिक i.e. internal belonging (related or pertaining to. Ed.) to body, senses and mind, आविषौतिक pertaining to society and प्राविदैविक pertaining to the cosmos i.e. caused by floods, cyclones, rains, earthquakes etc.

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The same subject of duties of men is continued :

वि जिहीष्व वनस्पते योनिः सूर्ष्यन्त्या इव ।
श्रुतं मे अश्विना हवँ सप्तर्षि च मुञ्चतम् ॥५॥

5. **TRANSLATION** :—O you teachers and examiners ! you pervade in the knowledge, listen to my call (sermon or advice or preaching. Ed.) and loose (set free. Ed.) a man whose seven senses i.e. five senses of preception, mind and intellect have become powerless (feeble. Ed.) from the bond. O protector of those disciples they have taken shelter in (under. Ed.) you. Loosen my bonds like the side (naval string. Ed.) of her who brings forth a child.

PURPORT :—You should always desire to have absolutely truthful and enlightened teachers and preachers. As a woman who has brought forth a child gives up the womb (naval string and throws out placenta. Ed.) in the same manner, throw away the ignorance that is in your heart.

NOTES & REMARKS :—(अश्विना) विद्याभ्यापिनावध्यापकोपरीक्षकी ।= The teachers and examiners who pervade in the knowledge i.e. who are great scholars. (सप्तर्षिम्) हतसप्तेन्द्रियम् ।= Those seven senses i.e. five senses of perception, two eyes, two ears, two nostails—mind and intellect which have become powerless.

TRANSLATOR'S NOTES :—(सप्त) : Seven senses are five senses of perception—two eyes, two ears, nostrils, skin, tongue, mind and intellect. (वनस्पते) वन-संभक्तौ सम्भक्तशिव्यस्वामिन् आचार्य । जगद्-व्याप्तौ संघाते च (स्वा०) । अत्र व्याप्त्यर्थादाय व्याख्या ।

What should learned persons do is told :

भीताय नाशमानाय ऋषये सप्तवध्रये ।
मायाभिरश्विना युवं वृत्तं सं च वि चाचथः ॥६॥

6. **TRANSLATION** :— O teachers and preachers! you give good knowledge with your wisdom to the person who is afraid and (afflicted with, Ed.) suffering as his seven senses have become feeble. You also give wisdom to the knower of the meaning of the Vedas. You also cut asunder the attachment to the tree (tree of the world, Ed.) in the form of the matter or world by giving true knowledge.

PURPORT :—It is the duty of the enlightened persons to make men who are fearful on account of ignorance and fearless, by giving them the knowledge or wisdom. They should separate them from the attachment with the world and unrighteousness, and thus make them happy.

NOTES & REMARKS :—(नाशमानाय) उपतप्यमानाय । नाश-यांच्योपतापंश्वयांशीषु (श्वा०) अन्न-उपतापार्थग्रहणम् । =Suffering. (सप्तवध्रये) पंचज्ञानेन्द्रियाणि मनो बुद्धश्च सप्त हता यस्य तस्मै । =Whose five senses of perception, mind and intellect have become powerless. (वृत्तम्) यो वृश्च्यते तम् । द्वासुपणां सयुजा सखाया समानं वृक्षं परिषस्वजाते (ऋ. I, 164, 20) । =Matter or world as used in the well-known mantra.

How is the womb (a babe comes into the womb, Ed.) and birth act (is told) or born is told :

यथा वातः पुष्करिणीं समिद्धयति सर्वतः ।
एवा ते गर्भे एजतु निरैतु दशमास्यः ॥७॥

7. *TRANSLATION* :—As the wind on every side ruffles a pool of lotuses, so may your womb be stimulated, and this may the month-babe come forth.

PURPORT :—If men and women marry after acquiring knowledge with the observance of Brahmacharya, then the delivery may take place in the tenth month. This is what you should know.

NOTES & REMARKS :—(पुष्करिणीम्) मल्पान् तडागान् । = Small tank, pool (of lotuses). (समिद्धयति) सम्यक् चालयति । सम् + हृगि-गतौ (श्वा०) सिजन्तः । = Ruffles.

The same subject of childbirth is continued :

यथा वातो यथा वनं यथा समुद्र एजति ।
एवा त्वं दशमास्य सहवैहि जरायुणा ॥८॥

8. *TRANSLATION* :—Like the wind, as the wood, (forests. Ed.) and ocean are agitated, so your ten month babe be invested with (covered under. Ed.) the uterine membrane, descend or come forth.

PURPORT :—That womb and the child in it is good which is born in the ten month.

NOTES & REMARKS :—(एजति) कम्पते चलति वा । = Agitates, Shakes.

The subject of childbirth goes on :

दश मासाञ्छशयानः कुमारो अधि मातरि ।
निरैतु जीवो अक्षतो जीवो जीवन्त्या अधि ॥९॥

9. *TRANSLATION* :—May the babe who stayed for ten

month's time lying in the mother's womb, come forth alive, from the living mother unharmed.

PURPORT :—*Those babies are the best who are born after lying in the mother's womb for ten months.*

Sūktam - 79

Seer or Rishi of the Sūktam—Satyashravā Ātreya. Devatā or subject—Ushā. Chhandas—Gāyatri, Brihati and Pankti of various kinds. Svaras—Shadja and Panchama.

An ideal woman is described :

महे नो अद्य बोधयोषो राये दिवित्मती ।

यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनुते ॥१॥

1. *TRANSLATION* :—O wife ! you are like the dawn, to be extended like the thread in the form of progeny, well-born (born in a noble family), great utterer of true and sweet words like the dawn which is full of light. Awaken us for great wealth, and enlighten us today. Enlighten us for the hearing (receiving. Ed.) of truth and good food.

PURPORT :—*As the dawn awakens all by ushering in the day, in the same manner, an enlightened or highly educated lady awakens her children from the slumber of ignorance and gives them good knowledge.*

NOTES & REMARKS :—(उषः) उषर्बहर्त्तमाने ।=O wife who are like dawn. (अश्वसूनुते) अश्ववा महती सूनुता प्रिया वाय्यस्यास्तत्सम्बुद्धौ । अश्व इति महन्नाम (NG 3, 2) ।=Endowed with great and pleasant speech. (वाय्ये) तन्तुसदृशे सन्ताननीये विस्तारणीये सन्ततिरूपे । वेज् तन्तु सन्वादे (ष्वा०) ।=To be extended life a thread in the form of progeny.

The same subject of an ideal woman is continued :

या सुनीथे शौचद्रथे व्यौच्छो दृहितर्दिवः ।
सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाति अश्वसूनुते ॥२॥

2. *TRANSLATION* :—O highly learned lady ! you are well-born with noble Sanskaras who make people enlightened, and endowed with much endurance or forbearance, are like the daughters of the sun-dawn. You who establish us in the pure chariot in good justice, and in the hearing of truth, establish us always in happiness.

PURPORT :—As dawn keeps all in happiness, in the same manner, a chaste wife makes all to dwell in blissful household life.

NOTES & REMARKS :—(सुनीथे) शोभने न्याये ।=In good justice. (अश्वसूनुते) महदप्रयुक्ते । सूनुता इति अन्ननाम (NG 2, 7) ।=Endowed with abundant food. (वाय्ये) ज्ञापनीये । (वाय्ये) वी-गतिव्यप्तिप्रजननकान्त्यसनखादनेषु । अन्न गतेर्ज्ञानायमाहाय व्याख्या ।=To be enlightened.

The qualities of an ideal woman are mentioned :

सा नो अद्याभरद्वसुर्व्युच्छा दृहितर्दिवः ।
यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाति अश्वसूनुते ॥३॥

3. *TRANSLATION* :—O enlightened lady ! you have acquired food materials and other kind of wealth with your truthful conduct. That you manifest with good knowledge. Easily approachable, and endowed with great wisdom and forbearance you are like the daughter of the noble person desiring the welfare of all. You are the upholder of all kinds of wealth, and have established us firmly. Today, establish us in great happiness.

PURPORT :—If women are endowed with noble virtues like the dawn, you can establish all betngs in bliss.

NOTES & REMARKS :—(वाच्ये) गमनीये । वीदातोर्गंत्यर्थादायात्
 गमनीया । =Easily approachable. (सत्यश्रवसि)सत्येन श्रवणहारेण प्राप्तान्नाश्वस्ये
 =She who has acquired food materials, and other wealth with
 truthful dealings. (सुजाते) शोभनया विद्यया प्रकटीभूते । सु+जनी-प्रादुर्भव
 (दिवा०) । =Manifest with good knowledge. (भ्रश्वसूनुते) महाज्ञानयुक्ते ।
 (अश्व सूनुता—अश्व इति महद्भ्राम महर्षि-दयानन्द-भाष्ये बहुषु स्थलेषु 5, 7, 9, 1
 किन्त्वद्यत्तन निघण्टौ न स पाठो दृश्यत इति विचित्रम्) । =Endowed with great
 wisdom.

The ideal wife's qualities are mentioned :

अभि ये त्वां विभावरि स्तोमैर्गृणन्ति वह्नयः ।

मधैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनुते ॥४॥

4. **TRANSLATION** :—O wealthy lady ! you manifest with good knowledge endowed with great wisdom, and are virtuous like the radiant dawn. You should honour those persons who possessing good wealth, desire to give much in charity and actually donate for the noble causes. They are full of splendour like the fire, and praise you with admirable words and wealth.

PURPORT :—Teachers should be the conveyors of knowledge and shine like the fire with their noble virtues.

NOTES & REMARKS :—(विभावरि) प्रकाशयुक्तोवर्द्धत्माने । विभावरि
 इत्युपोनमि (NG 1, 8) । =Shining like the radiant dawn. (दामन्वन्तः)
 बहुदानक्रियायुक्ताः । दा-दाने (जु०) दवेष्ठासुष्यो मनिन् (उणादिकोषे 4, 45) इति मनिन् ।
 दाम दानं तद्वन्तः । =Men of charitable disposition, generous.

More mention of ideal women is done :

यच्चिद्धि तैर्गृणा इमे हृदयन्ति मघत्तये ।

परि चिद्धृष्यो दधुर्ददतो राधो अह्नयं सुजाते अश्वसूनुते ॥५॥

5. **TRANSLATION** :—O learned lady ! you are endowed

with great wisdom. and truthful sweet speech. O manifestor renowned with good knowledge ! the bands who desire the welfare of all and give wealth as donation without undue shyness (gladly and voluntarily. Ed.) give you strength or encouragement for doing more noble deeds, and uphold happiness from all sides.

PURPORT :—As the rays of the dawn, cover or guard all by their splendours, in the same manner, virtuous ladies guard all by their good virtues.

NOTES & REMARKS :—(छदयन्ति) प्रजंयन्ति । छद्-संवरणे (चुरा०) मद्यमिति घननाम (NG 2, 10) ।=Strengthen or encourage. (मद्यत्तये) धनदानाय ।=For giving wealth as donation for noble causes. (मह्यम्) लज्जादिदोषरहितम् । लज्जायाम् (जुहो०) ।=Free from undue shyness. (वष्टयः) कामयमान्नाः । (वष्टयः) वश-कान्तौ (अदा०) कान्ति-कामना ।=Desirous.

Virtues of an ideal woman are described :

ऐषुं धा वीरवृद्यश उषो मघोनि सूरिषु ।
ये नो राधांस्यहया मघवानो अरांसत् सुजाति अश्वंसूनुते ॥६॥

6. *TRANSLATION* :—O learned lady ! you are endowed with great wisdom and truthful and are of sweet speech. O renowned ! you are such on account of good knowledge. O admirable wealthy and beautiful ! You are like the radiant dawn, and give good reputation to these wealthy persons with heroic progeny. Those who are endowed with abundant wealth have given to us good food materials without undue shyness (i.e. voluntarily. Ed.)

PURPORT :—She only is the admirable lady who with her good conduct illuminates both the families of her parents as well as of her husband.

NOTES & REMARKS :—(राधासि) यत्नानि । राध-इति धननाम (NG 2, 10) राध (स्वा०) ।=Good food materials in the form of wealth. (यरासत) दद्युः ।=May give.

More about the ideal woman is said :

तेभ्योद्युञ्ज वृहद्यश्च उषो मघोन्या वह ।
ये नो राधास्यश्वर्या गव्या भजन्त सूर्यः सुजाते अश्वसूनुते ॥७॥

7. **TRANSLATION** :—O learned lady! you are endowed with great wisdom and truth and sweet speech, and are renowned on account of your good knowledge. O shining by your virtuous, admirably wealthy and beautiful like the radiant dawn, grant great wealth to those enlightened persons who supply us fodder for our horses and for our cows. Give (Reward. Ed.) them wealth and great reputation.

PURPORT :—Those enlightened persons who uphold (sustain) all articles for the happiness of all, become happy, and full of splendour like the dawn.

NOTES & REMARKS :—(द्युञ्जम्) धनम् । द्युञ्जम् इति धननाम (NG 2, 10) ।=Wealth. (सूर्यः) विद्वांसः । सूरिः इति स्तोत्रनाम (NG 3, 16) अत्र ईश्वरस्तोत्रणे विदुषा ग्रहणम् ।=Enlightened persons.

The same subject of ideal woman is dealt :

उत नो गोमतीरिषु आ बहा दुहितर्दिवः ।
साकं सूर्यस्य रश्मिभिः शुक्रैः शोचद्भिरर्चिभिः सुजाते अश्वसूनुते ॥८॥

8. **TRANSLATION** :—O learned lady! you are renowned on account of good knowledge and endowed with great wisdom, and are truthful. With sweet speech, behaving like dawn, you are the daughter of the radiant sun. Convey to as good food materials

alongwith cows ,and equip with pure and purifying respected virtues, and temperaments together with the sun beams.

PURPORT :—As the dawn born out of the rays of the sun is benevolent, in the same manner, a woman endowed with noble virtues, actions and temperament becomes benevolent and giver of bliss.

NOTES & REMARKS :—(दिवः)प्रकाशमानस्य । दिवुघातोर्धुत्यर्धमादाय व्याख्या ।
शुतिः-प्रकाशः ।=Of the refulgent sun. (अचिभिः) पूजितैर्गुणकर्मस्वभावेः ।=
By respected virtues, actions and temperament. (शोचद्भिः)
पवित्रकारकैः (ई) शुचिर्-पूतीभावे (दिवा०) अर्चं—पूजायाय ।=Purifying.

The qualities of an ideal woman are stated :

व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः ।
नेस्वा स्तेनं यथा रिपुं तपाति सूर्यो अर्चिषा सुजाति अश्वसूते ॥ ॥

9. *TRANSLATION* ;—O lady ! you are renowned on account of good knowledge endowed with great wisdom and truthful and sweet speech, shining like the dawn-the daughter of the light, of good conduct, don't procreate while doing works. As a man attacks an enemy, he punishes or makes a thief repentant. None may be able to harm you. As the sun gives heat to all by its splendour, so subdue the wicked and make us established in happiness and joy.

PURPORT :—Those men and women who are not (involved in. Ed.) procreate are not lazy or thieves, shine like the sun, so that none may be able to harm you, like the sun giving heats to all by his rays.

NOTES & REMARKS :—(अचिषा) तेजसा ।=By splendour. (स्तेनम्) चोरम् ।=A thief.

The subject of women is continued :

एतावद्वेदेषस्त्वं भूयो वा दातुमर्हसि ।
या स्तोत्रभ्यां विभावयुच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते ॥१०॥

10. *TRANSLATION* ;— O lady endowed with great wisdom ! render us, on account of good knowledge, shining like the dawn. You can bestow upon this much or [even more. You are established in truth and happiness for those who admire you, they are devotees of God. You never desert (by the nature of your soul, which is immortal).

PURPORT :—O lady ! as the dawn though small gives much bliss and joy, so you should also do.

NOTES & REMARKS :—(विभावरि) प्रकाशमाने । वि+भा—दीप्तौ । = Bright, shining. (उच्छन्ती) निवसन्ती । उच्छ-विवासे (सु०) । = Living, established.

Sūktam—80

Seer or Rishi of the Sūktam—Satyashravāh Ātreya. Devatā—Ushā. Chhandas—Trishtup and Pankti. Svaras—Dhaivata and Panchama.

The attributes of a good lady are told :

श्रुतघोषानं बृहतीमृतेन ऋतावरीमरुणसुं विभातीम् ।
देवी मुषसं स्वरावहन्ती प्रति विप्रांसो मतिभिर्जरन्ते ॥१॥

1. *TRANSLATION* :—O lady ! the wise men praise the dawn with their intellects, brightening a PRAHAR (about 3 hours' period) and other parts of the time, with (by the accepted measurement of time. Ed.) the eternal law. These men are full of truthful conduct (done by sages) and bestowing the light of knowledge of the sun. Therefore you should admire them.

PURPORT :— *As wise husbands knowing the science of the dawn and other things do not waste a single moment, so women also should not waste their time.*

NOTES & REMARKS :—(द्युतञ्जामानम्) प्रहरान् क्षोभयन्तीम् । द्युत-दीप्तो (स्वा०) ।=Indicating or illumining a watch and other parts of the day. (श्रुतावरीम्) बहुसत्याचरणयुक्ताम् । श्रुतमिति सत्यनाम (NG) ।=Endowed with much truthful conduct. (स्वः) आदित्यमिव विद्याप्रकाशम् । स्वः आदित्यो षबति (NKT 2, 4, 14) ।=The light of knowledge like the sun.

The same subject of attributes of women is continued :

एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्लांम् ॥२॥

2. **TRANSLATION** :—O good ladies! this fair dawn has many chariots or charming forms or appearances (overcomes the dispeller of darkness) and rouses up the people of the world. Showing them the worth-seeing earth and other things, and making the pathways easy to be travelled, the dawn goes in front, (advance. Ed.) giving the splendour at day's beginning. So you should also become.

PURPORT :—*The women who awaken their husbands before the sunrise, cleaning the paths (floors, corners and walls Ed.) of the house, stand before their husbands with folded hands and give good knowledge to all, are the ornaments (real jewels. Ed.) of the country and the family.*

NOTES & REMARKS :—(दर्शता) द्रष्टव्या । (दर्शता) दुर्शिर्-दर्शने । जम् दुर्शियजि० इति अतच् प्रत्ययः । (उणादिकोषे ३-११०) ।=Worth seeing earth and other things. (विश्वमिन्वा) या विश्वं सर्वं जगन्मिनोति (दु-मिन्) प्रक्षेपे

(स्वा०) ।=Which throws away or dispels, all darkness of the world. (रघो-रमतेः) ।=Charming forms.

The ideal women are mentioned :

एषा गोभिररुणोभिर्युजानास्त्रेधन्ती रयिमप्रायु चक्रे ।
पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥३॥

3. *TRANSLATION* :—O highly learned lady ! this dawn has harnessed reddish rays, enables men to acquire undecaying wealth by labour, and opens the paths to happiness. Praised by many, it is acceptable to all people, shines bright for prosperity. So you should also become.

PURPORT :—As a chaste highly learned lady, who is intelligent and clever is illuminator (pride. Ed) of the home. So is the dawn illuminator of the universe.

NOTES & REMARKS :—(गोभिः) किरणैः । गाव इति रयिनाम (NG 1. 5) =By rays. (प्रस्त्रेधन्ती) साधयन्ती ।=Accomplishing. (प्रायु) यत् प्रं वि नश्यति तत् । सिद्धु.हिंसायाम् । अहिसन्ती कार्याणि साधयन्तीत्यर्थः ।=Undecayable. (सुविताय) ऐश्वर्याय । (सुविताय) धु-प्रसवैश्वर्ययोः (स्वा०) अन्न ऐश्वर्यायः ।=For prosperity.

More about the attributes of women is said :

एषा व्येनी भवति द्विर्बही आविष्कृत्वाना तन्वं पुरस्तात् ।
अतस्य पन्थामन्वेति साधु प्रजान्तीव न दिशो मिनाति ॥४॥

4. *TRANSLATION* :—O enlightened lady ! as this dawn display her body. It (appears. Ed.) from the east, manifesting all embodied (apparent. Ed.) objects, and grows both in the day and night. In

movements, it is rapid like a kind of quick-going deed ? She travels perfectly the path of the Enternal Time love (ordained by God) like a lady who kn ws well (how to behave and act. Ed.). She does not harm (the people) of different directions.

PURPRT :—As a chaste women illumines the path of domestic happiness and manifests all joy, so does the dawn.

NOTES & REMARKS :—(व्येनी) या विशिष्टमृगीवद्वेगवती ।=Rapid in movement like a particular species of the deer. (द्विवर्हाः) या द्वाभ्यां रात्रिदिनाभ्या । बृहयति वर्धयति । बृहि-वृद्धौ (भवा०) ।=She who makes grow both by day and night. (मिनानि) दिनस्ति । मीर्-हिंसायाम् (व्रया०) । =Harms, destroys.



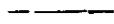
The subject of an ideal woman is further developed :

**पुषा शुभ्रा न तन्वो विदानोधर्वेव स्नाती दृश्ये नो अस्थात् ।
अपु द्वेषो वार्धमाना तमांस्युषा दिवो दुहित्वा ज्योतिषागात् ॥५॥**

5. *TRANSLATION :—O auspicious virtuous lady ! you should be like the dawn, which stands erect us, is bright like the lightning after taking bath, and manifests the bodies of all, so that we may see. You should remove far away those who are malicious and dispel all darkness (or ignorance), and shine with your virtues like the dawn—the daughter of the sun with her lustre.*

PURPORT :—A noble lady born in a good family keeps herself pure outwardly (in appearance. Ed.) by taking bath etc., and intensely through self-control dispels the darkness of home, guards the bodies of all (by observing the laws of health) and is well-versed in domestic duties. So is the dawn.

NOTES & REMARKS :—(विदाना) ज्ञापयन्ती । विद्-ज्ञाने (प्रदा०) ।=Manifesting, revealing. (दिवः) सूर्यस्य । दिवु घातोर्दुत्यर्थमादाय दिवः-द्योतकस्व-सूर्यस्य ।=Of the sun.



The attributes of good women are described :

एषा प्रतीची दुहिता दिवो नून्योषेव भद्रा नि रिंणीते अप्सः ।
व्यूर्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पृथक्कः ॥६॥

6. *TRANSLATION* :—O auspicious or virtuous lady ! the dawn—the daughter of the sun, comes to the western direction manifesting (appearing in. Ed.) a lovely form like a chaste noble lady. Coming to leading good men for consultations (discussions. Ed.) with her forehead downward, she gives good and acceptable other articles and wealth to men to those who impart education, covering (and provide. Ed.) a guard to all as before and being youthful spreads light of knowledge. So you should also be (do. Ed).

PURPORT :—There is simile in the mantra. The ladies who are of joy-giving noble conduct and being young having obtained suitable husbands, manage all domestic works well. They shine well like the dawns.

NOTES & REMARKS :— (अप्सः) सुरूपम् । अप्स इति रूपनाम (NG 3, 7) ।
= Beautiful form. (रिंणीते) गच्छति । रि-गत (तुदा•) । = Goes.

Sūktam—81

Seer or Rishi of the Sūktam—Shtyāvāshvah Ātreya. Devatā—Savitā. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Dhaivata.

What the Yogis do is told :

युञ्जते मनं उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्ठतिः ॥१॥

1. *TRANSLATION* :—O men ! the wise Yogi men are givers of knowledge and takers of other's virtues. They (pool. Ed.) their

minds and their intellects with God who is Omnipresent, Supreme and Omniscient, who is Creator and who is One and Knower of all acts and who upholds this universe. Great is the praise of that Greater and Illuminator of the world. You should also always meditate upon Him.

PURPORT :—*Those who keep their minds and intellects fixed (concentrate. Ed.) upon that God, who is Omniscient and the supporter of the intellect and other objects, get all worldly (materials) and the other-worldly (heavenly. Ed.) spiritual happiness.*

NOTES & REMARKS :—(विप्राः) मेधाविनो योगिनः विप्र इति मेधाविनाम् (NG 3, 15) ।=Wise Yogis. (विपश्चित्तः) अनन्तविद्यस्य ।=Of the Omniscient. (वयुनावित्) यो वयुनानि प्रज्ञानानि वेत्ति । वयुनम् इति प्रज्ञानाम् (NG 3, 9) वयुनम् इति प्रशस्यनाम् (NG 3, 8) ।=He who knows all acts.

The same subject of yogis is continued :

विश्वा रूपाणि प्रति मुञ्चते क्विः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकरख्यत्सविता वरेण्योऽनुं प्रयाणामुषसो वि राजति ॥२॥

2. *TRANSLATION* :—O men ! you should all adore that God who is Omniscient, Most Acceptable, Creator of the world, Bringer of good for the quadrupeds and tripeds, and Remover of their troubles. It is He, who is the shaper of all forms of the sun and other objects. He illuminates the State of perfect Bliss, where there is no misery. As the sun shines after the departure of the dawn, so He is the illuminator of the sun and other luminaries. He alone is worthy of worship.

NOTES & REMARKS ;—(रूपाणि) सूर्यादीनि । = The forms of the sun etc. (नाकम्) अविद्यमानदुःखम् । कमिति सुखनाम् (NG 3, 6) अकम्-दुःखम् । न+अकम्=सर्वथा दुःखरहितम् ।=The state of Perfect Bliss where there is no misery. (अख्यत्) ख्याति-प्रकाशयति । ख्या-प्रकथने । अत्र प्रकथनं-प्रकथनम् ।=Illuminates.

How is (what is the character of. Ed.) God is revealed :

यस्य प्रयाणमन्वन्म इद्युर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतश्चो रजांसि देवः संविता महित्वना ॥३॥

3. *TRANSLATION* :—O learned men! you should follow through contemplation God, the Embodiment of happiness, and the Giver of peace. The earth and other Vasus (places of habitation of creatures) follow Him. The Omnipresent, Effulgent Lord, the Creator of the universe, brings into existence the material worlds through His glory and power. He alone deserves worship. He is the Giver of all happiness and Lord of the world.

PURPORT :—O men! He who is the Upholdee of the upholders like the sun, Giver of the givers, the Greatest of the great, creates, this world out of the material—The Matter. After whom all live and stand. He is the Dispenser of justice of the entire world. He should be meditated upon.

NOTES & REMARKS :—(एतन्मः) सबल प्राप्तः । (एतन्मः) आ+इङ्-गतो आ सर्वतो गतियंस्य । =Omnipresent. (पार्थिवानि) अन्तरिक्षे विदितानि कार्याणि । पृथिवीत्यन्तरिक्षनाम (NG 1, 3) Earth, firmament.

The same subject of God is further elaborated :

उत यांसि मवितुस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि ।
उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मेभिः ॥४॥

4. *TRANSLATION* :—O God! Creator of the whole world, you pervade all the three luminaries i.e. the sun, the moon and lightning or electricity. You speak (so to speak) along the rays of the sun. You dispel the darkness from both sides of the night. With righteous observances, You become our Friend and Giver of Light.

PURPORT :—O men! that One God is the Centre of worship who being the Lord of all, illuminates sun and other illuminaries like the sun, moon and lightning, which are like big Candles pervade everywhere. He is the Friend of all, upholds and illuminates the sun and other objects.

NOTES & REMARKS :—(दीणि) (रोचना) सूर्यं चन्द्रविद्युदाह्यानि । =
The sun, moon and lightning.

More about God is told :

उत्तेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः ।
उत्तेदं विश्वं भुवनं वि राजसि श्याबाश्वस्ते सवितुः स्तोममानशे ॥५॥

5. *TRANSLATION* :—O God! you are Prompter in truthfulness dealing, and Giver of all happiness. The sun praises you alongwith a Yāma (a period of about 3 hours). You shine in this world like the sun. You are nourisher of all, You are the One God of the world.

PURPORT :—O men! worship only that One God, whose glory is sung by the solar and other worlds, as He is the Bestower of all happiness.

NOTES & REMARKS :—(ईशिषे) ऐश्वर्यं विदधामि । ईश-ऐश्वर्ये (सदा०)
=As the lord of all. (श्याबाश्वः) सूर्यलोकः । = Of the world which is born again and again.

Sūktam—82

Seer or Rishi of the Sūktam—Shyāvāshva Ātreya. Devatā—Savitā. Chhandas. Anushtup and Gāyatri of various kinds. Svaras—Gāndhāra and Shadja.

What should be adored by men is told :

तत्सवितुर्वृणामहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥

1. *TRANSLATION* :—O men ! as we accept and uphold the Power of God which is destroyer of ignorance and other evils. It is nourisher, the best and the greatest upholder of all, and of God who is Indwelling spirit, Illuminator of all and Lord of the world. So you should also do.

PURPORT :—The persons who give up the worship of any one else except God, who is the Lord of the World, attain full wealth and enjoy prosperity.

NOTES & REMARKS ;—(तुरम्)मविद्यादिदोषनाशकं सामर्थ्यम् । तुरी-गतित्वरण हिंसनयोः (दिवा०) ।=Power which is the destroyer of ignorance and other evils. (भोजनम्) पालनं मोक्तव्यं वा । भुज-पालनाभ्यवहारयोः (वः) अन्न पालनार्थः ।=Nourisher. (सवितुः) अन्तर्यामिणो जगदीश्वरस्य ।= Of the Lord of the world who is the Indwelling spirit.

Significance of worship to God is stated :

अस्य हि स्वयंशस्तरं सवितुः कच्चन प्रियम् ।
न भिनन्ति स्वराज्यम् ॥२॥

2. *TRANSLATION* :—Those men become righteous who never violate the most glorious and beloved sovereignty of this God who is the Lord of the whole world.

PURPORT :—Those who dispel the ignorance (related to. Ed.) God, become glorious and attain kingdom. (prosperity. Ed.)

NOTES & REMARKS :—(मिनन्ति) हिंसन्ति । मीळ्-हिंसायाम् (प्रया०) ।= Violate, destroy.

The supremacy of God is described :

स हि रत्नानि द्वाशुषे सुवार्ति सविता भगः ।
तं भागं चित्रमीमहे ॥३॥

3. *TRANSLATION* :—He is the Creator of the world, who is the Lord of all wealth and grants riches to the liberal donor. Let us attain or know the wonderful portion of the (Divine. Ed.) wealth.

PURPORT :—Those persons who worship God who is the Giver of all precious and charming riches, attain wonderful wealth.

NOTES & REMARKS :—(सविता) प्रसवकर्ता । सविता वै प्रसविता (कौषीतकी ब्राह्मणे ६, १४) सविता वै देवानां प्रसविता (जैमिनीयोपनिषद् ब्राह्मणे २, ३७१ ऋतपथे १, १, २, १७) ।=Creator. (दाशुषे) दाने ।=For the liberal donor. (ईमहे) प्राप्तयाम् । जानीयाम् वा । ई-गती (दिवा०) ।=Attain or know.

The greatness of God is highlighted :

अद्या नो देव सवितः प्रजावत्सावीः सौभगम् ।
परां दुःखवन्धुं सुव ॥४॥

4. *TRANSLATION* :—O Resplendent God! you are giver of all wealth. Give us this day (now. Ed) prosperity with noble progeny. Drive away all misery or suffering caused due to evil dreams, (thoughts. Ed.)

PURPORT :—Those who after praying to God, exert themselves righteously, become prosperous and free from all misery and poverty.

NOTES & REMARKS :—(सवितः) सर्वेश्वर्यप्रदेशवर । (सविताः) वु-
प्रसवैश्वर्ययोः (स्वा) । अत्र ऐश्वर्यार्थग्रहणम् मनुष्यैः । = O God giver of all
wealth or prosperity. (दुःखव्ययम्) दुष्टेषु स्वप्नेषु भवं दुःखम् । = Misery
or suffering caused by evil dreams.

Why should God be prayed by men is told :

विश्वानि देव सवितर्दुरितानि परा सुव ।
यद्भद्रं तन्न आ सुव ॥५॥

5. **TRANSLATION** :—O God ! O Creator and Illuminator
of the world drive away from us all evils (from thought, word
and actions) sins, vices and miseries, and grant us all that is
beneficial and auspicious,

PURPORT :—O God, please keep away from us all evils and
establish in us righteous virtues, actions and temperament.

NOTES & REMARKS :—(दुरितानि) दुष्टाचरणानि । = Wicked or
evil conduct, all evils.

What should men do in this world is told :

अनागसो अदितये देवस्य सवितुः सुवे ।
विश्वा वामानि धीमहि ॥६॥

6. **TRANSLATION** :—O men ! we sinless obtain all desirable
and good kinds of wealth in this world created and controlled by
God. He is the Giver of all happiness and Lord of the entire
universe for the welfare of mothers and all others. So you should
also emulate Him.

PURPORT :—As the enlightened persons accomplish all works
with knowledge in this world created by God, so others also should do.

NOTES & REMARKS :—(अदितये) माताद्याय । अदितिः—अदीना देवमाता इति निरुक्ते 4, 4, 23 ।=For the good of mothers and others. (सवे) जगद्गुणैश्वर्ये । पुं-प्रसवैश्वर्ययोः (स्वा०) उमयार्थग्रहणम् ।=In the world which is the wealth of God. (वामानि) वननीयानि सम्पन्ननीयानि धनानि । वन-सम्पत्तौ (स्वा०) ।=All kinds of desirable and good wealth.

The men's duties are mentioned :

आ विश्वदेवं मत्पतिं सूक्तैरद्या वृणीमहे । सत्यसर्वं सवितारम् ॥७॥

7. *TRANSLATION* :--O men! from all sides we today accept God, who is the Illuminator of the world, and nourisher. He is protector of the matter etc. and good persons, with the Vedic hymns or with true and good words. Same way you should also do. He is the creator of all objects and His Power is eternally true and Indestructible.

PURPORT ---Men should not take shelter or refuge not in any one except in God.

NOTES & REMARKS :—(विश्वदेवम्) विश्व प्रकाशकम् = The Illuminator of the world. (सत्यतिम्) सतां प्रकृत्यादीनां सत्पुरुषाणां पतिः पालकम् ।=Protector and nourisher of the matter and good men. (सत्यमवम्) मत्पत्योऽविनाशी मवः सामर्थ्ययोगो यस्य तम् ॥=Whose power is eternally pure and Indestructible.

How should men behave is told :

य इमे उभे अहनी पुर एत्यप्रयुच्छन् । स्वाधीर्देवः सविता ॥८॥

8. *TRANSLATION* :--That man alone is fortunate who being ever vigilant or without sluggishness proceeds with truth day

and night. Like God who keeps all in proper order, he is Refulgent and Impeller in noble actions.

PURPORT :—As God guards all His Eternal Laws properly, so men should also duly observe their laws and rules.

NOTES & REMARKS :—(अप्रयुञ्छन्) प्रमादमकुर्वन् । = Not showing sluggishness. (स्वाधीः) सुष्ठुवाधीयते येन सः । = He who keeps all objects in proper order.

The supremacy of God as a teacher is mentioned :

य इमा विश्वा ज्ञातान्याश्चावयति श्लोकैः ।
प्र च मुवाति सविता ॥१॥

9. *TRANSLATION* :—O men ! He who imparts instructions to all the creatures (beings. Ed.) with the Holy word (Veda), and the One, who impells all creatures to virtuous actions is Savita—the All-creating and All-impelling God.

PURPORT :—O men ! that God who imparts the knowledge of all sciences to all men through the Vedas should be regarded by all as their Supreme Guru or Teacher.

NOTES & REMARKS :—(श्लोकैः) वाचा । श्लोक इति वाङ्मय (NG 1, 11) । =Through speech. (मुवाति) प्रयेत् । =May impell.

Sūktam—83

Seer or Rishi of the Sūktam—Atri. Devatā—Prithivi. Chhandas—Trishtup and Jagati of various kinds. Svaras—Nishāda, Dhaivata and Gāndhāra.

The nature of cloud is told :

अच्छां वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रदद्रुषमो ज्जीरदानू रेतो दधात्योषधीषु गर्भम् ॥१॥

1. *TRANSLATION* :—O learned person ! praise the mighty cloud which is like the bell, giver of life, thunderer, the showerer, and the beautiful, which impregnates the plants with rains. Praise it with these good words as it causes (enables. Ed.) us to live in this world with the food materials produced by it.

PURPORT :—Men should acquire the knowledge of the properties of cloud from the highly learned persons—great scientists.

NOTES & REMARKS :—(तवसम्) बलम् । तव इति बलनाम (NG 2, 9) =Might. (पर्जन्यम्) मेघम् । =Cloud. (नमसा) अन्नाद्येन । नम इत्यन्ननाम (NG 2, 7) । =With food and other things

The duties of men are told :

वि वृक्षान् हन्त्युत हन्ति रुक्षसो विश्वं विभाय भुवनं महावधात् ।
उतानां गा ईषते वृष्ययावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥२॥

2. *TRANSLATION* :—O men ! as a carpenter hews down the trees, as a just king destroys the Rakshasas (demons from whom all fear), so the cloud when thundering or roaring aloud rains down water by its mighty weapon or strikes and even a gutless man or innocent men flies from the sender of rain, when it slays the wicked.

PURPORT ;—Those who protect those who are worth protecting (proper persons. Ed.) and kill those who deserve to be killed (or punished. Ed.) become (good. Ed.) administrators of the State.