

# **THE RIG VEDA**

## **VOLUME—V**

**(MANDALAM 5 SŪKTAM 46—MANDLAM 6 SŪKTAM 75)**

**COMMENTARY**

**BY**

**MAHARSHI DAYANANDA SARASVATI**

**TRANSLATED INTO ENGLISH**

**BY**

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with necessary adaptations and editing.  
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## **ON THE STYLE OF THE VEDIC COMMENTARY OF SWAMI DAYANANDA SARASVATI :**

The ancient Civilization did possess secrets of Science, some of which modern knowledge has recovered, extended and made rich and precise, but others are even now not recovered. There is then nothing fantastic in Dayanand's idea that the Veda contains truth of Science as well as truth of religion. I will even add my own conviction that the Veda contains other truths of science, the modern world does not at all possess, and in that case Dayanand has rather understated than overstated the depth and range of the wisdom. In the matter of Vedic interpretation, I am convinced that whatever may be the final complete interpretation, Dayanand will be honoured as the first discoverer of the right clues."

—YOGI AUROBINDO GHOSH

**Maharshi Dayananda re-discovered mono-theism based on the Vedas as evidenced in the Supreme Court judgement in the famous Vietnam War Conscription Case:**

"Though Hindu religion encompasses the worship of many deities, it believes in only one Single God, the eternally existent one being with his manifold attributes and manifestations. This idea is expressed in Rigveda, the earliest Sacred text of the Hindus, in verse 46 of a hymn attributed to the mythical seer Dirghatamas (Rigveda Mandal I—164)".

"They call it Indra Mitra, Varuna and Agni and also heavenly beautiful Garutman. The real is one, though sages name it variously—they call it Agni, Yama, Matarisvan."

(National Herald 25.4.1979)

## **Publisher's Note**

Swami Dayanada was the first and the pioneer sage after the great event of Mahabharat, more than 5000 years ago. He followed a rational line in his commentary of the Vedas. His thesis was different from Sayana, Mahidhar and other commentators who interpreted the Vedas in the most unscientific way. Obviously, that was the ridiculous explanation of the Vedas, the first Book of Knowledge in the history of human civilisation from chronological order, though it is Divine and Eternal. The Vedas may rightly be called the fountain-head of knowledge in the real sense. In fact, by the Theory of Evolution, the summit of deep spiritual and physical roots of the Vedic knowledge could have never come up. Therefore, the Vedas are rightly called the corner-stone of the human knowledge, as was perceived by the Rishis.

The commentators and translators of the Vedas in the medieval period had completely by-passed the line which was proclaimed the right way of translation of the Vedas. It was based on the theory re-discovered by the great etymologist—Yaskacharya. So, many modern thinkers have upheld the Nirukta style of writing commentary on the Vedas. Late Aurobindo Ghosh of Pondicherry was one of the foremost supporters and admirers of this technique of translation in his writings.

It is our misfortune that epoch-maker Swami Dayananada Saraswati could not complete the commentary on the Rigveda during his life time. But whatever the Swami did was a great revolution and miracle for the Vedic scholars, thinkers and Indologists. It became, therefore, imperative that the Sanskrit commentary, which Swami Dayananda wrote on the Rigveda (its Hindi translation was rendered by the Pandits of his service), be rendered into English for western lovers of the Vedic lore. This Sabha has, therefore, taken upon itself the task and published the first Volume of the English translation of the commentary on Rigveda by Acharya Dharmadeva, Vidya

Martand, who later became Swami Dharmanand Saraswati. first Volume with 1016 pages was published in 1976. The second Volume of the translation was published in 1978, during the life-time of Acharya Dharma Deva.

After the death of Swami Dharmanand Sarawati (formerly Acharya Dharma Deva), the publication of Volume III was taken in hand. Pt. Brahma Dutt Snatak was assigned the job to edit and publish it, without making any changes in the meaning and substance of the Sanskrit commentary. This was published with 816 pages in 1984, on the occasione Maharshi Dayananda Nirvan (death) Centenary.

The Volume IV was published in 1986.

The Editors of the traslation, Pandit B.D. Snatak, M.A. and Surendra Kumar Hindi have honestly done their job in this volume; and the Sabha has been greatly benefitted with their rich experience in Sanskrit, English and printing media. The volume is particularly dedicated to all those who study the Vedas and thus get the rich guidance in their day- to-day life.

The Sabha assures the scholars, and students of the Vedas that it will do its best to bring out to the next volumes as early as possible.

Chaitra Pratipada  
Samvat 2046 Vikrami

Swami Anand Bodh Saraswati  
President  
Sarvadeshik Arya Pratinidhi Sabha  
Maharshi Dayananda Bhawan  
New Delhi-2.

## **Glory of Vedas**

God gives His Divine Knowledge to mankind from its first appearance on earth.

The Vedas are four treasures of knowledge given by God—our Divine Father and Mother, at the beginning of the creation for the welfare of all human beings, without any prejudice 1,96,07,530,89 years ago, through the four sages.

Glory of Vedas has been sung by the Smritis, the Shastras (Six Darshans) and Upnishadas, the philosophical works of medieval period as well as by all the seers and sages of ancient India and leading modern scientists, philosophers and scholars of the world.

Rishi Patanjali, the author of Yoga Darshan, says that by giving the knowledge of all things through the Vedas Almighty God, the First Guru (Preceptor) of all our forefathers..... The Vedas teach nothing but monotheism of the purest kind (one God).

The Vedas stand alone in their splendour as bearers of Divine Light for onward march of humanity. The Vedas contain a sublime account of God.

The Vedas are composed to the lark's morning trill at the beginning of humanity (universe), awakening it to the consciousness of its greatness.

The Vedas are all the Revelation, whose ideas are in perfect harmony with modern science, as it proclaims the slow and gradual formation of the world.

The Vedas are the most remarkable works containing not only religious ideas for a perfect life, but also facts which all scientists

have since proved to be true. Electricity, Radiation rays Magnetism Airships all seem to have been known to the seers who produced the Vedas.

Prof. Max Muller and his followers, who gave a distorted translation of the Vedas, had ulterior motives.

Swami Dayanand Saraswati, the greatest of Vedic scholars of this age, has said that everything contained in the Vedas is true and they are self interpreted. He has succeeded in persuading others to accept his ideas, that everything, even the most recent inventions of modern science are alluded to the Vedas.

Maharshi Arvind has stated, "There is nothing fantastic in Dayanand's idea that Vadas contain truth of science as well as truth of religion. I will even add my own conviction that Vedas contain other truths of science, the modern world does not at all possess, and in that case, Dayananda has rather understated the depth and range of the Vedic wisdom."

Swami Dayananda Saraswati, a man of great learning started preaching the old Religion of the Vedas, which conceived unity of God. It was he, who did not agree to the commentary and meaning of the Vedic mantras by Acharya Sayana and Max Muller, and himself undertook the task of writing true commentary of the Vedas based on the word-meanings given in the Lexicons of Acharya Yaska's Nirukta, Nighantu and grammatical sutras of Acharya Panini. The task undertaken by him was not easy and he had to bring out a compilation of a set of 14 books called Vedangs.

The commentary written by Swami Dayanand Saraswati was unique in several ways. Dayanand interpreted that Vedas speak of one God which at times is called by numerous (thousands) names, like Agni, Vayu, Varun, etc., and said that they were not the names of different Gods but the names of only one God based on His different attributes, applicable in the particular context.

This commentary of Swami Dayananda opened the eyes of world scholars as it was different from their's based on one thought and biased on account of their predetermined notions and ideas.

In addition to writing the commentary, he also undertook the task of publishing this commentary and could publish only its part during his life time. This work was later on taken up by his learned disciples, who completed his unfinished task.

However, the English translation was not available to the knowledge-seeking public. This long-felt need was filled by Swami Dharmanand Saraswati who translated the whole of Rigveda in his life time. But due to several difficulties involved in the printing of the book, it could not be published earlier.

Though belated, it will fulfill the need of the knowledge-seeking men at large.

Vol. V of Rigveda is in your hands. Urgent steps, are being taken to complete the remaining volumes.

I am thankful to Swami Anand Bodh Saraswati, the President and Shri Sachidanand Shastri of the Sarvadeshik Arya Pratinidhi Sabha for assigning this incomplete work to me and extending all help in this matter. I am also thankful to Pt. Prithviraj Shastri who helped in bridging the hurdles.

The other friends who put their useful suggestions owe my thanks. Shri S.C. Pathak, Editor Vedic Light, has given finishing touches to the proofs besides giving useful suggestions. Shri Harpal-singh and the printer Shri Chandra Mohan Shastri also extended their assistance and deserve my sincere gratitude.

Surendra Kumar Hindi

# Mandalam-V

Sūktam—46.

Rishi or seer of the Sūktam—Pratikshatra Ātreya. Devata Vishvedevāh and Devapatnyah (wives of the enlightened persons). Chhanda-Jagati and Pankti of various types.

The attributes of a technician, travelling comfortably by manufacturing various types of vehicles are told :

हयो न विद्वाँ ऋषुजि स्वयं धुरि तां वहामि प्रतरणीमिषस्युवम् ।  
नास्यां वशिषि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नैषति ॥१॥

1. *TRANSLATION* :—O men! I have become learned person of my own will and have attached myself to this path which leads to the destination and is protective, I do not desire to leave it, but yet I do not desire its imposition on unwilling persons. Let a learned leader conduct us by the right and straightforward path.

*PURPORT* :—The horses well-trained by the trainers accomplish works, likewise the men having acquired knowledge and good education can accomplish all works.

*NOTES & REMARKS* :—(धुरि) मार्ग=On the path. (वशिषि) कामये । वश-कान्तो (वश+कान्ति) कान्ति=I desire.

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Importance of the sciences of electricity and other disciplines is mentioned :

अग्न इन्द्र वरुणा मित्र देवाः शर्धः प्र यन्तु मारुतो विष्णा ।  
उभा नासत्या रुद्रो अथ ग्नाः पूषा भगः सरस्वती जुषन्त ॥२॥

2. *TRANSLATION* :—O learned person endowed with the great wealth (or wisdom etc) ! O noble friend person ! you know all the men. Enlightened you, attain the strength. O Omnipresent God ! the teachers and preachers who are free from all false conduct; a person who is fierce for the wicked; the air which nourishes us; a wealthy person, and a cultured lady well-trained and endowed with refined speech—may all these be served or praised with cultured speech.

*PURPORT* :—O men ! you have increased knowledge, physical strength and Yogic power and acquire the science of Agni (fire and electricity) and other disciplines.

*NOTES & REMARKS* :—(शर्धः) बलम् । शर्धः इति बलनाम (NG, 2, 9) = Strength. (मारुत) मरुता मनुष्याणां मध्ये विदित=Well known among the men. (ग्नाः) वाणीः । ग्ना इति वाङ्मनाम (N G, 1, 11)=Speeches. (पूषा) पुष्टिकर्ता वायुः । अयं वै पूषा योऽयं (वातः) पवते एष हीरं सर्वं पृथ्यति (Stph, 14, 2, 11, 9)=The air which nourishes.

—

What all men should know in this world is told :

इन्द्राग्नी मित्रावरुणादिति स्वः पृथिवी द्यां मरुतः परीता अपः ।  
हवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारं मृतये ॥३॥

3. *TRANSLATION* :—O men ! I take for my protection the sun and electricity, Prāna and Udāna (vital airs), firmament, sun, earth, light winds or men, mountains or clouds, waters, the Praiseworthy God? Who is Omnipresent and Creator of the world, Dhananjaya Prāna, nourishing Vyāna (a vital breath), the Sutrātma which are

sustainer of the universe and wealth. You should also take similarly them as objects of knowledge.

**PURPORT** :—Men should acquire the knowledge of electricity and other disciplines mentioned in the mantra.

**NOTES & REMARKS** :—(इन्द्राग्नी) सूर्यविद्युतो । स्तनमित्पुनरेवेन्द्रः (Stph 11, 6, 3, 9) =Electricity and sun. (मित्रावरुणा) प्राणोदानो । प्राणोदानो वै मित्रावरुणो (Stph 1, 8, 3, 12) =Prāna and Udāna. (अदितिम्) अन्तरिक्षम् । अदितिं द्यौरदितिरन्तरिक्षम् (ऋ० १) =Firmament. (मरुतः) वायून् मनुष्यान् वा । मरुत इति पदनाम (N G 5, 5) एतेन गतिशीला वायवोऽज गृह्यते । पद-गतौ । मरुत इति ऋत्विजर्नाम (NG 3, 18) मरुतो मित्रावरुणो वा मित्रोर्विनी वा मरुद् द्रवन्तीति वा (MCT 11, 2, 14) =Winds or men. (विष्णुम्) व्यापकं धनंजयं वा =Omnipresent God or Dhananjaya pranayama. (वृषणम्) पुष्टिकरं ध्यानम् । अयं वै पूषा । योऽयं (वातः) पवते एष ह्रीदं सर्वं पुष्यति (Stph, 142, 2, 9) आनोऽपि प्राणवायुभेद एव । =Nourishing (vital air).

Supremacy of God and importance of other objects are described :

उत नो विष्णुरुत वातो अस्त्रिषो द्रविणोदा उत सोमो मयस्करत् ।  
उत ऋभव उत राये नो अर्बिन्नीत त्वष्टोत विभ्वानु मंसते ॥४॥

4. **TRANSLATION** :—May we get the knowledge of and serve Omnipresent God, air, non-violent giver of wealth, a prosperous person and wise men. May the teachers and preachers and artisans come to us for the sake of true prosperity, and support us by the race of the all-pervading God.

**PURPORT** :—Those men who properly serve God and other beings become knowers of all things worth knowing.

**NOTES & REMARKS** :—(अस्त्रिषः) अहिंसकः । क्षिप्व हिसायाम् । =Non-violent. (ऋभवः) मेधाविनः । ऋभवः इति मेधाविनाम् (N G 3, 15) =Wisemen. (अर्बिन्ना) गुरुवापकोद्देशको । =Teachers and preachers.

Importance of prayer to God and utility of other objects are told :

उत त्यन्नो मारुतं शर्धु आ गमदिविच्चयं यजुत बर्हिःसदे ।  
बृहस्पतिः शर्म पूषो नो यमद्वरुणः वरुणो मित्रो अर्यमा ॥५॥

5. *TRANSLATION* :—O men ! may the strength resting in the light (of knowledge) and uniting all beings be harmonious to us. Let it come to us along with good seat (Asana) to be offered it to the enlightened persons. Brihaspati—the protector of the great, and Poosha (nourisher) are the best like the Udāna, and dear like the Prāna. The Aryama-Dispenser of Justice-God and various names denote His different attributes and give us a good home to live or bestow upon us the family happiness.

*PURPORT* :—The persons who know the properties of the air acquire wealth from all sides.

*NOTES & REMARKS* :—(दिविःशयम्) दिवि-प्रकाशे शयो निवासो यस्य तथा दिव्यं धातोरने कार्येष्वन्नद्युत्यर्थग्रहणम् । धृतिः प्रकाशः (सि-निवास गत्योः । (सुदा०) अन्न निवासार्थकः । =Whose dwelling is in the light (of knowledge). (शर्म) गृहम् । शर्धेति गृहनाम् (N G 3, 4) शर्धेति सुखवाम (N G 3, 6)—Home. (वरुणः) श्रेष्ठः उदान इव उत्तमः =The best like the Udāna. (मित्रः) प्राण इव प्रियः । प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणोदानो वै मित्रा-वरुणो (Sph 1, 8, 3, 12) तस्माद्वरुणः उदानः =Dear like Prāna.

*TRANSLATOR'S NOTES* :—By Brihaspati, Poosha, Mitra, Varuna [and Aryama may also be taken as noble persons who are great preceptors, nourishers, friends, the best men and dispensers of justice.

The men's duties are pointed out :

उत ह्ये नः पर्वतासः सुशस्तयः मुदीतयो नद्यः स्वामणो भुवन् ।  
भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम् ॥६॥

6. **TRANSLATION** :—O men ! may the persons who are admirable like the clouds, and beneficent and praiseworthy like the wives, readily available for our protection and preservation. May the achievement of good wealth which is pervasive inviolable and given by proper division (to share with others) reach us with strength and protection etc. May all these listen to my invocation and be honoured by me.

**PURPORT** :—Those persons become humble who sustain the world like the clouds and who dispense admirable justice after hearing the requests of all people.

**NOTES & REMARKS** :—(सुवीर्यः) प्रशंसितप्रकृतिः । = Whose light is admired by all. (अदितिः) अविद्यमानखण्डनः । यो अवखण्डने (दि०), शीघ्रयति-ज्वलति कर्मा (N G I, 16) = Inviolable.

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The queen should also be capable to administer justice :

देवानां प्रवीर्यश्रुतीरवन्तु नः प्राचन्तु नस्तुजये वाजसमस्ये ।  
याः पार्थिवामो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥७॥

7. **TRANSLATION** —O men ! may the wives of the learned kings who are keen to deliver justice protect us. May they protect us well for strength and diffusion of knowledge. The glorious and well-invoked learned ladies who are well-known on earth and who are observing the bow of the waters-peacefulness-give us good home. It bestows upon us enjoy or domestic happiness.

**PURPORT** :—As kings administer justice among the men, same way their wives should administer justice among the women.

**NOTES & REMARKS** :—(तुजये) बलाय । सुवि-हिताबलादानमिहेतवे (सु०) ।

मल वक्रार्थः । = For strength. (उद्यतोः) कामयमानाः । वक्र-कान्तो (अदा०) कान्तिः-  
कामना । = Desiring justice

The queens should administer justice among the women like the kings :

उत ग्ना व्यन्तु देवपत्नीरिन्द्रायः । ग्नाय्यश्विनीराद् ।  
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥८॥

8. *TRANSLATION* :—The wife of the person endowed with wealth, the wife of the purifier like fire, the wife of an active quick-going person, the wives of the enlightened men shine on account of her virtues. May all such highly learned listen to the requests for administering justice. Let the wife of a noble person listen to the requests of women like the heaven and earth. Let the enlightened women administer justice by them.

*PURPORT* :—Like the male ministers among the kings, there should be female ministers among the queens also.

*NOTES & REMARKS* :—(ग्नाः) वाणीः । ग्ना इति वाङ्मयम् (NG 1, 11) =Speeches. (व्यन्तु) कामयन्ताम् । वा-गतिव्याप्तिप्रजनकान्वासनवादानेषु । अत्र-काम्यर्थः । कान्तिः कामना = May desire. (जनीनाम्) अनिलीणाम् आय्याणाम् । देवानां वै पत्नीर्जनयः (काठक संहिता 18, 7, Taittiriya Samhita 1, 7, 2) = Of women.

## Sūktam-47

Rishi or seer of the Sūkam—Pratiratha Ātreya. Devata-Vishvedevah. Chhanda-Trishtup and Pankti of various kinds. Svара-Dhaivata and Panchama.

The attributes of men and women are told :

प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती ।  
आविवासन्ती युवतिर्भनीषा पितृभ्य आ सन्दने जोहुवाना ॥१॥

1. **TRANSLATION** :—That women is very auspicious and bestower of happiness upon all who brings light (of knowledge) like the dawn from heaven in household life. She utters words of advice, makes experiments, teaches her daughter as venerable, serves the family people and others thoroughly, expert in mother craft by making her children, worthy of respect. She gets married in youth after receiving good education from her father like teachers with good intellect, and is always very much admired at home.

**PURPORT** :—The mother teaches her children upto fifth year and then hands them over to their father for training, and the father after teaching them for three years hands them over sons to the Acharya (preceptor). She hands over her daughter to the Acharyā (lady teacher) for receiving education with Brahmacharya; the Acharyas develop the children's complete personality, fully developed with Brahmacharya and educates them with practical knowledge. Having performed their Samavartana (home-returning ceremony), they become the decorative of their family.

**NOTES & REMARKS** :—(आविवासन्ती) समन्तात्सेवमाना । विवासति:-परिचरणकर्ता (N G 3, 5) ।=Serving from all sides. (जोहुवाना) ब्रूवे प्राप्तप्रशंसा: । हु शानादनयोः आदाने च (जु०) अन्न आदानार्थकः अथवा गृहीतप्रशंसेत्यर्थः=Very much admired.

**EDITOR'S NOTE** :—The idea of teaching children at three gradual stages of mother, father and teacher is further treated in Shatapath Brahman—मातृमान् पितृमान् आचार्यवान् पुरुषो वेद । It has been explained amply by Dayanand Sarasvati ni Ch.II of Satyārtha Prakash Ed.

Men should know the properties of the numberless articles which cause and effect and accomplish the works :

अजिरामस्तदेषु इयमाणा आतस्थिवांसो अमृतस्य नामिम् ।  
अनन्तासं उरवो विश्वतः सीं परि छावापृथिवी यन्ति पन्थाः ॥२॥

2. *TRANSLATION* :—Men should know the methodology of those endless objects which are speedy, reaching the Prānas of men, remaining in the orb of the first eternal cause (matter) which go around the sky and earth like the light of the sun.

*PURPORT* :—There are one sky and other endless things and numberless atoms within, born from the eternal first cause-Primordial Matter which are spread like the light of the sun.

*NOTES&REMARKS* :—(अजिरासः) वेगवन्तः । अज गतिशेषणयोः (धा०) । अत्र गत्यर्थकः । =Speedy. (अमृतस्य) नाशरहितस्य कारणस्य =Of the eternal cause (matter). (सीम्) आदित्यप्रकाश इव । सीमिति परिग्रहणीयः । विसीमतः सुब्रह्म वेन ज्ञातः —अवावृणोत् सर्वतः आदित्यः 1, 3, 8=Which are like the light of the sun.

What should men know is taught further? :

उक्षा समुद्रो अरुषः सुपर्णाः पूर्वस्य योनिं पितुराविवेश ।  
मध्ये दिवो निर्हितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥३॥

3. *TRANSLATION* —O men ! you should know the nature of the ocean which is conveyor of happiness, good sustainer and sprinkler (supplier of water), and is established in the middle of the light. The firmament, cloud, the sun are all in the first cause of the ancient and perfect AKASHA (ether). The sun by its light goes around the world and preserves them as from near.

*PURPORT* :—O men ! you should accomplish all purposes by

*knowing the law of the cause and effect and the objects produced by their combination and then utilise them properly.*

**NOTES & REMARKS :—**(अरुषः) सुखप्रापकः । ऋ गतो-पाणिनीयघातु पाठे । ऋ-प्रापणे गतो च (कायकृत्स्नघातुपाठे 1, 3, 50) ऋ हनिष्याम् चन् (उणा. 4, 73) अरुषः पुनर्दिकेतिष्ये उपच् (उणा. 4, 75) अरुषो बाहुलकात् = Conferer of happiness. (सुषर्णः) शोषनानि पर्णानि पासनानि यस्य सः । सु+पृ पासनपूरणयोः (बृहो०) = Good sustainer or cherisher. (उष्मा) सेचकः । उक्ष-सेचने (श्क०) = Sprinkle to supply water. (पुमिनः) अन्तरिक्षम् । पुमिनः इति साधारणनाम पुलोकान्तरिक्षसाधारणनामानि (N G 1, 4) = Firmament. (अश्रमा) मेघः । अश्रमा इति मेघनाम (N G 1, 10) = The cloud.

Significance of the earth etc. as the sustainers of the world is highlighted :

चत्वार ईं विभ्रति जेमयन्तो दश गर्भे चरसे धापयन्ते ।  
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति चारं सद्यो अन्तान् ॥४॥

4. **TRANSLATION :—**O men ! you should know that there are four great elements (earth, water, fire and air) which have three gunas-Satva, Rajas and Tamas-as their contents, which uphold the embryo of the whole universe and preserve it for movement. They uphold it in ten directions. The rays of the sun ravise the boundaries of the sky and the regions closely and swiftly.

**PURPORT :—**O men ! the upholders of the world are the earth, water, fire and air and they are born of the eternal material cause i. e. Matter.

**NOTES & REMARKS :—**(त्रिधातवः) त्रयः सत्वरजस्तमांसि धातवो धारका भेषान्ते । = Which have three—Satva, Rajas and Tamas as their upholders or containers. (अन्तान्) समीपस्थान् देशान् = The regions close by.

The aim of human knowledge is told further :

इदं वपुर्निवचनं जनासुश्नन्ति यन्नुद्यस्तुस्थुरार्षः ।  
द्वे यदीं विभृतो मातुरन्ये इहेह जाते यस्याः सबन्धू ॥५॥

5. *TRANSLATION* :—O men ! the day and night, born from the same parents (firmament) do good to the world and uphold the water like the rivers are benevolent to all. They are to be associated with and equally allied. So you should know them and preserve this body certainly well.

*PURPORT* :—As day and night come turn by turn, in the same manner, men should regulate their diet and walking and should maintain their body well.

*NOTES & REMARKS* :—(ईम्) उदकम् । ईम् इति उदकनाम (NG 1, 12)=Water. (यस्या) रात्रिदिने=The day and night.

The people should marry in youth and by the process of Svayamvara (self-choice) is told :

वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरौ वयन्ति ।  
उपमृत्ते वृषणो मोदमाना दिवस्पथा वध्वो युन्त्यच्छ ॥६॥

6. *TRANSLATION* :—The brides desiring youthful and cheerful matches come in contact through marriage with virile husbands and become mothers, wear garments for their children and do other useful acts. So you all should also do.

*PURPORT* :—The youth receive education with Brahmacharya and when young desiring household life enter into wedlock through Svayamvara (self-choice) with love. They beget children righteously, develop the strength of body and soul, and thus enjoy bliss having discharged domestic duties, like they cover body with clothes.

**NOTES & REMARKS :—**(विषः) कामयमानाः ।=Desiring. (यथा) गृहाश्रममार्गेण वर्तमानाः ।=Trading the path of household life.

The same subject of married life is dealt :

तदस्तु मित्रावरुणा तदर्गने शं योरस्मभ्यमिदमस्तु शस्तम् ।  
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सार्दनाय ॥७॥

7. **TRANSLATION :—**O teachers and preacherse ! may we enjoy peace and un-mixed happiness by your association. O leader ! purifying like fire, may we obtain stablity, permanence and honour. Revere that radiant and mighty enlightened person.

**PURPORT :—**Those persons only enjoy happiness who always honour absolutely truthful teachers and other enlightened persons.

**NOTES & REMARKS :—**(योः) दुःखात्युत्पन्नम् । यो यावत् न भयानम् (NKTL.)=Unmixed with misery. (मित्रावरुणा) प्राणोदानादिव मातापितरो । प्राणोदानो वे मित्रावरुणौ (Stph 1, 8, 3, 12, 6, 1, 16)=Father and mother who are like Prāna and Udāna.

### Sūktam—48

Rishi or the Seer of the Sūktam—Pratibhanu Ātreya. Devata—Vishvedevah. Chhandas—Trishtup and Jagati of various kinds. Svaras—Dhaivata and Nishāda.

What should be the aim of men is told?

कदु प्रियाय धाम्ने मनामहे स्वत्तत्राय स्वयंशसे महे वयम् ।  
आमेन्यस्य रजसो यदुन्न आँ अपो वृणाणा वितुनोति मायिनी ॥१॥

1. **TRANSLATION** :—When shall we know the power of the council, endowed with wisdom and is in the middle of the State, it should be properly measured out thoroughly. It extends its activities for the great and desirable benevolent splendour, is strong in its own strength and glorious, like the lightning generating water. It performs good and beneficent deeds under a great leader who is like the cloud.

**PURPORT** :—Men should always desire that the State, its good reputation and Dharma may ever grow, They should act for the accomplishment of this purpose,

**NOTES & REMARKS** :—(स्वकलाय) स्वकीयराज्याय । क्षत्रियकुलाय वा ।  
क्षत्रं हि प्रीण्यः राष्ट्रम् (Aittiraya, 7, 22 Jaiminiyopanishad ब्राह्मणे  
(1, 88)=For One's own State or the band of Kshatriyas.  
(आमेन्यस्य) समन्तान्येयस्य । अन्नमिति मेघनाम ॥ (N G 1, 10) साङ् माने शब्दे च  
(बुद्धी०) अत्र मानार्थकः =To be measured out. (रजसः) लोकस्य । लोका  
रजास्त्युच्यन्ते । (N G 4, 3, 19)=Of the world, here of the State.

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What should men do is told further : ?

ता अ॒न्नत व॒युर्न वी॒रव॑क्ष॒णां स॒मान्या वृ॒त॒या वि॒श्वमा रजः ।  
अ॒पो अ॒पा॒चीर॑प॒रा अ॒पे॒जते॒ म पूर्वा॑भिस्तिरते दे॒व॒युर्जनः ॥२॥

2. **TRANSLATION** :—The man desires to get the society of the enlightened persons, does an act or acquired knowledge with a similar covering (protective) work, which conveys (brings) the heroes who shake different worlds and waters. He grows with the ancient subjects which are calm like waters and develop the State. He drives away the enemy's armies. You should also try to have those strong armies or subjects being even active.

**PURPORT** :—O men ! desiring the company of the enlightened

*persons you should receive the knowledge of all sciences,*

**NOTES & REMARKS :—**(अनन्तः) निरन्तरं गच्छतः॥ (यस्य) सततसमयमेव॥  
=Go constantly. (देवयुः) देवान् विदुषः कामयमानः। विहातो हि देवाः (Stph 3, 7, 3, 10)=Desiring the enlightened persons.

**How should men and women behave is told :**

आ ग्रावभिरहन्येभिरक्तुभिर्वरिष्टं वज्रमा जिघर्ति मायिनि ।  
शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नाह ॥३॥

3. **TRANSLATION :—**O wise woman! you sharpen the thunderbolt-like arms alongwith the clouds, days and nights. You should know about that man in whose house and plant/factory hundreds of men work and spend their time usefully. You should also know the sun whose good rays spread everywhere and thus urge men to move and work.

**PURPORT :—**If men and women or husbands and wives, are fearless, they would shine with prosperity like the sun and electricity and become industrious day and night.

**NOTES & REMARKS :—**(ग्रावपिः) मेघैः। ग्रावेति मेघनाम। (NG. 1, 10)=With clouds. (अक्तुपिः) रात्रिपिः। अक्तुरिति रात्रिनाम (N G 1, 7)=With nights.

**The Statecraft is told :**

तामस्य रीतिं परशोरिव प्रत्यनीकमख्यं भुजे अस्य वर्षसः ।  
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥४॥

4. **TRANSLATION :—**That man alone is able to rule over

the State well, who maintains an admirable army for its protection—the army which is mighty to cut into pieces the enemies. Such rulers with their beautiful body give jewels and good dwelling place to the subjects whose invocations are supporting.

*PURPORT* :—It is the duty of the king to deal with the subjects based on a good policy for their true protection and preservation.

*NOTES & REMARKS* :—(अनोकम्) सैन्यम् । = Army. (अयम्) निवास-  
स्थानम् । क्षि—निवासगत्योः (तुदा०) अत्र निवासार्थकः । = Dwelling place.  
(भरुहृतये) भराः पालिकाः धारिका हृतयो यस्यास्तस्यै प्रजायै । भुज्—धारणपोषणयोः । =  
For the subjects whose invocation are supporting.

Only a king with an admirable and strong army conquers is told :

स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरिम् ।  
न तस्य विघ्न पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥५॥

5. *TRANSLATION* :—The best ruler wearing good dress and maintaining army of four kinds, tries to conquer his foes with inspiring speech and with great manliness. That wealthy person urging all to follow truth gives most acceptable discourse and accomplishes his purpose. We do not know the limit of his manliness and industriousness.

*PURPORT* :—That king is praiseworthy who has a good (strong) army.

*NOTES & REMARKS* :—(चतुरनीकः) चतुर्विधान्यनीकानि यस्य सः । = Who has army consisting of four parts (ऋञ्जते) प्रसाधनोति ऋञ्जतिः प्रसाधनकर्ता (NKT 6, 4, 21) = Accomplishes.

**TRANSLATOR'S NOTES :—**The four parts of the army are elephants, chariots and other transport, cavalry and infantry.

### Sūktam-49

Rishi or Seer of the hymn—Pratiprabha Ātreya, Devatā Vishvedevāh. Chhanda-Trishtup and Pankti. Svāra-Dhāvata and Panchama.

Men should always do good to others is narrated :

देवं वो ऋचं संवितारमेवे भर्गं च रत्नं विभजन्तमायोः ।  
आ वो नरा पुरुषा ववृत्यां दिवेदिवे चिदधिना सस्वीयन् ॥१॥

1. **TRANSLATION :—**O men ! I desire a wealthy learned man who preaches proper division of the life (in the form of Ashramas), charming wealth and prosperity, and leading men of the king and many supporter subjects. They behave like a friend day in and day out. I solicit your presence and help.

**PURPORT :—**Those persons always deserve great respect who are friends by their acts and desire the happiness of others.

**NOTES & REMARKS :—**(अधिवना) राजप्रजाजनी । अधिवनी इन्द्रियाश्व-  
स्वामिनौ । इन्द्रियाणि हयानाहुः (कठोप० 1, 3, 4) तस्माज्जितेन्द्रियो राजप्रजापुरुषो । =  
Prominent men of the king and the subjects. (पुरुषा) यो पुरुषः बहुन्  
पालयतस्त्वौ । पुरु इति बहुनाम् (N G 3, 1) भुज पालनाभ्यव्यवहारयो (स्वा०) पल-  
पालनार्थग्रहणम् । = Those who support and nourish many.

What is the cause of the cloud is told:

प्रति प्रयाणमसुरस्य विद्वान्सूक्तैर्देवं सवितारं दुवस्य ।  
उप ब्रवीत नमसा विज्ञानञ्चैष्टं च रत्नं विभर्जन्तमायोः ॥२॥

2. *TRANSLATION* :—O men ! being highly learned you know the movement of the cloud and serve or utilise the resplendent sun who makes the cloud through the hymns of the Vedas. By offering food and showing other kinds of respect and the most admirable wealth, you tell about the sun who divides the life of man (through day, night, fortnight etc.). This sun is like the enlightened person who teaches to divide the period of life into the four Ashramas or stages of life.

*PURPORT* :—O men ! you should know that the sun is the man unstrumest in the making of the clouds and other things and tell about its science to others.

*NOTES & REMARKS* :—(असुरस्य) मेघस्य । असुर इति मेघनाम (N G 1, 10)=Of the cloud. (सवितारम्) मेघोत्पादकम् । असावादित्यो देवः सविता । (Sth 6, 3, 1, 18) असौ वं सविता योजसौ (सूर्यः) तपति (कोषीतकी ब्राह्मणे 7, 6, गोपथ ब्राह्मणे 2, 1, 20) सविता वै प्रसविता (कोषी० 6, 14) ब्रू-अभिषवे इति घातु-पाठे=The generator of the cloud. (दुवस्य) सेवस्य । दुवस्यतिः परिचरणकर्मा (N.G. 3, 5) चर गतो मज्जने च (भ्वा०)=Serve or properly utilise, know thoroughly.

What should men know is told further :

अदत्रया दयते वार्य्याणि पूषा भग्नो अदितिर्वस्तं उरुः ।  
इन्द्रा विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्माः ॥३॥

3. *TRANSLATION* :—O man ! a highly learned man gives away most acceptable foodgrains and other articles to others. God is sustainer of all, adorable and mother-like and covers the rays of

the sun. The sun, electricity, Udāna and Prāna which are destroyers of miseries generate good (comfortable) days. Don't waste them?

**PURPORT** :—As a mother nourishes her children by giving them foodgrains and water etc. in the same manner, the sun and other objects created by God protect all the beings by day and night.

**NOTES & REMARKS** :—(इन्द्रः) सूर्यः । अथ यः स इन्द्रोऽसौ स आदित्यः । (Sph. 12, 1, 3, 15) = The sun. (विष्णुः) व्यापिका विद्युत् । विष्णु व्याप्तौ (बृहो०) । = Pervading electricity. (वरुणः) उदानः । = Udāna. (मित्रः) प्राणः । प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणो वै मित्रः (तत्तिरीय संहिता 5, 3, 4, 2, 11 Sph 6, 5, 1, 8) प्राणोदानो वै मित्रावरुणौ (Sph. 1, 8, 3, 12, 3, 6, 1, 16) तस्मात् वरुणः उदानः । = Prāna (vital energy).

What should men do and what should they attain is told :

तन्नो अनुर्वा सविता वरुणं तत्सिन्धव इष्यन्तो अनु ग्मन् ।  
उप यद्वोचै अश्वरस्य होता रायः स्याम् पतयो वाजरत्नाः ॥४॥

4. **TRANSLATION** :—I am the acceptor of the non-violent Yajna and tell all the people about the Yajna. Let the members of my family at home follow it. Let a man who is benevolent like the horseless sun follow it and let good women who are like the rivers or who are oceans of virtues follow it. It leads us towards happiness, so that we may become the lords of riches and endowed with the wealth of true knowledge;

**PURPORT** :—O men ! if you become ever industrious like the sun, then you will surely become wealthy.

**NOTES & REMARKS** :—(वरुणम्) गृहम् । वरुणमिति गृहनाम् (N G 3, 4) = Home. (अश्वरस्य) अहिंसामयस्य यज्ञस्य । अश्वर इति यज्ञनाम् । अश्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 2, 8) = Of the non-violent Yajna. (वाजरत्नाः) विज्ञान-

घनवन्तः । वाजः (वज्र) गतौ (भ्या०) गतेस्तिष्ठस्वर्षेभ्यश्च ज्ञानासंग्रहणम् । = Endowed with the wealth of true knowledge.

What is the key to achievement is told :

प्र ये वसुभ्य ईवदा नमो दुष्ट्ये मित्रे वरुणो सूक्तवाचः ।  
अवैत्वभवं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥५॥

5. TRANSLATION :—O men ! those who entertain the friends and good guests with movement and protection, you prepare food for them from the riches obtained. Being endowed with all that and with good and sweet speech, let us do that may bring about the great and the best wealth. May we rejoice with protection and love etc.

PURPORT :—O men ! you should acquire wealth with labour and having foodgrains etc. and enjoying great happiness, protect all. )Ed.)

NOTES & REMARKS :—(ईवत्) गतिरक्षणवत् । ईव गतौ (दिवा०) —With movement and protection. (वरीयः) अत्युत्तमं घनादिकम् । =The best wealth etc. (अभवत्) महत् । अभवः इति महत्ताम् (NG 3, 3) Great.

### Sūktam-50

Rishi or seer of the Sūktam—Svasti Ātreya Devatā-Vishve-devah. Chhanda-Ushnik and Anushtup. Svара-Rishabha and Dhaivata.

Men should acquire knowledge and wealth by friendship with the enlightened persons and spread good reputation :

विश्वो देवस्य नेतुर्मतो वुरीत सख्यम् ।  
विश्वो राय इषुध्यति द्युम्नं वृणीत पुण्यसै ॥१॥

1. **TRANSLATION** :—Let all men accept the friendship with the enlightened leaders. Every one should take up arms to preserve or defend his riches, by which you are nourished. May you earn good reputation.

**PURPORT** :—In order to acquire knowledge, wealth and strength of body, all men should receive education from the enlightened persons and exert themselves physically and spiritually.

**NOTES & REMARKS** :—(धुम्नम्) यशः । धुम्न द्योततेयंशोवा अन्नं वा (NKT 5, 1, 5) ।=Good reputation. (इषुभ्यति) इषून् धरति ।=Takes up arms or defends.

What should men do is told further :

ते ते देव नेतुर्ये चेमाँ अनुशसे ।  
ते राया ते ह्याः पृचे सचेमहि सच्यैः ॥२॥

2. **TRANSLATION** :—O highly learned leader ! all those are to be honoured by you who unite these people with you for receiving your instructions. Those who guard honour of all with wealth are loved by all or become popular. Let us be united with them who in order to establish close contact with you deal in accordance with the rules of proper association.

**PURPORT** :—O learned person ! give instructions to the people who are near you and receive higher knowledge of various sciences by the association of great scholars or scientists.

**NOTES & REMARKS** :—(आपृचे) समन्तात् सम्पर्कय । पृची-सम्पर्क (अदा०) पृची-सम्पर्क (ह्या०) ।=For close contact from all sides. (सच्यैः) सच्येषु समन्तायेषु च । Following the rules of proper association.

What should men honour and what should be achieved is told ? :

अतो न आ नृनार्तिथीनतः पत्नीर्दशस्यत ।

आरे विश्वं पथेष्ठां द्विषो युंयोतु यूयुविः ॥३॥

3. *TRANSLATION* :—O men ! show respect to our venerable guests who keep people away from unrighteousness and lead them to the path of righteousness. They give strength to or show honour to your wives. Respect all those men who follow the path of righteousness. Let the discriminator drive all adversaries who hate us at a distance. Let all malice and other evils be kept away.

*PURPORT* :—Men should serve and associate with righteous guests and develop discrimination or discretion. They should throw away all evils like malice.

*NOTES & REMARKS* :—(दशस्यत) बलयत । = Strengthen by showing then due respect. (यूयुविः) विभागकर्ता । = Discriminator.

*TRANSLATOR'S NOTES* :—दशस्यत has been interpreted by Dayananda Sarasvati here as बलयत though he has not pointed out the root-meaning. Sayanacharya has interpreted it as सर्वतः परिचरत or सर्वच्छत i.e. serve from all sides or give. In Dhatupath, we find Kashakritsna's दत्त-दर्शने (9, 124), so it may be taken to mean आदहं दर्शयत show respect to. To show respect is to strengthen and encourage others. Or अनेकार्था घातवः Root verbs have got many meanings. पत्नीर्दशस्यत should mean show respect to your wives. But Prof. Wilson has translated it as 'Worship' the wives (of the deities) which is not correct. Griffith also has committed the same mistake by rendering it into English as 'Honour our guests, the Hero' Gods and then the Davies. He adds the foot-note—The Davies—the consorts of the Gods. This interpretation is not correct as it is based not upon the text पत्नीर्दशस्यत but upon the imagination of the translators. It is also

wrong on their part to take gods' (Wilson) or Gods' '(Griffith) from the simple word used in the text is *अतिथीन्* which means the guests.

Who are conveyors of good dealings like the fire become men of preservant nature :

यत्र वह्निर्भिहितो दुद्रवद द्रोणयः पशुः ।  
नृमणां वीरपस्थोऽर्णा धीरेव सनिता ॥४॥

4. *TRANSLATION* :—O men ! where the fire is stated to be running (acting rapidly) like a rapid-going animal, there the son becomes like a woman of meditative nature, conveying happiness, endowed with heroic progeny and is, capable to distinguish between truth and falsehood.

*PURPORT* :—Those who are full of splendour and impetuous like the fire become distinguishers between truth and untruth.

*NOTES & REMARKS* :—(द्रोणः) द्रोणेव वीरपगामिव भवः । द्र-गती (स्वा०) ।  
= Born among the rapid going, (वीरपस्थः) वीरा पस्थे गृहे यस्य सः । पस्थन्  
इति गृहनाम (NG 3, 4) = Having a heroic progeny at home

What should men pray for is told :

एष ते देव नेता रथस्पतिः शं रुयिः ।  
शं राये शं स्वस्तयं षःस्तुतो मनामहे देवस्तुतो मनमाहे ॥५॥

5. *TRANSLATION* :—O learned leader ! let this master of your chariot be conferrer of happiness. May the wealth leave us to happiness. May there be happiness for acquiring riches and attaining well-being. The admirer of the good food materials is admired by the highly learned persons. Let us know them. Let us pray for them.

**PURPORT** :—*Let us take the good articles which are admired by the enlightened persons.*

**NOTES & REMARKS** :—(मनामहे) याचामहे । मनामहे इति याचयाकर्म (NG 3, 19) = Pray for, beg. (इषः) — स्तुतः । अन्नादेः स्तावकः । इषम् इति अन्ननाम (NG 2, 7) = Admirer of the good food materials.

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### Sūktam—51

Rishi or seer of the Sūktam (hymn) — Svasti Ātreya. Devatā— Vishvedevāh. Chhandas— Gāyatri, Ushnik, Trishtup and Pankti of various kinds. Svaras-Rishabha, Dhaivata and Gāndhāra.

Behaviour of a highly learned person towards other enlightened men is pointed out :

अग्ने सुतस्य पीतये विश्वैरुमेभिरागहि । देवेभिर्हव्यदातये ॥१॥

1. **TRANSLATION** :—O learned leader ! come with all the protecting enlightened persons in order to drink the juice of the various nourishing herbs. Come for giving articles worth-giving.

**PURPORT** :—*If highly learned persons address all people along with an enlightened great scholar, they all enjoy bliss.*

**NOTES & REMARKS** :—(उमेभिः) रक्षणादिकर्तृभिस्सह । अव-रक्षणगति कान्तिप्रीतितुष्यवगमः । दुद्विषु (ष्वा०) = Protectors, lovers, knowers etc. (हव्यदातये) दातव्यदानाय । हु-दानादनयोः आदाने च (जुहो०) अन्न दानार्थकः । = For giving in charity, what is worth giving.

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The ideal men are narrated :

**ऋतधीतय आ गंत सत्यधर्माणो अश्वरम् । अग्नेः पिबत जिह्वया ॥२॥**

2. **TRANSLATION** :—O upholders of truth ! your Dharma is true. Come to this non-violent Yajna and drink the juice of devotion while speaking like an enlightened purifying leader.

**PURPORT** :—O men enjoy unmatched by upholding true Dharma.

**NOTES & REMARKS** :—(ऋतधीतयः) ऋतस्य सत्यस्य धीतिधारणं येषाम्ने । ऋतम् इति सत्यनाम (NG 3, 10) इष्टाब् धारणपोषणयोः (जृ०) । = Upholders of truth. (अश्वरम्) अहिंसामयव्यवहारम् । अश्वरम् इति यज्ञनाम । श्वरति हिंसाकर्मात्प्रतिषेधः (NKT 1, 1, 8) = Non-violent dealing (like Yajna and others).

What should a learned person do with other enlightened persons is told :

**विप्रैर्विप्रं सन्त्य प्रातर्यावंभिरा गहि । देवेभिः सोमपीतये ॥३॥**

3. **TRANSLATION** :—O good and wise enlightened person ! come with the wise men in the morning to drink the Soma juice and for the protection of prosperity.

**PURPORT** :—When there is association of the highly learned persons with other similar enlightened men, the prosperity arises there.

**NOTES & REMARKS** :—(विप्रं) मेधाविन् । विप्र इति मेधाविनाम । (NG 3, 15) । = Very wise. (देवेभिः) विद्वद्भिस्सह । जिह्वांसो हि देवाः (Stph 3, 7, 3, 10) । = With the enlightened persons.

**TRANSLATOR'S NOTES** :—Though the word सोमपोतये has been interpreted in the Sanskrit commentary as सोमस्य पानाय ।=For drinking Soma juice, in the purport ऐश्वर्यस्य प्रादुर्भावो भवति ।—these words denote that Dayananda takes also ऐश्वर्यम् or prosperity also its meaning वृ प्रसवैश्वर्ययोः । (स्वाः) पानाय रक्षणाय ।

What should men do is told further :

**अगं सोमंश्चमू सुतोऽमंत्रे परि विच्यते । प्रिय इन्द्राय वायवे ॥४॥**

4. **TRANSLATION** :—This Soma juice of invigorating herbs and acquisition of great wealth which is desirable has been put in proper vessel for a mighty and a wealthy person. It increases the strength of the armies.

**PURPORT** :—If the Vaidyas (Physicians) extract the essence of the herbs and make all free from diseases, then all may become wealthy.

**NOTES & REMARKS** :—(अमन्त्रे) पात्रे । (अमन्त्र) अमिनाञ्जे । यजिबाधे पति-  
भ्योऽन्नम् (उणादिकोष 3, 105) इति अन्नम् प्रत्ययः । =In the vessel. (वायवे)  
बलवते । वा-गतिगन्धनयोः । (अदा०) गतिशीलो—बलवान् । गन्धनम्-हिंसनम् । =For  
the mighty. (सोमः) ऐश्वर्यं योगः । (सोमः) वृ-प्रसवैश्वर्ययोः =Acquisition  
of wealth or prosperity.

What should men eat and drink is told :

**वायुवा याहि वीतये जुषाणो हव्यदातये ।  
पिबां सुतस्यान्धसो अग्निं प्रय ॥५॥**

5. **TRANSLATION** :—O very powerful person ! come here for giving in charity what is worth giving and for the attainment of knowledge, alongwith drinking the desirable good water and take the juice of the foodgrains.

**PURPORT** :—O learned person ! eat food which improves Intellectual power and destroys diseases and sloth. Drink good juice.

**NOTES & REMARKS** :—(बीतये) विज्ञानीदिप्राप्तये (बीतम्) बी गतिभ्याप्ति प्रजनकान्त्यसनखादनेषु (अवा०) व्याप्तिः—प्राप्तिः । गतेस्तिष्ठवर्षेषु ज्ञानार्थग्रहणम् = For the attainment of knowledge etc. (प्रयः) कसनीयं जलम् । = Desiring good water. (ग्रन्थसः) अन्नस्य रसान् । ग्रन्थ इत्यन्ननाम (NG 2, 7) = Of the food grains.

The duties of a king and the Prime Minister are told :

इन्द्रश्च वायवेषां सुतानां पीतिर्महेश्वरः । ताञ्जुषेथामरेपसावभि प्रयः ॥६॥

6. **TRANSLATION** :—O king and Prime-minister, you deserve the drink of this effused juice, and take it being sinless and kind and eat the desirable good food.

**PURPORT** :—Where the king and prime-minister are righteous, there is all capability to administer the State.

**NOTES & REMARKS** :—(इन्द्रः) राजा (वायो) प्रधानपुरुष । इदि परिमैश्वर्ये (अवा०) परमैश्वर्यसम्पन्नो । राजा—इन्द्रः । वा गति गन्धनयोः (अवा०) राज्यसंचालको दुष्ट हिंसकश्च प्रधानमात्यः ।—King and Prime Minister. (अरेपसी) दयालू । अरेपसा पापेनालिप्यमानया इति निरुक्ते यास्काचार्यः (NKT 12,3) अरेपसा न विद्यते पापं ययोस्तौ (ऋ 1, 181, 4) आद्ये दयानन्दविधिः । अन्न-कू रतादि पापरहितौ अतएव दयालू । = Kind.

What should men do is told further :

सुता इन्द्राय वायवे सोमांसो दध्याशिरः ।  
निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥

7. **TRANSLATION** :—O men ! as rivers flow downwards, the

good articles are purchased by spending much wealth. Prepared well those articles go to please a wealthy man and a man powerful like the wind.

**PURPORT** :—As rivers go to the sea, in the same manner, those who use invigorating drugs enjoy happiness, and become healthy.

**NOTES & REMARKS** :—(दध्याशिरः) ये घातुमशितुं योग्याः । (दुधा-  
धारणपोषाणयोः (जु०) ग्रह-भोजने (कयाः) । = Things which are worth-  
upholding and eating. (प्रयः) अतीवप्रियम् । = Very dear.

A learned man should act like Agni/electricity :

सजूर्विश्वेभिर्देवेभिरुश्विभ्यामुपसा सजूः ।  
आ याह्यग्ने अत्रिवत्पुते रण ॥८॥

8. **TRANSLATION** :—O learned person! the Agni (electricity) is united with all usefull objects like the earth, water etc. It is also energy united with both regions, with light and it united with the dawn. Thus it is pervading the created world. Come and give good te achings to all.

**PURPORT** :—O men ! you should know more and more about electricity which pervades all objects.

**NOTES & REMARKS** :—((सजूः) संयुक्तः । स+जुषी-प्रीतिसेवनयोः (तुदा०)  
प्रीतियुक्तः—संयुक्तः । जुषिः इत्यस्य तत्को अश्विनो निववन्तरूपम् समानस्य छन्द इति  
समानस्य सकारादेशच् । = United with. (अश्विभ्याम्) प्रकाशाऽप्रकाश लोकाभ्याम्  
अश्विनो पृथिव्यावित्येके (NKT 12, 1, 11) । द्वावा=Worlds bright and  
not bright. (अत्रिवत्) व्यापकवत् । (अत्रिः) अत सातत्यगमने । सातत्यगमनं व्यापकत्वं  
द्योतयति । = Like a pervading thing.

The attributes of a learned man are highlighted :

सज्जुमित्रावरुणाभ्यां सज्जुः सोमने विष्णुना ।

आ याहमे अत्रिवत्सुते रंण ॥६॥

9. *TRANSLATION* :—O learned person united with the Prāna and Udāna, united with prosperity or moon and united with pervading Akasha (ether)! come here to tell us about all that is all-pervading in this world and give us true teaching.

*PURPORT* :—If men get the knowledge of the science of electricity that is in Prāna, Apāna (vital breaths) and other objects, they could attain much happiness.

*NOTES & REMARKS* :—(मित्रावरुणाभ्याम्) प्राणोद्वानाभ्याम् । प्राणोद्वानौ वै मित्रावरुणौ (Stph. 1, 8, 3, 12, 3, 16, 1, 16) = With Prāna and Udāna. (सोमेन) ऐश्वर्येण चन्द्रेण वा । पु — प्रसवेष्टव्ययोः (स्वा०) अत्र ऐश्वर्यायंभः । अतो । वै सोमो राजा विलक्षणचन्द्रमाः (कौषीतकी ब्राह्मणे 4, 4, 7, 10) एव चन्द्रमा वै पदनाम एव सोमो राजा (जैमि० 2, 141) । = With prosperity or moon. (विष्णुना) व्यापकेनाकाशेन । = With pervading ether.

How one becomes learned is told:-

सज्जूरदित्यैर्वसुभिः सज्जूरिन्द्रेण वायुना ।

आ याहमे अत्रिवत्सुते रंण ॥१०॥

10. *TRANSLATION* :—O learned person ! you purifier like the fire. United with the (months) with Vasus (earth, water etc.), and united with the mighty soul come to tell us about what is pervading in the world, and give us good teaching.

*PURPORT* :—O men ! the electricity that is in the Akasha (ether) connected with the wind, know that and utilise it in various works.

**NOTES & REMARKS** :—(आदित्यैः)मासैः । कतमे आदित्या इति । द्वादशमासाः संवत्सर । इति हो वाच एते आदित्याः एते हीदं सर्वं आदशमयान्ति तस्मादादित्या इति (Stph. 11, 6, 3, 8) (जैमिनीयोपनिषद् ब्राह्मणे 2, 77) = With. months. (वसुभिः) पृथिव्यादिभिः । कतमे वसव इति अग्निश्च पृथिवी च वायुश्चांतरिक्षं चादित्यश्च द्यौश्चन्द्रमाश्चानन्यत्राणि च एते वसवः । एते हीदं सर्वं वासयन्ते तस्माद् वसव इति (Stph 11, 6, 3, 6, जैमि० 2, 77) = With earth and other objects. (इन्द्रेण) जीवेन । = With the soul.

8 Vasus are fire, earth, air, firmament, sun, sky, moon and planets.

The attributes and duties of the enlightened persons are told :

स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यर्दितिरनर्वणः ।  
स्वस्ति पूषा अस्तुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुना ॥११॥

11. **TRANSLATION** :—O men ! as teachers and preachers may give us happiness of a man who has no enemies, as air cause of the great wealth (of health) may give us happiness, as glorious and inviolable Vidya (knowledge or wisdom) may give us happiness through their knowledgs, as nourishing milk etc. may give us happiness and as the cloud may give us happiness, in the same manner, may they bestow happiness upon you also.

**PURPORT** :—Those men only can derive proper benefit out of all objects, who use them scientifically knowing their attributes.

**NOTES & REMARKS** (अश्विना) अध्यापकोपदेशको । = Teachers and preachers. (भवः) ऐश्वर्यकर्त्ता वायुः । = Pure air which is the cause of the wealth (of health). (अदितिः) अखण्डिता विद्या । = Inviolable. Wisdom or knowledge, (पूषा) पुष्टिकरो दुग्धादिः । = Nourishing milk etc. (सुचेतुना) सुष्ठु विज्ञापनेन । = With knowledge. (अनर्वा) अनर्वा प्रतीति असपन्नेन प्रोहीत्येवैतदाह । (Stph 3, 8, 2, 3) । = A horseless man— a man travelling in aeroplane etc. without a horse (power, Ed.)

The way to increase their knowledge is told :

स्वस्तये वायुमुप ब्रवामहे सोमं स्वस्ति भुवनस्य यस्पतिः ।

बृहस्पतिं सर्वेणां स्वस्तये स्वस्तये आदित्यासौ भवन्तु नः ॥१२॥

12. *TRANSLATION* :—O men we tell you about the properties of the air and wealth (prosperity). You should also therefore listen attentively and tell it to others. May God, who is the Lord and Protector of the world shower welfare on the master of the Vedic speech and of band of men and all of us. As highly learned persons well-versed in all sciences after having observed Brahmacharya upto the age of 48 years, may bestow upon us great happiness, so they would do to you also.

*PURPORT* :—Let men become great scholars and scientists by study physics and chemistry and by the practical application of these sciences.

*NOTES & REMARKS* :—(सोमम् ऐश्वर्यम्) । = Wealth or prosperity. (बृहस्पतिम्) बृहतीनां स्वामिनम् । वाग्बे बृहती तस्या एष पतिः (Sph 14, 4, 1, 12) बृडा एते खलु वादित्या यद् ब्राह्मणाः (Taittiriya 1, 1, 9, 8) = Master of the great Vedic speeches. (आदित्यासः) अष्ट चत्वारिंशद्वर्षपरिमितेन ब्रह्मचर्येण कृतविद्याः । मा सा इव व्याप्ताखिलविद्या वा । अथ यान्यष्टचत्वारिंशद् वर्षाणि तत् तृतीये सवनम् । अष्टचत्वारिंशदक्षरा जगती जागतं तृतीयसेवनं तदस्यादित्या बन्धायत्ताः प्राणा वा आदित्या एतेहीदं सर्वं आददते । = Those who have observed Brahmacharya (continence) upto the age of 48 years and have mastered all sciences.

The duties of the enlightened persons are told :

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुः रग्निः स्वस्तये ।

देवा अवन्तृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥

13. *TRANSLATION* :—O men ! let all enlightened persons protect us for happiness. Let the shining and pervading Agni (fire

and electricity) protect us. Let wise and highly learned persons protect us for the happiness acquired through knowledge. Let the punisher of the wicked protect use from sin or guilt.

*PURPORT :—It is the duty of the learned persons to make all grow by protecting them by teaching and preaching constantly.*

*NOTES & REMARKS :—*(रुद्रः) (दुष्टदण्डकः) रुद्रिर् अशु विमोचने । रुद्रः दुष्टान् रोदयतीति सः । = Punisher of the wicked. (ऋषवः) मेधाविनः । ऋषुविः इति मेधाविनाम् । (NG 3, 15) = Very wise men. रुद्रिर्—अशुविमोचने । रुद्रः—दुष्टान् रोदयतीति सः । ऋषुविः इति मेधाविनाम् (NG 3, 15) = One who makes The wicked weep—Punisher of the wicked.

The same subject is continued :

स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।

स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥

14. *TRANSLATION :—*O mother ! endowed with inviolable knowledge and abundant wealth, may Prāna and Udāna give us happiness, in the performance of a work which is not opposed to the true path. Bestow happiness upon us as the air and electricity do.

*PURPORT :—That highly learned person only is praised by people who bestows happiness upon all.*

*NOTES & REMARKS :—*(अदिते) अखण्डितविद्य । दी-अवखण्डने (दिवारे) । = Endowed with inviolable knowledge. (मित्रावरुणा) प्राणोदानौ । प्राणोदानौ वै मित्रावरुणौ । प्राणोदानौ वै मित्रावरुणौ (Siph 1, 8, 3, 12) = Prāna and Udāna.

Men should walk on the path of Dharma (righteousness and duties) is told :

स्वस्ति पन्थामनुचरेम सूर्याचन्द्रमसां वि ।

पुनर्ददताघ्नता जानता सं गमेमहि ॥१५॥

15. *TRANSLATION*:—Let us follow the path of happiness like the sun and the moon. Let us keep company with men of charitable disposition, non-violent and enlightened persons.

*PURPORT*:—O men! as the sun and the moon go to their apportioned course day and night with perfect regularity, in the same manner, you go always on the path of justice and always associate yourself with good men.

### Sūktam—52

Rishi or seer of the Sūktam—Shyavāshva Ātreya, Devatā or subject—Marutah. Chhandas—Annshtup, Ushnik and Brihati of various kinds—Svaras-Rishabha, Panchama, Gāndhāra and Madhyama.

The worthy men should be honoured :

प्र श्यावाश्व धृष्णुयार्चो मरुद्भिर्ऋक्भिः ।

ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः ॥१॥

1. *TRANSLATION*:—O man! who has a black flames of the fire (from the yajnas. Ed.) like horses, honour firmly those performers of the Yajnas, because they take delight in glory which is free from guile and accompanied with good food alongwith brave men. They are respected by the enlightened persons and do good deeds.

**PURPORT** :—*The men who honour the deserving indeed become venerable.*

**NOTES & REMARKS** :—(श्रद्धवसिः) सत्कर्तृभिः । श्रद्ध-स्तुति (तुवा०) स्तुति द्वारा सत्कारो विवृण्वाम् ।=With the respecters of good men. (श्यावाश्व) श्यावाः कृष्णशिखाऽन्नयोऽश्वो यस्य तत्सम्बुद्धौ ।=He who has black flames of the fire as horses. (अनुवधम्) स्वधामन्ननुवर्तमानम् । स्वधा इत्यन्ननाम=Accompanied with good food.

The qualities of people deserving honour are stated :

ते हि स्थिरस्य शर्वसः सखायः सन्ति धृष्णुया ।  
ते योमन्त्रा धृषद्विन्स्त्वना पान्ति शश्वतः ॥२॥

2. **TRANSLATION** :—The persons who are bold friends are of the firm and sure heroic strength, become endowed with firmness, and other virtues. They protect men on the path. While travelling, they guard and give helping hand to all fellow passengers of their own accord.

**PURPORT** :—*It is only the friendship and protection of the enlightened persons that is firm and stable, and not of others.*

**NOTES & REMARKS** :—(धृष्णुया) दृढत्वादिगुणयुक्ताः (त्रि) धृषा-प्रागल्भ्ये ।=Endowed with firmness and other virtues. (शर्वसः) बलस्य (स्वा०) शव इति बलनाम (NG 2, 9) ।=Of strength.

The subject of honourable is still continued :

ते स्पुन्द्रासो नोक्ष्णोऽति प्कन्दन्ति शर्वरीः ।  
मरुतामथा महौ दिवि क्षमा च मन्महे ॥३॥

3. **TRANSLATION** :—O learned person ! we know well those great men who possess great light of knowledge and are in the

company of the heroic men. They forgive others' faults and are like those who are somewhat active and get over difficulties through the might and are virile sprinklers of happiness upon others. (All men should know such enlightened persons).

**PURPORT** :—*The men who work hard day and night, overcome all sufferings or miseries.*

**NOTES & REMARKS** :—(स्यन्द्रासः) किञ्चिच्चष्टमानाः । स्यदि-किञ्चिच्चलने । Somewhat a little active. (उक्षणः) सेचकान् । उक्ष-सेचने ।= Virile sprinklers of happiness. (शर्वरीः) रात्रीः । शर्वरी इति रात्रिनाम (NG 1, 7) ।= Nights.

The purpose of honouring deserving persons is mentioned :

मुरुत्सु वो दधीमहि स्तोमं युज्ञं च धृष्णाया ।  
विश्वे ये मानुषा युगा पान्ति मर्त्ये रिषः ॥४॥

4. **TRANSLATION** :—O men! we place you among the thoughtful good persons. They guard mankind, admirable Yajnas (philanthropic labour of all kinds) and men from malevolent wicked persons for set periods (Yugas and years).

**PURPORT** :—*Those who know the divine and human periods well, become well-versed in mathematics.*

**NOTES & REMARKS** :—(रिषः) हिंसकात् । रिष-हिंसायात् ।=From a violent person. (युगा) युगानि वर्षाणि ।=Yugas and years.

**TRANSLATOR'S NOTES** :—Yugas are four in number named as सत्ययुग, त्रेता, द्वापर, कलियुग the number of their years according to the books on ancient astronomy is as follows :—

Krita Yuga—4000 Daiva Years—human years	1440000
Treta Yuga—3000 Daiva Years —do—	1080000
Dvapara Yuga—2000 Daiva Years —do—	72000

Kali Yuga—1000 Daiva years —do—

36000

For details see Rishi Dayananda Sarasvati's Rigvedādi Bhāshya Bhoomika or Introduction to the study of the Vedas.

What should men do is told further :

अर्हन्तो ये सुदानवो नरो असामिशवसः ।

य यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः ॥५॥

5. *TRANSLATION* :—O learned person ! honour well those liberal givers, (donors) and heroes with full and perfect strength who acquiring capability of honouring deserving men from the performers of the Yajnas. They desire the welfare of all who accomplish Yajna (honouring the enlightened persons etc.).

*PURPORT* :—Men can increase their strength to any extent, if they earnestly desire.

*NOTES & REMARKS* :—(असामिशवसः) अक्षण्डितबलाः । समि-अर्घञ्जुप्तयोः । (अव्ययार्थे) असामि-पूर्णम् ।=Of inviolable or perfect strength. (दिवः) कामयमानाः । दिवः-दिवु घातो कान्त्यर्थमादाय कान्तिः-कामना ।=Desiring.

*TRANSLATOR'S NOTE* :—The use of the epithet नरः for the Maruts clearly substantiates Dayananda Sarasvati's interpretation of मरुतः as men and not storm gods, as Prof. Maxmuller and many other western scholars think. Prof. Wilson has translated as 'leaders of rites' and Griffith also as 'heroes'.

The men's duties are highlighted :

आ रुक्मैरा युधा नरं शृण्वन् शृष्टीरसृजत ।

अन्वेनाँ अहं विश्रुतो मरुतो जङ्मन्तीरिव भानुरर्तं त्मना दिवः ॥६॥

6. *TRANSLATION* :—As leading great men train military or armies, agreeable (loyal Ed.) to them at the time of the battle,

therefore, you should pick up these brave men who are quick like the winds, rapid and make big sound or lighting to seek victory and glory. Get them equipped with the shining arms and weapons.

**PURPORT** :—It is the duty of all enlightened persons, scholars scientists to give training of science of electricity etc. to the loyal people.

**NOTES & REMARKS** :—(ऋष्याः) महान्तः। ऋष्या इति महत्ताम् (NG 3, 3)। = Great. (ऋषीः) प्राप्ताः सेनाजनाः। (ऋषीः) ऋषी-गतौ (तु०)। गतेस्त्रिष्वर्थे-  
भवत् प्राप्त्यर्थेग्रहणम् । = Men of the armies to come to see the king or the commander of the armies. (जङ्गमतीरिव) शब्दकारिण्यः [श्रीघ्नगतयो वा ता इव। जङ्गमतीरिव शब्दानुकरणम् । = Making noise and rapid movement.

The duties of men are elaborated :

ये वावृधन्तु पार्थिवा य उरावन्तरिक्ष आ ।  
वृज्जने वा नदीनां सधस्थे वा मुहो दिवः ॥७॥

7. **TRANSLATION** :—O men ! you should know all the good men, who are in the sky or multiform firmament for travel, who are well-known on earth or who grow on the bank of the rivers and in forest. Such men give up all bad habits through good education, and grow desiring the welfare of all and are great by nature and develop their faculties.

**PURPORT** ;—Those who know the science of earth and other elements, grow from all sides.

**NOTES & REMARKS** :—(सधस्थे) समानस्थाने । = In place. (पार्थिवाः) पृथिव्यां विविताः । = Well-known on earth.

What should a learned men do is told further :

शधो मारुतमुच्छंस सत्यशवसमृध्वसम् ।  
उत स्म ते शुभे नरः प्र स्पन्द्रा युजत त्मना ॥८॥

8. *TRANSLATION* :—O learned person ! praise the strength of thoughtful men who are endowed with truth strength or whose strength is truth. They who accept as guides very wise men. O leading men of persevering movement ! unite yourselves with God for your welfare.

*PURPORT* :—Men should always admire good strength and God the Almighty.

*NOTES & REMARKS* :—(ऋध्वसम्) ऋधुं मेधाविनमसते गृह्यति तम् । ऋधुरिति मेधाविनाम् (NG 3, 15) प्रस गत्यादिः । = Acquiring of the wisdom. (स्पन्द्राः) धैर्यगतयः । = Of preserving movement.

The men's duties are further told :

उत स्म ते परुषायामूणां वसत शुन्ध्यवः ।  
उत पव्या रथानामाद्रिं भिन्दन्त्योजसा ॥९॥

9. *TRANSLATION* :—O men! you may have such marks in the wheels of the chariot which protect you, being the purifiers and the cloud and rain down water. Being protected and honoured, may you dwell here well.

*PURPORT* :—As the clouds while raining water, break the earth, so the association with noble persons dispels all impurity.

*NOTES & REMARKS* :—(परुषायाम्) पालनकर्त्र्याम् (क्रियापद) । पु — पालनपूरणयोः (जुहो०) । = Protectors. (ऊर्णाः) रक्षिताः । उर्णुव्-प्राच्छादने (अदा०) । = Protected, guarded. (आद्रिम्) मेघम् । आद्रिरिति मेघनाम् (NG 1, 10) । = Cloud.

**TRANSLATOR'S NOTES** :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Parushni as the name of a particular river and to remark as Griffith has vented to do in his footnot “Parushni—one of the rivers of the Punjab, now called the Ravi”. Such a wild imagination is against the fundamental principles of the eternal Vedas which Shri Sayanacharya has so ably enunciated (earlier. Ed.) in his introduction of the commentary on the Rigveda. Such an inconsistency on the part of a great scholar is deplorable.

Men's duties are to seek all paths of Vidya and Dharma (knowledge and righteousness) etc. :

आपथ्यो विपथ्योऽन्तस्पथा अनुपथाः ।  
एतेभिर्मह्यं नामभिर्युजं विष्टार आहते ॥१०॥

10. **TRANSLATION** :—O men! my Yajna in the form of honour shown to the enlightened persons, association, donation or charity etc. is attained by me by various paths or with the cooperation of the persons following different paths. They are therefore addressed by those names. Some follow a path which goes to all directions. Some tread upon path which goes to diverse directions, or even opposite directions; some are fond of having an underground path, and some follow another path of their choice. Let all co-operate with me when I invite them, even though they tread upon different paths

**PURPORT** :—O men! you should have a clear and distinct experience of all sciences and their practical application and give them to others also.

**NOTES & REMARKS** :—(आपथ्यः) समन्तादिभिर्मुखः पन्था येषान्ते ।=The path that goes to front direction. (युजम्) विद्वत्सत्कारादिकम् । यज—देव-पूजासङ्गतिकरणदानेष्ु ।=The verb denotes honour that is shown to all enlightened persons or, association and charity.

Men should acquire knowledge and other dealings step by step is told :

अध्वा नरो न्योहतेऽधा नियुत ओहते ।  
अध्वा पारावता इति चित्रा रूपाणि दश्यां ॥११॥

11. *TRANSLATION* :—That man becomes gratified and makes his life successful, who being a leader in the acquisition of knowledge attains it and helps others to do so, or who attains it being endowed with the certain movement of the wind etc., and who afterwards goes to distant places and feels (experiments. Ed.). These forms found in such a distant place are wonderful and worth seeing (or visiting. Ed.).

*PURPORT* :—Men should study all sciences with the observance of Brahmacharya, then should visualise their practical applications in arts and industries, and should get the knowledge of distant objects by inference and other means.

*NOTES & REMARKS* :—(ओहते) प्राप्नोति प्रापयति वा । नियुतो वायोः इति आपिक्षेपयोजनानि (NG 1, 15) आ + वह—प्रापणे (स्वा०) । = Attains or enables others to attain. (नियुतः) निश्चितवाय्वादिगतिमान् । यु-मिश्रणमिश्र-णयोः (अदा०) = Endowed with a certain movement of the wind.

How should men deal with one another is told :

छन्दः स्तुभः कुम्भन्यव उत्समा कीरिणो नृतः ।  
ते मे के चित्र तायव ऊमा आसन्दृशि न्विषे ॥१२॥

12. *TRANSLATION* :— Let those persons who praise God with Vedic mantras, be the protectors of all. Let them be like the well for the persons desirous of bath, and may they be helpful for my sight, for the strength and lustre of body and soul. Let them no be like lustre dancers, scattering evil thoughts or like thieves.

**PURPORT** :—Those persons are called *Āptas*—absolutely truthfult and trustworthy persons, who do not disturb the peace of other's minds and never commit theft, rather they are like the well for a thirsty person and give peace and increase the strength of body and soul.

**NOTES & REMARKS** :—(छन्दः स्तुभः)ये छन्दोभिः स्तोभनं स्तवनं कुर्वन्ति । = Those who praise God with the Vedic mantras. (कुम्भन्यवः) आत्मनः कुम्भनमुन्वनमिच्छवः । कु-विक्षेपे (तुदा०) ष्टुभ-स्तम्भे धारणे । अन्न स्तवनाथकः । अनेकार्था धातवः इति-नियमात् । स्तुतिद्वारापि धारणमेव हृदि परमात्मने । = Desiring wetting or bath. (कीरिणः) विक्षेपकाः । = Disturbers (of the peace of mind) scatterers of evil thoughts.

**TRANSLATOR'S NOTES** :—Not being able to understand the importance of the mantra, Griffith has remarked in the footnote. The stanza is difficult and obscure. The Hymn of the Rigveda p. 52.

Whose association should men keep is told :

य ऋष्या ऋष्टिविद्युतः कुवयुः सान्ति वेधसः ।

तमृषे मार्कतं गुणं नमस्या रमया गिरा ॥१३॥

13. **TRANSLATION** :—O Rishi ! knower of the meaning of the mantras ! you honour the host of the enlightened men who are knowers of the science of electricity, well-versed in all shastras and great (sublime) geniuses with well-trained, true and soft speech. Make them happy with your refined speech.

**NOTES & REMARKS** :—(ऋष्टि विद्युतः) विद्युति वृष्टिबिज्ञानं येषान्ते । ऋषी-यतो (तुदा०) यतेस्तिष्वर्थेणैव ज्ञानार्थग्रहणम् । = Those who are knowers of the science of electricity. (वेधसः) मेधाविनः । मेधा इति मेधाविनाम् (NG 3, 15) । = Geniuses. (ऋष्याः) महान्तो महाशयाः । ऋष्व इति महश्चिन्ताम् (NG 3, 3) । = Great, endowed with sublime thoughts.

**TRANSLATOR'S NOTES** :—The epithets used for the Maruts like Rishwah, Kavayah, Vedhasah etc. clerly denote that they are great and wise men and not 'storm gods' as Prof. Maxmuller and some other Western translators have erroneously maintained. Even the faulty translation of Prof. Wilson and Griffith corroborates this. कवयः has been translated by Prof. Wilson as 'wise' and by Griffith as 'Sages'. Can these epithets be used for 'storm gods'?

What should men do is further highlighted :

अच्छं ऋषे मरुतं गुरुं दाना मित्रं न योषणा ।  
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषयत ॥१४॥

14. **TRANSLATION** :—O Rishi (learned knower of the meaning of the mantras)! approach the host of the Maruts—thoughtful men, as a youthful wife approaches her husband. Those who desire the welfare of all, who are men of strong determination and therefore admired by all, approach the thoughtful wise people with good intellects, strength and charity. So all should approach them reverentially.

**PURPORT** :—All teachers and the taught should be friendly to one another and should acquire the knowledge of the properties of the air and other elements.

**NOTES & REMARKS** :—(धृष्णवः) धृष्टाः प्रगल्भाः दृढ निश्चयाः । धृषा-प्रागल्भ्ये (स्वा०) = Men of strong determination. (इषयत) प्राप्तुवन्ति । इष-यतो (दि०) = Obtain, approach.

Men should acquire the knowledge of various sciences by the association of the great scholars is described :

नू मन्वान एषां देवाँ अच्छा न वृक्षणा ।  
दाना संचेत सूरिभिर्यामश्रुतेभिरुज्जिभिः ॥१५॥

15. **TRANSLATION** :—O men! the thoughtful person who

obtains divine persons or objects with the association of the enlightened men, who have heard about the path of truth and who are manifesters of the Vidya (knowledge) and good virtues among themselves and who is liberal in giving charity, does not suffer from poverty and ignorance. You should have contact with such a person .

**PURPORT** :—Those persons who are lovers of association with the scholars and who are interested in spreading knowledge can acquire knowledge quickly.

**NOTES & REMARKS** :—(वक्षण) बहूनेन । वह-प्रापणे (भ्वा०) । प्रवाहेण ।  
= With flow. (अजिभिः) विद्य(शुभगुणप्रकटकारकैः । अज्ञ व्यक्तिमुक्षणकान्ति-  
गतिषु (वचाः) अत्र व्यक्त्यर्थः । व्यक्तिः-प्रकटीकरणम् । = Manifesters or revealers  
of Vidya and good virtues.

**TRANSLATOR'S NOTES** :—The word याम in यामश्रुतेभिः has not been explained in the Sanskrit commentary and in the Hindi translation. It has been interpreted as याम प्रहर सुने गये जिनसे, उन विद्वानों से Here the sense is not clear, In his commentary on Rig 1.37.8 Dayananda Sarasvati has interpreted घामेषु as स्वस्वगमनरूपमार्गेषु, so here also it is proper to take the word याम to mean मार्ग or path. The same meaning has been given by him in his commentary on Rig. 3, 30-15 यामकोष्ठाः—यान्ति येषु ते यामाः मार्गाः ।

Significance of knowledge is stated :

प्र ये मे बन्ध्वेषु गां वोचन्त सूरयः पृश्निं वोचन्त मातरम् ।  
अथा पितरमिध्मिगां रुद्रं वोचन्त शिकंसः ॥१६॥

16. **TRANSLATION** :—Those highly learned persons should be respected by me, who for the fulfilment of the desire of my kith and kin tell me about good speech and who tell me about the firmament as mother. Afterwards, the mighty teachers tell me

that a powerful and enlightened person who is terrifier of the wicked and who is protector of noble ones is to be regarded as father.

*PURPORT* :—Men should know that those who give us wisdom and good education should be ever respected.

*NOTES & REMARKS* :—(वन्धवे) वन्धूनामिच्छायै । इषु—इच्छायाम् (तुदा०) ।=For the fulfilment of the desire of the kith and kin. (पुत्रिणम्) अन्तरिक्षम् । पुत्रिणरिति साधारणनाम (NG 1, 4) ध्रुलोकान्तरिक्ष साधारण-मित्यर्थः ।=Firmament. (शिववसः) शक्तिमन्तः ।=Mighty. (इष्टिमणम्) इष्टमो बहुविधो विद्यते यस्य तम् ।=Endowed with much knowledge.

The significance of knowledge is described :

सप्त मे सप्त शास्त्रिण एकमेका शता ददुः ।

यमुनायाभधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥१७॥

17. *TRANSLATION* :—O men ! I purify that wealth (of wisdom) which I have heard during the observance of the Yamas (restraints) and Niyamas (observances) and I purify that material wealth which is beneficial to cattle and to the horses. Men of seven kinds being powerful give me hundreds of useful things. You should also know them having obtained them.

*PURPORT* :—There are seven kinds of men in the world, namely :—foolish, very foolish, extremely foolish, a learned man, a very learned man, the best among the learned persons and a Vedic scholar.

Sūktam—53

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devata — Marut. Chandas—Gāyatri, Brihati, Anushtup, Ushnik and Pankti. Svaras—Shadja, Rishabha and Panchama.

Men's duties are told :

को वदं जानमेषां को वा पुरा सुम्रेष्वास मरुताम् ।  
यद्युयुजे किलास्यः ॥१॥

1. *TRANSLATION*:—O ordinary or highly learned men ! who knows the origin or manifestation of these men winds who are used for various purposes? Who is such a man whose mouth (or tongue) is full of certainty about it? Who is it that has been dwelling in happiness before?

*PURPORT*:—It is only great scholars who can with certainty know the definition and attributes of man, wind and other objects.

*NOTES & REMARKS*:—(मरुताम्) मनुष्याणां वायूनां वा । मरुतो मितरादिणो वा मितरोचितो वा । महद् द्रवन्तीति वा (NKT 11, 2, 14) मरुतः इति ऋत्विङ् नाम (NG 3, 18) मरुतः इति पदनाम (NG 5, 5) पद-गतौ । गतेस्त्रिष्वयेषु प्राप्त्यर्थमाशाय समनागमनक्रियाप्रापका वायवः ।=Of men or of the winds. (किलास्यः) निश्चितमास्यं यस्य सः ।=One whose mouth (tongue) is full of certainty. (जानम्) प्रादुर्भावम् ।=Manifestation or origin.

The way to query or technique of questioning is stated :

एतान्शेषु तस्थुषः कः शुश्राव कथा ययुः ।  
कस्मै सस्रुः सुदासे अन्वापय इलाभिर्वृष्टयः सह ॥२॥

2. *TRANSLATION*:—O learned persons ! who has heard knowledge while standing in their vehicles like the aircrafts etc ?

How do they go and whom do they attain? Upon what liberal person with many attendants do their kindred rains flowen down together with manifold food etc?

*PURPORT :—It is only a man who knows the properties of many pervasive and useful things like electricity. He can know the dealings of the entire technology.*

*NOTES & REMARKS :—(रथेषु) विमानादियानेषु । रथो रहते गतिकर्मणः । स्थिरतेर्वा स्याद् विपरीतस्य । रममाणोऽस्मिन् स्थितिरिति वा । रमतेर्वा रसतेर्वा (NKT 9, 2, 11) । = In vehicles like the aircraft etc. (सन्तुः) प्राप्नुवन्ति ते । सु-गतो (भवा०) गतेस्त्रिष्वर्थेऽन्त प्राप्त्यर्थग्रहणम् । = Obtain, achieve. (इलाभिः) अन्न-दिभिः । = With food etc.*

What should men do is told :

ते म आहुय आयुयुष्यं शुभिर्विभिर्मदे ।  
नरो यया अरेपसं इमान्पश्यन्तिष्ठदुहि ॥३॥

3. *TRANSLATION :—The absolutely sinless men like the desiring birds told me the truth for delight, because they know and attain it. After actually seeing their desires, they have asked me to praise them.*

*PURPORT :—Those person are called Āptas (absolutely truthful) who acquire knowledge by labouring day and night and give instruction to others. (Here the simple life of a bird is praised as an ideal. Ed.)*

*NOTES & REMARKS :—(शुभिः) कामयमानैः । (दुभिः) दिवुघातोरनेकार्थेष्वसं कान्त्यर्थग्रहणम् । कान्तिः-कामना । = Desiring. (अरेपसः) दोषलेपरहिताः । अरेपस पापेनालिप्यमानवेति ((NKT 12, 3) । = Free from sins and faults.*

The importance of hard work is stressed :

ये अजिषु ये वाशीषु स्वभानवः सन्तु रुक्मेषु खादिषु ।  
भ्राया रथेषु धन्वसु ॥४॥

4. *TRANSLATION* :—O men ! the persons who shine on account of their virtues and who are self-luminous with their manifest dealings, in their refined speeches, in their garlands or jewels, in their gold and other ornaments, in their eating, in their vehicles and on earth, they become renowned.

*PURPORT* :—Those who are industrious are respected everywhere and become wealthy.

*NOTES & REMARKS* :—(अजिषु) प्रकटेषु व्यवहारेषु । अंजु व्यक्तिप्रकाश-कान्तिवृत्तिषु । (रुक्मे) । अन्न व्यक्त्यर्थकः । व्यक्तिः प्रकटीकरणम् ।=In manifest dealings. (वाशीषु) वाणीषु । वाशीति वाङ्मयम् (NK 1, 11) ।=In speeches. (धन्वसु) स्थलेषु ।=In the landes.

*TRANSLATOR'S NOTES* :—The epithets used for Maruts like नरः, मर्याः, अरेपसः clearly show that they are sinless leading mortals and not storm gods as erroneously supposed and explained to be by Prof. Maxmullar and others.

The men's duties are stated :

युष्माकं स्मा रथौ अनु मुदे दधे मरुतो जीरवानवः ।  
वृष्टी द्यावौ युतीरिव ॥५॥

5. *TRANSLATION* :—O thought men of good life ! for your delight I uphold vehicles like the aeroplanes, good rains (through Yajnas) and lightful of knowledge and like the acts which are to be accomplished with hard labour.

*PURPORT* :—O men ! as I uphold with due practice the light of knowledge and rains through the Yajnas, so you should also do.

(NOTES & REMARKS :—(द्यावः) प्रकाशान् (धावः) दिव् धातोः द्युत्यर्थमादाय धृतिः प्रकाशः ।=Light. (यत्तीरिव) प्रयत्नसाध्या क्रिया इव ।=Like the processes to be accomplished with labour.

What should men do is told further :

आ यं नरः सुदानवो ददाशुषे दिवः कोशमचुच्यवुः ।  
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥६॥

6. *TRANSLATION* :—O men ! the leading persons who are givers of good knowledge and other virtues, desire the welfare of all. They cause the cloud to fall down from the sky for the benefit of all donors. They let loose the rain clouds; and the shedders delers of the rain spread everywhere with abundant water. You should also do likewise.

*PURPORT* :—They only are good donors who cause sufficient rains through the performance of the Yajnas, and thus work for preservations of forests and construction of the tanks etc.

(NOTES & REMARKS :—(सुदानवः) उत्तमविद्यादिशुभगुणदातारः ।=Good donors of knowledge and good virtues. (कोशम्) मेघम् । कोश इति मेघनाम (NG 1, 10) ।=Clouds. (रोदसी) द्यावापृथिव्यो । रोदसीति द्यावापृथिव्यानाम् (NG 3, 30) (धन्वना) अन्तरिक्षेण । धन्वान्तरिक्षम् । धन्वन्त्यस्मादापः (NKT 5, 1, 5) ।=Heaven and earth,

The objects of knowledge is described :

तत्तृणानाः सिन्धवः क्षोदसा रजः प्र संसृर्धेनवो यथा ।  
स्यन्ना अश्वा इवाध्वनो विमोचने वि यद्वर्तन्त एन्यः ॥७॥

7. *TRANSLATION* :—As there are cows to (otherwise) give

milk profusely, likewise the rivers sometimes break the earth with their waters. (during floods. Ed.) You should take optimum benefit out of the rivers which are very rapid in their movement, like horses traverse the paths.

**PURPORT** :—As the cows rain milk (give in abundance) so the rivers, seas and tanks etc. cause rains and irrigation,

**NOTES & REMARKS** :—(तत्पदानाः) भूमिं हिंसवन्तः । तद्विर-हिंसाज्जादरयोः (इ०) अत्र हिंसायैकः । स्यन्दु प्रसवणे (स्या०) । = Breaking the earth by floods etc. (स्यन्ताः) अक्षुग्मनाः । = Rapidly going. (एत्यः) या यन्ति ता नद्यः (NG 1, 13)) = Rivers.

What should men attain is told :

आ यांत मरुतो दिव आन्तरिक्षादुमादुत । माव स्यात परावतः ॥ ८॥

8. **TRANSLATION** :—O thoughtful men ! come from the firmament and from your homes to attain your desire.

**PURPORT** :—Those persons only get their desires fulfilled who give up all malice or animosity and are endowed with good knowledge.

**NOTES & REMARKS** :—(अमात्) गृहात् । अमा इति गृहनाम (NG 3, 4) । अत्र पुंसि प्रयोगश्छान्दसः । = From home. (दिवः) कामनाः । दिव—धातोर्लने—कार्येष्वत्र कान्त्यर्थग्रहणम् । कान्ति.कामना । = Desires.

What should the enlightened person preach is told :

मा वो रम नितभा कुभा कुमुर्मा वः सिन्धुर्निरीरमत् ।  
मा वः परिष्ठात्सरयुः पुरीषिण्यस्मे इत्सुन्नमस्तु वः ॥ ९॥

9. **TRANSLATION** :—O thoughtful men ! Let not the earth which is devoid of light and or of little lustre, and revolving around

the sun) make you hold back from your goal. Let not a river or an ocean hold you fast (actually). Let no man who goes on moving or a woman who goes on constantly or desires to enjoy in a city restrain you, so that you and we may enjoy real happiness.

**PURPORT** :—Men should labour in such a manner that all his belongings may give happiness to them.

**NOTES & REMARKS** :—(रसा) पृथिवी । रसादिगुणयुक्ता ।= Earth. (अनितभा) अप्राप्तदीप्तिः ।= Devoid of light. (कुभा) कुत्सितप्रकाश ।= Of little lustre. (सरयुः) यः सरति ।= A man moving continuously. (पुरीषिणी) पुर इषिणी । (पुरीषिणी) । स एष प्राण एव यत्पुरीषम् तद्वती प्राणवलवती स्त्री (Stph 8, 7, 3, 6) ।= Going forward or desiring to enjoy in a city.

**TRANSLATOR'S NOTES** :—Sayanacharya, Prof. Wilson, Griffith and others have erroneously taken अनितभा, कुभा, कृमु, सिन्धु, सरयु and पुरीषिणी as Proper Nouns denoting some rivers, as that is against the fundamental principles of the Vedic Terminology (Nirukta. Ed.). Griffith's footnote shows how uncertain and merely conjectural are the meanings given in their translation. "Rasa-a river, probably an attribute of the Sindhu or Indus as Anitatha also seems to be". Sarayu-probably a river in the Punjab (Vol.I.P. 522 Hymns of the Rigveda). Can we rely upon such mere guesswork full of many probabilities)?

A learned person's desire is told :

तं वः शर्धं रथानां त्वेषं गुणं मारुतं नव्यसीनाम् ।  
अनु प्र यन्ति वृष्टयः ॥१०॥

10. **TRANSLATION** :—O men ! I convey or lead you to that strength of the lord of the Maruts heroic men who are masters of new chariots, and I tell you about their light of good virtues.

They are followed by the rains (abundance. Ed.) of happiness and joy.

**PURPORT** :—*Those persons become more mighty, who attain new policy adopted by the enlightened persons.*

**NOTES & REMARKS** :—(त्वेषम्) सद्गुणप्रकाशम् । त्वेष-दीप्तो (म्वा०) ।  
=The light of good virtues. (शर्धम्) बलम् । शर्ध इति बलनाम(NG 2, 9)  
=Strength.

Men's duties are pointed out :

शर्धशर्ध व एषां व्रातव्रातं गुणगुणं सुशस्तिभिः ।  
अनु क्रामेय धीतिभिः ॥११॥

11. **TRANSLATION** :—O men ! we try to surpass in the strength, and the present position group of these heroes by our good praises because works are done by the help of the fingers. So you should also emulate.

**PURPORT** :—*If men try to develop their power to the maximum, they can surpass even very powerful persons.*

**NOTES&REMARKS** :—(व्रातव्रातम्) वर्तमानं वर्तमानम् । वृत्त-वर्तने (म्वा०) ।  
=Present position. (धीतिभिः) अङ्गुलिभिः कर्माणि । धीतये इत्यङ्गुलिनाम्  
(NG 2, 4) =Like the works done with the help of the fingers.

What should man do is told :

कस्मा अथ सुजाताय रतह्वयाय प्र येयुः । एना यामेन मरुतः ॥१२॥

12. **TRANSLATION** :—To whom the persons renowned on account of profound knowledge and givers of desirable things have

gone with these thoughtful persons in peaceful mind ? Being the givers of knowledge, such persons become admirable everywhere.

*PURPORT :—Without imparting knowledge and other good virtues, the scholars are not admired anywhere.*

*NOTES & REMARKS :—*(सुजाताय) सुष्ठुविद्यासु प्रसिद्धाय ।=Well-known for the knowledge of good sciences. (रातहृष्याय) दत्तदातव्यदानाय । जनी-प्रादुर्यानि (ष्वा०) । हा-दाने (अदा०) । हृ-दानादनयोः (बुहो०) ।=Giver of what is worth giving?

What should men do is further highlighted :

येन तोकाय तनयाय धान्यं बीजं वहध्वे अक्षितम् ।  
अस्मभ्यं तद्वत्तन यद् ईमहे राधो विश्वायु सौभगम् ॥१३॥

13. *TRANSLATION :—*O men ! with the same good will that you bestow in the form of imperishable grain seeds to an infant and a grown up son, bestow it upon us, because we seek your life—sustaining and auspicious wealth.

*PURPORT :—Those persons who store foodgrains and other articles for the warehousing and nourishment of their children, get imperishable happiness.*

*NOTES & REMARKS :—*(तोकाय) सखी जातायापत्याय ।=For newly born infant. (तनयाय) कुमाराय ।=For a grown-up unmarried son.

*TRANSLATOR'S NOTES :—*In the Nighantu, we find both तोकस and तनयः । तनयम् इति अयस्यनाम (NG 2, 2) । But when both words are used together, they are sometimes taken to mean sons and grandsons or infants and grown-up sons as interpreted by Dayananda Sarasvati.

How should men behave is further highlighted :

अतथियाम निदस्तिरः स्वस्तिभिर्हित्वावद्यमरातीः ।  
वृष्ट्वी शं योराप उस्ति भेषजं स्याम मरुतः सह ॥१४॥

14. *TRANSLATION* :—O thoughtful men ! we give up the company of the false slanderers or revilers and by doing good deeds having renounced crooked and sinful acts. We possess peace, rain good water alongwith cattle, and unmind happiness and herbs. So you should also do likewise.

*PURPORT* :—Men should give up the standers and the habit of slandering, sinners and sin, should conquer enemies. They should keep the body healthy by taking proper herbs and drugs and should enjoy happiness constantly developing soul and freely acquiring of Vidyā (true knowledge) and practising Yoga.

*NOTES & REMARKS* :—(उस्ति) गवादिभुक्तम् । उस्ति इति गोनाम (NG 2, 11) । = Endowed with cows etc. (निषः) ये निन्दन्ति तान्निध्यावादिनः । = Liars who slander or revile. (भेषजम्) निन्दितं कर्म । अवद्यावमाद्यमावरेष्ठाः कुत्सिते (उणादि 5, 54) । = Reprehensible bad acts.

What should men do is told further? :

सुदेवः समहासति सुवीरौ नरो मरुतः स मर्त्यैः ।  
यं त्रायध्वे स्याम ते ॥१५॥

15. *TRANSLATION* :— O respectable leading men ! the man whom you protect becomes a good enlightened person and a good hero. Let us be also like him keeping his company.

*PURPORT* :—Men should protect all weak beings having become very much elevated or advanced.

The men's duties are elaborated :

स्तुहि भोजान्स्तुवतो अस्य यामनि रण्णावो न यवसे ।  
यतः पूर्वा इव सर्वा रन्तु ह्य गिरा गृणीहि कामिनः ॥१६॥

16. *TRANSLATION* :—O learned person ! delivering sermons, praise those who protect or support men and are God's devotees. With refined speech call upon those who follow the path of ancient people, call upon good friends as they call the cows for fodder. Praise those who have noble desires.

*PURPORT* :—O learned man, always honour those persons who are admirable friends of all and whose desires are true.

*NOTES & REMARKS* :—(यामनि) मार्गैः । यामः अतिस्तुसुहृत्सुखिज्जाया वा यदि यजिनीभ्यो मन् (उणादि 1, 140) इति याघातोर्मन प्रत्ययः । यामते गम्यतेऽनेनेति यामःमार्ग-रक्षा शब्दार्थः (म्वा०) ।=On the path. (भोजान्) पालकान् ।=Protectors or supporters. (रणन्) उपदिशन् ।=Preaching. (कामिनः) प्रशस्तं कामो येषामस्ति तान् ।=To those whose desires are nobles.

## Sūktam—54

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatās—Maruts. Chhandas—Jagati and Trishtup of various forms. Svaras—Nishāda and Gāndhāra.

How should the enlightened persons behave is told :

प्र शर्धोय मारुताय स्वर्मानव इमां वाचमनजा पर्वतच्युतैः ।  
धर्मस्तुभे दिव आ पृष्ठयज्वने शुभ्रश्रवसे महि नृम्णमर्चत ॥१॥

1. *TRANSLATION* :—O learned persons ! you desire the welfare of all, and utter the well—balanced speech. You give the

strength to heroic men which is self—radiating and gives respectfully the great wealth of knowledge to a person who is capable to get rain water from the cloud through the Yajna, or is capable to throw down an enemy like the cloud (coverer of other's happiness). Such a person is admirer of the Yajna, and honours venerable persons even during their absence, because they are renowned or glorious.

**PURPORT :—***O learned persons ! make the ignorant endowed with knowledge by giving them Vidya (true knowledge). By distinguishing between truth and untruth, make people to accept truth and renounce falsehood and thus gather abundant wealth for the happiness of all.*

**NOTES & REMARKS :—**(अनञ्) उच्चरतोपदिशत । अत्र संहितायामिति दीर्घः । व्यस्यसेनैकवचनं च । अञ्जू व्यक्तिप्रक्षण कान्ति गतिषु (रघा०) । अञ्ज व्यक्त्यर्थक । व्यक्तिः—प्रकटीकरणं व्याख्यादि द्वारा । = Utter or preach. (धर्मस्तुषे) यो धर्मं यज्ञं स्तोषति स्तोति तस्मै । धर्म इति यज्ञनाम (NG 3. 17) । = To him who praise Yajna. (द्युम्नयवसे) द्युम्नं यज्ञः यवः श्रुतं यस्य तस्मै । = For a person who is renowned or glorious.

What should men do is told further :

म वौ मरुतस्तविषा उदुन्यवौ वयोवृधौ अश्वयुजः परिज्रयः ।  
सं विद्युता दधति वाशति त्रितः स्वरन्त्यापोऽवना परिज्रयः ॥२॥

2. **TRANSLATION**—O men! honour those mighty persons who desire peace like water, increase the span of their life, and harness speedy articles in their vehicles. Such people are in the habit of going on all sides, unite you with electricity (energy. Ed.) and utter nice words of advice. From three regions, the following waters pronounce your protection. You should utilise them well.

**PURPORT** :—*Those who know the science of energy and other articles, uphold happiness for all.*

**NOTES & REMARKS** :—(तविषाः) बलवन्तः । तव इति बलताम् (NG 2, 9) । तविष इति महत्ताम् (NG 3, 3) ।=Mighty, powerful. Powerful or mighty, Great on account of the wonderful strength. (परिष्कयः) ये परितः सर्वतो गच्छन्ति ते ।=Going on all sides. (वाशति) वाणीवाचरन्ति । गच्छयं वाशीति वाङ्मताम् (NG 1, 11) ।=Act like the speech.

How should men behave is told further :

विद्युन्महसो नरो अश्मदिव्यवो वातं त्विषो मरुतः पर्वतच्युतः ।  
अद्भ्युता चिन्मुहुरा ह्लादुनीवृतः स्तनयदमा रभसा उदौजसः ॥३॥

3. **TRANSLATION** :—O leaders ! you should associate with the persons who are conspicuous in the science of electricity. In fact, they are revealers of the science of the clouds, who shine on account of their knowledge of the science of air, and transform the clouds into rain water. In fact, they are the givers of water to the thirsty whose homes are full of the recitation of the Vedic speech. They are speedy and of exceeding strength, and are connected with poverty-carrying transmitting experiments etc.

**PURPORT** :—*Those persons become prosperous who know the science of electricity, cloud, air sound etc.*

**NOTES & REMARKS** :—(विद्युन्महसः) ये विद्युद्विद्यायां महसो महान्तः ।=Excelling in the science of electricity. (अश्मदिव्यवः) मेघविद्याप्रकाशकाः । अश्मेति मेघताम् (NG 1, 10) =Revealers of the science of the cloud. (ह्लादुनीवृतः) ये ह्लादुन्या शब्दकर्या विद्युता युक्ताः । ह्लाद—अग्न्यक्ते शब्दे (म्वा०) ।=Endowed with the electricity making sound.

What should men know is told further :

व्यक्तून् रुद्रा व्यहानि शिक्तो व्यन्तरिक्षं वि रजसि धृतयः ।  
वि यदज्ज्ञां अजयत् नाव ई यथा वि दुर्गाणि मरुतो नाह रिष्यथ ॥४॥

4. *TRANSLATION* :—O men ! you should move freely in the earth like powerful winds, which manifest well known things, measure days, take the dust of the earths towards the firmament, like the boats move on the waters. You go to or acquire the knowledge of those winds so that you may not suffer from difficulties.

*PURPORT* :—Men must acquire the knowlege of the science of air.

*NOTES & REMARKS* :—(रुद्राः) वायवः । मरुतः महत् प्रवन्तीति ।= Winds. (अक्तून्) प्रसिद्धान् । अक्तून्—अज्—व्यक्तिप्रदानकान्तिगतिषु (रुद्राः) बल व्यक्त्यर्थः ।—Famous articles. (शिक्तः) शक्तिमन्तः ।=Powerful, (अजान्) सततगामिनः । अज यतिशेषणयोः (स्वा०) ।=Things which are ever moving. (ईम्) जलम् । ईम् इति उदकनाम ( NG 1, 12) ।=Water.

What should men know is further told :

तद्वीर्यं वो मरुतो महित्वनं दीर्यं ततान् सूर्यो न योजनम् ।  
एता न यामे अगृभीत शोचिषोऽनश्चदां यन्नययातना गिरिम् ॥५॥

5. *TRANSLATION* :—O men ! you are mighty like the winds. Your power has spread wide (sends afar) your glory comparable to the sun and radiance, and has the power of attraction. These movements which have not taken the lustre provide movement without horses and generates clouds. Let us take all that which you achieve through your scientific knowledge.

**PURPORT** :—Those persons become benevolent who knowing the attributes of the sun and the cloud increase their strength and earn money. (The windmills produce or generate energy, which helps in irrigation power and in running of flour and rice mills Ed.).

**NOTES & REMARKS** :—(योजनम्) युञ्जति येन तदाकर्षणाद्यम् । युञ्जि-योने (इषा०) (योजति ज्वलतिकर्मा (OG 1, 16)।=The power of attraction. (मरुतः) वायुवद्वत्मानाः ।=Men mighty like the wind. (अयुमीतशोचिषम् । न गृहीतं शोचिस्तेजो यस्ते ।=Which have not taken the lustre.

How should men behave is told :

अभ्राजि शर्धो मरुतो यदर्शसं मोषथा वृक्षं कपनेव वेधसः ।  
अथ स्मा नो अरमति सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥

6. **TRANSLATION** :—O men! you are mighty like the winds, and in manifesting your strength, you harness from water (generates hydroelectricity Ed.). We shall punish you, like the shaking movements of the wind shake the tree. O wise! loving and serving equally, you conduct us by an easy path leading to prosperity, and show the way. Let us have detachment even in material prosperity.

**PURPORT** :—Blessed are those who manifest the physical and spiritual power of all. We unite them who steal away or waste, good knowledge and virtues of others. (exceed others. Ed.).

**NOTES & REMARKS** :—(कपनेव) कपना वायुगतम् इव । कपि—चलने (इषा०) =The movements of the winds that shake the trees etc. (मोषथ) चोरयत । मुष-स्तेये (कषा०) ।=Steal away.

The nature of God is described :

न स जीयते मरुतो न हन्यते न स्नेहन्ति न व्यथते न रिष्यति ।  
नास्य राय उष दस्यन्ति नोत ऋष वा यं राजानं वा सुषूदथ ॥७॥

7. *TRANSLATION* :—O thoughtful and brave men ! He (God) is never conquered nor killed. He never decays or suffers. He does not harm. His wealth and protections are never wasted away. The Rishi (knower of the meanings of the Vedic mantras) or the king whom you protect, also adores that One God, the lord of the whole world.

*NOTES & REMARKS* ;—(न स्नेहति) न जीयते ।=Does not decay. (सुषूदथ) रक्षय । पूद—क्षरणे (स्वा०) । अत्र क्षरणं रक्षणम् ।=Protect. (रिष्यति) हिनस्ति । रिष-हितायाम् (दिवा०) ।=Harms, kills.

How should men behave (and act. Ed.) is told :

नियुत्वंन्तो ग्रामजितो यथा नरोऽयमणो न मरुतः कबन्धिनः ।  
पितृन्त्युत्सं यद्विनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥

8. *TRANSLATION* ;—Those persons become very fortunate who being men of firm determination, conquer (the hearts of) villagers, dispense justice, have plenty of water resources (or water-like peace), and are masters of their senses. Such leaders please all like the well that pleases the thirsty, and utter true and sweet words. Being full of sweetness with good food, they sprinkle the earth.

*PURPORT* :—Those who are spreaders of peace like the water and who augment their strength, ultimately conquer. Obtain wealth and prosperity.

**NOTES & REMARKS** :—(नियुत्वन्तः) निश्चयवन्तः । मि+यु मिश्रण-  
मिश्रणयोः । अत्र मिश्रणार्थः । मिश्रणयुक्ताः । अन्ध इत्यङ्गनाम (NG 2, 7)=Men of  
determination. (कबन्धिनः) बहुदकाः । कबन्धमिति उदकनाम (NG 1, 12) ।=  
Having abundant water or are water-like calm nature. (अस्वरन्)  
स्वरन्ति शब्दयन्ति । स्क्-शब्दोपतापयोः (ष्वा०) । - Utter, speak.

How should men get benefit from others is told :

प्रवत्वंतीयं पृथिवी मरुद्भ्यः प्रवत्वंती द्यौर्भवति प्रयद्भ्यः ।  
प्रवत्वंतीः पृथ्या अन्तरिक्ष्याः प्रवत्वंतुः पर्वता जीरदानवः ॥६॥

9. **TRANSLATION** :—O men ! this earth bows down, or becomes beneficial to the industrious (and sturdy. Ed.) people. The sky is also favourably inclined or becomes beneficent to such good and brave men, who do good to others, like the life giving and beneficent clouds which are in the firmament, then quickly rain down water. All this you should know well.

**PURPORT** :—Men should take benefit from the earth and other things to the maximum extent.

**NOTES & REMARKS** :—(प्रवत्वंती) निम्नदेशयुक्ता निम्नगामिनीः ।=  
Sloping down, bowing, going downwards. (प्रवत्वंतुः) प्रवणशीलाः ।=  
Inclined favourably, beneficent. (जीरदानवः) जीवनप्रदाः ।=Life giving.

How should men behave is further told :

यन्भरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः ।  
न वोऽश्वाः श्रथयन्ताह सिंस्रतः सद्यो अस्याध्वनः पारमंशुथ ॥१०॥

10. **TRANSLATION** :—O men ! desiring the welfare of all, the men leading towards true Dharma and happiness, support all

together. You rejoice at sun-rise, and your horses never tire in running and you quickly reach the destination.

**PURPORT** :— *Those men who get up early in the morning before sun-rise and keep themselves busy with doing good deeds, put an end to the misery and poverty and become rich.*

**NOTES & REMARKS** :—(नरः) सत्ये धर्मेतेतारः । = Leaders in true Dharma (Righteousness and duty). (समरसः) समानपालनपोषणः । = Supporting and guarding together. (स्वर्णरः) ये स्वः सुखं नयन्ति ते । = Those who lead to happiness.

How should men live their lives is told further :

अंसेषु व श्चष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।  
अग्निभ्राजसो विभ्रुतो गभस्त्योः शिपाः शर्षिसु वितंता हिरण्ययीः ॥११॥

11. **TRANSLATION** :—O heroic men ; your victory is in your hands whereon your shoulders are like the spears and other arms. Under your feet (control Ed.) are workers. They are like golden chains on the chest (and other ornaments) on your chariots gems, fiery electric weapons in your arms and golden turbans tied round your heads.

**PURPORT** :— *Those persons of the State always get honour who are day and night engaged in the discharge of their duties, who refrain from all vices and have all necessary articles with them.*

**NOTES & REMARKS** :—(श्चष्टयः) शस्त्रास्त्राणि । = Weapons and missiles. (गभस्त्योः) हस्तयोर्मध्ये । गभस्तीति बहुताम् (NG 2, 4) । = In hands or arms. (अंसेषु) स्कन्धेषु । = On shoulders. (खादयः) शीकारः । = Workers who are to be fed and maintained.

**TRANSLATOR'S NOTES** :—In that case the second line may mean—There are workers at your feet i.e. under your control.

The men's duties are narrated :

तं नाकमयौ अगृभीतशोचिषं रश्मिप्लवं मरुतो वि धूनुथ ।  
समच्यन्त वृजनातिविषन्त यत्स्वरन्ति घोषं विततमृतायवः ॥१२॥

12. *TRANSLATION* :—O thoughtful men ! mighty like the winds, you attain that state of emancipation where there is not the least an element of misery. The seekers of truth, pure like God, utter a vast speech about it, where there is no grief, which is lovely and the fruit of the actions done previously. Shake off all miseries and illumine the paths.

*PURPORT* :—Those men who are administrators of justice, benevolent to the world and preachers of truth, they are ornaments of the universe.

*NOTES & REMARKS* :—(नाकम्) अविविमानदुःखम् = Emancipation where there is no misery. (अगृभीत शोचिषम्) न गृहीतं शोचिर्यस्मिन्स्त्वम् । शुच-शोके (स्वा०) । = Where there is no grief.

— — —

The duties of men are pointed out :

युष्मदत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो वयस्वतः ।  
न यो युच्छति त्रियो यथा दिवो स्मे रारन्त मरुतः सहस्रिणाम् ॥१३॥

13. *TRANSLATION* :—O very wise men ! possessors of good vehicles, you are dear to us like our, Pranas, let us be the masters of the wealth which you bestow upon us. Give us such thousand—fold wealth (million-dollar wealth. Ed.) which never fails, like the sun or PUSHYA star in heaven, which shines well.

**PURPORT** — *Men should desire to be wealthy and should never show any kind of laziness or sloth.*

**NOTES & REMARKS** :—(मरुतः) प्राणवत्प्रिया जनाः । प्राणो वै मरुतः स्वापयः (ऐतरेय ब्रा० 3, 16) = Dear to us like our Prānas. (तिष्यः) आदित्यः पुष्यनक्षत्रं वा । बृहस्पतेस्तिष्यः (तैत्ति० 1, 5, 1, 2, 1, 1) = The sun or the Pushya star. बृहस्पतिः-बृहता लोकार्णा पतिः = सूर्यः बृहता पालकः सूर्यः (यजु० 21, 16) आध्ये दयानन्दविः

The area and objects of protection by the king and other officers of the State are told :

यूयं रयिं मरुतः स्पर्हविरं यूयमृषिमवथ सामविप्रम् ।  
यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥१४॥

**14. TRANSLATION** :—O industrious mortals ! you protect our wealth of excellent men, and the seer who is knower of the meaning of the Vedas and is well-versed in Sama songs. You uphold substance development, and speed for a man who attains food and knowledge. You support a king who shines with justice and humility and who is prompt and active.

**PURPORT** :—*The administration should uphold wealth, highly learned persons, army and the ruler.*

**NOTES & REMARKS** :—(मरुतः) पुरुषादिनो मनुष्याः । मरुतः-मरुद्भवन्तीति (NKT 11, 2, 14) एवंविधाः पुरुषादिनः एव मनुष्याः सम्भवन्ति नेतरे । = Industrious persons. (अर्वन्तम्) प्राप्नुवन्तम् । अर्व is from ऋ-गतिप्रापणयोः । अन्नं प्राप्स्यर्थकः । = One who attains. (वाजम्) वेगाश्वविज्ञानादिकम् । वाज इति बलनाम (NG 2, 9) वाजइति अन्ननाम (NG 2, 7) वाजं गतो (ध्या०) गतेस्तिष्यवर्णं ज्ञानार्थग्रहणात् ज्ञानमित्यर्थः । = Speed good food and knowledge etc. (श्रुष्टिमन्तम्) । श्रुष्टिं प्रशस्तं क्षिप्रकरं यस्मिन्तम् । = Admirable. Prompt, active.

Preference for protection of certain categories of people is indicated :

तद्गो यामि द्रविणं सद्य ऊतयो येना स्वर्णं ततनाम नूरभि ।  
इदं सु मे मरुतो हर्यता वचो यस्य तरेम तरसा शतं हिमाः ॥१५॥

15. *TRANSLATION* :—O thoughtful men ! I implore you who are quickly ready to protect or help for wealth or good reputation so that we may spread happiness to all men. Be pleased and desire what I said to you and let us pick up speed by its force over a hundred years.

*PURPORT* :—O highly learned men ! go beyond all miseries by increasing good reputation (glory), wealth, happiness, truthful speech and strength.

*NOTES & REMARKS* :—(द्रविणम्) धनं यशो वा । द्रविणम् इति धननाम (NG 2, 10) । यशोऽपि धनमेव, द्रवन्ती एतत् इति निरुक्त्या व्युत्पत्त्या । मानो हि महता धनम् । = Wealth or glory. (तरसा) बलेन (NG 2, 9) = By its strength.

### Sūktam—55

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Gāndhāra.

The pattern of behaviour is prescribed :

प्रयज्यवो मरुतो भ्राजदृष्टयो वृद्धयो दधिरे रुक्मवक्षसः ।  
ईयन्ते अश्वैः स्यमेभिराशुभिः शुभं यातामनु रथा अवृत्सत ॥१॥

1. *TRANSLATION* :—O men ! the Maruts (men who are dear to us like our Prānas) possess shining or brilliant knowledge,

perform great Yajnas (sacrificial acts), because they unify such golden people, lead great and most desirable lives alongwith the prompt and quick-going persons, because they practise YAMA or self-restriant. Good vehicles like aircrafts follow (accompany.Ed.) them, and they tread upon the path—of Dharma (righteousness). You should also try to emulate like those who follow them sincerely.

**PURPORT :—***O men ! you should live like long-lived Yogis and industrious persons by observance of Brahmacharya and other rules and codes.*

**NOTES & REMARKS :—**(प्रयज्यवः) प्रकृष्टयज्यवः—सङ्गन्तारो मनुष्याः । = Performers of sublime. Yajnas or unifiers. (प्राजदृष्टयः) प्राजस्त दृष्टयो विज्ञानानि येषाम्ते । ऋषी-गतौ (तुदा०) । = Those who possess shining knowledge. (यवः) कमनीयं जीवनम् । वी—गतिकान्तिप्रजनकान्त्यसल खादनेषु (अ०) अन्न कान्त्यर्थः । यज—देवपूजासङ्गनिकरणदानेषु (म्वा०) अन्न सङ्गति-करणार्थः । = Desirable, noble life.

**TRANSLATOR'S NOTES :—**How strange to find Prof. Max-muller suggesting that the correct reading is प्रयज्यवः which the priests changed into प्रयज्यवः ।

Ideal men's characteristics are told :

स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ ।  
उतान्तरिक्षं ममिरे व्योजसा शुभंयुतामनु मथा अवृत्सत ॥२॥

**2. TRANSLATION :—***O officers of the State ! being great you uphold a powerful army, know great thing and shine with much knowledge. The vehicles like aircrafts accompany them who tread upon the path of righteousness. They even measure the sky with their strength. In the same manner, you should also shine with spiritual power.*

**PURPORT** :—*Those who possess characteristics of ideal men are suitably rewarded with spiritual and physical faculties (Ed.)*

**NOTES & REMARKS** :—(तविषीम्) बलेन युक्तां सेनाम् । तविषीति बलनाम (NG 2, 9) अत्र बलवती सेनाग्रहणम् ।=Powerful army. (उविषा) बहुता । उर इति बहुताम् । (NG 3, 1) ।=With much.

The ideal behaviour is defined and praised :

साकं ज्ञाताः सुभवं साकमुन्निताः श्रिये चिदा प्रतरं वावृधुर्नरः ।  
विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

3. **TRANSLATION** :—The leaders on the path of truth, strong heroes born together and nourished together, further grow to real wealth or beauty. They shine brilliantly like the rays of the sun and have friendly dealings which results in the removal of all misery. Good vehicles (riders. Ed.) accompany those who follow the path of righteousness.

**PURPORT** :—*O men ! you should exert yourselves like the rays of the sun, There are attendants behind the chariots of the righteous people who do good to others, so you should also follow Dharma (righteousness and duty).*

**NOTES & REMARKS** :—(प्रतरम्) प्रकर्षेण दुःखात्तारकं व्यवहारम् ।=The dealings which takes beyond all misery. (विरोकिणः) विविधो रोको इति विद्यते येषु ते । रुच-दीप्तौ अग्निप्रीतौ च (श्व०) अत्र दीप्त्यर्थः ।=Brilliant or shining.

The way to an ideal life is pointed out :

आभूषेयं वो मरुतो महित्वने दिदृक्षेयं सूर्यस्येव चक्षणाम् ।  
उतो अस्माँ अमृतत्वे दधातु शुभं यातामनु रथा अवृत्सत ॥४॥

4. **TRANSLATION** :—*O men ! you should always admire*

those persons who are illuminators of justice like the sun are dispellers of the darkness of injustice and are followers of the path of Dharma (righteousness and duty).

**NOTES & REMARKS** :—(मरुतः) प्राण इव प्रियाचरणः । प्राणो वै मरुतः (Stph. 9, 3, 1, 7) = Whose conduct is dear to us like our Prānas. (चक्षणम्) प्रकाशनम् । चक्षिद् व्यक्तायां वाचि । अयं दर्शनेऽपि (प्रदा०) अल दशेनायः । = Manifestation.

The ideal actions of a man are highlighted :

उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।  
न वो दस्त्रा उप दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥५॥

5. **TRANSLATION** :—O thoughtful men ! you are nourisher in many ways, you urge us to do noble deeds. As the monsoon winds rain down from the firmament, so rains down good knowledge and sermons, and consequently destroyers do not spoil our speeches. The vehicles like aircrafts accompany those who tread upon the path of righteousness.

**PURPORT** :—O highly learned persons ! the winds rain down water from the firmament and thus gratify all creatures. They alleviate their sufferings and thus dispel the darkness of ignorance and misery by the rains of true knowledge and sermons.

**NOTES & REMARKS** :—(पुरीषिणः) पुरीषं बहुविधं पोषणं विद्यते येषु ते । पु-पालन पूरणयोः (ब्रह्म०) = Who are supporters or nourishers. (दस्त्राः) उपक्षेपतारः । दस्त्र—उपक्षये (दिवा०) । = Destroyers.

**TRANSLATOR'S NOTES** :—Prof. Maxmuller has translated following Path पुरीषणः as yeomen in the sense of the cultivator of the the land. Taking for granted, the above meaning how can it be maintained that Maruts are the storm gods (as he has done while

translating this and other hymns regarding Maruts in the 'Vedic Hymns, Part I Pages 333-335).

The ideal life of a person is described :

यदश्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वम् ।  
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥

6. *TRANSLATION* :—O person! you are mighty like the winds. As the vehicles like the aircrafts accompany those who tread upon the path of righteousness, same way harness fire and other elements which are bright and manifest in the chambers of air vehicles like aeroplanes and combine the movements of air and water with that, so as to conquer all battles, and overcome all adversaries.

*PURPORT* :—Those persons who use fire, air and water etc, in various vehicles, become capable to achieve victory and follow the path of Dharma.

*NOTES & REMARKS* :—(पृषतीः) वायुजलगतीः । वैश्वदेवी हि पृषता (काठक संहितायाम् 12, 2) सर्वं वैश्वेभ्यो हिता वायुजलगतयोऽन्नाभिप्रेताः । पृषु-सेषने (ष्वा०) ।—The movements of the air and water. (अत्कन्) व्यक्तान् । =Manifest. (स्पृधः) याः स्पर्धयन्ते ताः सङ्ग्रामाद्वा । =Adversaries of battles.

The ideal life is further narrated :

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।  
उत द्यावापृथिवी यांथना परि शुभं यातामनु रथा अवृत्सत ॥७॥

7. *TRANSLATION* :—O thoughtful and mighty men! go to the sky and the earth and above. As the vehicles accompany the

persons treading upon the path of righteousness. So go wherever you like. As neither the clouds nor the rivers can keep back or restrain the sun, so none can restrain you from discharging your duties.

*PURPORT:—Those persons who have the knowledge of the earth and other elements, and the order in the creation of accomplished workers can not suffer from poverty or shortage.*

*NOTES & REMARKS :—*(पर्वताः) मेघाः । पर्वत इति मेघनाम (NG 1, 10) ।=Clouds. (अचिच्छम्) प्राप्तुं, गच्छ । अचि-गती (प्वा०) †=Go or get.

The form and acts of ideal men are described :

यत्पूर्वं मरुतो यच्च नृतेनं यदुद्यते वसवो यच्च शस्यते ।  
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अबृत्सत ॥८॥

8. *TRANSLATION :—*O dwellers in good virtues! not possessing much old wealth accomplished by the ancient scholars or be it new, (modern Ed.), be that wealth of spoken words or be it praised, you be the protector of this whole world as the vehicles accompany those, who tread upon the path of righteousness.

*PURPORT :—Those persons who protect the world by giving good education, are admired everywhere and attain true happiness or welfare.*

*NOTES & REMARKS :—*(नवेदसः) न विद्यते वेदो वित्तं येषाम्नि । वेद इति धननाम (NG 2, 10) ।=Those who do not possess much wealth. (वसवः वासकर्तारः । वस-निवासे (प्वा०) । नवेदा इति मेघाविनाम (NG 3, 15) =Dwellers (in good virtues).

The characteristics of ideal persons are stated :

मृळतं नो मरुतो मा वंधिष्ठनास्मभ्यं शर्मं बहुलं वि यन्तन ।  
अधिं स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥६॥

9. *TRANSLATION* :—O highly learned persons ! make us happy. Do not strike at us. Give us your manifold happiness and dwelling places. Praise the admired friendship. Follow the vehicles that accompany those who tread upon the path of righteousness.

*PURPORT* :—Men should pray to the scholars and take their virtues. They should have friendship with all and should desire and try to bring about happiness to all.

*NOTES & REMARKS* :—(शर्म) सुखं गृहं वा । शर्मोति सुखनाम (NG 3, 6) शर्मोति गृहनाम (NG 3, 4) ।=Happiness or dwelling place. (गातन) प्रशंसत । गा—स्तुतो (जु०) ।=Praise. (मरुतः) विद्वांसो मनुष्याः । मरुत इति ऋत्विह-नाम (NG 3, 15) मरुतः मितराविणः (NKT 11, 2, 14) मित भाषिणो ऋत्विजो विद्वांसः ।=Highly learned persons.

The qualities of a good person are defined :

ययमस्मान्नयतु वस्यो अच्छा निरहतिभ्यो मरुतो गुणानाः ।  
जुषध्वं नो हव्यदार्ति यज्ञत्रा वयं स्याम पतयो रयीणाम् ॥१०॥

10. *TRANSLATION* :—O highly learned and devout persons! lead us towards greater wealth and keep us far away from all sins. O unifiers! love and serve us. Lead us to the path of giving charity of what is worth giving. Let us be lords of treasures.

*PURPORT* :—The seekers after knowledge should pray to the scholars in this manner. Keep us away from all wicked conduct and lead us towards the path of Dharma or righteousness.

*NOTES & REMARKS* :—(वस्यः) वसीयसोऽक्षिपनादयान् ।=To very

wealthy. (दृश्यवातिम्) वातव्यशानम् । हृ—दानावनयोः (जु०) बन्ने दानार्थः । =  
Giving in charity of what is worth giving.

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### Sūktam-56

Rishi or seer of the Sūktam-Shyavāshva Ātreya. Devatā-Maruts. Chhandas-Brihati and Pankti of various kinds. Svaras-Madhyama and Panchama.

After knowing the attributes of good men and the winds through the teaching of the enlightened persons, what should men do is told :

अग्ने शर्धन्तमा गुणं पिष्टं रुक्मेभिरञ्जिभिः ।  
विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि ॥१॥

1. *TRANSLATION* :—O learned leader! I call upon the best of mighty and thoughtful men bedecked with beautiful golden chains and ornaments. From brilliant, the light of knowledge, I give teachings to the people. You should also emulate this.

*PURPORT* :—Those persons who know the attributes of good men and the winds, respect the virtuous men.

*NOTES & REMARKS* :—(शर्धन्तम्) बलवन्तम् । शर्ध इति बलनाम (NG 2, 9) : = Mighty, powerful. (अञ्जिभिः) कमनीयैः । अञ्जु-व्यक्तिप्रदानकान्तिगतिषु (इवा०) अत्र कान्त्यर्थः । कान्तिः-कामना । = Desirable, beautiful.

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The men's duties are defined :

यथा चिन्मन्यसे हृदा तदिन्मै जग्मुराशंसः ।  
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसदृशः ॥२॥

2. *TRANSLATION* :—O thoughtful person! as you think in your heart, my wishes also have gone to the same direction. These objects worthy of give and take, come as desired, (to our satisfaction. Ed.), strengthen or encourage these mighty persons who are terrible to behold.

*PURPORT* :—Men should enjoy happiness by doing good to one another.

*NOTES & REMARKS* :—(नेदिष्ठम्) अतिशयेनान्तिकम् । नेदीयः अन्तिकतमम् इति निवृत्ते (5, 4, 29) नेदीय एव नेदिष्ठम् ।=Nearest. (हवनानि) यद् ग्रहीतुं योग्यानि वस्तूनि । हु-दानादनयोः आदाने च (जुहो०) ।=Articles worth giving and taking.

The qualities of an ideal man are stated :

मीळहुष्मतीव पृथिवी पराहता मर्दन्त्येत्यस्मदा ।  
ऋक्षो न वो मरुतः शिर्षीवाँ अमो दुध्रो गौरिव भीमयुः ॥३॥

3. *TRANSLATION* :—Like a beautiful lady, who has a virile husband, the earth (human and other-beings. Ed.) comes towards us, staggering yet rejoicing (some times happily and some times unhappily. Ed.). A man (husband. Ed.) of good actions comes to her at home your onslaught (after days hard work. Ed.). A hero is vigorous like a bear and fearful like the sun.

*PURPORT* :—Those who do good deeds industriously are ever happy.

**NOTES & REMARKS** :—(मीलु हुम्नतीव) मीलुः सेच्यक्ता कीर्त्यप्रवः प्रसस्तः पतिविद्यते यस्याः साः = A lady whose husband is very good and virile. (शिमिवात्) प्रसस्तकर्मवान् शिमि । इति कर्मनाम (NG 2, 1) = Dear of good actions. (गौरिव) आदित्य इव । आदित्योऽपि गौरुच्यते उतादः षरुषे गवि ऋ. Rig. 6, 16, 3, इति NKT 2, 2, 6) = The sun.

Something about the duties and attributes of the enlightened persons is told again :

नि ये रिणान्त्योत्सा वृथा गावो न दुर्धुरः ।  
अश्मानं चित्स्वर्यं पर्वतं गिरिं प्र च्यावयन्ति यामभिः ॥४॥

4. **TRANSLATION** :—Those men are to be honoured by all who move by dint of their own strength, who are free from yoke, who make the thundering mountain like cloud to shake off and fall down on earth in time. They are not like useless speeches.

**PURPORT** :—O men ! as the rays of the sun make the cloud fall down, so the enlightened persons make the faults and foll down, thereafter remove them.

**NOTES & REMARKS** :—(रिणन्ति) प्राप्नुवन्ति गच्छन्ति वा । रि-गतो (पुदा०) = Obtain or go. (स्वर्यम्) स्वर्येषु शब्देषु साम्बुम् । स्व-शब्दोपतापयोः (स्वा०) (अथ शब्दार्थः) । गौरिति वाङ्नाम (NG 1, 11) = Thundering.

An ideal man's role is described :

उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम् ।  
मरुतो पुरुतममपूर्यं गवां सर्गेमिव ह्वये ॥५॥

5. **TRANSLATION** :—O learned person ! as I call upon (seek. Ed.) the abundant wonderful (extra-ordinary) strength of the mighty and thoughtful persons like water is sought by

the cows, so you should also rise by the praises of these excellent heroes, who sprinkle happiness and joy over all.

*PURPORT* :—Men should know the order of creation and enjoy all bliss.

*NOTES & REMARKS* :—(समुक्षितानाम्) सम्यक् सेक्तृणाम् । = Of those who sprinkle happiness and joy over all. (सर्वनामिव) उदकमिव । सर्गा इत्युदकनाम (NG 1,12) सम्+उल्ल सेचने (ध्वा०) = Like water.

Now something about the science of Agni is told :

युङ्ग्ध्वं हारुषी रथे युङ्ग्ध्वं रथेषु रोहितः ।

युङ्ग्ध्वं हरीं अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे ॥६॥

6. *TRANSLATION* :—O learned persons ! you are technicians, and harness flames in the vehicles which are like the red mares. Also harness other useful reddish articles in the vehicles; harness the active powers of upholding and attracting to drive (apply to Ed.) in the yoke, because they are like two horses, and possess harness fire and air, which possess most the power of driving and carrying the yoke.

*PURPORT* :—Men should employ (apply to. Ed.) fire, air, electricity and other articles for driving various vehicles.

*NOTES & REMARKS* :—(हारुषीः) रक्तगुणविशिष्टा वधवा इव ज्वालाः । अदधम् इति रूपनाम (NG 3, 7) = Flames like the red mares. (हरी) धारणाकर्षणाख्यौ । (हरी) हृत्-हरणे अथवा हृ-प्रसङ्गकरणे । अत्र धारणाकर्षणरूपावयवौ गुणौ ते = Articles endowed with the properties of the red colour.

The same subject (of science of Agni. Ed.) is further described :

उत स्य वाज्यंरुषस्तु विष्वगिरिह स्म धायि दर्शतः ।  
मा वो मामेषु मरुतश्चिरं करन्त तं रथेषु चोदत ॥७॥

7. *TRANSLATION*:—O mighty persons ! this Agni— like very strong and speedy red horse, loudly neighing and beautiful to be hold, has been placed here. Let him not delay you in your good dealings endowed with YAMAS and NIYAMAS of fixed periods (here two meanings of the word यम are given Ed.) Spur him forth in your vehicles.

*PURPORT* :—Always honour those persons who are well-versed in the science of Agni (fire and electricity).

*NOTES & REMARKS* :—(वाजी) वेगवान् । वाजः— गतिमान् वेगवान् । = Speedy. (मरुतः तुविष्वगिः) मर्मणः बलसेवी । तुवि-इति बहुनाम (NG 3, 1) वत् यम् सम्प्रकी । तस्माद् बहुबलसेवी । = Very strong. (यामेषु) यमादियुक्तं शुभ व्यवहारेषु प्रहरेषु वा । = In good dealings endowed with Yamas and Niyamas.

*TRANSLATOR'S NOTES* :—पञ्च यमाः— ब्रह्मिषा सत्यास्तेय ब्रह्मचर्या-परित्यागाः यमाः । पञ्च नियमाः— शीतसंतोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः

5. Yamas— Non—violence, truthfulness, non-theft (Restraints), Brahmacharya (continence) non-attachment (non-covetousness Ed.).

5. Niyamas (observances). Cleanliness, contentment, austerity, study of the scriptures and surrender to God.

The properties of the air are told :

रथं नु मास्तं वयं श्रवस्युमा हुवामहे ।  
आ यस्मिन्तस्थौ सुरगानि बिभ्रती सचा मरुतं रोदसी ॥८॥

8. *TRANSLATION* :—We call towards us (seek. Ed.) the

glorious vehicles is (in the form of aircraft etc.) belonging to the mighty persons and connected with the air in which there are many enjoyable gifts and the heroes are therein. There are the sun and the earth connected with the winds upholding charming articles and attributes.

*PURPORT* :— *As the air, sun, and other objects uphold the earth, so the enlightened persons should uphold all men.*

*NOTES & REMARKS* :—(मारुतम्) मनुष्यवायुसम्बन्धिनम् । = Related to men and air. (सुरणानि) सुष्टु रमणीयानि सुरणानि । सु + रम् क्रीडायाम् । रणाय-रमणीयाय (NKT 4, 1, 8) = Charming.

The teachings of the enlightened persons are further told :

तं वः शर्वं कथेशुभं त्वेषं पतस्युमा हुवे ।  
यस्मिन्त्सुजाता सुभगा महीयते सचा मरुत्सु मीलहुषी ॥६॥

9. *TRANSLATION* :—O men! I admire that person who desires glory, in whose home a well-born and fortunate bounteous lady, sprinkles happiness and peace over all men with whom she is connected is well-honoured. I call hither this your host, who is brilliant on chariots, mighty and glorious.

*PURPORT* :—*That family only should be considered to be fortunate in which there are men and women who have completed their Brahmacharya.*

*NOTES & REMARKS* :—(शर्वम्) बलशुक्तम् । शर्व इति बलनाम (NG 2, 9) । = Powerful. (मीलहुषी) सेचनकर्त्री । षच्-समवाये (ष्वा०) = Sprinkler or showerer of joy and peace. (सचा) समवेता । मिह्—सेचने (ष्वा०) = United.

Sūktam—57

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishād and Gāndhāra.

The attributes of the Rudras are told :

आ रुद्रासु इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तवः ।  
इयं वो अस्मत्प्रति हयते मतिस्तृष्णाञ्जे न दिव उत्सा उदन्यवे ॥१॥

1. *TRANSLATION* :—O brave persons ! you cause the wicked to weep. Loving and serving one another equally, having gold in the chariots or with splendid cars, endowed with much wealth, you come hither for our welfare and prosperity. In fact our intellect longs for your company intensely like a thirsty man desires water from the well. You should be respected by us.

*PURPORT* :—There is *Upamalankara* or simile used in the mantra. As water drawn from a well gives peace to a thirsty person, same way the enlightened persons give peace to the seekers after knowledge.

*NOTES&REMARKS* :—(रुद्राः) दुष्टानां रोदयितारः । वृ-प्रसवैश्वर्ययोः । (श्वा०) अन्नैश्वर्यायः = Causing the wicked to weep. (सुविताय) ऐश्वर्यायः । = For wealth or prosperity. (हयते) कामयते । हयं-गतिकान्त्योः (श्वा०) = Longs for. (उत्साः) क्षुधाः । अत्र कान्त्यर्थः कान्तिः—कामना । उत्स इति क्षुधनाम (NG 3, 23) = Wells.

Now the attributes of the Maruts. (heroes) are told :

वाशीमन्त ऋष्टिमन्तौ मनीषिणः सुधन्वान् इषुमन्तो निषङ्गिणः ।  
स्वश्वाः स्थ सुरथाः पृथ्निमातरः स्वायुधा मरुतो यायना शुभम् ॥२॥

2. *TRANSLATION* :—O you highly educated and wise men ! sons of the firmament you are endowed with admirable speech and knowledge, armed with daggers ! spears and swords, carrying good bows and arrows and are giver, you possess of good horses and chariots. With your wood weapons, O heroes! to do good deeds or to achieve victory in battles.

*PURPORT* :—Men should cultivate knowledge and others good virtues and should ever achieve victory.

*NOTES & REMARKS* :—(वाशीमन्तः) प्रशस्ता वाक् विद्यते येषान्ते । वाशी इति वाङ्मयम् (NG 1, 11) = Endowed with admirable speech. (ऋष्टिमन्तः) ज्ञानवन्तः । ऋषी-गतौ । गतेस्त्रिष्वर्षेष्वन्न ज्ञानार्थं ग्रहणम् । (पृश्निमातरः) पृश्निरन्तरिक्षं मातेव येषान्ते । प्रश्निरिति साधारणं नाम (NG 1, 8) अन्तरिक्षांकाशसाधारणमित्यर्थः । पृश्निः also means पृथिवी or earth इयं पृथिवी वै पृश्निः Taittiraya 1, 4, 1, 5) पृथ्व्या वै मृतो जाता वाचो वा अस्या वा पृथिव्याः (काण्डक संहिता (10, 111) So पृश्निमाता may also mean those who regard the earth as their mother, who are devoted to the service of the mother earth) = Those who regard the firmament as their mother. (निषङ्गणः) निषङ्गा प्रशस्ता अस्यादयो विद्यन्ते येषान्ते । = Possessed of good swords and quivers.

More about the Maruts is told :

धुनुथ द्यां पर्वतान्द्राशुषे वसु नि वो वना जिहते यामनो भ्रिया ।  
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्धम् ॥३॥

3. *TRANSLATION* :—O heroes ! you are full of splendour, terrible to the wicked like the winds, whose mother is firmament. You shake the sky and the mountains or clouds. You give wealth to the liberal donor. The forests bend down out of your fear. You go on your way fearlessly. You terrify the wicked. As the winds yoke the earth; so yoke the currents of water (hydroelectric) for getting water (irrigational purposes. Ed.).

**PURPORT** :—As the winds shake the earth. clouds and forests and as the enemies cause anger to their foes, likewise the enlightened persons analyse or examine all things and shake (generate. Ed.) electricity and other objects i. e. they (apply Ed.) them for various purposes.

**NOTES & REMARKS** :—(घृन्थ) कम्पयथ । घृन् कम्पने स्वा०) । = Shake. (वृष्टे) उदकाय । शूममित्युदकनाम (NG 1, 2) । (पृष्ठी) सेवन कर्त्तुः उदकधाराः पृष्-  
सेचने (स्वा०) = The currents of water which sprinkle.

The same subject of Maruts is dealt :

वार्तत्विषो मरुतो वर्षनिर्णिजो यमा इव सुसदृशः सुपेशसः ।  
पिशङ्गाश्वा अरणाश्वा अरेपसः प्रत्वंक्षसो महिना द्यौरिवोरवः ॥४॥

4. **TRANSLATION** :—O highly learned persons ! honour the heroes who are blazing like the wind as of the administrators of justice and, purifiers of the rain (through the Yajnas). They like (help Ed.) one another in their merits, actions and temperaments, lovely or well adorned with gold. They have yellow horses or red steeds, are faultless or sinless, endowed with exceeding vigorous to analyse all objects. In greatness like the sun, they are multiplied in many numbers.

**PURPORT** :—The upamalankara or simile is used in the mantra. Always honour those brave persons who are glorious like the sun (with the light of their soul), just in dealing like the judges and possessors of the aircraft and other vehicles.

**NOTES & REMARKS** :—(सुपेशसः) सुष्ठु पेशो रूपं सुवर्णा वा येषाम्ने । पेश इति रूपनाम (NG 3, 7) पेश इति हिरण्यनाम (NG 1, 2) = Lovely or decked with gold. (द्यौरिव) सूर्य इव । = Like the sun.

The subject of Maruts is dealt further :

पुरुदृप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः ।  
सुजातासो जनुषा रुक्मवत्तसो द्विधो अर्का अमृतं नाम भेजिरे ॥५॥

5. *TRANSLATION* :—O men ! you should always honour those persons who are charming on account of their very sweet and cheerful nature who have noble desires, are good donors and splendid to behold. Of inexhaustible wealth, they are born in noble families of golden breasted, desire the welfare of all and are honourable. They attain immortal name.

*PURPORT* :—The persons who accept noble virtues, actions and temperament from all sides, always enjoy happiness.

*NOTES & REMARKS* :—(अनवभ्रराधसः) न विद्यतेऽवभ्रो घननाशो येषांते । = Those who have inexhaustible wealth. (अञ्जिमन्तः) प्रकृष्टा अञ्जयः कामना विद्यन्ते येषांते । = Those who have always noble desires. (पुरुदृप्साः) बहुमोहाः । = Who are very charming on account of their noble virtues, actions and temperament. (अर्काः) सत्कर्तव्याः । (अर्काः) अर्च-पूजायाम् (स्वा०) = Respectable. (दृप्साः) दृष्ट हर्षमोहनयोः । = Very cheerful and charming on account of their noble virtues.

The result of the driving of various vehicles by them maruts (heroes) is told :

अष्टय्यो वो मरुतो अंसयोरधि सद् अोजो बाह्वोर्वो बलं हितम् ।  
नृम्णा शीर्षस्वार्युधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥६॥

6. *TRANSLATION* :—O highly learned and wise men ! spears are on your two shoulders, in your arms are placed strength, power and might. Manly thoughts dwell in your heads, your chariots meant for the battle are powerful weapons and every beauty has been laid on your bodies.

**PURPORT** :—Those persons become prosperous who being endowed with physical and spiritual and experts in the science of arms are always industrious. They possess very good vehicles and other materials. You should gather all these things.

**NOTES & REMARKS** :—(ऋष्टयः) ज्ञानवन्तः । ऋषी-गता । ब्रह्म ज्ञानार्थं इति निर्विष्टपूर्वम् । ऋष्टयः शस्त्रारम्भाणि इति महर्षिदयानन्द एव ऋ० 5-54-11 भाष्ये । नृम्णनि-सुराज्य सुनियम ऋत्नादीभि महर्षिरेव यजु० 38, 14 भाष्ये । = Highly learned and wise. (नृम्णा) नरो रमन्ते येषु तानि । = In which men are delight good thought.

The attributes of the Maruts (brave persons) are told further :

गोमदश्वावद्वथवत्सुवीरं चन्द्रवद्राघो मरुतो ददा नः ।  
प्रशंस्ति नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य ॥७॥

**7. TRANSLATION** :— O wise men ! as you are accomplis-  
shers of great works, so give us wealth of cows, horses, chariots and  
heroes, consisting of gold and give joy and bliss. Praise the divine  
protection provided by the enlightened persons. May I enjoy it as  
received from you.

**PURPORT** :—When men associate themselves with the enlighte-  
ned persons, they should ask them for great wealth in order to perform  
righteous deeds.

**NOTES & REMARKS** :—((चन्द्रवत्) सुवर्णादियुक्तमानन्दादिप्रदं वा ।  
चन्द्रमिति हिरण्यनाम (NG 1, 2) =Endowed with gold and other  
metals or giver of joy and bliss. (रुद्रियासः) रुद्रेषु साधनकर्तृषु । भवाः ।  
=Sons of the accomplisners of good works.

The duties of the Maruts towards the enlightened persons are told further :

हृये नरो मरुतो मृळतां नस्तुवीमघासो अमृता ऋतज्ञाः ।  
सत्यश्रुतः कवयो युवानो बृहद् गिरयो बृहदुत्तमाणाः ॥८॥

8. *TRANSLATION* :—O you heroes ! you are endowed with much wealth, immortal in the nature of the soul, knowers of truth, and always listening to truth or renowned for your truth. You are admired everywhere, while serving people abundantly and are greatly glorified among the young and wise poets. Be gracious to us and make us happy.

*PURPORT* :—Those persons who are absolutely truthful enlightened persons, acquire knowledge and always enjoy happiness.

*NOTES & REMARKS* :—(नरः) नायकाः । (नरः) स्त्रीण्-प्रापणे (ष्वा०) जननेतारः । =Leaders. (युवीमघासः) बहुधनयुक्ताः । युवि इति बहुनाम (NG 3, 1) मघमिति धननाम (NG 2, 10) । =Opulent or endowed with much wealth. (बृहद्गिरयः) बहुप्रशंसाः । गृ-शब्दे (चुरा०) । =Admired much or greatly glorified. (उत्तमाणाः) सेवमानाः । उक्त सेवने (ष्वा०) सुवसेवकाः सेवाद्वि-  
द्वारा । =Serving people

### Sūktam—58

Seer of the Hymn - Shyāvāshva Ātreya. Devatā-Muruts. Chhandas—Trishtup and Pankti of various kinds. Svара—Panchama.

The attributes or properties of the wind are told :

तमुं नूनं तविषीमन्तमेषां स्तुषे गणां मारुतं नव्यसीनाम् ।  
य आश्वश्वा अमवद्गन्त उतेशिरे अमृतस्य स्वराजः ॥१॥

1. *TRANSLATION* :—Those persons achieve victory who acquire the knowledge of the glorious and imperishable material cause of the world (Matter) and use Agni (fire or electricity) and other rapid going articles like horses as at their home. Those who are competent to praise the band of the Maruts (wind and herves) among the people, they uphold their powerful army.

*PURPORT* :—Those persons can make all happy who know the merits, actions and nature of the world consisting of the cause and effect.

*NOTES & REMARKS* :—(आश्वश्वाः) आशुगामिनोऽन्यादयो अश्वा येषान्ते ।  
अग्निर्वा अश्वः श्वेतः (Stph. 3, 6, 2, 5) ।=Those who use Agni (fire or electricity) in the place of rapid going horses. (अमवत्) गृहवत्  
अन इति गृहनाम (NG 3, 4) =Like home.

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What should men do is told further :

त्वेषं गणां तवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम् ।  
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविरार्थसो नून ॥२॥

2. *TRANSLATION* :—O wise men! praise the band of heroes who are glorious, powerful and having some edibles in their hands, whose vow is to shake or overcome their enemies. They are endowed with good intellect or wisdom, liberal in giving donations, beneficent by their greatness and possessors of infinite good virtues. Admire these men of great wealth.

**PURPORT** :—Men should honour only able righteous and enlightened persons so that happiness may increase.

**NOTES & REMARKS** :—(घुनिव्रतम्) घुनिः कश्चनमिह व्रतं शीलं येषान्ते ।= Whose vow or habit it is to shake or overcome their enemies. (मायिनम्) प्रज्ञास्त्वा माया प्रज्ञा विद्यते यस्य तम् । मायेति प्रज्ञानाम् (NG 3, 9)= Endowed with good intellect or wisdom. (पुविराघसः) बहुधनवतः । राघ इति धननाम (NG 2, 10)= Very wealthy.

**TRANSLATOR'S NOTES** :—Though Prof. Maxmullar has always put the storm Gods in bracket after that Maruts, even his own translation given below proves expressly that the Maruts are not the storm Gods as supposed by him and others, but heroic and victorious men as the use of the word नृन् shows without the least shadow of doubt.

“The tunible company, the powerful, adorned with gifts on their hands, given to roaring, potent, dispensing treasurers, they who are beneficent infinite in greatness, prais. O poet! these men of great wealth”. (The Vedic Hymns Vol, I by Prof. Maxmuller Page 343). Mark पुविराघसः नृन् These men of great wealth. That is exactly the position of Maharshi Dayananda Sarasvati who has rightly translated नृन् used in the mantra as नृन्=Men, धूक् कम्पने (स्वा०) ।

— — —

What should men do is told further :

आ वो यन्तूदवाहासो अय वृष्टि ये विश्वे मरुतो जुनन्ति ।  
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥

3. **TRANSLATION** :—O young poets! let these Maruts (monsoon winds) come to you today who are water carriers and who stir up the rain. O brave men, use the fire properly for various purposes which has been lighted for you.

**PURPORT** :—*Those who know the air, Agni (fire or electricity) and other elements which cause rain can use them for siring up the rains.*

**NOTES & REMARKS** :—(उद्वाहासः) य उदकं वहन्ति तानिब ।=Those who carry stir up or cause the rains. (जुनन्ति) प्रेरयन्ति; जुन-गतौ (तुदा०) गतेस्तिष्ठन्वर्षवत्तं गत्यर्चं ग्रहणम् ।=Urge-stir up.

**TRANSLATOR'S NOTES** :—The epithet used for the Maruts कवयो युवानः has been rendered into English in Griffith's translation as 'youthful sages'. Prof. Wilson has translated it as 'wise and young' and yet all these erroneously think that the Maruts are the storm gods. It is strange.

The attributes of the Maruts (highly|educated men) are told further :

यूयं राजानमिर्त्यं जनाय विभ्वतुष्टं जंनयथा यजत्राः ।  
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदंश्वो मरुतः सुवीरः ॥४॥

4. **TRANSLATION** :—O unifying highly education men ! you create (elect) for men an active king who is wise among the wise; from you come the man who can fight with his fists, and is quick with his arm, and also from you come the men with good horses and good valiant hero.

**PURPORT** :—*Men should create (elect) by all fair means a king who is endowed with righteous merits, actions and temperament, and also his assistant of the same nature.*

**NOTES & REMARKS** :—(विभ्वतुष्टम्) विभूनां मेधाविनां मध्ये तष्टं तीव्र प्रणम् ।=Wise among the wise i.e. extra-ordinarily wise or

(methodically taught) by the masters. (मरुतः) सुशिक्षिता मानवाः । =  
Highly educated or well-trained men.

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The merits of the teachings of the enlightened persons are told :

अरा इवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः ।  
पृश्नेः पुत्रा उपमासो रभिष्ठाः स्वयां त्या मरुतः सं मिमिक्षुः ॥५॥

5. *TRANSLATION* ;—O learned persons ! the wind which are sons of the firmament, like the spokes of the wheel, none of them is the last or like the days, which are born on and on without much sound with much might and sprinkle water (shower rain along with lightning and clouds). In the same manner, you heroes, who are undertakers of mighty works with your intellect, manifest your power.

*PURPORT* ;—There is upāmalankāra or simile used here. As the parts of the wheel of the chariot and days revolve turn by turn and as the winds come and go and cause rains, in the same manner, men should behave slowly and reciprocate by raining down happiness with their intellect for the delight of all.

*NOTES & REMARKS* :—(अचरमाः) नास्त्यावयवाः = Not the last parts. (अकवाः) अशब्दशयमानाः । कु शब्दे (अवा०) = Not making much sound. (प्रश्नेः अन्तरिक्षस्य । पृश्निरिति साधारणनाम (NG 1, 4) अन्तरिक्षाकाश साधारण मितिभावः = Of the firmament. (रभिष्ठाः अतिशयेन रन्धारः । रभ- राभस्ये (ष्वा०) शोभारम्भे इत्यर्थः । = Commencers or undertakers of mighty works.

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The merits of the teachings of the entitled persons are continued :

यत्प्रायासिष्ठं पृषतीभिरश्वैर्वीळुपविभिर्महतो रथैभिः ।  
चोदन्त आपो रिणुते वनान्यवोस्त्रियो वृषभः क्रन्दतु द्यौः ॥६॥

6. *TRANSLATION* :—O learned men ! when you come with your quick-going, speedy and strong wheeled vehicles like the aircrafts etc., you shower joy on all. As the rain water goes to or mingles with the rays of the sun, in the same manner, let the cloud born out of the rays roar down resulting in the welfare of all (so to speak). May your noble desire be fulfilled ?

*PURPORT* :—O men ! you can attain all happiness, if you learn to go quickly to distant places like the winds and satisfy all like the water.

*NOTES & REMARKS* :—(वीळुपविभिः) दृढचक्रैः । वीळु इति बलनाम् (NG 2, 9) पविरिति वज्रनाम (NG 2, 2) अथवा पविरिति पदनाम (NG 4, 2) गत्यर्थमादाचक्राकैः । = With strong wheels. (उस्त्रियः) उस्त्रासु किरणेषु भवः उन्न । इति रश्मिनाम (NG 1, 5) =Born from the rays of the sun. (वृषभः) वर्षं को मेघः । =The cloud that rains. (पृषतीभिः) वेगादिभिः । = Speedy.

The attributes and duties of the enlightened person are told :

प्रणिष्ठं यामंनृथिवी चिंदेषां भर्तेव गर्भे स्वमिच्छवो धुः ।  
वातान्हाश्वान्धुर्यायुयुजे वर्षं स्वेदं चक्रिरे रुद्रियांसः ॥७॥

7. *TRANSLATION* :—O men ! as the earth which sustains the generative power in proper time, as a wife preserves the semen received from her husband, in the same manner, you use your own strength and employ the winds like the horses, harnessed to the

yoke. The brave men who are experts in making the wicked weep, shower happiness and joy from the sweat of their brow while doing labour they change their sweat into rains (work hard, Ed. so to speak.

*PURPORT* :—Those men can attain all happiness, who are of forbearing nature like the earth, and who being great scholars or scientists apply various gases in their vehicles, and also cause them rains and accomplish their purposes.

*NOTES & REMARKS* :—(शवः) यमनम् । शवतिर्गति कर्मा (NG 2, 14) शव इति बलनाम (NG 2, 9) ।=Movement. (हस्त्रियासः) हस्त्रेषु दुष्टरोदयितुषु कुशलाः । हस्त्रिं यन् विप्रोचने (तु०) ।=Experts in causing the wicked.

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The duties of the enlightened persons are told :

हये नरो मरुतो मृळता नस्तुवीमघासोऽभ्रमृता ऋतज्ञाः ।  
सत्यश्रुतः कर्ष्यो युवानो बृहद् गिरया बृहदुक्षमाणाः ॥८॥

8. *TRANSLATION* :—O ye heroes! you are endowed with great wealth (or wisdom), you have attained emancipation; you are knowers of the true eternal God or Matter and you always listen to truth. You are well-versed in all sciences; you are youthful (energetic) physically and spiritually; you are benevolent like the big clouds and you serve the Supreme Being (God). Listen to our words of prayer and make us happy by being gracious to us.

*PURPORT* :—Only those persons should be respected by us who having acquired the knowledge of all sciences, while serving an absolutely truthful enlightened persons, God and His commands, because they are the men of liberal views, endowed with perfect physical and spiritual power. Uplift us by teaching and preaching.

**NOTES & REMARKS** :—(ऋतज्ञाः) य ऋतं परमात्मानं प्रकृति वा जानन्ति । ऋतमिति सत्यनाम (NG) 3, 10) ।=Who are knowers of True God or matter. (बृहद्गिरयः) बृहन्तो गिरयो मेघा इवोपकारका गुणा येषान्ते । अत्र सत्यं ब्रह्म, सत्या वा प्रकृतिः । गिरिरिति मेघनाम (NG 1, 10) Whose virtues are benevolent like the large clouds. (उक्षमाणाः) सेवमानाः ।=Serving.

### Sūktam—59

Seer or Rishi of the hymn—Shyāvāshva Ātreya. Devatā Maruts.  
Chhandas—Jagati and Trishtup Svaras Nishāda and Dhaivata.

The attributes of the enlightened persons are told :

प्र वः स्पलंक्रन्त्सुवितायं दावनेऽर्चो दिवे प्र पृथिव्या ऋतं भरे ।  
उक्षन्ते अश्वान्तरुषन्त आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवैः ॥१॥

1. **TRANSLATION** :—O learned persons ! honour those who perform truthful deeds for the welfar of the (poor and Ed. wealthy. and liberal donor for a man desiging (planning. Ed.) the welfare of all, for the firmament and earth in a dealing that supports all. Honour those who make proper use of the impetuous fire, electricity and other articles and move quickly, who make their own splendour some what slack by the illustration of the oceans or rivers. O king ! being the destroyer of the foes and touching lovingly the friends, honour good persons constantly.

**PURPORT** :—O king ! those persons who construct aeroplanes and other vehicles with the help of the technology, travel in the firmament. They multiply wealth and prosperity for the happiness of all become the ornaments of the world.

**NOTES & REMARKS** 1—(सुविताय) ऐश्वर्य्यवते । (सुविताय) वृ-प्रसवेऽर्णवयोः (स्वा०) अक्षय्यार्चिप्रद्वणम् ।=For a wealthy or prosperous person. (स्पट्) स्पष्टा । स्पश वाचनस्पशयोः (प्वा०) =One who touches lovingly or

destroy enemies. (अश्वान्) वेगवतोऽग्न्यादीन् । अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 5)=Speedy horses in the form of the fire, electricity etc.

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The attributes of the air (wind) are told :

अमादिषां भियसा भूमिरेजति नौर्न पृथ्वीं चरति व्यथिर्यती ।  
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥२॥

2. TRANSLATION :—O leading men ! the earth trembles with fear before the strength of the wind, fire, sun and such powerful objects. She swirls, like a full ship, that goes rolling, or like a suffering woman going to some place. The heroes who appear on their marches, are visible from far and showing path to others by their attributes leading to happiness, strive together in the battle or a dealing of knowledge. Such men can make all happy.

PURPORT :—There is upamāṅkared or simile in the mantra. As the cowards run away from the heroes in the same manner, the earth trembles and moves from the wind and sun. As a ship laden with various articles goes across the sea with the combination of the fire, water, electricity etc, in the same manner, let all men go to the last of knowledge. As brave persons endeavour in the battle, so other men should also try to do.

NOTES & REMARKS :—(एषाम्) वायव्यादीनाम् ।= Of the wind, Agni (fire and sun) and other objects. (एमभिः) प्रापकैर्गुणैः =The attributes that lead to happiness. (विदथे) सङ्ग्रामे विज्ञानमये व्यवहारे वा । =In the battle or the dealing of knowledge.

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The properties of winds are mentioned :

गवामिव श्रियमे शृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने ।  
अत्या इव सुभ्रश्चारवः स्थन मयी इव श्रियसे चेतथा नरः ॥३॥

3. *TRANSLATION* :—O noble, beautiful and active leading men ! you shine like the sun touching the uppermost part of the rays. Your eye is like the sun in the world, when the mist is scattered. Like strong horses, you are beautiful. O heroes ! you think of glory like highly learned and manly youths. Give this knowledge to others.

*PURPORT* :—Those persons can enjoy good happiness who serve or properly apply the light, donation (wealth etc) speed and discrimination like the sun, horse and thoughtful men.

*NOTES & REMARKS* :—((गवामिव) किरणामिव । गाव इति रश्मिनाम् (NG 1, 5)=Like the rays of the sun. (अत्या इव) अश्ववत् । अत्य इत्यश्व-नाम (NG 1, 14)=Like the horses. (चारवः) सुन्दरस्वभावा गन्तारो वा । चर्-गतौ (ष्वा०) ।=Men of good nature or active, moving about.

The attributes of wind are stated :

को वो महान्ति महतामुदंश्वत्कस्काव्या मरुतः को ह पौर्या ।  
यूयं ह भूमिं किरणां न रंजथ प्र यद्भरंभवे सुविताय दावने ॥४॥

4. *TRANSLATION* :—O thoughtful men ! who can reach the great knowledge, and who can create the greate poetic works and manly deeds of your great one? You shake the earth like the rays of the sun, when you are carried forth for granting prosperity to the liberal donor.

*PURPORT* :—There are questions and answers. Who attains the great knowledge from the absolutely truthful enlightenrd person?

*Who can perform the works of these highly learned men, and who contain the strength of the heroes? The answers to these questions are—those who are men of pure mind, seekers after knowledge and truth, righteous, industrious and Brahmacharis can attain all this.*

**NOTES & REMARKS ;**—(महान्ति) विद्वानादीनि ।=Great knowlegde etc. (पौस्या) पुंसामिमानि बलानि । पौस्यानीति बलनाम (NG 2, 9)=Manly powers. (सुविताय) ऐश्वर्याय ।=For prosperity.

More about the wind is continued :

अश्वा इवेदरुषासः सर्वन्धवः शूराँइव प्रयुधः प्रोत युयुधुः ।  
मर्याँ इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः ॥५॥

5. **TRANSLATION** :—O learned persons ! you are like kith and kin and like the red horses go quickly and fight (rush. Ed.), like heroes eager for the battle. Grow like well-grown thoughtfully leaders. Those who destroy the armies of the enemies like the splendour of the sun covered by rain are ever to be respected.

**PURPORT** ;—There is *upāmalankāra* or *similes* used in the *mantra*. Those persons who are powerful like the horses, fearless like heroes, thoughtful like wise leaders, and dispellers of the darkness of ignorance like the sun can bring about the welfare of all.

**NOTES & REMARKS** :—(अरुषासः) रक्तादिगुणविशिष्टाः=Endowed with redness other attributes. (मिनन्ति) हिसन्ति । भीष्-हिंसायाम् (क्र,या)=Destroy.

**TRANSLATOR'S NOTES** :—Even Prof. Maxmuller's translation like "the Maruts are like well-grown manly youths and the men have grown strong". It shows that they are not 'the storm gods'

as supposed by him and some other western scholars, but it means great heroes among men.

The same subject of wind is dealt :

ते अज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा नि वावृधुः  
सुजातासो जनुषा पृश्निमातरो दिवो मर्या आनो अच्छा जिगातन ॥६॥

6. *TRANSLATION* :—O learned persons ! let them come to us well are matching in manhood, there is none superior among them, non-inferior by birth. They have grown by their might and have the firmament as their mother, and are well-known for their good dealings. They are noble by birth, desire the welfare of all and with their strength. Come there to us.

*PURPORT* :—If there is good education among men, then all men whether superior or inferior, may be endowed with distruction and able to also good to the world.

*NOTES & REMARKS* :—(सुजातासः) शोभनेषु व्यवहारेषु प्रसिद्धाः जनी-  
प्रादुर्भावे । = Well-known for good dealings. (दिवः) कामयमानाः । दिव-  
क्रोडाविजगीषाव्यवहारेषु तिष्ठुतिमोदमदस्वप्नकान्तिगतिषु (दि०) अत्र कान्त्यर्थः । कान्तिः  
कामना । = Desiring the welfare of all.

Something about education told :

वयो न ये श्रेष्ठीः पृथुरोजसान्तान्दिवो बृहत्तः सानुनस्परि ।  
अश्वास एषामुभये यथा विदुः प्र पर्वतस्य नभनूरचुच्यवुः ॥७॥

7. *TRANSLATION* :—Those are supporters of the world who like birds move with strength in rows, who go to the traders

living near the summit of the mountains, kinds who know the horses of both these and shake or make to fall down the parts of the clouds (through rains).

*PURPORT* :—There is upāmalankāra or simile used in the mantra. As the birds flight quickly in rows in the same manner the well-trained servants, and horses etc; take the vehicles quickly to all places without delay.

*NOTES & REMARKS* :—(दिवः) व्यवहृतुं । विबु धातोरनेकार्षेयस्य व्यवहारार्थं ग्रहणम् । = Dealare. (नमनून्) घनान् = Parts of the clouds.

The subject of winds is further dealt :

मिमांतु द्यौरदिति वीतये नः सं दानुचित्रा उषसो यतन्ताम् ।  
आर्चुच्यवुर्दिव्यं कोशमेत ऋषे रुद्रस्य मरुतो गुणानाः । ८॥

8. *TRANSLATION* ;—May the mother who is like the light from the heaven give us knowledge. As the divine lighted dawns come striving together, as they come to the treasure of a person who makes the wicked weep. Rishi—the giver of wisdom, in the same manner, let thoughtful persons glorifying god.

*PURPORT* ;—Those persons become respected who go to the treasurer of riches like electricity, like the dawn or the Rishi sages.

*NOTES & REMARKS* :—(वीतये) विज्ञानादिप्राप्तये । वी-गतिव्याप्तजनकान्त्यसनखादनेषु (अ०) गतेस्त्रिवर्षेण ज्ञानप्राप्तयेग्रहणम् = For the attainment of knowledg. (ऋषे) विद्याप्रद । ऋषी-गते (तुदा०) अत्र गतेः ज्ञानार्थग्रहणम् = Giver of true knowledge. (गुणानाः) स्तुवन्तः । गु-शब्दे (भ्वा०) अत्र स्तुति-परकशब्दग्रहणम् । = Glorifying or praising God.

Sūktam—60

Rishi of the Sūktam Shyāvāshva Ātreya. Devatā—Maruts and Agni. Chhandas—Trishtup and Pankti of various kinds.

What should men do is told further :

ईळे अग्निं स्ववसं नमोभिरिह प्रसक्तो वि चयत्कृतं नः ।  
रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम् ॥१॥

1. *TRANSLATION* :—As I am glad here with the honour received from others, so I intensely desire to have the knowledge and application of Agni (fire or electricity), which gives us much protection with due respect to the teachers. I gather what I have done, (reap what I have sown), I support the band of the thoughtful men who carry us to distant places with quick—going vehicles. Turning to the right (as a mark of respect), let me multiply the praise of the thoughtful persons.

*PURPORT* :—Learned men should be glad to manifest the science of Agni (fire and or electricity) etc. by associating themselves with great scholars and scientists.

*NOTES & REMARKS* :—(ईले) बचीन्छामि । ईधिरभ्येषणाकर्म (NKT 7, 4, 16)=Intensely long for. (अग्निम्) विद्युत्तम्=Electricity. (मृध्याम्) वर्धयेयम् । ऋष-वृद्धौ (दिवा०)=Let me grow.

What should men do is told :

आ ये तस्थुः पृषतीषु श्रुतास्तु सुखेषु रुद्रा मरुतो रथेषु ।  
वनां चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥२॥

2. *TRANSLATION* :—Those men who knowing the science of the Prānas are established in the knowledge of various kinds

which sprinkles happiness and joy on them and who are seated in their comfortable vehicles like the aircrafts and go everywhere like the splendid rays of the sun. Through your fear, the earth shakes and also the clouds. Let us respect you.

*PURPORT* :—O men ! be well-versed in various good sciences and being seated in good vehicles, be able to reach 3 quickly distant places.

*NOTES & REMARKS* :—(पुष्पतीषु, धृतासु) सेचन कर्त्रीषु विद्यासु । =In the sciences which sprinkle or give happiness. (जिहते) गच्छन्ति । मोहाङ्गती (जुहो०) । =Go.

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What should men do is told further :

पर्वतश्चिन्महि वृद्धो विभाय दिवश्चित्सानुं रेजत स्वने वः ।  
यत्क्रीळथ मरुत ऋष्टिमन्त आपं इव सध्र्यञ्चो धवध्वे ॥३॥

3. *TRANSLATION* :—O brave men endowed with goods ! knowledge ! when you play together, being friendly to one another and united like water, at your shouting, even the large cloud fears and the ridge of heaven trembles. You should investigate about all these objects and places.

*PURPORT* :—Those persons who play or sport for the accomplishment of the dealing of knowledge and who accomplish all their works being friendly to one another always enjoy bliss.

*NOTES & REMARKS* :—(ऋष्टिमन्तः) प्रणस्तविज्ञानवन्तः । ऋषी-गतो (बुदा०) गतेस्त्रिष्यच्चेवध्वञ्च ज्ञानार्थग्रहणम् । =Endowed with good knowledge. (सध्र्यञ्चः) सहान्वन्तः =Going together. (रेजो) कम्पते । ऋषयस्ते रेजते इति ऋषे-पनयो (NKT 3, 4, 27) =Trembles.

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What should men do is told further :

वरा इवेद्वैवतासो हिरंगयैरभि स्वधाभिस्तन्वः पिपिश्रे ।  
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महंसि चक्रिरे तनूषु ॥४॥

4. *TRANSLATION* :—Those who desire their welfare being mighty and endowed with the wealth, annihilate poverty.

*NOTES & REMARKS* !—(रैवतासः) रेवतीषु पशुषु भवाः । पशवो रेवतीः (रेवत्यः) काठक सं 26, जमिनीयोपनिषद् ब्राह्मणे 3, 131, 213, 250) = Endowed with the wealth consisting of the cattle (तवसः) बलिष्ठा, गतिमन्तः । तव इति बलमाम (NG 2, 9) तु-गति वृद्धिर्हितासु (स्वोन्न०) अत्यन्त गत्यर्थकः । = Powerful and active. (पिपिश्रे) स्मृतावयवानि कुर्वन्ति । पिश भवयते (तुष्टा०) = Make them strong and sturdy.

How should men be is told here :

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो वावृधुः सौभगाय ।  
युवां पिता स्वपां रुद्र एषां सुदुष्टा पृश्निः सुदिनां मरुद्भयः ॥५॥

5. *TRANSLATION* :—All these men are brothers. There is none superior among them, none inferior (on account of birth in a certain family or country). Their father is a man of good deeds, young and terrible for the wicked (making them weep) and their mother is good intellect (which is like the firmament), who by giving them education to the fulfiller of noble desires and kind, making all days good for them, who are powerful like the winds. It is in this way that all men grow towards properties.

*PURPORT* :—Those persons who having completed their education in full youth, and being men of good character and temperament marry women of good nature and endeavour, attain prosperity and enjoy bliss.

**NOTES & REMARKS** :—(स्वपाः) श्रेष्ठकर्मनुष्ठानः । सु+प्रपः इति कर्मनाम (NG 2, 1)=Doer of good deeds. (सुदुष्ठा) सुष्ठ कामस्य प्रपूर्विका । सु=दुह-प्रपूर्णे (अदा०)=Fulfiller of noble desires. (पुंश्चिः) अन्तरिक्षमिव बुद्धिः ।=Intellect which is like the firmament.

**TRANSLATOR'S NOTES** :—The words स्वपाः—may be also taken for God Who is the Doer of the best deeds and पुंश्चिः may be taken for the earth as stated in the Shatapath Brahmana 1.8, 3.15 । इदं व वशापुंश्चिः (Stph 1, 8, 3, 15) इव वे वशा पुंश्चिर्वेदिदमस्वां मूलिचामूलिचान्नायं प्रतिष्ठितं तेनेयं वशा पुंश्चिः (Stph 5, 1, 3, 3) ।

How should men deal with one another is told further :

यदुत्तमे मरुतो मध्यमे वा यद्विषमे सुभगासो दिवि ष्ट ।  
अतो नो रुद्रा उत वा न्वःस्याग्ने वित्ताद्धविषो यद्यजाम् ॥६॥

6. **TRANSLATION** :—O learned persons ! you have observed Brahmacharya up to the age of 36 or 44 years and who are endowed with good wealth, whether you are in the highest, middle or the low dealing, establish us in good dealings and conduct. O man of illumined soul ! like the fire, you also perform Yajna from the wealth and oblations of this devotee.

**PURPORT** :—All men should respect those persons who behave properly in all kinds of dealings, whether very high, middle or low, and become prosperous.

**NOTES & REMARKS** :—(दिवि) शुद्धे व्यवहारे ।=In pure dealing. (हविषः) भोक्तुमर्हति । हु-दानादनयोः आदाने च (जु०) । अत्र आदानार्थग्रहणम् । अद-मक्षणे (अदा०)=Worth eating. (अग्ने) पावकवत्प्रकाशितात्मन् । अग्निः कस्माद-णीर्भवति (NKT 7, 4, 15)=Illumined soul like the fire.

What should men do is told further :

अग्निश्च यन्मरुतो विश्ववेदसो द्विवो वहध्व उत्तरादधि ष्णुभिः ।  
ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥७॥

7. *TRANSLATION* :—O thoughtful men ! you always do good to others. You are purifiers like the fire, endowed with all wealth, desiring the good of all, destroyer of the violent and are ever cheerful. You shakers of the wicked, uphold all that is admirable for a performer of the Yajna who is associated with right lover persons. You do always what is auspicious from behind and above (in all directions. Ed.) alongwith all men of noble desires.

*PURPORT* :—Those only are Mahatmas (great souls) who uphold truth for all.

*NOTES & REMARKS* :—(विश्ववेदसः) समग्रैश्वर्याः । वेदः इति घननाम (NG 2, 10) ।=Endowed with. (रिशादसः) हिंसकानां नाशकाः । रिब—हिंसायाम् (ष्वा०) =Destroyers of the violent. (धुनयः) कुप्टानां कम्पकाः । यद्—भक्षणे (नदा०) ।= Shakers of the wicked.

The duty of serving the enlightened men is told :

अग्नं मरुद्भिः शमयन्निर्ऋकभिः सोमं पिब मन्दसानो गणश्रिभिः ।  
पावकेभिर्विश्वमिन्वेभिरायुभिर्वैश्वानर प्रदिवा केतुनां सजुः ॥८॥

8. *TRANSLATION* :—O learned great leader ! be pleased to drink Soma (the juice of nourishing herbs) being delighted by the beauty of the company endowed always with bright intellect along—with those men, who are doing good deeds, and venerable, pure and purifiers, conveying all good dealings of the world, which brighten and enliven everything.

**PURPORT** :—It is the duty of all men to associate themselves with the absolutely truthful enlightened personse to increase their knowledge, span of life and intellect and having adopted proper diet and walk—adopt always good conduct.

**NOTES& REMARKS** :—(ऋक्भिः) सत्कर्मभिः । ऋक्-स्तुतो । इण-गती । गतेस्तिष्ठन्वर्षेणैव प्राप्त्यर्षेणहणम् । = Venerable. (विश्वमिन्वेभिः) सर्वं जगद्व्यवहारं प्रापयद्भिः । = Conveying all good dealings of the world.(प्रदिवा)प्रकृष्टप्रकाशवता । दिव्यं घातोरनेकार्षेणैव दुत्यर्षः । क्षुतिः—प्रकाशः । = Brilliant, bright. (सजूः) समानप्रीतिसेवी । स+जुषी—प्रीतिसेवनयोः (तुदा०) = Loving and serving equully.

**TRANSLATOR'S NOTES** :—It is noteworthy that though Prof. Maxmuller has translated Maruts everywhere as 'The storm gods—his own translation of the word 'Āyubhih' (आयुभिः) used here as an epithet of Maruts as 'with men (Aryas) who brighten everything, of ऋक्भिः as singers, clearly proves that they are really respectable good and brave men and not 'The Storm Gods' as supposed by him and some other western scholars. This hymn is connected with the previous hymn do there is mention of the attributes of the winds, fire and the enlightened persons.

## Sūktam—61

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Purumeedha, Taranto and others. Metres or Svaras—Gāyatri, Anushtup and Brihati of various kinds.

The attributes of the Maruts are told by the way of questions and answers.

के छी नरः श्रेष्ठतमा य एकएक आयय ।

परमस्याः परावतः

॥१॥

1. **TRANSLATION** :—O who are you ? O leading men ! the very best, who have approached one by one from the farthest distance and experts in the subtlest science ?

**PURPORT** :—Who are the best men ? Who always perform the best deeds ?

**NOTES & REMARKS** :—(नरः) नायकाः । = Leaders. (परमस्याः) प्रतिश्रेष्ठा वा । = Of the best science.

**TRANSLATOR'S NOTES** :—(नरः) णीव्-प्रापणे । सन्मार्गं नयन्तीति नरः — नायकाः ।

Even Prof. Maxmuller's translation proves quite clearly that they are the best men and not 'The Storm Gods' as supposes them to be in the beginning of every hymn on "Maruts (The Storm-Gods)". His translation is "Who are you O Men ! the very best, who have approached one by one from the farthest distance ?" This is misleading.

The attributes of Maruts are stated :

क॑ वोऽश्वाः का॑ भीशवः कथं शैक कथा यय । पृष्ठे सदा नसोर्यमः ॥२॥

2. **TRANSLATION** :—O thoughtful men ! where are your horses ? Where is your finger ? How do you come quickly ? The seat is on the back of the horse and the reins in the nostrils of the horses ?

**PURPORT** :—Whenever a man puts questions to the enlightened persons, they should answer him properly. If they are impartial like the dispensers of justice, then they can acquire all knowledge.

**NOTES & REMARKS** :—(भीशवः) अङ्गुलयः । = Fingers. (सदः) उच्चैः वस्तु । = Anything to be cut.

**TRANSLATOR'S NOTES :** — वशीभवः इत्यङ्गुलिनाम् (NG 2, 5) is also वशीभावः इति रश्मिनाम् (NG 2, 5) एतन्—निवारणशक्तवशादनेव (४५०) अल विवारणार्थमादाय व्याख्या = Bridles. Reins.

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The attributes of Maruts are mentioned :

जघने चोदं एषां वि सुवथानि नरो यमुः । पुत्रकृथे न जनयः ॥३॥

3. **TRANSLATION** :—O leaders ! respect those persons whose goad is on the croup, the heroes stretch their legs apart. They are like the parents on the birth of the children.

**PURPORT** :—There is *Upamāṅkāra* or simile in the mantra. All should do like the parents having given birth to their children make them highly educated by having proper control over them.

**NOTES & REMARKS** :—(जनयः) मातापितरः । जनो-प्रादुम्बि = Father and mother. (चोदं) प्रेरकः । चूड-प्रेरणे । = Goad.

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Something about the teaching of the enlightened persons is taught :

परां वीरास एतन् मर्यासो भद्रजानयः । अग्नितापो यथासंथ ॥४॥

4. **TRANSLATION** :—O men ! move along herces endowed with knowledge and strength. You know the path of welfare and who heat varicus articles on fire (energy. Ed.). Such persons should be respected by all.

**PURPORT** :—All should gladden those who give up all sinful activities that cause bondage and who accept the means of emancipation and prompt others to do the same.