

अथैकविंशत्युत्तरशततमं सूक्तम् HYMN - CXXI (121)

अस्य सूक्तस्य औशिजः कक्षीवान् ऋषिः । विश्वेदेवा
इन्द्रश्च देवताः । १, ७, १३ भुरिक् पङ्क्तिश्छन्दः । पञ्चमः स्वरः ।
२, ८, १०, त्रिष्टुप् छन्दः । ३, ४, ६, १२, १४, १५, विराट्
त्रिष्टुप् । ५, ९, ११ निचुत् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn-Kaksheevan. Devata-Vishva Devata
and Indra. Metres-Pankti and Trishtup of various kinds.
Tunes, Panchama and Dhaivata.

तत्रादौ स्त्रीपुरुषाः कथं वर्तेरन्नित्युपदिश्यते ।

How should men and women behave is taught in the
first Mantra.

Mantra—1

कट्वित्था नृः पात्रं देवयुतां श्रुदगिरां अङ्गिरसां तुरण्यन ।
प्र यदानुङ्विशु आ हर्म्यस्योरु क्रंसते अध्वरे यजत्रः ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुरुष त्वम् अध्वरे यजत्रः तुरण्यन् सन् यथा (जिज्ञासुः)
नृन् पात्रं कुर्यात् देवयताम् अङ्गिरसां यद् (याः) गिरः श्रुदन्
ताः इत्था कत् (श्रोष्यसि) । (यथा च धार्मिकः राजा)
हर्म्यस्य (मध्ये वर्तमानः सन् विनयेन) विशः प्रानट् उह
आक्रंसते (इत्था कत् भविष्यति) ॥

TRANSLATION

O man, when wilt thou listen to the true words being
active and unifier in the inviolable dealings of the protection
of the people like a seeker after truth who protects men
desirous of learning and listens to the refined and cultured
Vedic Speech of those who have taken the juice of the
principles of knowledge and wisdom? When wilt thou be
like a righteous king who dwelling in his mansion of justice,
pervades (attracts) the people with humility.

PURPORT

There is implied simile used in the Mantra. O husbands and wives ! as absolutely truthful learned persons train all people well, teaching truth and keeping them away from falsehood, in the same manner, you should give good education to your own children and others, so that there may not remain any unworthy children in your family.

THE COMMENTATOR'S NOTES

[देवयताम्] = Of those who desire.

[दिवु-क्रीडा विजिगीषु -- कान्ति गतिषु]

Here the meaning of कान्ति or desire has been taken.

[अंगिरसाम्] प्राप्तविद्यासिद्धान्तरसानाम् Tr.
= Of wise men who have taken the juice of the principles of knowledge and wisdom.

[हर्म्यस्य] न्याय-गृहस्य मध्ये

= In the house of justice.

[अध्वरे] अहिंसनीये प्रजापालनाख्ये व्यवहारे

= In the inviolable dealing of the protection of the subjects.

[यजत्रः] संगमकर्ता = Unifier.

TRANSLATOR'S NOTES

अंगिरसः इति पदनाम [निघ० ५.५]

पद-गतौ गतेस्त्रयोऽथाः ज्ञानं गमनं प्राप्तिश्च

Therefore Rishi Dayananda has interpreted it here as प्राप्तविद्यासिद्धान्तरसानाः अंगि-गतौ and following the Vedic Lexicon Nighantu 5. 5

हर्म्यम् इति गृहनाम [निघ० ३-४]

अत्र न्यायगृहस्य ग्रहणम्

अध्वर is derived from ध्वरतिहिंसाकर्मा तत् प्रतिषेधः (निघन्ते ७)

so it has been taken here in the wide sense of inviolable dealing in the form of the protection of the people.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—2

स्तम्भीद्वां स धरुणं पुषायदृभुर्वाजायु द्रविणं नरो गोः ।

अनु स्वजां महिषश्चक्षत व्रां मेनामश्वस्य परि मातरं गोः ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा महिषः [सूर्यः] गोः धर्ता अस्ति तथा ऋभुः नरः
वाजाय अश्वस्य स्वजां व्रां मातरं मेनां परिचक्षत यथा वा
स सूर्यः व्रां स्तम्भीत् तथा स ह गोः मध्ये द्रविणं वर्धयित्वा
क्षेत्रं धरुणम् इव अनुपुषायत् ॥

TRANSLATION

As the great sun is the upholder of the earth, in the same manner, a genius and highly learned person who is leader of Dharma and knowledge gives utterance to the speech that is like the daughter of the vast kingdom, most acceptable, mother-like protector and acquired by wisdom and good education, for the sake of knowledge and good food. As the sun upholds the heaven, in the same manner, he should multiply wealth on earth and should benefit all (literally sprinkle all) as the water wets the field.

PURPORT

The person who cultivates humility and justice along with knowledge, grows with happiness and becomes great and venerable.

THE COMMENTATOR'S NOTES

(महिषः) महान् महिष इति महन्नाम (निधि० ३.३)

= Great or Grand.

(मेनाम्) विद्यामुशिक्षाभ्यां लब्धां वाचम् मेनेतिवाङ्

नाम (निधि० १.११)

= The speech acquired by wisdom and good education.

(अश्वस्य) व्याप्तुमर्हस्य राज्यस्य

= Of the vast kingdom.

(धरुणम्) उदकम् धरुणमिति उदकनाम (निध०

१.१२)

= Water.

TRANSLATOR'S NOTES

How absurd and ridiculous it is on the part of Prof. Wilson to translate the last part of this mantra as "The mighty Indra manifests himself after his own daughter (the dawn), he made the female of the horse un-naturally the mother of the cow. "(Wilson's Translation of the Rigveda Vol. I. P. 200).

But we cannot blame poor Wilson as he took the absurd idea from Sayanacharya who has rendered into Sanskrit the last stanza of the Mantra as follows:-

अपि चेदमपरमाश्चर्यं यदयमश्वस्य मेनां म्त्रीनामेतत् ।
स्त्रियं वडवां गोर्मातरं जननीं परिवैपरीत्यं विपरीत-
मकरोत् । कदाचिदिन्द्रो लीलयाऽश्वायां गामुत्पादया-
मास । तदत्र प्रतिपाद्यते ॥

The meaning is as given above by Prof. Wilson that Indra once generated a cow out of mare.

We do not know on what authority Sayanacharya wrote मेनेति म्त्री नाम while in the Nighantu 1.11 it is clearly stated मेनेति वाङ्माम (निष० १.११) Rishi Dayananda Saraswati was therefore justified in totally rejecting this absurd legend and to translate मेना (Mena) as speech on the clear authority of the Vedic-Lexicon Nighantu. It is gratifying to note that realising the absurdity of Sayanacharya's and prof. Wilson's interpretation, Shri Kapali Shastri has given the following spiritual interpretation of the last Stanza.

अश्वस्य प्राणवल लक्षणस्य मेनां स्त्रियं प्रसवक्षमां गोः
चिद्रश्मिसमूहस्य मातरं-प्रसवित्रीं परि परिकल्पित-

वान् । अन्नमय समृद्धेः प्राणः, प्राणमय समृद्धेर्मनः, मनो-
मयसमृद्धेर्विज्ञानं विज्ञानमयसमृद्धेरानन्द इति उत्तरो-
त्तरांशप्रादुर्भावोऽवधेयः । एवं गवां प्रसवित्री अश्व-
स्यमेना इत्यत्र प्राणबल मूलक क्रिया शक्ति समृद्धेः
ज्ञान शक्ति लक्षणस्य चिद्रश्मि समूहस्याविष्कार इति
बोध्यम् ॥

This spiritual interpretation is far better than Sayana-
charya's or Prof. Wilson's. Even Griffith quoting Ludwig
has stated that the mate of the horse (Surya) is the earth,
the motherly cow."

अथ राजधर्मविषयमाह

Now the duties of a King are told in the fifth Mantra.

Mantra - 3

नक्षद्भवमरुणीः पृथ्वीं राट् तुरो विशामङ्गिरसामनु द्युम् ।

तक्षद्भञ्जं नियुतं तस्तम्भुद् द्यां चतुष्पदे नर्याय द्विपदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः तुरः (मनुष्यः विद्वान्) चतुष्पदे द्विपदे नर्याय च
अनुद्युम् पूर्व हवम् उषसः दोप्तयः इव अरुणीः च नक्षत्
वियुतं वज्रं तक्षत् द्यां तस्तम्भुद् सः अंगिरसां विशां मध्ये
राट्भवति ॥

TRANSLATION

May an active learned person who everyday acts justly
for bringing about the welfare of the cows and other quad-
rupeds and bipeds, who behaves in political field as the
splendour of the purple dawn, who sharpens his powerful
arms and kills his wicked enemies, who upholds the light of
knowledge and justice for the good of the quadrupeds (like
the cow etc.) and bipeds, deserves to be a king among the
subjects that are dear like the Pranas or vital breaths.

PURPORT

Only those persons enjoy happiness who protect bipeds and quadrupeds like the cows etc. with their humility and other virtues and who do not kill any one unjustly.

(हवम्) दातुम् आदातुम् अहम्

= Justice that is to be accepted and given to others.

हु-वानादनयोः आदाने च

(अंगिरसाम्) अंगानां रसप्राणवत् प्रियाणाम्

= Dear like the Pranas- (प्राणो वा अंगिराः शत० ६.१.१.२८)

(अरुणोः) उषसः अरुणाः दीप्तयः इव वर्तमाना राजनीतिः

= Politics splendid like the purple dawn.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

अस्य मदे स्वयं दा ऋतायापीवृतमुस्त्रियाणामनीकम् ।

यद्ध प्रसर्गे त्रिककुम्भिनवर्तदप द्रुहो मानुषस्य दुरो वः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (यः) त्रिककुप् मनुष्यः अस्य मानुषस्य उस्त्रियाणां
च प्रसर्गे मदे ऋताय अपोवृतं स्वयम् अनीकं दाः । एतान्
द्रुहः निवर्तत् दुरः अप वः ॥

TRANSLATION

That person alone deserves to be the ruler of a vast kingdom who has got the directions covered by the army, teachers and preachers, who for the welfare and great happiness of men and cows engages an army for the protection of truth and endowed with delight and strength, who drives away the killers of the cattle and opens the doors of happiness and joy for all.

PURPORT

Those officers and workers of the State are good who drive away the violent persons, for the welfare of all subjects and cattle and are established in Dharma (righteousness) being engaged in doing good to others. They are fit to do the work of the State who keep men away from the path of Adharma (un-righteousness) and illuminate the paths of Dharma.

THE COMMENTATOR'S NOTES

(उस्त्रियाणाम्) गवाम् = Of the cows.

उस्त्रा इति गोनाम्) निघ० २.११)

[त्रिककुम्] त्रिभिः सेनाध्यापकोपदेशवेद्युक्ताः कुकुभो
दिशः यस्य सः [ककुभ इति दिङ्नाम निघ० १.६]

= He who has the directions covered by the army, teachers and preachers.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra 5

तुभ्यं पयः यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।

शुचि यत्ते रेक्णु आयजन्त सबर्दुघायाः पय उस्त्रियायतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सज्जन) यत् (यस्मै) तुरणे तुभ्यं भुरण्यू पितरो
सुरेतः पयः राधः च अनीताम् । यत् (यस्मै) तुरणे ते तुभ्यं
(दयालवः गोरक्षकाः महाशयाः) सबर्दुघायाः शुचि पयः
रेक्णुः (धनं) च आयजन्त इव (त्वम् एतान् सततं सेवस्व
कदाचित् मा हिन्धि ॥

TRANSLATION

O good man, thou shouldst always serve the parents who are thy protectors and who give thee that art quick in act, nutritious and invigorating milk and wealth. Thou shouldst also serve those kind protectors of the cows that bring to thee the pure milk of the Milch cow which is like admirable wealth.

PURPORT

As men enjoy happiness by serving their parents and scholars, and acting righteously, in the same manner, they get happiness by protecting the cattle, which is their duty. Men should not do anything that is disagreeable to them (Parents and good scholars and the cows etc.) for, they are benevolent to all.

THE COMMENTATOR'S NOTES

(राधः) संसिद्धिकरं धनम्

= Wealth which helps in the accomplishment of many tasks.

(राध-संसिद्धौ राध इति धननाम (निघ० २.१०) Tr.

(रेक्यः) प्रशस्तं धनमिव

= Like good or admirable wealth.

रेक्याइति धननाम (निघ० २.१०)

२. (सबद्धायाः । समाने सुखं विभर्ति येन दुग्धेन तत् सवः
तद् दोग्धि तस्याः अत्र समानोपपदाद्भृञ् धातोर्विच् वर्ण-
व्यत्ययेन भस्य बः)

= Of the milch-cow.

पुनर्मनुष्याः कथं वर्तन्निन्युपदिश्यते

How should men behave is taught in the sixth mantra.

Mantra—6

अथ प्र जज्ञे तरणिर्ममत्तु प्र रोच्यस्या उषसा न सूरः ।

इन्दुर्यभिग्राष्ट स्वेदुहव्यैः खुवेण सिञ्चञ्जरणाभि धाम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सत्कर्मानुष्ठातः) भवान् उषसः सूरः न येभिः स्वेदुहव्यैः खुवेण धाम अभिसिञ्चन् इव प्रस्थाः दुग्धादिभिः प्ररोचि । इन्दुः सन् जरणाष्ट तरणिः सन् ममत्तु । अथ प्रजज्ञे (प्रसिद्धो भवतु) ॥

TRANSLATION

O doer of good deeds, thou shinest by taking milk and other nourishing things which make a man fit to earn wealth like the sun from the dawn. Performing Yajna (non-violent sacrifice) with oblations and with ladle sprinkling the place of sacrifice, thou becomest like the moon, always doing admirable works, taking people away from all misery, and extending the field of their happiness, thou gladdenest all and becomest famous thereby.

PURPORT

Men should protect the cattle, should make them grow well and taking their milk etc. according to the rules laid down in the Shastras dealing with medical subjects, they should become mighty, healthy and wealthy. As a man who cultivates a field, wets it with water and getting food materials shines like the sun, being strong and rich, so they should so shine doing always admirable deeds.

THE COMMENTATOR'S NOTES

(तरणिः) दुःखात् पारगः सुखविस्तारकः

= Taking away from misery and extending happiness.

(स्वेदुहव्यैः) स्वानि इदूनि ऐश्वर्याणि हृष्यानि दातु-
मादातुम् योग्यानि येभ्यो दुग्धादिभ्यस्तैः

= With milk and other nourishing things which make a man fit to earn wealth.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—7

स्विध्मा यद्वनधितिरपस्यान्सूरः अध्वरे परि रोधन्ता गोः ।

यद्ध प्रभासि कृत्वा अनु घ्नन्निर्विशे पश्विषे तुराय ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे सज्जन) त्वया यत् (या) स्विध्मा वनधितिः कृता यानि गोरोधना कृतानि तैः त्वम् अध्वरे कृत्वा अनु घ्नन्निर्विशे पश्विषे तुराय यत् ह प्रभासि तत् भवाच्च परि अपस्यात् ॥

TRANSLATION

O good man, thou shouldst always desire to do good deeds, protection of the forests (which act creates the light of happiness) doing all works to preserve and guard the cattle, shine thou like the sun in the non-violent acts and on all days in which noble actions are performed, for the growth of all animals, for yoking the chariots and for rapid locomotion.

PURPORT

Only those men shine like the sun, with the prosperity of the State who protect the forest for the growth of the cattle and other animals, who make them graze there, who take milk and other nourishing substances and cultivate the land properly and not others who kill the cows and other animals.

THE COMMENTATOR'S NOTES

(स्विध्मा) सुष्ठु इध्मा सुखदीप्तिर्यथा सा

= By which is there the splendour of happiness.

(इन्धी-दीप्ती) Tr.

(अध्वरे) अविद्यमानः ध्वरः हिंसनं यस्मिन् रक्षणो

= In the act of protection in which there is no violence.

(पशिवशे) पशूनाम् इषे वृद्धीच्छायं

= For the desire of the growth of animals.

(इष-इच्छायाम्) Tr.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—8

अष्टा महो दिव आदो हरी इह शुम्नासाहंमभि योधान उत्सम् ।

हरि यत्ते मन्दिनं दुक्षन्तुधे गोरभसमद्रिमिवाताप्यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे राजन्) ते यत् योधानः वृधे आदः अष्टा सूर्यः
महः दिवः हरी अत्रिभिः प्रचरतीव इह उत्सं विधाय शुम्न-
साहं हरि मन्दिनं वाताप्यं गोरभसम् अभि दुक्षन् (ते त्वया
सत्कर्तव्याः) ॥

TRANSLATION

O King, thou shouldst honour those thy warriors who dig wells, properly utilise horses and the cows etc. which take pure air, and who shine like the sun endowed with grand light and power of attraction along with clouds or mountains.

PURPORT

O men, as the sun gladdens the whole world by his light and upholds the earth with his power of attraction, in the same manner, you should dig canals and wells, grow grass etc. in the forest, protect the cattle and the horses etc.

making them strong and enjoy happiness by taking milk and other nourishing things.

THE COMMENTATOR'S NOTES

(हरी) सूर्यस्य प्रकाशाकर्षण इव

= Like the light and attractive power of the sun.

(गोरभसम्) गवां महत्त्वम्

= The greatness or glory of the cows.

रभस इति महन्नाम (निय० ३.३)

(अद्रिभिः) मेघैः शैलैर्वा

= With the clouds or the hills.

अद्रिरिति मेघनाम (निघ० १.१०)

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—9

त्वमायुसं प्रति वर्तयो गोर्दिवो अश्मानमुपनीतुमृभ्वा ।

कुत्साय यत्र पुरुहूत वन्वङ्कुष्णमनन्तैः परियासिं वृधैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वन्वन् पुरुहूतः त्वं सूर्य दिवः तमः हत्वा अश्मानम् उपनीतं प्रापयति इव ऋभ्वा सह आयसं गृहीत्वा कुत्साय शुष्णं च अदधन् (यत्र गोर्हिसकाः वर्तन्ते तत्र तेषाम् अनन्तैः वृधैः परियासिं (तान् गोः सकाशात्) प्रतिवर्तयः च ॥

TRANSLATION

O man thou who art invited by many, who servest them well, as the sun dispels darkness by his joy-giving light and scatters the clouds, raining them down and thus benefiting the world, so thou shouldst take in thy hand the powerful weapon made out of iron and other metals by a wise man and should possess well the strength to use the thunderbolt

(and other fatal arms.) Thou shouldst encompass with those numberless mighty weapons the killers of the cows and should keep thy arms far away from the cattle.

PURPORT

O men, as the sun gladdens all by raining down the cloud and dispelling darkness, so you should make all delighted by protecting the cattle (and other animals) and by restraining their killers. This work cannot be done without the help of wise men. Therefore you should do all this with their help.

THE COMMENTATOR'S NOTES

(दिवः) दिव्यसुखप्रदात् प्रकाशात्

= By the light that gives divine delight.

(अश्मानम्) व्यापनशीलं मेघम् । अश्मेति मेघ नाम

(निघ० १.१०)

= The cloud.

(कुत्साय) वज्राय

= For the thunderbolt or powerful weapon.

TRASLATOR'S NOTES

It is therefore wrong on the part of Sanacharya. Prof. Wilson and others to take the words like Kutsa and Shushna as the proper nouns or the names of particular persons instead of taking them in the sense of thunderbolt and strength as the Vedic Lexicon-Nighantu quoted above clearly states. Rishi Dayananda Sarasvati has taken the word गोः (Goh) in the well-known sense of the cow and has shown how the Vedas enjoin upon all to protect the cattle and restrain the wicked from slaughtering them by all legitimate means, while as Sayanacharya has taken it to be the adjective of कुत्सस्य which also he wrongly interprets as गन्तुः = Moving or active अश्मानम् which in classical Sanskrit means "Stone" but according to the Vedic Lexicon-Nighantu stands for cloud, he takes as the adjective of वज्रम् as गन्तोर्वापिकम् = Pervading or badly affecting the enemy. Those of the critics who

accuse Rishi Dayananda Saraswati of giving far-fetched interpretation of the words and the mantras are particularly requested to take note of such peculiar meanings of well-known words by their authentic commentator. Etymologically Shri Kapali Shastri has explained कुत्सः as निकृष्टानां पापानाम् भवः कुत्सनात् कुत्सः = A man who condemns sins.

पुनर्भनुष्याह किं कुर्युरित्याह

What should men do is told further in the tenth Mantra.

Mantra—10

पुरा यत्सूरस्तमसो अर्पोतेस्तमसि दिवः फलिगं हेतिमस्य ।

शृणस्य चित्परिहितं यदोजो दिवस्परि सुग्रथितं तदादः ॥

सन्धिच्छेदसहितोऽन्वय (ऋषिकृतः)

हे अद्रिवः त्वं सूरः फलिगंहत्वा तमसः अर्पोतेः दिवः प्रकाशते इव (सेनया) तम् आदः । यत् (यं) पुरा निवर्तयः तं सुग्रथितं स्थापय । यत् अस्य परिहितम् ओजः अस्ति तत् निवार्यं शृणस्य परिचित् (अपि) हेति निपातय [यतः अयं गोहन्ता न स्यात्] ॥

TRANSLATION

O King ruling over a State which has hills, as the sun disperses the cloud and shines with his light, in the same manner, with thy army, thou must destroy the enemy. thou shouldst chain well the foe whom thou hast restrained. Whatever is the strength of the enemy that gives joy to the wicked, must be removed by thee and thou shouldst throw weapons over the enemy who exploits the public, so that he may not slaughter the cattle.

PURPORT

O officers of the State, as the sun gladdens all beings by dispersing the cloud and making it fall down on the earth, in the same manner, you should always delight the cattle by putting down their slaughterers.

THE COMMENTATOR'S NOTES

(अपीतेः) विनाशनात् = By destroying.

(फलिगम्) मेघम् । फलिग इति मेघनाम (निघ० १.१०)

[शृण्वस्य] शोषकस्य शत्रोः

= of the enemy who exploits the people.

पुना राज प्रजाकृत्यमाह

The duties of the King and his subjects are told further in the 11th Mantra.

Mantra—11

अनु त्वा मही पाजसी अचूक्रे द्यावाक्षामा मदतामिन्द्र कर्मन् ।

त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो वराहुम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वं सूर्यः वृत्रम् इव सिरासु महः वज्रेण वराहुं हत्वा आशयानम् इव सिष्वपः । यतः मही पाजसी अचूक्रे द्यावाक्षामा त्वा (प्राप्य प्रत्येक कर्मन्) अनुभवताम् ॥

TRANSLATION

O King, lord of much wealth, as the sun destroys the cloud, thou hurlest down in his nerves with thunderbolt thy enemy who is obstructor of righteous deeds and killer of good persons and makest him sleep down for a long time, so that the vast, powerful, protecting and un-restrained sun and earth may be the sources of happiness to thee, in every glorious deeds thou doest.

PURPORT

It is the duty of the Officers of the State to chain down wicked foes, to kill them, to restrain them and to turn them into good friends. They should make all happy full of bliss, by prompting all their subjects to do noble acts.

THE COMMENTATOR'S NOTES

[पाजसे] रक्षणनिमित्ते । अत्र विभक्तेः पूर्वसवर्णः ।

पातेर्बले जुट्च [उणादि० ४.२०३] इति पाघातोः

असुन् — जुडागमश्च ।

= Cause of protection.

[वराहुम्] वराणां धर्माणां व्यवहाराणां धार्मिकाणां

जनानां च हन्तारं दस्युं शत्रुम्

= The wicked enemy who is obstructor of righteous deeds and killer of good persons.

पुनस्तमेव विषयमाह

Mantra—12

त्वमिन्द्र नर्यो यां अत्रो नृन्तिष्ठ वातस्य सुयुजो वहिष्ठान् ।

यं ते काव्य उशना मन्दिनं दादृत्रहणं पार्यं ततक्ष वज्रम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र काव्यः उशनाः नर्यः त्वं यान् वहिष्ठान् वातस्य
सुयुजः नृन् अत्रः (तैः सह धर्मे तिष्ठ) यः दृत्रहणं भन्दिनं
पार्यं जनं दात् यः (शत्रूणाम् उपरि) वज्रं ततक्ष (तेन
अपि सह धर्मेण वर्तस्व) ॥

TRANSLATION

O King the protector of the people, thou who art the son of a very wise man and desirous of doing noble deeds, benefactor of men, protectest the Yogis who lead us to the attainment of Vidya (wisdom) and Dharma (righteousness) and who practise Pranayam. Thou shouldst remain with them in Dharma. Thou shouldst also treat with Dharma (righteousness) the person whom a wise man has given to thee (for help), who is an admirable hero, killer of his enemies, accomplisher of his works and thrower of thunder-bolt over his foes.

PURPORT

As the officers of the State protect the worshippers of God, teachers, preachers and other good persons belonging to the general public and army, so they should also protect them continuously.

THE COMMENTATOR'S NOTES

(नून्) धामिकान् जनान्

= Good righteous persons.

(बहिष्ठां) अतिशयेन वोढून् विद्याधर्मप्रापकान्

= Leading to the attainment of Vidya (Wisdom) and Dharma (righteousness).

TRANSLATOR'S NOTES

It is strange to find that while Rishi Dayananda has interpreted नून् as धामिकान् जनान् good or righteous persons, Sayanacharya has taken it as नेतृन् अश्वान् = Leading horses, He has taken वातस्य सुयुजः, बहिष्ठां also adjectives of the horses, instead of the adjectives of नून् or good men. There is no word in the Mantra standing for horses, while as the word used in the Mantra is नून् which every one knows means men. It is for impartial scholars to judge whose interpretation is far-fetched Shri Sayanacharya's or Rishi Dayananda Sarasvati's.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—13

त्वं सूरो हरितो रामयो नृन्भरंश्चक्रमेतश्चो नायमिन्द्र ।

प्रास्यं पारं नवतिं नाव्यानामपि कृतेमवर्तयोऽयं ज्युन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! त्वम् अयं सूरः हरितः इव एतशः चक्रं न
अयज्युन् नून् भरत् । नाव्यानां नवतिं — नवति संख्या-

कानि जलगमनार्थानि यानानि पारं प्रास्य एतान् पुरुषार्थिनः
अपि कर्तुं खनितुम् कर्म कर्तुं च अवर्तयः (त्वम् अत्र अस्मान्
सदा) रमयः ॥

TRANSLATION

O Indra ! President of the Assembly who art giver of much wealth; as the sun yokes the rays and the good horse makes the wheel to move, in the same manner, thou supportest those leaders of the people and of righteousness who are not attached to worldly objects. Take across ninety cars (that are to be used for travel on the sea) or sea-journey to the sea-shore. Use industrious persons to dig the well and other useful activities and make us always happy.

PURPORT

As the sun prompts all to do their deeds, in the same manner, it is the duty of the learned to prompt the ignorant to do some mental or physical work according to their ability or aptitude and accomplish all happiness.

THE COMMENTATOR'S NOTES

(हरितः) रश्मिन् हरित इति रश्मिनाम् (निघ० १.६)
= Rays.

(नृन्) प्रजाधर्मनायकास्
= The leaders of the people and of righteousness.

(एतशः) साधुरश्वः एतश इत्यश्वनाम् (निघ० १.१४)
= Good horse, quick going horse.

(कर्तृम्) कूपम् कर्तृमतिकूपनाम् (निघ० ३.२३)
= Well.

TRANSLATOR'S NOTES

The most difficult part of the Mantra is नवति नाभ्यानाम् = Which Sayanacharya translates as नावा तार्थानादीनां नवति नवति संख्याम् i. e. ninety rivers to be taken across the steamer.

Rishi Dayananda Sarasvati takes नवति गाव्यानाम् as नवति संख्या-
कानि जलमयानां यानानि = Ninety cars useful for sea-Journey.
But the exact significance of the number 90 is still a matter
for further research. We shall be grateful to any scholar
who can throw further light on the subject.

(अयय्यन्) असंगतिकर्तृन् = Free from attachment.

(यज-वेवपूजासंगतिकरणदानेषु)

पुनस्तमेव विषयमाह ।

Mantra—14

त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवा दुरितादभीके ।

म नो वाजान्विध्यो अश्वबुध्यानिषे यन्धि श्वसे सूनृताये ॥

सन्धिच्छेदसहितोऽन्वयः (श्रुषिकृतः)

हे वज्रिवः इन्द्र ! रथ्यः त्वम् अभीके अस्याः दुर्ह-
णायाः दुरितात् च नः पाहि । इषे श्वसे सूनृताये नः
अस्माकम् अश्वबुध्यान् वाजान् सुखं प्रयन्धि ॥

TRANSLATION

O Indra (Commander of the army) thou who hast reason-
able and wise policies and art destroyer of un-righteousness
being a good charioteer, protect us in the battle from a
powerful army which it is so difficult to destroy and from
sinful activities. Bestow happiness upon our kith and kin
who are endowed with knowledge and speed (strength) and
who are able to direct or utilise lightning and electricity etc.
in the firmament for the attainment of noble desire for
fame or good food and for pleasant and true speech.

PURPORT

It is the duty of the commander of army to keep away
his army from the destruction by the foes and from ignoble
or sinful activities. He should provide the heroes of his
army with nourishing and invigorating good food and drink

in sufficient quantity to their hearts content, thus to gladden them, to conquer the enemies and to protect and preserve the subjects constantly.

THE COMMENTATOR'S NOTES

(इन्द्र) अधर्मविदारक

= Destroyer of un-righteousness.

(अभीके) संग्रामे अभीक इति संग्रामनाम (निघ०

२.१७) = In the battle.

(अश्वबुध्न्यान्) अश्वान् अन्तरिक्षे भवान् अग्न्यादीन् चालयितुं वदितुम् बुध्यन्ते तान्

= Able to utilise lightning, electricity etc. in the firmament.

(वाजान्) विज्ञानवेगयुक्तान् सम्बन्धिनः

= The kith and kin endowed with knowledge and strength (denoted by speed).

(वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च)

(वज्रिवः) प्रशस्ताः वज्रयः - विज्ञानयुक्ता नीतयो विद्यन्तेऽस्य तत्सम्बुद्धौ । वज्रधातोरौणादिकः इः

प्रत्ययः रुडागमश्च ततो मतुप्च

= Whose policies are reasonable and wise.

अथेश्वर विषयमाह ।

In the last and concluding Mantra of the hymn, the prayer is addressed to God as Indra.

Mantra—15

मा सा ते' अस्मत्सुप्रतिर्वि दंसद्राजप्रमहः समिषो' वरन्त ।

आ नो' मज मघवन्नोष्वर्यो मंहिष्ठास्ते सधृमादः स्याम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वाजप्रमहः मघवन् (जगदीश्वर) ते (तव) कृपया
या सुमतिः सा अस्मत् मा विदसत् (कदाचित्) सर्वे जनाः
इवः संवरन्त । अयः त्वम् नः (अस्मान्) गोषु आभज यतः
मंहिष्ठाः सन्तः वयं ते (तव) सधमादः स्याम ॥

TRANSLATION

O Lord of the world, ever to be worshipped by the wise and thorough wisdom, by Thy Grace, may not good intellect or wisdom be ever withdrawn from us. May it ever remain with us. May all people have good food and the fulfilment of their noble desires. Make us possessors of the land, good speech, cattle and light of Dharma O Lord, so that ever growing with happiness, wisdom, knowledge and other virtues, may we ever be full of great bliss with Thee.

PURPORT

Men should always regard God as the Lord of the world and should pray to Him for the attainment of good intellect or wisdom etc. so that imitating God's pure attributes and acts, they may always remain in bliss with Him.

THE COMMENTATOR'S NOTES

(वाजप्रमहः) वाजः विज्ञानादिभिः विद्वद्भिर्वा प्रकु-
ष्टतया मह्यते पूज्यते यस्तत्सम्बद्धौ ।

= Who is worshipped well with wisdom and by the wise.

(गोषु) पृथिवीवाणी धेनुधर्मप्रकाशेषु

= In the land, good speech, cattle and the light of Dharma.

(सधमादः) महानन्दिताः = Full of great bliss.

TRANSLATOR'S NOTES

गौरिति पृथिवी नाम (निघ० १.१)

गौरिति वाङ्नाम (निघ० १.११)

गौरिति रश्मिनाम निरुक्ते २. १. ८ अत्र धर्मरश्मि
ग्रहणम्

This hymn is connected with the previous hymn, as there is mention of the duties of the husband and wife, king and his subjects etc. as in that hymn.

Here ends the commentary on first Ashtaka of the first Mandala of the Rigveda Samhita

ओ३म्

SECOND ASHTAK FIRST CHAPTER

अथ द्वितीयाष्टकारम्भः

तत्र प्रथमोऽध्यायः

ऋग्वेदस्य प्रथममण्डलस्य द्वाविंशत्युत्तरशततमं
सूक्तम्

MANDALA—I, HYMN CXXII (122)

ओं विश्वानि देव सवितर्दुरितानि परासुव ।

यद् भद्रं तन्न आसुव ॥ यजु० ३२

अस्य पंचदशर्चस्य सूक्तस्य कक्षीवाङ् ऋषिः । विश्वे
देवा देवताः । १, ५, १४ भुरिक् पंक्तिश्छन्दः । ४ निचृत्
पंक्तिः । ३, १५ स्वरान् पंक्तिः । ६ विराट् पंक्तिश्छन्दः
पंचमः स्वरः । २, ६, १०, १३ विराट् त्रिष्टुप् छन्दः ।
८, १२ निचृत् त्रिष्टुप् । ७, ११ त्रिष्टुप् छन्दः । धेवतः
स्वरः ॥

Seer of the Hymn-Kaksheevan. Devata or subject-Vishve
Devah. Metres-Pankti and Trishtup. Tunes-Panchama and
Dhaivata.

तत्रादौ सभापतिकार्यमुपदिश्यते ।

In the first Mantra, the duties of the President of the
Assembly are taught.

Mantra—I

प्र वृः पान्ते रघुमन्यवोऽन्धो यज्ञं रुद्राय मीळहुषे मरध्वम् ।

द्विषो अस्तोप्यसुरस्य वीरैरिष्टुध्येव मुरुतो रोदस्योः ॥

सन्धिच्छेदसहितोऽन्धः (ऋषिकृतः)

हे रघुमन्यवः । रोदस्योः मस्तः इव इषुध्याइव वीरैः
सह वर्तमानाः यूयं मोक्षे रुद्राय वः पान्तं यज्ञम् अन्धः च
दिवः असुरस्य सम्बन्धे वर्तमानान् यथा प्रभरध्वं तथा अहम्
अपि एतम् अस्तोषि ॥

TRANSLATION

O Mild tempered men, you who are like the winds between the sun and the earth, who are like the heroes with their shafts, present to the President of the Assembly who is giver of happiness to good persons and who causing the wicked to weep by meting out severe punishment and thus protects you, respect the food that is to be prepared by the Combination of various articles. Give light of knowledge to the ignorant. I also praise the virtuous President of the Assembly.

PURPORT

When with the help of able and competent persons, men attempt to do a thing, even the difficult task can be accomplished easily.

THE COMMENTATOR'S NOTES

(रघुमन्यवः) लघुक्रोधाः

= Men of little or no anger-Mild tempered.

(अन्धः) अन्नम् = Food.

(यज्ञम्) संगतव्यम्

= To be unified or prepared with the combination of various articles.

(दिवः) विद्याप्रकाशस्य

= Of the light of knowledge.

TRANSLATOR'S NOTES

अन्ध इत्यस्मिन्नाम (निघ० २.७)

यज-देव पूजा संगति करण दानेषु ।

दिवु- क्रीडा विजिगीषा व्यवहारद्युतिस्तुतिमोदमद-

स्वप्न कान्ति गतिषु

Here the meaning of यति or light has been taken

अथ दम्पत्योर्व्यवहारमाह ।

Now the duties or dealings of the husband and wife are told in the second Mantra.

Mantra--2

पत्नीव पूर्वहृति वावृध्या उषासानक्ता पुरुषा विदाने ।

स्तरीनात्कं व्युतं वसाना सूर्यस्य श्रिया सुदृशी हिरण्ये ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सति स्त्रि ! त्वं पत्नी इव ववृधये पूर्वहृति पति
स्वीकृत्य पुरुषा विदाने उषासानक्तेव (वर्तस्व) सूर्यस्य
हिरण्येः श्रिया च सुदृशी अत्कम् इव व्युतं वसाना सतो
स्तरीः न सततं भव ॥

TRANSLATION

O Chaste woman ! be thou like a noble wife who always
reveres her husband and attends to his first call helping him
to grow (physically mentally and spiritually.) Let the
husband and wife be like the morning and night who uphold
all and let them be highly learned. Let the wife be full of
splendour like the light of the sun, beautiful and good look-
ing, putting on well-woven robes. Be like the well O wife
feeding all with sweet water and like the boat taking your
husband and other kith and kin across the river of misery.

PURPORT

A chaste wife always pleases her noble husband and
husband observing the vow of fidelity or faithfulness, pleases
his wife. They should be like the day and night, associated
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with each other, adorned with nice dress and ornaments. They should always endeavour to do noble deeds.

THE COMMENTATOR'S NOTES

(स्तरीः) कलायन्त्रादिसंयोगेनास्तारिषत यास्ता नौकाः

= Boats driven by machines etc.

(अत्कम्) कूपम् इव = Like the well.

(हिरण्यः) ज्योतिभिः इव

= Like the splendours of the sun.

ज्योतिर्वै शुक्रं हिरण्यम् (ऐतरेय० ७. १२)

ज्योतिर्हि हिरण्यम् (शतपथ ४. ३. १. ११)

ज्योतिर्वै हिरण्यम् (ताण्ड्य ६. ६. १०)

अथ सद्गुणानां व्यवहारमाह ।

The cultivation of virtues is taught in the third Mantra.

Mantra—3

ममत्तु नः परिज्मा वसर्हा ममत्तु वातो अपां वृषण्वान् ।

शिशीतमिन्द्रापर्यता युवं नुस्तन्नो विश्वे वरिषस्यन्तु देवाः ॥

सन्धिच्छेदमहिताऽन्वयः (ऋषिकृतः)

यथा वसर्हा परिज्मा नः ममत्तु अपां वृषण्वान् वातः नः ममत्तु । हे इन्द्रापर्यता इव (वर्तमानौ अध्यापकोपदेशकौ) युवं नः शिशीतम् विश्वे देवाः नः वरिषस्यन्तु तथा तत् (तान्) सर्वान् सत्कृतान् वयं सततं कुर्याम ॥

TRANSLATION

May fire that consumes all and is the sustainer of many things delight us. May the wind, the shedder of rain gladden us. O teacher and preacher, you who are like the sun and the cloud sharpen our intellects. May all enlightened persons show us favour.

PURPORT

We must also please and satisfy those persons, who try to please and gladden us.

THE COMMENTATOR'S NOTES

(ममत्तु) हर्षयतु = May delight.

(परिज्मा) परितः जमति अग्निः सः अग्निः

= Fire that consumes on all sides.

(इन्द्रपर्वता) सूर्यमेघाविव वर्तमानौ अध्यापकोपदेशकौ

= The teacher and preacher who are like the sun and the cloud.

(वरिवस्यन्तु) परिचरन्तु = Serve or favour.

TRANSLATOR'S NOTES

ममत्तु is from मदी-हर्षे । जसु-अदने स्वा

पर्वत इति मेघनाम [निघ० १.१०]

एष एवेन्द्रो य एष [सूर्यः] तपति [शतपथ २.६.४.१२]

स यः स इन्द्रः एष एव स य एष [सूर्यः] तपति

[जैमिनीयोपनिषद्ब्राह्मणो १. २८. २]

पुनस्तमेव विषयमाह ।

The same subject is continued

Mantra—4

उत त्या मे यशसा श्वेतनायै व्यन्ता पान्तौशिजो हुवध्यै ।

प्र वृा नपांतमपां कृणुध्वं प्र मातरा रास्पिनस्यायोः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा मे यशसा श्वेतनायै व्यन्ता पान्ता
त्या हुवध्यै मातरा रास्पिनस्य आयोः वर्तनाय प्रवर्तते यथा
अपान्नपातं यूयं प्रकृणुध्वं तथा उत औशिजः अहं च आयुः
सततं प्रवर्द्धयेयम् ॥

TRANSLATION

O men, as I the son of a person desiring wisdom for my good reputation invoke the teachers and preachers who are mighty protectors and who make me respectable, you should also do so. They are engaged in multiplying the usefulness and strength of my life. You should not allow the water to fall down uselessly, but should utilise it for various purposes. May I also try to augment the span of your life by giving instructions about health.

PURPORT

O men, as you increase our age or the span of our life by your noble teachings, so we should also ennoble and uplift your life.

THE COMMENTATOR'S NOTES

(इवेतनाये) प्रकाशाय = For light.

(रास्पिनस्य) आवातुमर्हस्य

= Noble or worthy of acceptance.

(मातरा) मानकारको

= Respecters or making us respectable.

(अशिशिजः) कामयमानपुत्रः

= The son of a man desiring wisdom.

TRANSLATOR'S NOTES

(अशिशिजः) उशिशिजः पुत्रः वश-कान्ती

पुनस्तमेव विषयमाह

The same subject is continued

Mantra— 5

आ वो रुक्णयुमौशिशिजो हृवध्यै घोषेवं संसुमर्जुनस्य नशे ।

प्र वः पूष्णे द्रावन् आं अच्छां वोचेय वसुतातिमग्नेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वांसः श्रीशिजः अहं वः स्वयम् आहुवध्यं अर्जु-
नस्य शंसं घोषा इव (बुःख) नशं वः पूष्णे दावने अग्नेः
वसुताति प्र अरुद्धा वोचेय ॥

TRANSLATION

O learned men, I the son of a man desiring knowledge and wisdom, praise you earnestly to put into practice your sermons, to alleviate all miseries and to beautify myself with noble virtues, like the speech of absolutely truthful enlightened persons. Let me do so for nourishment and charity, after earning wealth by the use of fire in the form of electricity etc.

PURPORT

As the Vaidyas (Physicians) make all people healthy and destroy their diseases, in the same manner, all learned men should make all happy, respectable, and well-established in life.

THE COMMENTATOR'S NOTES

(घोषेव) आप्तानां वाक् इव

= Like the speech of absolutely truthful persons.

(अर्जुनस्य) रूपस्य अर्जुनमिति रूपनाम (निघ० ३.७)

(स्वयम्) सुशब्दायमानम् ॥

= Teaching well.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—6

श्रुतं मे मित्रावरुणा हवेमोत श्रुतं सदेने विश्वतः सीम् ।

श्रोतुं नः श्रोतुरातिः सुश्रोतुः सुश्रोत्रा सिन्धुरदभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रावरुणा सुभोतुः मे इमा हवा श्रुतम् उत (अपि)
सदने विद्वतः सीं श्रुतम् अद्भिः सिन्धुः सुक्षेत्रा इव श्रोतु-
रातिः नः वचनानि श्रोतु ॥

TRANSLATION

O good friends, listen to those my invocations (calls).
Listen to them when they are made in an assembly or any
other boundary in all directions. May the renowned gene-
rous bestower of wealth listen to our requests who hear well
and attentively and may he favour us with noble sermons as
a river fertilises broad fields with water.

PURPORT

It is the duty of great scholars to listen attentively to
the questions put to them and to answer them satisfactorily.

THE COMMENTATOR'S NOTES

[मित्रावरुणी] सुहृद्वरौ = Good friends.

[सदने] सदसि = In the assembly.

[सीम्] सीमायाम् = In the boundary.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

स्तुषे सा वां वरुण मित्र रातिर्गवां शृता पृथयामेषु पञ्चे ।

श्रुतरथे प्रियरथे दधानाः सद्यः पुष्टिं निरुन्धानासो अगमन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा विद्वांसः पञ्चे श्रुतरथे प्रियरथे सद्यः पुष्टिं
दधानाः दुःखं निरुन्धानासः अगमन् तथा हे वरुणमित्र

युवां पक्षयामेषु गवां शता गच्छतम् या युवयोः रातिः स्त्री
सा वां (युवां) यथा स्तुषे (तथा ग्रहम् अपि स्तौमि) ॥

TRANSLATION

As learned persons mounting on their quick - going famous and favorite car come having nourishing food in abundance and alleviating suffering of others, in the same way, O ye exalted or excellent scholars and friends, come to those Brahamacharis who are enquirers and observers of the rules of self-restraint to give them hundreds of inspiring words. As your wives who are givers of joy to you admire you immensely, so I also do.

PURPORT

As learned persons manufacture many kinds of wonderful vehicles, industriously, so others also should do.

THE COMMENTATOR'S NOTES

(रातिः) या राति-ददाति (सुखं) सा स्त्री

= Wife who gives joys to her husband.

(पञ्च) गमने = Quick moving.

(पक्षयामेषु) पृच्छन्ते ये ते पक्षास्तेषामिमे यामास्तेषु

अत्र पृच्छ धातोर्बाहुलकादौणादिकः कसः प्रत्ययः ।

= Inquisitive observers of the rules of self-restraint.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—8

अस्य स्तुषे महिमघस्य राधुः सचां सनेम नहुषः सुवीराः ।

जनो यः पञ्चभ्यो वाजिनीवानश्वावतो रथिनो मघं सूरिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हेविद्वज् ! त्वम् अस्य अश्ववतः रथिनः महिमघस्य

जनस्य राधः स्तुषे तस्य तत् सुवीराः वयं सचा सनेम यः

नहुषः जनः पञ्चेभ्यः वाजिनोवान् जायते स सूरिः मह्यम्
एतां विद्यां ददातु ॥

TRANSLATION

O learned person ! Thou praisest the wealth of this man who has many horses and many chariots or cars and is prosperous. May we get his wealth distributed among the needy being ourselves heroic and having good progeny. May the man who being tied to good and bad deeds becomes doer of noble actions sanctioned by the Vedas mounting on quick moving cars, instruct me in this science.

PURPORT

As an industrious person becomes prosperous, so should other also be.

THE COMMENTATOR'S NOTES

(नहुषः) शुभाशुभकर्मबद्धो मनुष्यः

= man tied or bound by good or bad deeds.

(पञ्चेभ्यः) गमकेभ्यो यानेभ्यः

= By quick moving vehicles.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—9

जनो यो मित्रावरुणावग्निधृगुपो न वां सुनोत्यक्षणाधृक् ।

स्वयं स यक्ष्मं हृदये नि धत्त आप यदी होत्राभिर्ऋतावा ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे सत्योपदेशकयाजकी ! यः जनः वाम् अग्नयः मित्रा-
वरुणौ इव अग्निधृक् अक्षणाधृक् सन् न सुनोति स स्वयं
हृदये यक्ष्मं निधत्ते यद् (यः) ऋतावा होत्राभिः ईम् आप
स हृदये सुखं निधत्ते ॥

TRANSLATION

O Preacher of truth and priest, he who does you who are like Prana and udana wrong, who harms you in any way crookedly, contracts for himself serious diseases like T. B. in his heart, but he who being true in his dealings attains you by noble, acceptable or admirable acts enjoys happiness.

PURPORT

The man who hates or harms learned benevolent persons remains always miserable and he who satisfies and serves them, enjoys happiness.

THE COMMENTATOR'S NOTES

(मित्रावरुणौ) प्राणोदानाविव सत्योपदेशकयाजकौ

= The Preacher of truth and priest.

who are like Prana and Udana—Two kinds of vital energy

(यक्ष्णयाधूक्) कुटिलया रेत्या द्रुह्यति

= He who harms or injures crookedly.

TRANSLATOR'S NOTES

प्राणोदानौ मित्रावरुणौ (शत० १. ८. ३. १२) शत० ३. ६. १. १६, ५. ३, ५, १४ ।

अथ युद्धविषय उपदिश्यते ।

The Science of warfare is taught in the tenth Mantra.

Mantra—10

स व्राथतां नहुषो दंसुजुतः शर्धस्तरो नृगं गूर्तश्रवाः ।

विसृष्टरातिर्याति वाहसृत्वा विश्वासु पृत्सु सदमिच्छूरः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः दंसु जूतः गूर्तश्रवा विसृष्टरातिः वाहसृत्वा नहुषः

नरां विश्वासु पृन्सु सद्य इति गृहीत्वा द्राघतः युद्धाय याति
(स विजयम् आप्नोति ॥)

TRANSLATION

The man who is urged by heroes who are destroyers of enemies renowned among men, industrious, endowed with surpassing strength, munificent in gifts, ever undaunted in all combats even against mighty men goes to fight with his foes, gets victory.

PURPORT

Men should have more war-materials than their enemies and should conquer them with the help of great heroes.

THE COMMENTATOR'S NOTES

(नहुषः) मनुष्यः

(बन्धुजतः) यो वन्धुभिर्दक्षयितृभिः वीरैर्जतः प्रेरितः सः

= Urged by the heroes who are destroyers of their enemies.

(बाढ सूत्वा) यो बाढेन प्रशस्तेन बलेन सरति सः

= He who moves, with admirable strength

(सदम्) शत्रुहिसकसैन्यम्

= The army of the destroyers of enemies.

TRANSLATOR'S NOTES

दसु-उपक्षये जु-गतौ सौत्रोधातुः

सु-गतौ षड्लु-विशरणगत्यवसादनेषु

पुनरुपदेशककृत्यमाह

The duties of a preacher are told in the eleventh Mantra.

Mantra—11

अध्वं रमन्ता नहुषो हवं सूरैः श्रोता राजानो अमृतस्य मन्द्राः ।

नभोजुवो यन्निर्वस्य राधुः प्रशस्तये महिना रथवते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मन्त्राः राजानः ! यूयम् अमृतस्य सूरैः नहुषस्य हव्यं
श्रोत नभोजुवः यूयम् यद् निरवस्य राधः तत् गमन्तः अथ
महिना प्रशस्तये रथवते राधः दत्त ॥

TRANSLATION

O Kings shining on account of your virtues, causing
delight to all, listen to the words of advice of a scholar who
regards himself immortal (spiritually), you who travel in the
sky (by aeroplanes) protect the wealth of a poor man who
has no guardian, grant wealth to that admirable who has
person many chariots or who is the master of his chariot in
the form of body.

THE COMMENTATOR'S NOTES

(हव्यम्) उपदेशार्थं शब्दम्

= Words uttered in the form of sermons.

(नभोजुवः) विमानादिना नभांसि गच्छन्तः

= Travelling in the sky by air crafts etc.

पुनस्तमेव विषयामाह

The same subject is continued :

Mantra—12

एतं शर्वं धाम यस्य सूरैरित्यवोचुर्दशतस्य नशे ।

द्युम्नानि येषु वसुतांती राशन्विश्वे सन्वन्तु प्रभूथेषु वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वसुतांतिः ग्रहं यथा दशतस्य सूरैः सकाशात् यत् शब्दं
धाम अवोचन् । ये विश्वे वाजं राजन् येषु प्रभूथेषु द्युम्नानि
सन्वन्तु इति तत् एतं सर्वं सेवित्वा दुःखानि नशे ॥

TRANSLATION

I who am possessed of wealth, destroy all my miseries by acquiring powerful position which is told by great scholars who are well-versed in tenfold knowledge. Those scholars give that knowledge of ten kinds to all. In the Yajnas where all virtues are particularly preserved, there is all good reputation and real wealth. Let the scholars diffuse knowledge and distribute food and wealth among the needy.

PURPORT

Those great scholars who having acquired the knowledge of all sciences teach others, become glorious and famous.

THE COMMENTATOR'S NOTES

(दशतयस्य) दशधाविद्यस्य

= A scholar who possesses tenfold knowledge.

(बाजम्) ज्ञानम् अन्नं वा = Knowledge or food.

(द्युम्नानि) यशसि धनानि वा = Fame or wealth.

TRANSLATOR'S NOTES

दशतयस्य has been translated by Rishi Dayananda Sarasvati as दशधा विद्यस्य = Possessing tenfold knowledge but not explained. In our opinion, it may mean the knowledge of the four Vedas which are encyclopedias of various sciences with six Angas (Branches) (or limbs consisting) of शिक्षा (The science of alphabets, and their accents etc.) व्याकरण Grammar कल्प (The science of rituals, ceremonies, Yajnas etc.) ज्योतिष (The various branches of Astronomy) निरुक्त (Vedic etymology including true philology and) छन्द (The Science of metres). This tenfold knowledge thus covers all the departments of various sciences.

बाज इति अन्ननाम (निघ० २.७)

बाज is derived from वज-गतौ the first meaning of which is ज्ञान or knowledge.

बुध्मम् इति धननाम (निघ० २.१०) बुध्मं व्रीतेर्यज्ञो वा अन्वयेति निरुक्ते प्रबुधेषु has not been explained in the commentary by oversight. Sayanacharya interprets it as प्रबुधमरणेषु यागेषु = In the Yajnas which sustain all well. It is strange to note that Sayanacharya explains वसुतामि as वसूनां हविर्लज्जानां धनानां वा विस्तार-विस्तारः क्षुत्तिजः । वचन व्यत्ययः Rishi Dayananda Saraswati's interpretation is simple and clear धनार्थी स्ववसुतः—Possessor of wealth.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—13

मन्दापहे दशतयस्य धासेर्द्विर्यत्पञ्च विभ्रतां यन्त्यजा ।
किमिष्टाश्व इष्टरश्मिरेत ईशानासुस्तरुष ऋजते नून ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् (ये) पञ्च दशतयस्य धासेः विद्याम् क्रमा च द्विः
यान्ति ये एते ईशानासः तरुषः ऋजते (प्रसाध्नुवन्ति) तान्
विभ्रतः नून (जनान्) वयं मन्दामहे (तच्छिक्षां प्राप्य जनः)
इष्टाश्वः इष्टरश्मिः किं न जायते ?

TRANSLATION

We admire those five kinds of men-teachers, preachers, students, hearers of sermons and other ordinary persons who twice receive knowledge from scholars possessing the tenfold knowledge and food from scholars of wisdom and happiness. We also admire those lords of wealth who support learned men dispelling all darkness and helping them to accomplish their works. Will not a man become master of his horses in the form of ten senses and controller of his reins in the form of mind ?

PURPORT

Those who do not serve great scholars who endow all with good education and thus able to accomplish noble tasks cannot enjoy desirable happiness.

THE COMMENTATOR'S NOTES

(मन्दामहे) स्तुमः = We praise or admire.

(पंच) अध्यापकोपदेशकाध्येत्र्युपदेशसामान्याः

= Five kinds of persons i. e. teachers, preachers, students, hearers of sermons and ordinary men.

(इष्टरश्मिः) इष्टाः संयोजिताः रश्मयो येन

= He who has yoked or controlled the reins (in the form of mental attitudes).

(इष्टाश्वाः) इष्टाः संगता अश्वा यस्य

= Who has control over his horses (particularly) in the form of the senses.

The following passages from the Kathopanishad throw light on the last two words.

आत्मानं रथिनं विद्धि, शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि, मनः प्रग्रहमेव च ॥

इन्द्रियाणि हयानाहुः विषयांस्तेषु गोचरान् ॥

(कठोपनिषत् १. ३. ३-४)

Which mean—

Know the soul to be the Master of the chariot which is this body. Intellect is the charioteer. Mind is the rein. The senses are the horses and their objects are the roads.

मन्दामहे-मदि-स्तुतौ इदित्वाप्तम् ।

पुनस्तमेव विषममाह ।

The same subject is continued :

Mantra--14

हिरण्यकर्णं मणिप्रीवमर्णस्तन्नो विश्वे वरिवस्यन्तु देवाः ।

अर्यो गिरः सद्य भा जग्मुषारोस्त्राश्चाकन्तु भयेष्वस्मे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये विश्वदेवाः नः जग्मुषीः गिरः सद्यः आचकन्तु उभयेषु अस्मे च यत् अर्णः कामयेरन् यः अर्यः जग्मुषीः गिरः

उत्ताः च कामयते तं हिरण्यकर्णं मणिग्रीवं तत् अस्मान् च
आ वरिवस्यन्तु तान् एतान् प्रतिष्ठापयेम ॥

TRANSLATION

Let us honour those venerable enlightened persons who serve and protect those business men who know or desire to know the languages of various lands, who desire to serve all their Kith and Kin and strangers with good pure cold drinks and serve the cows, who are decorated with golden ear-rings and Jewels, necklaces.

PURPORT

Those learned persons are always to be respected who make their sons and daughters highly educated. Those traders are also to be honoured who having learnt the languages of various countries and having brought wealth from distant lands through business become rich.

THE COMMENTATOR'S NOTES

(अर्णः) सुसंस्कृतम् उदकम्

= Pure and refined water or cold drinks of various kinds.

(उत्ताः) गावः = Cows.

TRANSLATOR'S NOTES

अर्णस्त्युदकनाम (निघ० १.१२)

उत्ता इति गोनाम (निघ० २.११)

अथ राजधर्मविषयमाह

The duties of a King are told now in the fifteenth Mantra.

Mantra—15

चत्वारो मा मशुशरस्य शिखस्त्रयो राज्ञ आत्यवसस्य जिष्णोः ।
रथो वां मित्रावरुणा दीर्घाप्साः स्यूमगमस्तिः सूर्यो नाद्यौत् ॥

सन्धिरुद्धेदसहितोऽन्वयः (ऋषिकृतः)

हे मित्रावरुणा यः वारथः स मा (मां) प्राप्नोतु यस्य
मशशरिस्य आयवसस्य जिष्णोः राज्ञः स्यूमगभस्तिः सूरः न
रथः प्रद्योत् तथा यस्य दीर्घप्साः चत्वारः त्रयः च शिष्वः
स्युः स राज्यं कर्तुम् प्रहेत् ॥

TRANSLATION

O good friends, may your chariot come to my house. He alone deserves to rule who is a destroyer of bad words or is a man of noble words, who keeps all necessary articles in abundance, who is victorious, whose chariot shines like the sun of bright rays, and who has in his State four Varnas, four Ashramas and three-President, subjects and servants under control and virtuous.

PURPORT

The King of whose State the four Varnas (Classes) and four Ashramas (Stages of life) are endowed with knowledge and good education, determined by merits, actions and temperaments and who has good army, subjects and Judges, shines like the sun with good reputation and glory.

THE COMMENTATOR'S NOTES

(मशशरिस्य) यः मशान् कुष्टान् शब्दान् शृणाति
हिनस्ति । अत्र पृषोदरादि पूर्वं पदस्य रुगागमः

= Who destroys all ignoble words or is a man of noble words.

(चत्वारः) वर्णा आश्रमाश्च ।

= Four classes and four Ashramas (Stages of life).

(शिष्वः) शासनीयाः

= To be ruled or controlled.

(आयवसस्य) पूर्णसामग्रीकस्य

= Or him who keeps all necessary articles in abundance.

शु-हिंसायाम् मश-शम्भे रोषकृते च
 चत्वारो वर्णाः— ब्राह्मणक्षत्रियवैश्यक्षूद्राः
 चत्वारः प्राध्वजः— ब्रह्मचर्यं गृहस्थं वानप्रस्थसंन्यासाः

It is very wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Masharshara and Avasa as the names of some kings about whom no particulars are given anywhere-even as frankly admitted by them. Prof. Wilson remarks of the two princes, no particulars are given in the commentary, nor have they been met with elsewhere, the whole hymn is very elliptical and obscure." (Notes on Vol. II P. 211.)

H. H. Griffith also quoting Wilson's words says :—

"The whole hymn as Prof. Wilson observes is very elliptical and obscure, and much of it is at present unintelligible." (Hymns of the Rigveda Vol. I P. 169).

This hymn has connection with the previous hymn, as there is mention of the attributes of the King, the subjects and men in general as in that hymn. Here ends the commentary on the 122nd hymn and third Varga of the First Mandala of the Rigveda.

अथ त्रयोविंशत्युत्तरशततमं सूक्तम् HYMN CXXIII (123)

अस्य त्रयोदशर्चस्य सूक्तस्य कक्षीवान् ऋषिः । उषा
१, ३, ६, ७, ९, १०, १३ विराद् त्रिष्टुप् छन्दः । २, ४, ८
१२ निचृत् त्रिष्टुप् । ५ त्रिष्टुप् । धैवतः स्वरः । ११
भुरिक् पङ्क्तिश्छन्दः । पञ्चमः स्वरः ॥

The seer of the hymn-Kakshivan. Devata or subject-
Usha. Metres-Trishtup of various forms and Bhurik Pankti-
Tunes-Dhaivata and Panchama.

अथ दम्पत्योविषयमाह

The duties of the husband and wife are told in the
hymn.

Mantra - 1

पृथू रथो दक्षिणाया अयोज्येन देवासो अमृतासो अस्थुः ।
कृष्णादुदस्थाद्यां विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या मानुषाय चिकित्सन्ती विहाया अर्था उषाः कृष्णात्
उत् अस्थात् इव विदुषा आयोजि सा च एतं पतिं युनक्ति
ययोः दक्षिणायाः पृथू रथः चरति तो अमृतासः देवासः
आ अस्थुः ॥

TRANSLATION

A noble lady great on account of her virtues and heal-
ing the diseases and bringing health to human beings while
living at home, queen of the house rises, above darkness
(of ignorance) like the Dawn as yoked in the Chariot of the
house hold life by her learned husband and she yokes him
for co-operation. Her spacious chariot has been harnessed
from the southern direction or rightside and great scholars
who regard themselves, as immortal (owing to the immorta-
lity of their soul) and who are endowed with Divine virtues
ascend it.

PURPORT

When a bride is like the Dawn and bride-groom is like the moon, their marriage brings about much happiness.

THE COMMENTATOR'S NOTES

(विहायाः) महती = Great.

(अयाय) गृहाय = For the home.

(चिकित्सन्ती) चिकित्सां कुर्वन्ती

= Healing diseases and bringing health.

TRANSLATOR'S NOTES

विहाया इति महन्नाम (निघ० ३.३) = Great.

(अयाय) गृहाय-क्षि-निवासगत्योः अत्र निवासार्थं हणाद्

गृहार्थः चिकित्सन्ती = Healing diseases and bringing health.

While Rishi dayananda Saraswati takes it literally and interprets it merely as चिकित्सां कुर्वन्ती meaning thereby that a learned lady must be well-versed in the science of healing, Shri Sanacharya takes it allegorically as चिकित्सन्ती-अन्धकारनिवारणरूपां चिकित्सां कुर्वन्ती-तमोनिवारयन्तीत्यर्थः = Dispelling darkness चिकित्सन्ती is from क्लि-निवासेः रोगापनयने च By the illustration of the Usha (Dawn) and moon, the marriage of the parties of suitable mild temperament is indicated as interpreted by Sayana-charya. The word दक्षिणा has been interpreted as प्रवृद्धा स्वव्यापार कुशला = Progressive and expert in her work. It is derived from दक्षा-वृद्धो क्षीमाश्चैव (ष्वा) ।

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—2

पूर्वा विश्वस्माद्भुवनादबोधि जयन्ती वाजं बृहती सनुती ।

उरुचा व्यस्यद्युवतिः पुनर्भूरोषा अंगन्यथमा पूर्वहूतौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या पूर्वहूतौ पुनर्भूः वाजं जयन्ती बृहती सनुती प्रथमा

युवतिः यथा उषाः विश्वस्माद् भुवनात् पूर्वा अबोधि ।
उरुचा व्यस्यत् तथा प्रागन् (सा विवाहे योग्या भवति) ॥

TRANSLATION

That young woman is fit to marry who conquers or acquires all knowledge even in the household life where great experienced elderly scholars are invited and who is like the Dawn, who comes again and again giving light, who is great in virtues and distributes or diffuses knowledge. As the Dawn wakes up (so to speak) in the morning before all the world, so this educated lady like the Dawn wakes up early in the morning before all and being highly educated teaches about the great objects of the world to all students.

PURPORT

All girls should spend one fourth of their span of life in the acquisition of knowledge and after that, being highly educated every one of them should marry a suitable husband. They should be charming like the Dawn.

THE COMMENTATOR'S NOTES

(वाजम्) विज्ञानम् = Knowledge.

(पूर्वहूतो) पूर्वेषां विद्यावृद्धानां हूतिः ब्राह्मणं यस्मिन्
गृहाश्रमे तस्मिन्

= In the household life where experienced elderly scholars are invited.

TRANSLATOR'S NOTES

वाजम् is derived from वज-गतौ गतेस्त्रयोऽर्था ज्ञानं
गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—3

यदद्य भागं विभजामि नृभ्य उषो देवि मर्त्येषा सुमते
देवो नो अत्र सविता दमुन्ता अनागसोवाचसि सूर्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या पूर्वहूतो पुनर्भूः वाजं जयन्ती बृहती सनुत्री प्रथमा
युवतिः यथा उषाः विश्वस्माद् भुवनात् पूर्वा अत्रोषि ।
उच्चा व्यस्यत् तथा आगन् (सा विवाहे योग्या भवति) ॥

TRANSLATION

O illustrious lady full of divine virtues ! thou leadest a noble life for the welfare of all leaders and others like the Dawn, dividing the time for various acts. Thy husband also shines like the bright sun among men, on account of his extra-ordinary virtues and is best of friends as a good householder. Let him make us sinless and guileless in order to acquire the knowledge of God. Let us then honour you both constantly.

PURPORT

When both husband and wife are highly educated, righteous, propagators or diffusers of knowledge and wisdom and pleased with one another, it is then they can enjoy domestic happiness in household life.

THE COMMENTATOR'S NOTES

(देवि) सुलक्षणैः सुशोभिते

= Adorned with auspicious characteristics or virtues.

(सूर्याय) परमेश्वरविज्ञानाय

= For the knowledge of God.

(भागम्) भजनीयम्

= Noble or admirable.

[देवि] सुलक्षणैः सुशोभिते

TRANSLATOR'S NOTES

The word देवि is derived from दिव्-कीदा विजिगीषा स्ववहार इति स्तुति मोदयद् स्वप्न कल्पित वसिष्ठ here the meaning of इति and कल्पित have been particularly taken. The word सूर्याय is used here for the Divine Sun-the light of lights. सु-गती He who should be known and attained by all and is all-pervading.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—4

गृहकृद्गृहना यात्यच्छा दिवेदिषे अग्निं नाम्ना दधाना ।
सिषासन्ती द्योतना शश्वदागादग्रमग्रमिदमेजते वसूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या स्त्री यथा उषा ग्रहणा गृहं अस्मिन् अधियाति दिवे-
दिवेनाम दधाना द्योतना सती वसूनाम् अग्रम् अग्रं भजते
शश्वत् इत् आयात् तथा सिषासन्ती भवेत् (सा गृहकार्या-
संकारिणी स्यात्) ॥

TRANSLATION

As the Ushas (Dawn) goes daily from house to house with her light and bearing the names of the days (like Sunday, Monday etc.) comes perpetually diffusing light to the foremost part of the earth and other worlds, in the same way, the noble lady who desires to bestow benefit upon others by distributing wealth and articles to the needy, is said to be the ornament of the house.

PURPORT

As the lustre of the sun comes in front of all objects and makes them visible and is regular in appearance, so should a lady be regular in her habits and shining like the Dawn on account of her virtues.

THE COMMENTATOR'S NOTES

(सिषासन्ती) दातुमिच्छन्ती = Desiring to give.

(वसूनाम् पृथिव्यादीनाम्

= Of the earth and other worlds.

TRANSLATOR'S NOTES

विवासन्ती is from वसु-दाने सन् therefore the meaning of वासु-
विवासन्ती or desirous of giving.

In the shatpath Brahmana 8 Vasus have been explained
as follows—

कतमे वसव इति । अग्निश्च पृथिवी वायुश्चान्तरिक्षं
चादित्याश्च यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः एते
हीदं सर्व वासयन्ते ते यदिदं सर्ववासयन्ते तस्माद् वसव इति ॥

Fire, earth, air, firmament, sun sky, moon and stars
are eight vasus.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—5

भगस्य स्वसा वरुणस्य जामिकुषः सूनृते प्रथमा जरस्व ।
पश्चा स दध्याः यो अघस्य धाता जयेम तं दक्षिणया रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सूनृते त्वम् उषः (उषाः इव) भगस्य स्वसा इव वरु-
णस्य जामिः इव प्रथमा सती विद्याः जरस्व यः अघस्य धाता
भवेत् तं दक्षिणयारथेन यथा वयं जयेम तथा त्वं दध्याः । (यः
जनः पापी स्यात्) स पश्चा (तिरस्करणीयः) ॥

TRANSLATION

O lady of truthful conduct, thou art like the Dawn, the
sister of prosperity, daughter of a noble learned person,
admire and give the knowledge of various sciences. As we
overcome an upholder or supporter of falsehood with the
well-trained army and with the vehicles like the aeroplane
etc., so thou shouldst also do. A sinner should be always
dishonoured and insulted.

PURPORT

Women should augment prosperity of their homes, good conduct should be maintained and the wicked must be duly punished.

THE COMMENTATOR'S NOTES

(जामिः) कन्या = Daughter.

(दक्षिण्या) सुशिक्षिता सेनया

= With well-trained army.

(दक्ष-वृद्धौ शीघ्रार्थे च) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra— 6

उदीरतां सूनृता उत्पुर्न्धीरुदग्नयः शुशुचानासो अस्थुः ।

स्पर्हा वसूनि तमसापगूढाविष्कुण्वन्त्युषसो अस्थुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सत्पुरुषाः सूनृताः सन्तो यूयं यथा पुर्न्धीः शुशुचानासः
अग्नयः इव स्त्रियः उदीरताम् स्पर्हा वसूनि उत् अस्थुः । यथा
उषसः तमसा अपगूढा (द्रव्याणि) विभातीः च उत् आविष्कु-
ण्वन्ति (तथा भवत) ॥

TRANSLATION

O Good men ! being endowed with truthfulness and other virtues, urge well upon other women also to do noble deeds like the purifying fires upholding or maintaining bodily functions and let desirable wealth of all kinds be acquired. You should be like the radiant Dawns which manifest objects hidden by the darkness and give light.

PURPORT

When women behaving like the Dawns, drive away all darkness of ignorance and impurity manifest knowledge and

purity and augment prosperity, they constantly enjoy happiness.

THE COMMENTATOR'S NOTES

(सूताः) सत्यभाषणादिक्रियाः

= Truthfulness and other good acts.

(पुरन्धीः) याः पुरं धितां क्रियां दधति ताः

= Which uphold or maintain bodily functions.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—7

अपान्यदेत्यभ्यन्यदेति विष्टुरूपे अहनी सं चरेते ।

परिक्षितोस्तमो अन्या गुहाकुरथौदुषाः शोशुचता रथेन ॥

सन्धिच्छेवसहितोऽन्धयः (ऋषिकृतः)

ये विष्टुरूपे अहनी (रात्रिदिने) सह संचरेते तयोः
परिक्षितोः तमः प्रकाशयोः मध्यात् गुहा तमः अन्या अकः
(कृत्यानि करोति) उषाः शोशुचता रथेन । अद्यौत् । अन्यत्
अभि एति इव दम्पती वर्तताम् ॥

TRANSLATION

The one departeth and the other cometh unlike in hue, day's halves (day and night) march on successively. One (night) hides the gloom of the all-encompassing heaven and earth. The day with its bright and charming form illuminates all objects.

PURPORT

There are two things in this world, darkness and light by which there are day and night in the hemisphere. The object that gives up dark, takes on light. When light gives up darkness, the night takes it up. These two successively pervade all objects and exist together. Whenever there is

union of dark and light, it is called Sandhya. (Morning and evening light). When they are separate, they are called day and night. Those husbands and wives who like day and night come together for the sake of progeny and then live separately with self-restraint, give up all cause of suffering and take up all that causes happiness. Thus they always enjoy happiness.

THE COMMENTATOR'S NOTES

(विषुहूपे) व्याप्तस्वरूपे = Pervading.

(परिक्षितोः) सर्वतो निवसतोः

= Residing in all directions.

(उषाः) दिनम् = Day.

(रमेण) रम्येण स्वरूपेण = With charming form.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra - 8

सदृशीरुद्य सदृशीरिदृ श्वो दीर्घं संचन्ते वरुणस्य धाम ।

अनुव्यास्त्रिशतं योजनान्वेकैका क्रतुं परि यन्ति सद्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

या अद्य अनवद्या सदृशीः उ इवः सदृशीः वरुणस्य दीर्घं धाम संचन्ते । एका एका त्रिशतं योजनानि क्रतुम् सद्यः परियन्ति (ता इत् व्यर्थं केनचित् नो नेयाः) ॥

TRANSLATION

The same today, the same tomorrow, the irreproachable and joyful (dawns) traverse in the long and distant space of the air. They also are seen at the distance of 30 Yajana or about 150 miles from the appearance of the sun. They should never be wasted by any one, but utilised for meditation etc.

PURPORT

As in this creation of God, there is never transgression of the appointed time of days and nights, the same is the case with other eternal laws. Those men who give up all laziness and act according to the laws of the Universe, acquire admirable knowledge and wealth. As days and night come and go regularly, so men should be regular, in their dealings. They should be, industrious and punctual.

THE COMMENTATOR'S NOTES

(वरुणस्य) वायो: = Of the air.

(त्रिंशत् योजनानि) विशत्यधिकशतं क्रोशान्

= 120 Kroshas or about 150 miles.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted वरुणस्य here as वायो: though other translators have interpreted it as सूर्यस्य or of the sun. For the meaning of वरुण as वात or air, see Shatapath Brahmana वातो (व्यानः) वरुणः (मत० १२.६.१.१६) and Maitrayani Sanhita ४. ८. ५ वातोवरुणः (मैत्रायणी संहिता ४.८.५) The exact significance of the number त्रिंशत् योजनानि is still a matter of further research as it relates to the science of Astronomy. As in this and some other hymns, the duties of the wife mentioned by the illustration of the Dawn, there is the indication that the bride should marry a bridegroom living at the distance of at least 30 Yajanas or about 150 miles and that she should always maintain the same loving attitude towards her husband under all circumstances.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra --9

जानुत्यन्हः प्रथमस्य नाम शुक्रा कुष्णादंजनिहृ मित्तीषी ।

श्रुतस्य योषा न विनाति धामाहरहर्निष्कृतमाचरन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रि) यथा प्रथमस्य अहः नाम जानती शुक्रा
शिवतीची उषाः कृष्णात् अजनिष्ट । ऋतस्य योषा इव
अहरहः आचरन्ती सती निष्कृतं धाम न मिनाति (तथा
त्वं भव) ॥

TRANSLATION

O woman ! Thou shouldst be like the Dawn who denotes the advent of the vast day though she is born out of the gloom but is herself white-shining and purifier. Like the life of an honest and truthful person, she impairs not the sun's splendour but takes her God-ordained place and work.

PURPORT

As the Dawn is born out of darkness, but accomplishes or manifests the day and is never antagonistic to the day, in the same way, a woman by truthful conduct should bring good name to the family of her parents and should not do anything contrary to the noble wishes of her husband and father-in-law.

THE COMMENTATOR'S NOTES

(जानती) जापयन्ती = Denoting.

(शुक्रा) शुद्धिकरो = Purifier.

(निष्कृतम्) निष्पन्नं निश्चितं वा

= Fixed or accomplished.

TRANSLATOR'S NOTES

Even Sayanacharya has explained जानती here as प्रजापयन्ती शुक्रा is derived from-शुचिर्-पूतीभावे hence the meaning of शुद्धिकरी Sayanacharya interprets ऋतस्य as सत्यमृतस्य आदित्यस्य धाम-तेजोयुक्तम् स्थानं योषा-मिश्रयन्ती while Rishi Dayananda interprets योषा as भार्या which is its well-known popular meaning.

पुनस्तमेव विषयमाह ।

The same subject is continued ;

Mantra—10

कुन्येव तन्वाऽशशदाना एषि देवि देवमियक्षमाणम् ।

संस्मयमाना युवतिः पुरस्तादाविर्वक्षांसि कृणुषे विभाती ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

हे देवि ! या त्वं तन्वा कन्या इव शशदाना इयक्षमाणं
देवं (पतिम्) एषि पुरस्तात् विभाती युवतिः संस्मयमाना
वक्षांसि आविष्कृणुषे सा उषरूपमा जायसे ॥

TRANSLATION

O noble loving lady ! Thou manifestest in person like an active maiden and approachest thy loving housband. Thou being a youthful bride (of about 24 years) meetest thy husband smiling and uncovering thy bosom in his presence desiring union with him intensely, shining well with thy virtues.

PURPORT

As a learned Brahmacharini after the completion of her education, gets a suitable loving husband and enjoys happiness, so should others also do

THE COMMENTATOR'S NOTES

(शशदाना) व्यवहारेष्वति तीक्ष्णतामाचरन्ती

= Active in her works.

(इयक्षमाणम्) अतिशयेन संगच्छमानम्

= Meeting lovingly.

TRANSLATOR'S NOTES

शशदान इति पदनाम (निघ० ४.३)

पद-गतौ अत्र गमनार्थग्रहणम्

इयक्षमाणम् is derived from यज-पूजासंगतिकरणदा-

नेषु अत्र संगतिकरणार्थग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—11

सुसंकाशा मातृमृष्टे योषाविस्नुर्वं कृणुषे हशे कम् ।

मूद्रा त्वमुषो वितरं व्युच्छ न तपे अन्या उषसां नशन्त ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये ! सुसंकाशा योषा मातृमृष्टा इव या वृशे तन्वम् आविष्कृणुषे भद्रा सती कं पतिं प्राप्नोषि सा त्वं वितरं सुखं व्युच्छ । हे उषः यथा अन्याः उषसाः न नशन्त तथा ते तत् सुखं मा नश्यतु ॥

TRANSLATION

O Dawn-like girl, radiant as a bride well-trained with good education and purified by her learned mother, thou displayest thy person to the view of thy husband when thou most auspicious, gettest a bridegroom who is giver of joy to thee. Be source of happiness to thy husband who gives thee delight. May not joy ever decay, as the Dawns do not fade away but come regularly.

PURPORT

As the Dawns have their movement in appointed time and place (as ordained by the Lord), so should wives approach their husbands in proper season and time, (as ordained by the Shastras).

THE COMMENTATOR'S NOTES

(सुसंकाशा) सुष्ठु शिक्षया सम्यक् शासिता

= Well-trained by giving good education.

(मातृमृष्टा इव) विदुष्या मात्रा सत्यशिक्षा प्रदानेन शोधिता इव

= Purified by her learned mother by imparting true education.

(वितरम्) सुखदातारम् = Giver of happiness.

(उषः) उषर्बन्धु वर्तमाने = Acting like the Dawn.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

अश्वान्वतीर्गोमतीर्विश्ववारा यतमाना रश्मिभिः सूर्यस्य ।

परा च यन्ति पुनरा च यन्ति भद्रा नाम वहमाना उषसः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे स्त्रि) सूर्यस्य रश्मिभिः सह उत्पन्नाः यतमानाः
अश्वान्वतीः गोमतीः विश्ववाराः भद्रानाम वहमानाः उषसः
परा च यन्ति पुनः प्रायन्ति च तथा यूयं वर्तध्वम् ॥

TRANSLATION

O women, you should behave like the dawns, which possessed of pervasiveness possessed of the earth and the rays of the Sun, existing through all time, vying with the rays of the sun (in dissipating darkness), sending down benefits to mankind, O Auspicious Usha, go away and again return.

PURPORT

As the Dawns, have fixed time and activities, under the approximation of the sun, in the same manner, married men and women should love one another.

THE COMMENTATOR'S NOTES

(अश्वान्वतीः) प्रशस्ता अश्वान्वती-व्याप्तयो पश्यन्ते
यासां ताः ॥

= Possessed of pervasiveness.

(गोमतीः) बहु पृथिवी किरणयुक्ताः

= Possessed of much earth and the rays of the sun.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—13

ऋतस्य रश्मिर्भुवच्छमाना भद्रम्भद्रं क्रतुमस्मासु धेहि ।

उषो नो अग्न सुहवा व्युच्छास्मासु रायो मघवत्सु च स्युः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(१) हे उषर्वत् पत्नि ! त्वम् अग्न तस्य रश्मिम् उषाः
इव हृद्यं पतिम् अनुयच्छमाना अस्मासु भद्रं भद्रं क्रतुम् धेहि ।
सुहवा सती नः (अस्मासु) व्युच्छ यतः मघवत्सु अस्मासु
रायः च स्युः ॥

TRANSLATION

O wife behaving like the Dawn that follows the rays of the sun, follow the path of the Veda and thy beloved husband. Bestow upon us every auspicious or good knowledge and co-operate in every noble act. Being the giver of good happiness, dispel all darkness of ignorance, so that spiritual wealth may devolve upon us who possess material riches.

PURPORT

As Chaste women, always augment good intellect, Dharma (righteousness) and prosperity by serving well their husbands and other relatives, in the same manner, other women should also do.

THE COMMENTATOR'S NOTES

(अनुयच्छमाना) अनुकूलतया प्राप्ता

= Following or getting on suitably with proper accord or harmony

(सुहवा) सुष्ठु सुखप्रदा = Giver of good happiness.

TRANSLATOR'S NOTES

उच्छ-विवायने अन्धकारं निवारय = Dispel darkness. सुहवा in derived from सु - ह-वातायनयोः आदाने च Here the first meaning of दान or giving has been taken.

ऋतम् इति सत्यनाम (निघ० ३.१०)

= Truth. The word is also used for the Veda, containing absolutely true knowledge.

**ब्रह्म वा ऋतम् (शत० ४. १. ४. १०) ब्रह्म वै मन्त्रः
मंत्रायणी संहिता ३. १. १ जमिनीयोपनिषद् ब्राह्मणे १. ८८
शत० ७. १. १. ५ वेदो ब्रह्म (जमिनीयोप० ४. ११, ४. ३)**

The word ऋतम् means truth, therefore here it has also been taken in the sense of an absolutely truthful husband besides the Veda containing absolutely true knowledge.

In this hymn, the attributes or qualities of a good woman have been mentioned by the illustration of the Dawn, hence it is connected with the previous hymn.

Here ends the commentary on the 123rd hymn and sixth Varga of the first Mandala of the Rigveda Samhita.

अथ चतुर्विंशत्युत्तरशततमं सूक्तम् HYMN - CXXIV (124)

अस्य त्रयोदशचस्य सूक्तस्य दैर्घ्यतमसः कक्षीवान् ऋषिः ।
उषा देवता । १, ३, ६, ८, १० निचृत् त्रिष्टुप् छन्दः । ४,
७, ११ त्रिष्टुप् । १२ विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।
२, १३ भुरिक् पङ्क्तिः । ५ पङ्क्तिः च विराट् पङ्क्तिश्छन्दः ॥

Seer - Kaksheevan. Devata or subject-Usha. Metres-
Trishtup and Pankti of various forms.

अथ सूर्यलोकविषयमाह ।

The attributes of the solar world are taught in the first
Mantra.

Mantra--1

उषा उच्छन्ती समिधाने अग्ना उद्यन्तसूर्यं उर्विया ज्योतिरश्रेत् ।
देवो नो अत्र सवितान्वर्थं प्रासावीद् द्विपत् चतुष्पदित्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यदा समिधाने अग्नौ सूर्यः उद्यन् सन् उर्विया सह
ज्योतिः अश्रेत् तदा उच्छन्ती उषा जायते । एवम् अत्र
सविता देवः नः अर्थम् इत्यं प्रासावीत् द्विपत् चतुष्पत् च नु
प्रअसावीत् ॥

TRANSLATION

When the sun rising up gives light, coming in contact
with the earth while the fire is kindled, then the Usha
(Dawn) is born, dispersing darkness. Then the Sun that
is the impeller of good acts and possessor of divine light
enables all bipeds and quadrupeds to accomplish their
various tasks in the light of the day.

PURPORT

The contact of the rays of the sun with the earth is the
cause of the Ushas or Dawn. If there was no sun, the objects
of various forms could not be seen distinctly.

THE COMMENTATOR'S NOTES

(उच्छन्ती) अन्धकारं निस्सारयन्ती

= Dispersing all darkness

(उर्विया) पृथिव्या । उर्वीति पृथिवीनाम (निघ० १.१)

= With the earth.

(सविता) कर्मसु प्रेरकः Impeller of works.

(अर्थम्) = Purpose.

(इत्थं) प्रापयितुम् = To obtain or accomplish.

अथोषद्दृष्टान्तेन स्त्रीविषयमाह

The duties of a woman are told by the illustration of the Dawn.

Mantra 2

अमिनती दैव्यानि व्रतानि प्रमिनती मनुष्या युगानि ।

ईयुषीणामुपमा शश्वतीनामायतीनां प्रथमोषा व्यद्यौत् ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! यथा उषा दैव्यानि व्रतानि अमिनती मनुष्या युगानि प्रमिनती शश्वतीनाम् ईयुषीणाम् उपमा आयतीनां च प्रथमा विश्वं व्यद्यौत् (जागृतैः मनुष्यैः युक्त्या सदा सेव्या तथा त्वं वर्तस्व) ॥

TRANSLATION

O woman ! Thou shouldst be like the Dawn who does not violate divine ordinance or true vows and acts, who wears away the age of mankind, who shines brightly, being the last of endless morns that have departed and the first of those that come. Thou shouldst act like the dawn which is properly utilised by all alert persons.

PURPORT

As the Dawn coming in contact with the earth and the sun leaves the eastern side and goes to the Northern side, is

the model or mono-type of the past dawns and first of the forthcoming dawns, denoting the cause and effect, diminishing the age of mankind day by day, augments intellect, virtues and health when properly utilised, so should be all learned ladies (They should never violate vows and holy ordinances of the Vedas.

THE COMMENTATOR'S NOTES

(अमिनती) अहिंसन्ती = Not violating.

(युगानि) वर्षाणि = Years.

(व्रतानि) वर्तमानानि सत्यानि वस्तूनि कर्माणि वा
= True acts and objects-vows.

(मोक्ष-हिंसायाम्) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—3

यथा दिवो दुहिता प्रत्यदशि ज्योतिर्वसाना समना पुरस्तात् ।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा एवंएषा ज्योतिः वसाना समना दिवः दुहिता इव
अस्माभिः पुरस्तात् प्रत्यदशि यथा आप्तः वीरः ऋतस्य
पन्थाम् अन्वेति साधु प्रजानती इव उषा दिशः न मिनाति
(तद्वत् वर्तमानाः स्त्रियः वराः स्युः) ॥

TRANSLATION

As the Dawn that is like the daughter of light, gracious and arranged in garments of light is beheld in the east, so should be a woman, full of the light of knowledge and having a learned father and mother. She should be of one accord with her husband. As the dawn does not violate the path of the sun, so a noble lady should never transgress the

injunctions of the Vedas containing absolute Truth, but should follow them well like a learned lady, well-versed in the Holy Scriptures known as the Vedas. Such noble and learned ladies are respected and admired everywhere.

PURPORT

As the Usha (dawn) gladdens all following the God-ordained order, and does not give up her good temperament, so should all ladies be in domestic life.

THE COMMENTATOR'S NOTES

(विद्यः) प्रकाशस्य = Of the light.

(समनां) संग्रामे = In the battle of life.

अत्र सुपां सुलुक् इत्यकारादेशः

(समत्सु इति संग्रामनाम) (निघ० २.१७) Tr.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—4

उपो अदर्शि शुन्ध्युवो न वक्षो नोधा इवाविरकृत प्रियाणि ।

अससत् संसृतो बोधयन्ती शश्वत्तमागात्पुनरेयुषीणाम् ॥

सन्धिच्छेदसहितोज्ज्वलः (ऋषिकृतः)

यथा उषा वक्षः शुन्ध्युवः न प्रियाणि नोधा इव अससत्
न ससत् बोधयन्ती एयुषीणां शश्वत्तमा सती पुनः आगात्
आविः अकृत च सा अस्माभिः उप उ अदर्शि (तथाभूताः
स्त्रियः वरा भवन्ति) ॥

TRANSLATION

The Dawn appears as the rays of the sun pervade the objects, as a great scholar who is well-versed in all Shastras utters loving or pleasant words, as a mother who cooks and feeds, awakens her sleeping children, so she comes daily as

the first among those that come regularly. The women who are so i. e. regular and punctual in their habits and who give light of knowledge to the ignorant are good and admirable.

PURPORT

The woman who makes her children highly educated by giving them good education, who is like the Dawn, like the Sun and a great scholar, should be respected by all.

THE COMMENTATOR'S NOTES

(शुन्ध्युवः) आदित्यकिरणाः शुन्ध्युरादित्यो
भवति निरुक्ते. १.४) ।

= The rays of the sun.

(वक्षः) प्राप्तवस्तु वक्ष इति पदनामसु (निघ० ४.२)

(नोधा इव) यो नौति-सर्वाणिशास्त्राणि तदवत् नुवाधुद
च (उणा ३.२२६)

अनेन नुधातारसि प्रत्ययः धुद आगमश्च ।

= Like a great scholar well-versed in all Shastras.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

पूर्वे अर्धे रजसो अप्स्यस्य गवां जनित्र्यकृत प्र केतुम् ।

व्यु प्रथते वितरं वरीयु ओभा पृणन्ती पित्रोरुपस्थां ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा उषा उभौलोकौ पृणन्तीपित्रोः उपस्था सती वितरं
वरीयः वि उ. प्रथते गवां जनित्री अप्स्यस्य रजसः पूर्वे केतुः
प्राकृत (तथा वर्तमाना भार्या उत्तमा भवति) ॥

TRANSLATION

Born in the eastern quarter of the spacious firmament,
Usha (Dawn) displays a banner of rays of light. Placed on

the lap of or near both parents (heaven and earth filling them (with radiance) she enjoys vast and wide-spread renown. A wife who behaves like the Dawn, giving the light of knowledge to all, is good and respected everywhere.

PURPORT

The light of the sun born out of the Ushas (Dawn) shines in the hemi-sphere while in the other half, there is night. Between them is the Dawn. In this way, the cycle of the night, dawn and the day goes on revolving constantly, turn, by turn. In the part of the globe which is near the sun, there is day and in the other part which is far off from the sun, there is night and the dawn is between the two. All these also appear rotating, on account of the rotation of the worlds.

THE COMMENTATOR'S NOTES

(रजसः) लोकसमूहस्य

= Of the group of worlds.

(अप्त्यस्य) अप्तौ विस्तीर्णं संसारे भवस्य

= Existing in the Vast Universe.

(वितरम्) विविधानि दुःखानि तरन्ति येन कर्मणा तत्

= The act that enables a man to put an end to all miseries.

TRANSLATOR'S NOTES

लोकाः रजांस्युच्यन्ते (निरुक्ते ४.१६)

(पित्रोः) जनकयोरिव भूमिसूर्ययोः

= Of the earth and the sun which are like parents.

आप्तु-व्याप्तौ तृ-त्ववनसन्तरणयोः

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—6

एवेदेषा पुरुतमा दृशे कं नाजामि न परि वृणक्ति जामिम् ।

अरेपसां तन्वाः शशदाना नाभ्रादीषते न महो विभ्राती ॥

मन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा अरेपसा तन्वा शाशदाना पुरुतमा स्त्री दृशे कं
सुखं पतिं न परिवृणक्ति पतिश्च जामि न सुखं न परित्य-
जति तथा एव एषा उषा अर्भात् इत् महः बिभाती सती
स्थूलं न परिजहाति किन्तु सर्वम् ईषते ॥

TRANSLATION

As a Chaste wife shining and looking charming with her spotless body, desirous of getting many useful objects, does not leave her husband who is giver of joy and as a husband does not leave his wife but refrains from the Union with other women, in the same manner, this Dawn brightly shining turneth not from the high nor from the humble. She illuminates all equally.

PURPORT

As a Chaste wife does not have intercourse with any one else except her husband, and as a faithful husband does not have intercourse with any one else except his wife and as the married couple join (for the sake of progeny) at the prescribed period, in the same manner, the Usha (Dawn) appears at regular and fixed time and not otherwise.

THE COMMENTATOR'S NOTES

(पुरुतमा) या बहून् पदार्थान् ताम्यति कांक्षते वा ।

= Desirous of many objects.

(जामिम्) भार्याम् = Wife.

(अजामिम्) अर्भार्याम् = Not wife.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—7

अभ्रातेव पुंस एति प्रतीची गर्तारुगिव सनये धनानाम् ।

जायेव पत्य उज्जुती सुवासा उषा हस्तेव नि रिणीते अप्सः ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

इयम् उषाः प्रतीची सती अभ्राता इव पुंसः धनानां
सनये गर्तारुः इव सर्वान् एति पत्ये उशती सुवासा जाया इव
पदार्यान् सेवते हस्ता इव अप्सः निरिणीते ॥

TRANSLATION

The Usha (Dawn) goes to the west, as a girl who has no brother goes willingly to her loving husband or as a widow ascends the hall of justice for the recovery of property or as a wife desirous to please her husband puts on becoming attire and smiling displays her charms. Dawn unmaskes her beauty like a smiling and well-attired wife.

PURPORT

There are four similes given in the Mantra. (1) As a brotherless girl goes to her loving husband of her own accord, after marriage. (2) As a Magistrate ascends the seat of justice for the proper distribution of money. (3) As a cheerful and smiling wife gets a cheerful husband and displays her beauty and joyous gestures, so is the Dawn.

THE COMMENTATOR'S NOTES

(सनये) विभागाय = For distribution.

(हस्तेव) हसन्तीव = Like a laughing or smiling wife.

(अप्सः) रूपम् अप्सइतिरूपनाम = Beautiful form.

(निघ० ३. ७)

सनये has been interpreted as विभागाय as it is derived from षण-संभक्तौ अदीयमाना भर्तारमधिगच्छेद्यदि स्वयम् । नैनः किञ्चिदवाप्नोति, न च यं साऽधिगच्छति ॥

मनु० ६.६१

This verse of Manusmṛiti clearly corroborates the idea given by Rishi Dayananda in his commentary.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra-- 8

स्वसा स्वस्त्रे ज्यायस्यै योनिमारैगुपैत्यस्याः प्रतिचक्ष्येव ।

व्युच्छन्ती रश्मिभिः सूर्यस्याऽज्यङ्क्ते समनगा इव वाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये यथाव्युच्छन्ती वा उषाः सूर्यस्य रश्मिभिः सह
अंजि समनगा इव अस्त यथा वा स्वसा ज्यायस्यै स्वस्त्रे
योनिम् आरैक् अस्याः वर्तमानं प्रतिचक्ष्येव अपेति (विवा-
हाय दूरं गच्छति) तथा त्वं भव ॥

TRANSLATION

O girl, as the Usha (Dawn) dispersing darkness with the rays of the sun, illumines the world like congregated lightnings, or as a younger sister gives room to her elder sister and departs from there, in the same manner thou shouldst go to a distant place for marriage. (Marriage of the parties related to each other and living near is not sanctioned. It leads to undesirable results.)

PURPORT

The younger sister should know the welfare of her elder sister and then should go for marriage to a suitable bridegroom living at a distant place. She should serve her husband, as chaste wives of peaceful and quiet disposition serve their husbands. The husband and wife should live agreeably with another, as the sun is with his lustre and the lustre is with the sun.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) तमो विवासयन्ती = Dispersing darkness.

(प्रतिचक्ष्येव) प्रत्यक्षं दृष्ट्वा एव = Having seen.

(अंजि) व्यक्तं रूपम् = Form.

(समनगाः इव) समनम् अवधारितं स्थानं गच्छन्ती इव
= Going to a settled or fixed place.

(आः) या वृणोति = She who chooses herself.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—9

आसां पूर्वासामहसु स्वसृणामपरा पूर्वाभ्योति पश्चात् ।

ताः प्रत्नवन्नव्यसीर्नूनमुस्मे रेवदुच्छन्तु सुदिना उषासः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा आसां स्वसृणाम् अपरा काचिद् भगिनी अहसु
केषुचित् अहसु पूर्वा भगिनीम् अभि एति पश्चात् स्वगृहं
गच्छेत् तथा सुदिनाः उषासः अस्मेनूनम् प्रत्नवत् रेवत्
नव्यसीः प्रकाशयन्तु ताः उच्छन्तु च ॥

TRANSLATION

Of all these sisters (Dawns) who have gone before, a successor daily follows the one that has preceded, so may now Dawns like the old, bringing fortunate days, shine upon us blessed with refulgence.

PURPORT

As among many sisters who are married at distant places, one meets the other at different periods and tells her tale to her, in the same manner, the former dawns joining the recent ones, manifest their function.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—10

प्र बोधयोषः पृणतो मघोन्यबुध्यमानाः पुणयः ससन्तु ।
रेवदुच्छ मघवद्भ्यो मघोनि रेवत्स्तोत्रे सूनृते जरयन्ती ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघोनि उषः (स्त्रि) त्वं ये अबुध्यमानाः उषस्समये
दिने वा ससन्तु ताम् पृणतः प्रबोधयः सूनृते त्वम् उषवत्
जरयन्ती मघवद्भ्यः रेवत् स्तोत्रे रेवत् उच्छ (प्रापय) ॥

TRANSLATION

O Dawn-like woman, full' of the wealth of wisdom,
awaken those wealth guardians and traders who are not
wakeful to their duties out of ignorance and are asleep.
Arise O Opulent Dawn-like lady, bestowing wealth of know-
ledge on the wealthy persons who are devoid of true wisdom.
O speaker of true and sweet words and of noble dis-
position, spending thy life in useful activities, give to the
admirer of Dharma, the wealth of wisdom, which thou
possessest abundantly.

PURPORT

None should sleep in the last part of the night and in
day time for there is likelihood of some diseases cropping
up by sleeping at that time and there is the loss of time and
work. As a man acquires much wealth by labour and tact-
ful exertion, in the same manner, an industrious person who
gets up early in the morning and before sunrise rises above
poverty.

THE COMMENTATOR'S NOTES

(पृणतः) पालयतः पुष्टान् प्राणिनः

= Sturdy beings who feed others.

(पणयः) व्यवहारयुक्ताः = Traders.

TRANSLATOR'S NOTES

पू.—पालन पूरणयोः (स्वा०)

पण-व्यवहारे स्तुतौ च (स्वा०) अत्र व्यवहारार्थ-
ग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—11

अवेयमश्वैद्युवतिः पुरस्ताद्युङ्क्ते गवामरुणानामनीकम् ।

वि नूनमुच्छ्वादसति प्र केतुर्गृह्णहमुप तिष्ठाते अग्निः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा इयम् उषा अरुणानां गवाम् अनीकं युक्तेः
पुरस्तात् अश्वेत् च तथा युवतिः अरुणानां गवाम् अनीकं
युक्ते अश्वेत् ततः प्रकेतुः उषा असति नूनं व्युच्छात् ।
अग्निः अस्याः प्रतापः गृहं गृहम् उपतिष्ठाते युवतिः च प्रकेतुः
असति नूनं व्युच्छात् ॥

TRANSLATION

As this Youthful Ushas approaches from the east and harnesses her band of purple rays, growing up gradually, in the same manner, a young lady of about 24 years feeds the cows of red colour and other animals and being intelligent grows up and dispels all darkness like the Dawn. Fire (for Yajna) is kindled in every dwelling and the splendour of such learned and intelligent woman also shines everywhere.

PURPORT

As the dawn and day are correlated, in the same manner, married couple should always live together lovingly and obtain all objects at proper time. Then their strength and splendour will always grow.

THE COMMENTATOR'S NOTES

(अश्वत्) वर्द्धते = Grows.

(युवतिः) पूर्णचतुर्विंशतिवार्षिकी
= A young woman of about 24 years.

(गवाम्) किरणानां गवादीनां पशूनां वा
= Of the rays of the cows and other animals.

(अनीकम्) सैन्यम् इव समूहम्
= Band like an army.

TRANSLATOR'S NOTES

Rishi Dayananda has interpreted गवाम् as किरणानां गवादीनां पशूनां वा For the meaning of गवाम् as किरणानाम् the following clear passage from the Nirukta of Yaskacharya can be quoted. सर्वेऽपि रश्मयो गाव उच्यन्ते (निरुक्ते २. ३).

The meaning regarding the cow is too well-known to require any authority. But it is strange to find that Shri Sayanacharya has interpreted गवाम् as प्रसिद्धानाम् एतन्नामकानाम् अश्वानां वा = Cows or horses. He has alternately given the meaning of रश्मीनाम् = Of the rays which tallies with Rishi Dayananda Sarasvati's interpretation.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

उत्ते वयंश्चिद्रुमतेरपत्तन्नरश्च ये पितृभाजो व्युष्टौ ।

अमा सते वहसि भूरि वाममुषो देवि द्वाशुषे मर्त्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरः ये पितृभाजः यूयं चित् यथा वयः वसतेः उत्त
अपत्तत् तथा व्युष्टौ अमा सते भवत । हे उषवंद् देवि स्त्रि !
या त्वं च दाशुषे मर्त्याय अमा आसते भूरिवामं वहसि तस्ये
ते (तुभ्यम्) एतत् पतिः अपि वहतु ॥

TRANSLATION

O enlightened woman who art like the Dawn at whose rising, the birds fly forth from their resting places and men who have to earn their bread and distribute it, quit their homes. Thou bringest much good to thy liberal husband who dwells at home with thee and let thy husband also bring happiness and joy to thee.

PURPORT

As the birds go up and down in the space, so does the Dawn go up and down at day and night respectively. As the wife should always do good to her husband, so the husband also should do lovingly.

THE COMMENTATOR'S NOTES

(उषा) उषर्वद् विद्याप्रकाशयुक्ते

= O woman shining with the light of knowledge like the Dawn.

(पितुभाजः) अन्नस्य विभाजकाः

= Distributors of food.

(अमा) समीपस्थगृहाय = For the home or dwelling.

(वामम्) प्रशस्यम् = Admirable or good.

TRANSLATOR'S NOTES

पितुरित्यन्न नाम (निघ० २.७)

अमेति गृहनाम (निघ० ३.४)

वाम इति प्रशस्यनाम (निघ० ३.८)

पुनः कीदृशः स्त्रियो वरा भवेयुरित्याह

What kind of women are good is told in the 13th Mantra.

Mantra—13

स्तोद्वं स्तोम्या ब्रह्मणा मेऽवीर्यध्वमुश्रुतीरुपासः ।

युष्माकं देवीरवसा सनेम सहस्रिणं च श्रुतिनं व वाजम् ॥

सन्धिच्छेदसहितोज्ज्वयः (ऋषिकृतः)

हे उषासः उषोभिः तुल्याः स्तोम्यादेवीः (विदुष्यः)
 ब्रह्मणा उशतीः यूयं मे विद्याः अस्तोद्वम् अवीवृधध्वम् ।
 युष्माकम् अवसा सहस्रिणं च शतिनं च वाजं (सांगरहस्य-
 वेदादिशास्त्रबोधं) सनेम ॥

TRANSLATION

O admirable learned women like the Dawns desiring my welfare with the Vedic Hymn, praise my knowledge and augment it. May we obtain through your protection love and favour. O ladies of divine virtues, wealth of knowledge and wisdom hundred and a thousand fold, distributing it among others.

PURPORT

As the Ushas (Dawns) possess good attributes and functions, so should ladies be and men should also be good like them. As men and women acquire knowledge from others for the accomplishment of their purposes, so should they impart it to others with love.

THE COMMENTATOR'S NOTES

(ब्रह्मणा) वेदेन = By the Veda.

(वाजम्) विज्ञानमयं बोधम्

= Knowledge of various sciences.

TRANSLATOR'S NOTES

वेदो ब्रह्म (जमिनीयोपनिषद् ब्राह्मणो ४. ११. ४. ३)

वाजम् is from वज्र-गतौ Here the first meaning of Jnana or knowledge has been taken.

While many other translators have mostly taken Usha to mean only external Dawn, Rishi Dayananda Sarasvati has taken

it to mean learned women ,shinitg like the dawn with light of knowledge, for which there are clear indications in the hymn.

This hymn is connected with the previous hymn, as there is mention of the attributes of learned women by the illustration of the dawn. Here ends the commentary on the 124th hymn and ninth Varga of the first Mandala of the Rigveda Samhita.

अथ पंचविंशत्युत्तरशततमं सूक्तम् HYMN CXXV (125)

अस्य सप्तर्चस्य सूक्तस्य वैर्घतमसः कक्षीवान् ऋषिः ।
दम्पती देवते । १, ३, ७ त्रिष्टुप् छन्दः । २, ६ निषत्
त्रिष्टुप् छन्दः । धैवतः स्वरः । ४, ५ जगतीछन्दः । निषादः
स्वरः ॥

Seer of the hymn-Kakseevan. Devata or subject-Dam-
patee or couple. Metres-Trishtup and Jagati of various
forms. Tunes-Dhaivata and Nishada.

अथ कोऽत्र धन्यवादाहोभूत्वाऽखिलसुखानि प्राप्नुयादि-
त्याह ।

Who deserves thanks and enjoys all happiness is told in
the first Mantra.

Mantra—1

प्रा॒ना रत्नं प्रा॒तरि॒त्वा द॒धाति॑ तं चि॒क्त्वा न्म॑ति॒गृह्णा॒ नि ध॑त्ते ।
तेन॑ प्र॒जां वर्ध॑य॒मान आ॒यू रा॒यस्पोषे॑ण स॒चते॑ सु॒वीरः॑ ॥

सन्धिच्छन्दसहितोऽन्वयः (ऋषिकृतः)

यः चि॒क्त्वा न् प्रा॒तरि॒त्वा सु॒वीरः॑ मनुष्यः प्रा॒तः रत्नं॑
द॒धाति॑ प्रति॒गृह्णा॒ तं नि॒धत्ते॑ तेन॑ रा॒यस्पोषे॑ण प्र॒जाम् आ॒युः
च वर्ध॑य॒मानः स॒चते॑ (स सततं सुखी भवति) ॥

TRANSLATION

The learned hero who is in the habit of getting up early in
the morning, enjoys and maintains bliss in the morning (by
meditation on God) and having acquired the enjoyable know-
ledge, he preserves it well. By the augmentation of that preci-
ous wealth of knowledge and wisdom, he increases his life
and progeny by imparting good education and teachings. By
so doing, he remains always happy.

PURPORT

The man who gives up all laziness and by righteous dealing, acquires wealth, preserves it, utilises it properly for himself and for others, enjoys happiness

THE COMMENTATOR'S NOTES

(रत्नम्) रम्यानन्दं वस्तु

= That which gives bliss and delight-knowledge and meditation etc.

(चिकित्वान्) विज्ञानवान् = Learned person.

TRANSLATOR'S NOTES

रत्नम् is from रम्-क्रीडायाम् रमेस्त च (उणादिसूत्रम् ३.१४) इतिरमेवं प्रत्ययो मस्य तच्च । किती-संज्ञा ने ।

कोऽत्र धर्मात्मा यशस्वी जायत इत्याह ।

Who becomes righteous and illustrious is told in the second Mantra.

Mantra—2

सुगुरंसत्सुहिरण्यः स्वश्वो बृहदस्मै वय इन्द्रो दधाति ।

यस्त्वायन्तं वसुना प्रातरित्वो मुक्षीजयेव पदिमुत्सिनाति ॥

सन्धिच्छेदसहितोऽन्वयः (श्रष्टिकृतः)

हे प्रातरित्वः ! यः इन्द्रः वसुना प्रायन्तं त्वा दधाति
अस्मै बृहद् वयः च मुक्षीजया इव पदिम् उत् सिनाति स
सुगुः सुहिरण्यः स्वश्वः असत् (भवेत्) ॥

TRANSLATION

A man getting up early in the morning and industrious, the wealthy person who binds thee with wealth of knowledge as a calf is tied with rope, becomes rich in kine, in gold and in horses by the grace of God and on account of his liberality. God bestows upon you long life.

PURPORT

The scholar who makes his pupils learned, long-living and wealthy by imparting them good education and by giving the teaching of the renouncement of un-righteousness and indulgence of passions becomes renowned and illustrious.

THE COMMENTATOR'S NOTES

(मुक्षीजया) मुक्षया मुंजाया जायते या सा मुक्षीजा

= By the rope made of core.

(पदिम्) पद्यते गम्यते या श्रीस्ताम्

= Wealth that is not stable.

पुनरत्रस्त्रीपुरुषो कीदृशो भवेतामित्याह

How should be husband and wife is told in the the third Mantra.

Mantra—3

आयमद्य सुकृतं प्रातरिच्छन्निष्टेः पुत्रं वसुमता रथेन ।

अंशोः सुतं पायय मत्सरस्य क्षयदीरं वर्धय सूनृताभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे धात्रि ! अहम् अद्य वसुमता रथेन प्रातः इष्टेः सुकृतम् इच्छन् यं पुत्रम् आयम् तं सुतं मत्सरस्य अंशोः रसं पायय सूनृताभिः क्षयद् दीरं वर्धय ॥

TRANSLATION

O foster mother, cause the son of a virtuous woman along with whom I have come with wealth-laden car, desiring the merit of the Yajna (non-violent sacrifice) performed in the morning, take the milk which gives joy and augment with the words endowed with wisdom, truth and other good qualities a brave man who is admired among the destroyers of enemies.

PURPORT

It is the duty of men and women to acquire knowledge with the observance of perfect Brahmacharya, (continence) marry with their free will and satisfaction and beget children with righteous conduct. They should engage a righteous foster-mother who should give them good education, for the proper bringing up of the children.

THE COMMENTATOR'S NOTES

(अंशोः) स्त्रीशरीरस्य भागात्

= From the part of the wife's body.

(क्षयद्वोरम्) क्षयतां शत्रून्तूणां मध्ये प्रशंसायुक्तम् ।

= Admired among the destroyers of enemies.

पुनः स्त्रीपुरुषौ किं कुर्यातामित्याह ।

How should men and women do is taught in the fourth Mantra.

Mantra—4

उपे क्षरन्ति सिन्धवो मयोभुव ईजानं च यक्ष्यमाणं च धेनवं ।

पृणन्ते च पपुर्णि च श्रवस्यवो घृतस्य धारा उपे यन्ति विश्वतः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सिन्धवः इव मयोभुवः जनाः धेनवः इव पत्न्यो
घात्रयो वा ईजानं यक्ष्यमाणं च उपेक्षरन्ति ये श्रवस्यवः
विद्वांसः विदुष्यः च पृणन्ते च पपुर्णि च शिक्षन्ते ते विश्वतः
घृतस्य धाराः इव सुखानि उपयन्ति ॥

TRANSLATION

Those men who like the health-bringing rivers are conferrers of happiness and joy and those wives and foster mothers who like the kine, benefit the person who has performed a Yajna or is about to do it; in the same manner, those learned men and women who impart education or give good advice to a well-built man or to him who is trying to be so through proper exercise, attain happiness.

PURPORT

Those men and women who in their domestic life always try to do good and are agreeable to one another, acquire knowledge and teach their children, enjoy happiness constantly like the pure streams of water.

THE COMMENTATOR'S NOTES

(घृतस्य) उदकस्य = Of the water.

(पपुरिम्) पुष्टम् = Well built.

घृतम् इत्युदकनाम (निघ० १.१२)

पू-पालन पूरणयोः

मनुष्यैः कैः कर्मभिरत्र मोक्ष प्राप्तव्य इत्याह ।

By which acts should a man attain salvation is taught in the fifth Mantra.

Mantra—5

नाकस्य पृष्ठे अधि तिष्ठति श्रितो यः पृणाति स ह देवेषु गच्छति ।
तस्मा आपो घृतमर्षन्ति सिन्धवस्तस्मा इयं दक्षिणा पिबते सदा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः (मनुष्यः) देवेषु गच्छति सह विद्याम् आश्रितः सन्
नाकस्य पृष्ठे अधितिष्ठति सर्वान् प्रीणाति तस्मै आपः सदा
घृतम् अर्षन्ति तस्मै इयं दक्षिणा सिन्धवः सदा पिबते ॥

TRANSLATION

The man who goes to or approaches enlightened persons or divine virtues, having acquired wisdom sits upon the summit of bliss where there is no misery. He satisfies himself and his progeny with wisdom, good education and well-cooked food etc. To him Pranas or flowing waters bear their essence like the Ghee (clarified butter). To him the Dakshina (a present or gift) received from teaching and rivers gratify.

PURPORT

Those persons who take human body, always have the association of good people and act righteously, enjoy happiness. Those learned men and women, who constantly impart good education and wisdom to children, young and old men and virgins, young and old women without any deceit, attain all happiness here and emancipation after death.

THE COMMENTATOR'S NOTES

(नाकस्य) अविद्यमानदुःखस्यानन्दस्य

= Of the bliss where there is no misery.

(पूणाति) विद्यासुशिक्षासंस्कृतान्नाद्यैः स्वयं पुण्यति
सन्तानान् पोषयति च ।

= Satisfies himself with wisdom, good education and well-cooked food etc. and satisfies his progeny etc.

(प्रापः) प्राणा जलानि वा

= Pranas (vital breaths) or waters.

(धितः) विद्यामाधितः

= Having acquired knowledge or wisdom.

TRANSLATOR'S NOTES

(प्रापो वै प्राणाः (शतपथ ३. ८. २. ४)

प्राणो ह्यापः (जैमिनीयोपनिषद्ब्राह्मण ३.१०.६)

It is remarkable that Sayanacharya takes the word वसिष्ठा here as भूमिः इत्यादि फल दम्पादनवशा = Or the earth able to give grain and other fruits which is a far-fetched meaning, while Rishi Dayananda Sarasvati interprets it as ज्ञप्त्यापनं जप्त्वा वसिष्ठा = The present or gift received from teaching. No comments are needed.

पुनश्चतुर्वर्णस्थाः किं कुर्युरित्याह ।

What should men of four Varnas (classes) do is told in the sixth Mantra.

Mantra—6

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

दक्षिणावतां जनानाम् इमानि चित्रा (प्रभुभूतानि)
सुखानि । दक्षिणावतां दिवि सूर्यासः प्राप्नुवन्ति दक्षिणावन्तः
इत् (एव) अमृतं भजन्ते दक्षिणावन्तः आयुः प्रतिरन्ते
(प्राप्नुवन्ति) ॥

TRANSLATION

These wonderful rewards are verily for those who possess knowledge and Dharma. The donors of good knowledge and riches, come in contact with learned men who shine like the sun. The givers of pious donations of wisdom attain immortality, the givers of pious donations of fearlessness prolong their lifetime.

PURPORT

Those Brahmanas who give the donation of wisdom and good education for public welfare, those Kshatriyas who give the donation of fearlessness by their just dealing, those Vaishyas (traders) who give the donation of their righteously earned wealth and those Shudras who give the donation of their service attain full age and enjoy happiness here and hereafter.

THE COMMENTATOR'S NOTES

(दक्षिणावताम्) १ धर्मोपाजिता धनविद्यादयो बहवः
पदार्था विद्यन्ते येषां ते ।

= Of those who possess righteously-earned wealth and knowledge.

(२) प्रशंसितयोर्धर्म्यधनविद्ययोर्दक्षिणा दानं येषां ते ।
प्रशंसार्थो मनुष्यः ।

= Donors of righteously earned wealth and knowledge.

(३) (वक्षिणावन्तः) १ बहुविद्यादानयुक्ताः

(२) बह्वभयदानदातारः

= Givers of much fearlessness or freedom from anxiety.

It is remarkable that while Sayahacharya, Prof. Wilson and Griffith take वक्षिणावन्तम् here in the sense of बहुविद्य मोहिर्ण्यावि-
रूपवक्षिणा प्रदातृ नाम् (सायणः) pious donations (Wilson) or rich
needs (Griffith), Rishi Dayananda Saraswati has taken the
word in the wider sense and has included the contribution
of the service rendered by all the four Varnas (Classes)
according to their ability and worth. Thus he has shown
his keen spiritual insight.

How many kinds of men are there in this world is told
in the seventh Mantra.

Mantra—7

मा पृणन्तो दुरितमेन आरुन्मा जारिषुः सूरयः सुव्रतासः ।

अन्यस्तेषां परिधिरस्तु कश्चिदपृणन्तग्रमि सं यन्तु शोकाः ॥

सन्धिच्छेदसहितोज्ज्वल (ऋषिकृतः)

(हे मनुष्याः) भवन्तः पृणन्तः सन्तः दुरितम् एनः

मा आरन् दुरितम् एनः मा जारिषुः किन्तु सुव्रतासः सूरयः
सन्तः धर्मम् एव आचरन्तु ये च युष्मत् अध्यापकाः तेषां
युष्माकं च कश्चित् अन्यः परिधिः अस्तु । अपृणन्तं जनं
शोकाः अभिसंयन्तु ॥

TRANSLATION

O me, may not you feeding yourselves and others
commit any sin that leads to misery. May you never commit
the heinous sin of debauchery. But being learned observers
of truthful vows may you always act righteously. May there
be a dividing line between the righteous and learned persons
and other stupid people of unrighteous type. May repen-

tance fall upon them who do not feed themselves and others righteously.

THE COMMENTATOR'S NOTES

(जारिषुः) जारकर्माणि कुर्वन्तु = Commit adultery.

(परिधिः) आवरणं, मर्यादा

= Distinguishing line or mark.

(शोकाः) विलापाः = Moanings or repentance.

PURPORT

In this world, there are men of two kinds. There are righteous men and there are sinners. They are of different nature and different ways. Those who are righteous, follow the path of Dharma following the foot-steps of the righteous, but those that are wicked follow the path trodden by un-righteous persons only. Righteous persons should never follow the path of un-righteous persons, but it is the duty of un-righteous persons to follow the righteous. Thus in every nation or country the righteous and unrighteous follow two different paths. Righteous persons have to enjoy happiness and un-righteous persons always remain un-happy or miserable.

Here there is mention of the righteous conduct, so it has connection with the previous hymn.

Here ends the commentary on the 125th hymn and tenth Varga of the first Mandala of the Rigveda.

अथ षड्विंशत्युत्तरशततमं सूक्तम् HYMN - CXXVI (126)

अस्य सप्तर्चस्य सूक्तस्य १, २, ३, ४, ५ कक्षीवान्
ऋषिः । ६ भावयव्यः । ७ रोमशा ब्रह्मवादिनी ऋषिः ।
विद्वांसो देवताः । १, २, ४, ५ निष्पत् त्रिष्टुप् । ३ त्रिष्टुप् ।
३ त्रिष्टुप् छन्दः । धैवतः स्वरः । ६, ७ अनुष्टुप् छन्दः ।
गांधारः स्वरः ॥

Seer of the Hymn-Kaksheevan-Bhavayavya and Roma-
sha Brahma Vadini. Devata-Vidvansah (learned persons)
Metres-Trishtup and Anushtup. Tunes-Dhaivata and Gan-
dhara.

कोऽत्र राज्याधिकारे न स्थापनीय इत्याह

Who should not be appointed for an administrative post
is told in the first Mantra.

Mantra--1

अमन्द्वान्स्तोमान् अरे मनीषा सिन्धुवर्धि क्षियतो भ्रान्यस्य ।
यो मे सुहृन्ममिमीत सवान्तूर्तो राजा श्रव इच्छमानः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अतूर्तः श्रवः इच्छमानः राजा सिन्धौ क्षियतः
भाव्यस्य मे सकाशात् सहृन् सवान् अमन्द्वान् स्तोमान् च
मनीषां अमिमीत तम् अहम् अधि प्रभरे ॥

TRANSLATION

I admire willingly a mighty king who on account of his
power cannot be subdued, who desirous of renown or of
hearing the teachings of the Vedas, has enabled me-dwelling
on the banks of a river and trying to be an ideal person, to
diffuse the knowledge of praise-worthy sciences which make
a man fit to earn much wealth with the help of keen in-
tellect.

PURPORT

Unless a man becomes industrious and learned, obeying the commands of an absolutely truthful scholar, he should not be appointed as an administrative officer.

THE COMMENTATOR'S NOTES

(स्तोमान्) स्तोतुमर्हान् विद्याविशेषान्

= Praise-worthy particular sciences.

(सिन्धोः) नद्याः = Of the river.

(सवान्) ऐश्वर्ययोग्यान्

= Enabling a man to earn wealth.

(भाव्यस्य) भवितुं योग्यस्य

= Worthy to be or trying to be an ideal person.

केऽत्र यशो विस्तारयन्तीत्याह

Who become illustrious and renowned is told in the second Mantra.

Mantra—2

शतं राज्ञो नाधमानस्य निष्काञ्छुतमश्वान्प्रयतानसद्य आदम् ।

शतं कुक्षीवां असुरस्य गोनां दिवि श्रवोऽनूत्तमा ततान ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः कक्षीवान् विद्वान् असुरस्य इव नाधमानस्य राज्ञः
शतं निष्कान् प्रयतान् शतम् अश्वान् दिवि अजरं गोनां
शतम् इव श्रवः आततान तम् अहं सद्यः आदम् ॥

TRANSLATION

I willingly or un-hesitatingly accept a great scholar as my teacher, whom a wealthy King benevolent like the cloud has presented a hundred Nishkas (golden coins) and a hundred vigorous and trained, horses and who on account of generosity and other virtues has spread his deathless (immortal glory) like hundreds of rays of the sun in the sky.

PURPORT

Those persons become distinguished who receive honour from a just and learned King, on account of their noble virtues.

THE COMMENTATOR'S NOTES

(कक्षीयान्) बह्व्यः कक्षयः विद्याप्रवेशा विदिताः
सन्ति यस्य सः

= A great scholar well-versed in various sciences.

(श्रवः) श्रूयमाणं यशः = Renown or reputation.

TRANSLATOR'S NOTES

(असुरस्य) मेघस्य ।

Rishi Dayananda Sarasvati has given the following note on कक्षीयान् in his commentary on Rig. 1. 18. 1.

याः कक्षासु करांगुलिक्रियासु भवाः शिल्पविद्यास्ताः
प्रशस्ता विद्यन्ते यस्य सः (कक्षा इत्यंगुलिनामसु पठितम्
निघ० २.५) अत्र कक्षा शब्दाद् भवे छन्दसीति यत् ततः
प्रशंसायां मतुप् कक्षायाः संज्ञायां मतौ संप्रसारणं कर्तव्यम् ।
अष्टा० ६. १. ३७ अनेन वार्तिकेन सम्प्रसारणम् । आस-
न्दीवद० अष्टा० ७. २. १२ इति निपातनाद्यकारस्य
वकारादेशः ॥

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take कक्षीयान् to be a proper noun or the name of a particular Rishi, instead of taking it as a derivative word denoting a great scholar well-versed in various sciences and arts.

श्रवः-श्रवणीयं यशः इति निरुक्ते ११.६

श्रवः-प्रशंसाम् इति निरुक्ते ४.२४

असुर इति मेघनाम (निघ० १.१०)

पुनाराज्ञा किं कर्तव्यमित्याह

What should a King do is told in the 3rd Mantra.

Mantra—3

उप मा श्यावाः स्वनयेन दत्ता वधूमन्तो दश रथासो अस्थुः ।
 षष्टिः सुहस्रमनु गव्यमागात्सनन्कुक्षीवां अभिपित्वे अह्नाम् ॥
 सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

येन स्वनयेन दात्रा सवितुः श्यावाः इव दत्ताः दशरथासः
 वधूमन्तः मा (मां सेनापतिम्) उप अस्थुः । यः कक्षीवान्
 अभिपित्वे अह्नां सहस्रम् गव्यम् अनु आगात् यस्य षष्टिः
 पुरुषा अनुगच्छन्ति स सनत् (सुखवर्धकः अस्ति) ॥

TRANSLATION

The liberal donor (King) gives me (The Chief Commander of the Army) ten chariots drawn by horses like the rays of the sun and carrying women. They stand by me. That great warrior expert in Military Science is the augments of happiness who gets as present thousands of cows (to feed other soldiers) in the beginning of the day and who is followed or accompanied by sixty persons.

PURPORT

As all warriors desire to get wealth and other things from a King, therefore the King should give them whatever he deems proper and necessary. Without this impetus, it is not possible to keep up their zeal and enthusiasm.

THE COMMENTATOR'S NOTES

(कक्षीवान्) युद्धे प्रशस्तकक्षः

= Great expert in Military Science.

(अह्नाम् अभिपित्वे) दिनानां सर्वतः प्राप्ता

= On the achievement or beginning of the days.

(स्वनयेन) स्वस्य नयनं यस्य दातुस्तेन

= By the donor or liberal king.

केऽत्र चक्रवर्ति राज्यं कर्तुमर्हन्तीत्याह

Who are able to rule over a vast dominion is told in the fourth Mantra.

Mantra—4

चत्वारिंशदशरथस्य शोणाः सहस्रस्याग्ने श्रेणिं नयन्ति ।

मुदच्युतः कृशनावतो अत्यान्कृषीवन्तु उदमृक्षन्त पञ्चाः ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

यस्य दशरथस्य चत्वारिंशत् शोणाः सहस्रस्य अग्ने
श्रेणिं नयन्ति । यस्य वा पञ्चाः कक्षीवन्तः भृत्याः मदच्युतः
कृशनावतः अत्यान् उत् अमृक्षन्त (स शत्रून् जेतुम् ग्रहति)॥

TRANSLATION

Forty horses of reddish colour harnessed to the chariots of the commander of the army lead the procession in front of a thousand followers. He alone is able to conquer his enemies whose active attendants and helpmates rub down the high-spirited steeds, decorated with golden trappings.

PURPORT

Those persons only are able to rule over a vast dominion who have chariots harnessed by four horses in ten directions, hundreds of thousand of horse men, hundreds of thousands of footmen, inexhaustible treasures, perfect knowledge and humility.

THE COMMENTATOR'S NOTES

(कक्षीवन्तः) प्रशस्ताः कक्षयो विद्यन्ते येषां ते

= Having good helpers or associates.

(दशरथस्य) दश रथा यस्य सेनेशस्य

= Of the Commander of the army who has ten chariots.

केऽत्रोत्तमा भवन्तीत्याह

Who are good people on earth is told in the fifth Mantra.

Mantra—5

पूर्वामनु प्रयतिमाददे वस्त्रीन्युक्तां अष्टावरिधायसो गाः ।

सुबन्धवो ये विशया इव वा अनस्वन्तः श्रव ऐषन्त पञ्चाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

ये सुबन्धवः अनस्वन्तः वाः पञ्चाः विश्वाः इव भवः
ऐषन्त तान् वः त्रीन् युक्तान् अर्धकान् अष्टौ सम्पान्
अरिधायसः वीरान् गाः च एषां पूर्वा प्रयतिम् अहम् अनु
प्राददे ॥

TRANSLATION

I follow the former attempt of those three appointed presidents of the Assembly, army and educational institutions and eight members of the council of Ministers, who are subduers of their enemies and brave, who have good kins men, harnessed chariots, are active desirous of food like traders, associating themselves with noble persons. I also protect the cows and bulls.

PURPORT

Those men become good leaders of society, who protect the three presidents of the Assembly, army and educational institutions (Gurukula) eight expert members of the council of Ministers, brave persons who are destroyers of their foes, cows and other animals, friends, wealthy traders and peasants and increase the growth of grain and other kind of wealth.

THE COMMENTATOR'S NOTES

(वाः) ये व्रजन्ति ते । अत्र व्रजधातोर्बाहुलकादौणा-
दिको हः प्रत्ययः । वा इति पवनाम निघ० ४.२ ।

= Active who go from place to place.

(श्रवः) अन्नम् = Food.

(पञ्चाः) प्रपञ्चाः

= Approaching good and learned persons.

TRANSLATOR'S NOTES

अथ इत्यस्मिन्नाम अयत्न इतिसतः (निष्कसे १०.३)

कैः काऽत्र राज्येऽवश्यं प्राप्तयेत्याह

Which must be attained in the State is told in the sixth Mantra.

Mantra—6

आगधिता परिगधिता या कञ्चीकेव जङ्गहे ।

ददाति मम यादुरी याशूनां भोज्या शता ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

या आगधिता परिगधिता जङ्गहे कञ्चीका इव याशूनां
यादुरी शताभोज्या मह्यम् ददाति सा सर्वैः स्वीकार्या ॥

TRANSLATION

That policy should be observed by all, which when acted upon well from all sides and endowed with good attributes, gives to all industrious persons infinite delight in all admirable dealings. It is like a whip used to goad animals.

PURPORT

That policy should be observed by all which is the source of incalculable happiness.

THE COMMENTATOR'S NOTES

(परिगधिता) परितः सर्वतः गधिता शुभैः गुणैः युक्ता
नीतिः । गध्यतिमिश्रीभावकर्मा (नि० ५.१५)

= Acted up on well from all sides and endowed with good attributes.

(जङ्गहे) अत्यन्तं ग्रहीतव्ये = Most acceptable dealing.

(यादुरी) प्रयत्नशीला । अत्र यतधातोर्बाहुलकादौणादिक
उरी प्रत्ययः तस्य दः

= Full of exertion or labour.

(याशूनाम्) प्रयतमानानाम् = Of the Industrious.

अत्र यमुप्रयत्ने धातोर्बाहुलकादुष् प्रत्ययः सस्य शब्दः ॥

TRANSLATOR'S NOTES

It is worthwhile to make a comparative study of this Mantra as Sayanacharya has given such an obscene and absurd interpretation that Griffith thought it proper not to translate it into English but to render it only in Latin, so that many may not understand it.

According to Sayana, this is a dialogue between husband named Bhavayavya and his minor wife-Lomasha who approaches him for sexual act and he scoffs at her saying, "She, when her desires are assented to clings as tenaciously as a female weasel, and who is ripe for enjoyment, yields me infinite delight. (Wilson's translation). Both Prof. Wilson and Griffith have felt the incoherence of this absurd dialogue between a husband and his minor wife and have remarked in their foot-notes similarly.

Prof. Wilson remarks—

126. 6 This is supposed to be said by Bhavayavya to his wife Lomasha.

126. 7. This is Limasha's reply; but the verse, as well as the preceding, is brought in very abruptly, and has no connection with what precedes, it is also in a different metre, and is probably a fragment of some old popular song.

(Prof. Wilson's Rigveda Translation Vol. II. Notes 217).

Griffith also remarks—'they (6th & 7th Verses) have no apparent connection with what precedes. They seem to be a fragment of a popular song.' (Griffith's Hymns of the Rigveda P. 175)

When we compare with it Rishi Dayananda's interpretation as translated above regarding the policy to be accepted, there is no incoherence of any kind but it gives such a useful teaching. How regrettable it is that the Vedas have been so misinterpreted by medieval commentators and Western Scholars.

पुनाराज्ञीकि कुर्यादित्याह ।

What should a queen do is taught in the seventh Mantra.

Mantra—7

उपोष मे परा मृश मा मे दभ्राणि मन्यथाः ।

सर्वाहमेस्मि रोमशा गन्धारीणामिवारिका ॥

तन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे पते राजन् या अहं गन्धारीणामिव अरिका रोमशा
सर्वा अस्मि तस्याः मे गुणान् परामुश मे दभ्राणि कर्माणि
मा उप (मा उपमन्यथाः) ॥

TRANSLATION

O my dear husband, O king, I am a protector among the Upholders of the kingdom and I possess beautiful hair. Please seriously take into consideration my virtues and do not look down upon my actions.

PURPORT

The queen addressing the King says, I am not inferior to you. As you are dispenser of justice among men, in the same manner, I am dispenser of justice among women. Let me be the dispenser of justice among the women, as have been the queens before.

THE COMMENTATOR'S NOTES

(गन्धारीणाम्)

= Among the Upholders of the State

(अरिका) रक्षिका = Protector.

TRANSLATOR'S NOTES

This last Mantra of the hymn is supposed to be the saying of Bhavya's wife, who is said to be minor. She assures her husband that she is a fully grown up woman, fit for sexual intercourse as Prof. Wilson's Translation runs—

"Approach me (husband) deem me not immature. I am covered with down like a eue of the Gandhiris. As a matter of fact, the Mantra clearly points out that there should be no idea of superiority or inferiority among the couple and they are complementary to each other. None is to be looked down upon. This is what some great thinkers of the West also have given expression to. For instance, John Ruskin's following passage in "Sesame and Lilies" are only paraphrase of Rishi Dayananda Sarasvatis purport.

"We are foolish and without excuse foolish, in speaking of the superiority of the one sex to the other. Each completes the other and is completed by the other. The happiness and perfection of both depends on each asking and receiving from the other what the other can give."

John Ruskin in "Sesame and Lilies." (P. 73).

This hymn is connected with the previous hymn, as there is mention of the duties of a King in this hymn.

Here ends the commentary on the 126th hymn of the Rigveda.

अथ सप्तविंशत्युत्तरशततमं सूक्तम् HYMN CXXVII (127)

अस्यैकादशर्चस्य सूक्तस्य पदच्छेप ऋषिः । अग्निदेवता
१, २, ३, ८, ९ अष्टिश्छन्दः । ४, ७, ११ भुरिगष्टिश्छन्दः ।
मध्यमः स्वरः । ५, ६ अत्यष्टिश्छन्दः । गांधारः स्वरः ।
१० भुरिगतिशकवरी छन्दः । पंचमः स्वरः ॥

Seer of the hymn-Parucchepa, Devata-Agni, Metres-Ashti
Atyashti and Bhurigati Shakvari. Tunes-Gandhara and
panchama.

अथ कीदृशयोः स्त्रीपुरुषयोर्विवाहो भवितुं योग्यइत्याह

What kinds of men and women are fit to marry is told
in the first Mantra.

Mantra—1

अग्निं होतारं मन्ये दास्वन्तं वसुं सूनुं सहसो जातवेदसं विप्रं
न जातवेदसम् । य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाजुह्वानस्य सर्पिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कन्ये यथा अहं यः ऊर्ध्वया स्वध्वरः देवाच्या
कृपा देवः अस्ति तम् आजुह्वानस्य सर्पिषः घृतस्य शोचिषा
सहविभ्राष्टिं जनम् अनुवष्टि । यम् अग्निम् इव होतारं
दास्वन्तं वसुं सहसः सूनुं जातवेदसं विप्रं न जातवेदसं पतिं
मन्ये (तथा ईदृशं पतिं त्वम् अपि स्वीकुरु) ॥

TRANSLATION

O girl, As I regard my husband the person who is well-
performer of the Yajna with lofty knowledge and reverential
devotion, who shines like fire with the splendour of the Ghee
(Clarified butter) put in the fire, who is munificent or a libe-
ral donor, acceptor of what is given with love and reverence,

who knows all that exists like a sage who is endowed with wisdom, who is the son of a strong man and observer of Brahmacharya, so thou shouldst also accept or choose such a virtuous person as thy husband.

PURPORT

A girl should choose as husband a person, who is renowned on account of his noble qualities and good conduct and who is endowed with excellent physical and spiritual power. A young man should also choose as wife such a virtuous virgin.

THE COMMENTATOR'S NOTES

(अग्निम्) अग्निवद् वर्तमानम्

= A person shining and behaving like the fire.

(जातवेदसम्) प्रसिद्धविद्यम् = Distinguished scholar.

(विप्रम्) = A genius

(देवः) कमनीयः = Desirable or lovable.

TRANSLATOR'S NOTES

(विष्-क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमद स्वप्न-कान्तिगतिषु) अत्र कान्त्यर्थं ग्रहणम्

जातवेदसम्-जातानि वेदेति जातवेदास्तम् (निष्कृते

(विप्रम्) मेधाविनम् विप्र इति मेधाविनाम् (निष्कृते ३.१५)

It is remarkable that both prof. Wilson and Griffith have translated the word "जातवेदसम्" put as adjective of अग्निम् as "he who knows all that exists." (Wilson). "Who knoweth all that exists." (Wilson). "Who knoweth all that live" (Griffith) विप्रं न जातवेदसम् has also been translated by both similarly i. e. "Like a sage who is endowed with knowledge". (Wilson). "As holy singer, knowing all." (Griffith). Do not these appellations clearly prove that Agni is not inanimate material fire but a

conscious entity whether God or a wise learned person as interpreted by Swami Dayananda Sarasvati in his Commentary. Let impartial readers Judge for themselves.

पुनः प्रजा राजस्वाम कीदृशं जनमाश्रयेयुरित्याह

What kind of man should be sought after for kingship is told in the Second Mantra.

Mantra—2

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्र मन्मभिर्विप्रैः
शुक्र मन्मभिः । परिजमानमिव द्यां होतारं चर्षणीनाम् ।

शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विप्र ! यजमानाः वयं मन्मभिः विप्रैः सह
अङ्गिरसां मध्ये ज्येष्ठं यजिष्ठं त्वा हुवेम । शुक्रं यं मन्मभिः
चर्षणीनां होतारं परिजमानम् इव द्यां शोचिष्केशं वृषणं
त्वाम् इमाः विशः प्रावन्तु स त्वं जूतये इमाः विशः प्राव ।

TRANSLATION

O exceedingly wise man, we the performers of the Yajnas and unifiers of all men, praise thee along with respected scholars, as thou art the best among living beings and the most adorable. O Pure souled, as these people approach thee—who art the giver of knowledge and wisdom to men and art like the bright-haired sun, mighty and moving in all directions, so thou shouldst come to them for protection.

PURPORT

Men should take shelter in such an absolutely truthful learned person who is admired by all, highly educated as well as ordinary people.

THE COMMENTATOR'S NOTES

(मन्मभिः) मन्यमानः = Respectable.

(शुक्ल) शुद्धात्मन् = Pure souled.

(जूतये) रक्षणाय = For protection etc.

(अंगिरसाम्) प्राणिनाम् = Of living beings.

TRANSLATOR'S NOTES

शुचिर्-पूतीभावे

प्राणो वा अंगिराः (शतपथ ६, १२, २८; ५. २. ३. ४,

कोऽत्र प्रजापालनाय क्षमो भवतीत्याह

Who is the best for the protection of the subjects is told in the third Mantra.

Mantra—3

स हि पुरु चिदोजसा विरुक्मता दीद्यानो भवति ब्रुहन्तरः

परशुर्न ब्रुहन्तरः । वीळु चिद्यस्य समृताँ श्रुवद्वनेव यत्स्थिरम् ।

निष्प्रहमाणो यमते नायते धन्वासद्वा नायते ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्य समृतीचित् वना इव वीळुस्थिरं बलं यः निः सहमानः श्रुवत् शत्रून् यमते यं शत्रुः न अयते यः ब्रुहन्तरः परशुः न पुरु विरुक्मता ओजसा सह दीद्यानः ब्रुहन्तरः भवति (स चिद् विजयी जायते) ॥

TRANSLATION

O men, that President of the Assembly or Commander of the army gets victory who is far shining with brilliant vigour, is the destroyer of foes, like a hatchet that cuts down trees in the forests, at whose contact, whatever is solid and stable dissolves like water, un-sparing he sports among enemies, nor desists from their destruction like an archer who retreats not from battle. He listens to the requests of his subordinates.

PURPORT

Men should know that that man is the best among the guardians of the people, who can not be overcome by his foes and who can conquer them by his superior might.

THE COMMENTATOR'S NOTES

(वीळु) वृद्धम् = Strong.

(समृतौ) सम्यक् ऋतिः प्राप्तिर्यया तस्याम्
= On approach or [contact.

(अयते) प्राप्नोति = Receives or approaches.

(विरुक्मता) विविधा रूचो भवन्ति यस्मात् तेन ।
= Brightly shining.

TRANSLATOR'S NOTES

वीळु इति बलनाम (निघ० २.६)

ऋ-गतिप्रापणयोः अय-गतौ

पुनन्यायाधीशः कथं वर्तितव्यमित्याह

How should Magistrates or Judges behave is told in the fourth Mantra.

Mantra—4

वृळ्हा चिदस्मा अनु दुर्यथा विदे तेजिष्ठाभिरणिभिर्दा-
ष्ट्यवसेज्जनये दाष्ट्यवसे । प्र यः पुरुणि गाहते तश्रुदनेष
शोचिषा । स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि
चिदोजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यथा विद्वान् तेजिष्ठाभिः अरणिभिः
अस्मिन् विदे अवसे दाष्टि तक्षत् सन् सूर्यः वना इव शोचिषा
पुरुणि (शत्रुबलानि) प्रगाहते ओजसा स्थिराणि (कर्माणि)

निरिणाति चित् ओजसा अस्त्राचित् निरिणाति (स सुखम्
अवाप्नोति) ।

TRANSLATION

O men. that person alone enjoys happiness who offers presents to the fire-like learned President of the Assembly, for protection as splendid fuels for Kindling the fire and as Scholars give eternal sciences to men. By resplendent means, he grants us grace for our preservation. Being full of splendour like the sun, dissolving waters from his rays, dispersing his enemies, he dissolves many powerful foes by his splendour. By his might, performs many acts of permanent value. He gets food by his power, as an influential person.

PURPORT

As great scholars lead all towards industriousness by illuminating the souls of men by the propagation of knowledge, so learned Judges uplift men by giving them good and inspiring teachings.

THE COMMENTATOR'S NOTES

(वना इव) रश्मयः इव वनमिति रश्मिनाम

(निघ० १.५)

= Like the rays of the sun.

(शोचिषा) न्यायसेनाप्रकाशेन

= By the light of knowledge and army (when necessary).

(रिणाति) प्राप्नोति = Attains रि-गतौ

पुनर्न्यायाधीशैः किमनुष्ठेयमित्याह

What should Judges or Magistrates do is told in the fifth Mantra.

Mantra - 5

तमस्य पृथमुपरासु धीमहि नक्तं यः सुदर्शतरो दिवातरा-
दप्रायुषे दिवातरात् । आदस्यायुर्ग्रमणवद्दीप्तु शर्म न सूनवे ।
भुक्तमभक्तमद्यो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यः सुदर्शतरः अस्य दिवातरात् अप्रायुषे
नक्तं सर्वान् दर्शयति इव तं पृथम् दिवातरात् उपरासु ययं
धीमहि आत् अस्य ग्रमणात् वीदु भक्तम् अभक्तम् अद्यः
प्रायुः सूनवे न शर्म वि व्यन्तः अजराः अग्नयः इव
व्यन्तः अजराः ययं धीमहि ॥

TRANSLATION

O men, we bear in us the virtues of that King who is worth-seeing or Charming like the full moon and the sun that illumines the world. He gives shelter to all as the father gives dwelling and happiness to his son. His test is at the night of the difficulties than in the day of happiness. He establishes proper relations with all and unifies them and therefore we admire and listen to his message in all directions. Being like lightning, and free from decay and desiring the welfare of all, let us protect good devout persons and punish unrighteous persons not devoted to God. Let us have long life.

PURPORT

Good men should nourish and preserve the subjects as moon preserves the plants and the herbs. As parents always satisfy and please their children, so we should satisfy and please all by our good conduct.

THE COMMENTATOR'S NOTES

(पृथम्) सम्पृक्तारम्

= Establisher of good relations or unifier.

(उपरासु) विष्णु उपरा इति विष्णुनाम (निघ० १. ६)

= In all directions.

(व्यन्तः) कामयमानाः = Desiring the welfare of all.

TRANSLATOR'S NOTES

पृथ्वी-सम्पर्के वो - गतिव्याप्तिप्रजनकान्त्यसनस्त्रादनेषु
अत्र कान्त्यर्थग्रहणम्, कान्तिश्च कामना । अथ
राजादयः किं कुर्युरित्याह ।

What should kings and others officers of the State do is told in the sixth Mantra.

Mantra—6

स हि शर्धो न मारुतं तुविष्वणिरप्नस्वतीपुर्वरास्विष्टनि-
रार्तनास्विष्टनिः । आदद्व्यान्याददियुक्त्वा केतुरर्हणा ।

अथ स्मास्य हर्षतो हृषीवतो विश्वे जुषन्त पन्थां नरः
शुभे न पन्थाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्वेनरः यूयं हृषीवतः हर्षतः अस्य यज्ञस्य शुभे न
पन्थां जुषन्त अथ यं केतुः आददिः अर्हणा हव्यानि आबत्
मारुतं शर्धः न अप्नस्वतीषु उर्वरासु आर्तनासुतुविष्वणिः
इष्टनिः अस्ति स स्म इष्टनिः हि न्यायपन्थां प्राप्तुम्
अर्हन्ति ॥

TRANSLATION

O men, you should follow for the attainment of joy, the path of the Yajna (noble act) that is joyful and giver of delight. That man alone can tread upon the path of justice and prompt others to do so who is learned acceptor of good things and virtues, eater of nourishing and good edibles offered with honour. He is deserving of veneration and mighty like the winds. He gives noble teachings to the women

who are of fair form, and whose conduct is truthful and who have good progeny. He is respectable as he is a good teacher. All men should follow him as they follow a path that leads to happiness.

PURPORT

It is only those persons who make the best use of the wealth and articles earned righteously and propagate among the people Dharma (righteousness) and Vidya (knowledge) that can prompt others to follow the path of Dharma.

THE COMMENTATOR'S NOTES

(तुविस्वनिः) तुविर्बुद्धा स्वनिः—उपदेशो यस्य सः

= Giver of good sermons or teachings.

(अप्नस्वतीषु) प्रशस्तम् अप्नः अपत्यं विद्यते यासां तासु ।

= Among women who have good progeny.

(उर्वरासु) सुन्दरवर्णयुक्तासु = Endowed with fair form.

(आर्तनासु) याः आर्तयन्ति सत्ययन्ति

= In those who are of truthful conduct.

TRANSLATOR'S NOTES

(अप्न इत्यपत्यनाम (निघ० २. २)

स्वन-शब्दे भ्वा० प०

अथाध्यापकाध्येतारः कथं वर्तेरन्तित्याह

How should the teachers and the taught behave is taught in the seventh Mantra.

Mantra -7

द्विता यदीं क्रीस्तासो अभिद्यं नमस्यन्त उपवोचन्त
भृगवो मृधन्तो दाशा भृगवः । अग्निराज्ञो वसूनां शुचिर्यो
धृणिरेषाम् । प्रियां अपिथीर्वीनिषीष्ट मेधिर आ वनिषीष्ट
मेधिरः ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे मनुष्याः ! यत् कीस्तासः अभिषवः नमस्यन्तः भृगवः
ज्ञानं मध्वन्तः भृगवः च दाशाः (विद्यावानाय) विद्यायिने
द्विता ईम् उपवोचन्त यथा एषां वसूनां मध्ये यः धरिणः
शुचिः अग्निः अस्ति यथा मेधिरः प्रियान् अपिषीन् वनि-
षीष्ट यथा मेधिरः दातॄन् आबनिषीष्ट विद्याम् ईशे तथा
एव तान् सेवध्वम् ॥

TRANSLATION

O men, exceedingly wise and glorious persons, bowing before God and serving Dharma, who are in the habit of dispelling darkness of ignorance and un-righteousness, alleviators of misery and of reflective nature, impart knowledge to the pupils in two forms for their benefit, by teaching and setting practical example. As there is this electricity among the worlds pure and purifier, upholder of various objects, as a wiseman asks the bearers of virtues and destroyers of miseries to help in the advancement of noble undertaking and being himself as unifier and master of knowledge, urges upon liberal persons to donate for philanthropic activities, so you should utilise the electric power and serve wise and highly learned people.

PURPORT

It is the duty of the students to request great scholars to impart them knowledge and it is the duty of great scholars always to do so gladly. There is nothing nobler than this act of giving and diffusing true knowledge.

THE COMMENTATOR'S NOTES

(कीस्तासः) मेधाविनः कीस्तास इति मेधाविनाम्
(निघ० ३. १५)

= Exceedingly wise persons or geniuses.

(१) (भृगवः) अविद्याधर्मनाशनशीलाः

= Wise hermits who are in the habit of dissolving ignorance and un-righteousness.

(२) (भृगवः) दुःखभर्जकाः = Destroyers of misery.

अथ कथं राजप्रजाजनोन्नतिः स्यादित्याह

How can there be the Progress or advancement of the interest of the rulers and their subjects is taught in the eighth Mantra.

Mantra—8

विश्वासां त्वा विशां पतिं हवामहे सर्वासां समानं दम्पति
भुजे सत्यगिर्वाहसं भुजे । अतिथिं मानुषाणां पितुर्न यस्या-
सूया । अमी च विश्वे अमृतास आ वयो हव्या देवेष्व
वयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! यथा वयं भुजे विश्वासां विशां सर्वासां
प्रजानां पतिं त्वा हवामहे । यथा च अमी देवेषु आवयः
हव्या गृहीतवन्तः आवयः विश्वे अमृतासः सन्तः वयं यस्य
आसया पितुः न भुजे मानुषाणां समानम् अतिथिं सत्यगिर्व-
हसं त्वां पतिं हवामहे तथा दम्पतिं भजामः ॥

TRANSLATION

O King, am we invite you who are the protector of all people, of all good actions, the same alike to all impartial, for the enjoyment of the bliss of knowledge like good food in our bodies. We who have received knowledge living among the en-lightened truthful persons and thus realising the immortality of souls, invoke you who are venerable like a guest and desiring and acquiring wisdom and conveyor of true words and we also show respect to all good couples.

PURPORT

There can not be any progress or advancement of the rulers and their subjects, unless and until there are absolutely

truthful impartial persons incharge of the administration of a State.

THE COMMENTATOR'S NOTES

(भुजे) विद्यानन्द भोगाय

= For the enjoyment of the bliss of knowledge.

(वयः) १ विद्यां कामयमानाः = Desiring knowledge.

(वयः) २ प्राप्तविद्याः

= Those who have received knowledge.

(वी-गतिव्याप्तिकान्त्यसनखादनेषु)

अत्र प्राप्तिकान्त्यर्थग्रहणम्

पुनः राजादयो जनाः कीदृशा जायन्त इत्याह ।

How should the rulers be is told in the ninth Mantra.

Mantra—9

त्वमग्ने सहसा सहन्तमः शुष्मिन्तमो जायसे देवतातये
रयिर्न देवतातये रयिर्न शुष्मिन्तमो हि ते मदा
द्युष्मिन्तम उत क्रतुः । अथ स्मा ते परि चरन्त्यजर
श्रुष्टीवानो नाजर ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अजर न (इव) अजर अग्ने ('विद्वन्') देवतातये
रयिः न (इव) देवतातये सहन्तमः शुष्मिन्तमः त्वं सहसा
जायसे यस्य ते (तव) शुष्मिन्तमः द्युष्मिन्तमः मयः उत
(अपि) क्रतुः हि विद्यते । अथ ते तव श्रुष्टीवानः स्म परि-
चरन्ति (तं त्वां सर्वे वयम् आश्रयेम) ॥

TRANSLATION

O great scholar free from decay and devoted to eternal
God ! Thou art like beauty or wealth to a learned person,
for honouring enlightened persons thou the destroyer of

enemies by the strength, the possessor of great splendour, verily thy exhilaration is most brilliant and full of force; thy intellect or action is most productive of renown. Thy active followers, attendants serve thee well. We also take shelter in thee.

PURPORT

Those persons are givers of joy and happiness, who possess physical and spiritual power, are intelligent and who have wealthy or prosperous subjects.

THE COMMENTATOR'S NOTES

(द्युम्निस्तमः) बहूनि द्युम्नानि धनानि विद्यन्ते यस्य स द्युम्नी प्रतिशयेन द्युम्नीति द्युम्निस्तमः । अत्र सर्वत्र नाद् घस्येति नुट्

= Possessing much wealth.

(अष्टीवानः) शीघ्रक्रियायुक्ताः = Active, quick-acting.

(अजर) १ जरादोषरहित = Free from decay.

(अजर) २ यः अजे जन्मरहिते ईश्वरे रमते तत्तत्सम्बद्धी ।

अत्र वाच्यन्वसीत्यविहितो डः ॥

= Devoted to God who is Eternal or free from birth and death.

पुनरखिलैर्मनुष्यैः किं कर्तव्यमित्याह

What should all men is told in the tenth Mantra.

Mantra—10

प्र वो' महे सहसा सहस्वत उषर्बुधे' पशुषे नाग्नये स्तोमो'

बभूत्वत्पुनये । प्रति यदी' हविष्मन्विश्वासु क्षासु जोगुवे ।

अग्ने' रेभो न जरत ऋषूणां जूर्णिर्होत ऋषूणाम् ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! वः सहस्वतः उषर्बुध पशुषे महे जोगुवे

अग्नये न अग्नये विश्वासु क्षासु हविष्मान् स्तोमः सहसा

प्रबभूतु रेभः न अग्रे ऋषूणां विद्याईम् प्रति जरते यत् (यः)
होताजूणिः भवेत् स ऋषूणां सामीप्यं गत्वा अरोगी भवेत् ॥

TRANSLATION

O men, may your praise with all good dealings be for a leader, who shines like the lightning, is great, mighty with his strength to overcome the strong, who is in the habit of getting up at the dawn, who is punisher of the wicked, who is a good preacher to all the people on the face of the earth, he admires the knowledge of the learned or the enquirers after truth like a propagandist. A man who is diseased on account of taking unsuitable food, becomes healthy and free from diseases by associating himself with highly learned persons well versed in Vaidyaka (Medical Science).

PURPORT

Men should always endeavour to acquire good knowledge, as learned persons do.

THE COMMENTATOR'S NOTES

(क्षामु) भूमिषु क्षेति पृथिवीनाम् (निघ० १.१)

= On all parts of the earth.

(रेभः) उपदेशकः = Preacher

(ऋषूणाम्) १ प्राप्ताविद्यानां जिज्ञासूनां वा

२ प्राप्तवैद्यकविद्यानाम्

= Learned or seekers of knowledge.

TRANSLATOR'S NOTES

(रेभः) रेभ-शब्दे भ्वा० आ०

(ऋषूणाम्) ऋषी-गतौ तुदा० गतेस्त्रयोऽर्था ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थ-ग्रहणम् । ऋषूणां ज्ञान-वतामिति सायणाचार्योऽपि जृष-वयोहानौजू-पुनः विद्यार्थिभिः किं कर्तव्यमित्याह

What should students do is told in the eleventh Mantra.

Mantra — 11

स ज्ञो नेदिष्टं ददृशान् आ भूराग्ने देवेभिः सचनाः सचु-
तुना महो रायः सुचेतुना महि शविष्ठ नस्कृषि सञ्चक्षे
भुजे अस्यै । महि स्तोतृभ्यो मघवन्त्सुवीर्यं मयीह्यो
न शवसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघवन् शविष्ठ अग्ने स ददृशानः त्वं तु सुचेतुना
देवेभिः च सह नः महः सचनारायः आभर अस्यै प्रजायै
सञ्चक्षे भुजे शवसा उग्रः न मयीः त्वं नेदिष्टं, महि सुवीर्यम्
आभर अग्नेन सुचेतुना महि स्तोतृभ्यः नः (अस्मान्)
विद्यावतः कृषि ॥

TRANSLATION

O learned person shining like the fire, possessing admirable wealth (of wisdom etc.) and most mighty, being seen and close by us along with a highly educated person and a good teacher, bestow upon us abundant desirable riches with benign intent. Render us illustrious and virile, so that we may behold and enjoy this earth and grant greatness with excellent progeny to us who praise thee and make us full of knowledge and wisdom. Thou art destroyer of foes like a fierce giant in strength.

PURPORT

The students should try to get thorough knowledge of all sciences by requesting and serving absolutely truthful and learned persons, so that the rulers and their subjects observe Dharma or righteousness in their dealings, being full of knowledge and wisdom.

THE COMMENTATOR'S NOTES

(सुचेतुना) १ सुष्ठु विज्ञात्रा

= By a scholar knowing well.

२ सुष्ठु चेतयित्रा = By a good teacher.

(सच्चनाः) समवेतुं योग्याः

= Desirable or worthy of acquisition.

(चिती-संज्ञाने षच-समवाये) Tr.

This hymn is connected with the previous hymn as there is the mention of duties of the learned persons and the rulers.

Here ends the commentary on the 127th hymn and thirteenth Varga of the Rigveda Samhita

अथाष्टविंशस्युत्तरशततमं सूक्तम् HYMN CXXVIII (128)

अस्याष्टर्चस्य सूक्तस्य परुच्छेप ऋषिः । अग्निर्देवता ।
१ निचृदष्टिश्छन्दः ३, ४, ६, ८ विराडन्यष्टिश्छन्दः ।
गान्धारः स्वरः । २ भुरिगष्टिः । ५, ७, निचृदष्टिश्छन्दः ।
मध्यमः स्वरः ॥

The seer of the hymn-Parucchepa Devata or subject
Agni, metre-Ashti of various forms. Tunes-Gandharva and
Madhyama.

पुनर्विद्यायिनः कीदृशा भवेयुरित्याह ।

How should students be told in the first Mantra of
the hymn.

Mantra—1

अयं जायत मनुषो धरोमणि होता यजिष्ठ उशिजामनु
व्रतमग्निः स्वमनुः व्रतम् । विश्वश्रुष्टिः सखीयते रयिरिव
श्रवस्यते । अदब्धो होता नि पददिलस्पदे परिवीत
इळस्पदे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः अयम् इळस्पदे इळस्पदे अदब्धः होता परिवीतः
सन् निषद रयिः इव विश्वश्रुष्टिः सन् श्रवस्यते अग्निः
इव उशिजाम् अनुव्रतं स्वं प्राप्तः धरोमणि होता यजिष्ठः
सन् जायत स मनुष्यैः सर्वैः सह सखीयते (पूज्यः च स्यात्) ॥

TRANSLATION-

That learned man behaves like a friend with all and
becomes respectable everywhere, who remains indomitable
giver of delight in the knowledge of the most praiseworthy
God and admirable Dharma (righteousness and duty) and
full of wisdom, very active, acting like the conduct of those
who are desirous of knowledge and shining like the fire.

He is generous donor in a dealing that causes joy and happiness to all. He is unifier of all and acceptor with gladness of the present, given to him with love and reverence.

PURPORT

That man becomes a jewel among men who follows the persons that are always eager to acquire knowledge, is full of faith in righteous acts, friend of all and giver of good qualities.

THE COMMENTATOR'S NOTES

(धरीमणि) धरन्ति सुखानि यस्मिन् तस्मिन् व्यवहारे ।

= In a dealing that cause joy.

(उशिजाम्) कामयमानानां जनानाम्

= Of the men who desire to acquire knowledge and happiness.

(विश्वश्चष्टिः) विश्वश्चष्टयः-त्वरिता गतयो यस्य सः ।

अत्र श्रुधातोर्बाहुलकादौणादिकः कितन् प्रस्थयः ।

= Very active, quick moving.

(इळः) १ स्तोतुमर्हस्य जगदीश्वरस्य ।

= Of God who is most praise-worthy.

(इळः) २ प्रशंसितस्य धर्मस्य

= Of admirable Dharma.

(परिवीतः) परितः सर्वतः वीतं प्राप्तं विज्ञानं येन सः

= He who has acquired wisdom or knowledge from all sides.

पुनर्विद्वान् किं करोतीत्याह ।

What does a learned man do is told further in the second Mantra.

Mantra—2

तं यज्ञसाधुमपि वातयामस्युतस्य पथा नमसा हविष्मता
देवताता हविष्मता । स न ऊर्जामुपामृत्यया कृपा न जूर्यति ।
यं मातरिश्वा मनवे परावतो देवं भाः परावतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा यं देवं परावतः भाः इव मनवे मातरिदवा परा-
वतः (देवात्) दधाति सः प्रया कृपा न ऊर्जाम् उपाभूतिन
जूर्यति यथा च स देवताता हविष्मता ऋतस्य पथा गच्छति
तथा हविष्मता नमसा तं यज्ञसाधम् अपि दयं वातयामसि ॥

TRANSLATION

As the fire which is the means of performing Yajna is kindled with the help of the distant wind, in the same way, we impel or propitiate a learned person who is shining like the fire, is the performer of the Yajnas (non-violent noble acts) is generous giver, is follower of the Path of Truth for the development of divine virtues, with reverential salutations followed by donations and gifts, who gladly accepts, what is given to him with love. He is always engaged in doing good to men.

PURPORT

It is the duty of a learned man to be the source of happiness to all, as the air is to all living beings by upholding all embodied articles. The learned man should give joy to all by bearing abundantly Vidya (wisdom and knowledge) along with Dharma or righteousness.

THE COMMENTATOR'S NOTES

(कृपा) कल्पनया = By his strength.

(मनवे) मनुष्याय = For the thoughtful person.

(देवम्) दातारम् = Giver of happiness.

TRANSLATOR'S NOTES

कृपा is from कृ-सामर्थ्ये ।

मनवे is from मन-ज्ञाने

ये विद्वांसस्ते मनवः ॥ (शतपथ० द. ६. ३. ११)

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Manu as the name of a particular king instead of taking it for a learned person as Rishi Dayananda has done on the basis of the root meaning and the passage from Shatpath Brahmana 8. 6. 3. 11 that has been quoted above.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra--3

एवेन सद्यः पर्येति पार्थिवं मुहुर्गी रेतो वृषभः कनिकदत्-
ध्रेतः कनिकदत् । शतं चक्षाणो अक्षर्मिदेवो वनेषु तुर्वणिः
सदो दधान उपरेषु सानुष्वग्निः परेषु सानुषु ॥

मन्त्रिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विद्वन् ! त्वं यथा मुहुर्गीः रेतः कनिकदत् इव
रेतः कनिकदत् वधद् वृषभः वनेषु तुर्वणिः
देवः उपरेषु सानुषु परेषु सानुषु च सदो दधानः अग्निः
एवेन पार्थिवं सद्यः परि एति तथा अक्षभिः शतं चक्षाणः
भव ॥

TRANSLATION

As Agni in the form of lightning is loud-sounding, vigorous and much loud-sounding and it pierces by its force the cloud to rain down and Agni in the form of the bright sun also through its rays dispels darkness and cloud, present in the clouds and the tops of the hill pervades the earthly objects, in the same manner, thou shouldst diffuse knowledge among the people with the help of thy senses and by all thy movements.

PURPORT

As the sun and the air uphold all and gladden the world by making the cloud rain down water, in the same manner,

learned persons should make all people happy by raining sermons in their souls i. e. by enlightening them well.

THE COMMENTATOR'S NOTES

(रेतः) जलम् = Water.

(रेतः) २ वीर्यम् = Semen.

(वनेषु) रश्मिषु = In the rays.

(तुर्वणिः) तमः शीतं हिंसन्
= Dispelling darkness and cold.

TRANSLATOR'S NOTES

वनमिति रश्मिनाम (निघ० १.५)

रेत इत्युदक नाम (मिघ० १.१२)

वन-हिंसायाम्

पुनः के विद्वांसोऽर्चनीया भवन्तीत्याह

What kind of learned persons are worthy of respect is told in the fourth Mantra.

Mantra—4

स सुक्रतुः पुरोहितो दमेदमेऽग्निर्यज्ञस्याध्वरस्य चेतति कृत्वा
यज्ञस्य चेतति । कृत्वा वेधाऽपूयते विश्वा जातानि पस्पशे ।
यतो घृतश्रीरतिथिरजायत वन्निर्वेधा अजायत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यः सुक्रतुः पुरोहितः अग्निः इव दमे कृत्वा
यज्ञस्य चेतति इव अध्वरस्य चेतति कृत्वा वेधा अपूयते
विश्वा जातानि पस्पशे यतः घृतश्रीः अतिथिः अजायत वन्निः
इव वेधाः अजायत (स एव सर्वैः विद्योपदेशाय समाश्रयि-
तव्यः) ॥

TRANSLATION

O men! that person alone should be approached for teaching of various sciences, who is endowed with good

knowledge and the power of action, who shines like the fire in every home and imparts knowledge of the honour to be shown to learned persons & inviolable and non-violent Yajna (sacrifice) by his wisdom. A man becomes highly intelligent or genius by his good knowledge and the power of doing noble deeds. He removes all ignorance like the arrow and arranges all objects in proper order. Under his instructions, a guests is supplied with Ghee (Clarified) butter and other articles. That highly intelligent or wise person becomes like the fire, dispeller of all darkness of ignorance and illuminator of knowledge.

PURPORT

Those learned persons who preach truth in every home, village, city, country and island deserve honour and worship.

THE COMMENTATOR'S NOTES

(अग्निः) पावक इव वर्तमान = Like the fire

(अध्वरस्य) हिसितुमनहंस्य

= Inviolable and non-violent.

(मेधाः) मेधावी = Genius.

(पस्पशे) प्रबध्नाति = Arranges.

TRANSLATOR'S NOTES

वेधा इति मेधाविनाम (निघ० ३.१५)

स्पश-बाधनस्पर्शनयोः भ्वा०

This Mantra even with the faulty translation of Sayana-charya, Prof. Wilson, Griffith and others makes it clear without the least shadow of a doubt that the word Agni is used in the Vedas, not only for fire but for a learned leader besides God the Supreme Leader.

अग्निः पुरोहितवद् यागनिर्वाहकः सन् दमे दमे तत्
तद् यजमान गृहे सर्वेषु देवयजनेषु वा अध्वरस्य नाशरहितस्य

कलप्रवक्ष्य यज्ञस्य तदर्थं चेतति जानाति प्रबुध्यत इत्यर्थः
(सायणाचार्यः) ॥

"That Agni, who the performer of Holy acts, the priest of the family, every dwelling of the imperishable sacrifice; he thinks of the sacrifice i. e. (Wilson).

"That Agni, wise High Priest, in every house takes thought for sacrifice and holy service, yea, takes thought with mental power, for sacrifice."

(Griffith in the Hymns of the Rigveda.)

The epithets used for Agni पुरोहितः पुण्ड्रुः, वेद्याः etc. justify Rishi Dayananda Sarasvati's interpretation of Agni as पावक इव वर्तमानो विद्वान् = a learned person acting or shining like the fire. The passages from the Brahmanas and other Vedic Literature like "अग्निर्वै दीक्षितः" (काठक सं० २३. ६, २४. ६) अग्निर्वै ब्राह्मणः (काठकसंहिता ६. ६) काण्व संकलने २६ अग्निर्वै ब्रह्मा (पद्विजब्राह्मणे १. १) un-equivocally corroborate Rishi Dayananda Sarasvati's interpretation of Agni as a Brahmana leader.

केऽत्र कल्याणविधायका भवन्तीत्याह

Who are the benefactors of humanity is told in the fifth Mantra.

Mantra—5

क्रत्वायदस्य तविषीषु पृच्छतेऽग्नेरवेण मरुतां न भोज्येषि-
राय न भोज्या । स हि ष्मा दानुमिन्वति वसूनां च
मुष्मना । स नस्त्रासते दुरितादभिहृतः शंसादघादभिह-
रुतः ॥

सन्निच्छेदसहितोऽन्वयः (ऋषिकृतः)

यत् अस्य क्रत्वा अवेन महताम् अग्नेः इषिराय भोज्या
न (इव) भोज्या न तविषीषु पृच्छते यः हि मज्मना वसूनां
च दानम् इन्वति यः नः अभिहृतः दुरितात् अभिहृतः
अघात् त्रासते शंसात् संयोजयति स स्म (सुखं प्राप्नोति स च

सुखकारी जायते) स स्म विद्वान् पूज्यः स सर्वाभिरक्षको भवति ॥

TRANSLATION

That man enjoys happiness and gives delight to others, who supplies all necessary articles and edibles to a learned person well-versed in the science of the fire and the winds, with the intellect and protection of the commander of the Army and his brave soldiers. He gets the gifts from the Vasus-persons who observe Brahamcharya upto the age of at least 24 years, on account of his own strength and other virtues. He preserves us from crooked sin, wickedness and overpowering male violence that cause misery and unites us with admirable qualities. Such a man becomes a protector on all sides and is respected and revered everywhere.

PURPORT

Those learned and absolutely truthful persons are real benefactors of humanity, who prevent men from evil tendencies, habits and conduct and prompt them to acquire noble virtues.

THE COMMENTATOR'S NOTES

(अग्नेः) विद्युतः

= Of Lightning or electricity.

(मरुताम्) वायूनाम् = Of the winds

(अभिहृतः) अभिमुख्यं प्राप्तात् कुटिलात्

= From the crooked.

इ. कौटिल्ये

पुनर्विद्वांसः किं कुर्युरित्याह

What should learned persons do is told again in the sixth Mantra.

Mantra—6

विश्वो विहाया अरुतिर्वसुर्दधे हस्ते दक्षिणे तुरणिर्न शिश्र-
थच्छ्वस्यया न शिश्रथ । विश्वस्मा इदिषुध्यते देवता
हृद्यमोहिषे । विश्वस्मा इत्सुकृते वारमृष्वत्यग्निद्वारा
व्यृण्वति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

विश्वः विहायाः अरतिः तरणिः वसुः श्रवस्यया अग्निः
न शिश्रयत् इव न शिश्रयत् दक्षिणो हस्ते (आमलक इव)
देवत्रा (विद्या) दधे विश्वस्मै इषुध्यते त्वं हवम् ओहिषे
तथा इत् यः विश्वस्मै सुकृते द्वारा ऋण्वति स सुखम् इदं
वृण्वति ॥

TRANSLATION

A great Acharya (Preceptor) who is well-versed in all branches of knowledge and has many pupils under him, the source of happiness, holds wealth of wisdom in his right hand like Amalaka. He should give that knowledge like the sun to a pupil who desires to acquire wisdom, name and fame among enlightened persons. He who opens his gates of knowledge for the benefit of a doer of noble deeds, enjoys desirable happiness.

PURPORT

As the sun gives delight to all by illumining all objects, in the same manner, learned persons observing the vow of non-violence, gladden all by giving the light of knowledge.

THE COMMENTATOR'S NOTES

(विहायाः) शुभगुणव्याप्तः = Virtuous and great.

(तरणिः) तारकः

= Taking across the ocean of misery or the sun dispelling all darkness.

(अरतिः) प्रापकः

= The source of happiness of knowledge.

TRANSLATOR'S NOTES

विहाया इति महत्ताम (निघ० ३.३)

वि — हाक् = गतो गतेस्त्रिवर्थेषु प्राप्त्यर्थग्रहणमत्र

अरतिः is derived from ऋ-गतिप्रापणयोः अत्र प्रापणार्थं

ग्रहणं कृतं महर्षिणा वयानन्देन सुखस्य ज्ञानस्य वा प्रापकः
पुनस्ते किं कुर्युरित्याह ।

What should learned men do is taught further in the Seventh Mantra.

Mantra—7

स मानुषे वृजने शन्तमो हितोऽग्निर्यज्ञेषु जेन्यो न विश्वपतिः
प्रियो यज्ञेषु विश्वपतिः । स हव्या मानुषाणामिच्छा कृतानि
पत्यते । स नस्त्रासते वरुणस्य धूर्तेर्महो देवस्य धूर्तेः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः प्रियः विश्वपतिः नः (अस्मान्) धूर्तेः त्रासते स धूर्तेः
महः देवस्य वरुणस्य सकाशात् यज्ञेषु मानुषाणाम् इष्टा
कृतानि हव्या (स्थिरीकरोति) स सर्वैः पत्यते यः यज्ञेषु
अग्निः इव जेन्यः न विश्वपतिः मानुषे वृजने हितः शन्तमः
(भवति) स सर्वैः सत्कर्तव्यः भवति) ॥

TRANSLATION

A learned leader who like a dear and victorious protector of the people or King, preserves us from a violent person and preserves us by association of a scholar who is destroyer of ignorance and giver of knowledge, all acceptable and refined words of men in all Yajnas or unifying good dealings. He is approached like the fire in the Yajnas by all, as he is a benefactor and the best giver of peace and joy in the path to be trodden upon by men. He must be respected by all people.

PURPORT

It is only such learned persons as urge upon all men to tread upon the path of righteousness, are protectors of the people and removers of fear of robbers and thieves etc like a just King, are friends of the scholars, that can remove all superstition.

THE COMMENTATOR'S NOTES

(वृजने व्रजन्ति यस्मिन् मार्गे तस्मिन् पृषोदरादिना-
स्य सिद्धिः)

= On the path by which men go.

(इष्टा) सुसंस्कृतानि वचनानि = Refined words.

(धूर्तः) १ हिंसकस्य = Of a violent person

२ अविद्याहिंसकस्य = Of a destroyer of ignorance.

TRANSLATOR'S NOTES

इष्टेति वाङ्नाम (निघ० १.११)

The word इष्टिः is derived from ष् The word इष्टिः is clearly stated by Yaskacharya in Nirukta ध्वरति हिंसाकर्मा (निघण्टे १.५) It is on the basis of the Nighantu 2. 19.

ध्वरति बधकर्मा (निघ० २.१६)

कस्य समागमेन किं प्राप्तव्यमित्याह

What could be obtained by whose association is told in the eighth Mantra.

Mantra— 8

अग्निं होतारमीळते वसुधितिं प्रियं चेतिष्ठमरति न्येरिरे
हव्यवाहं न्येरिरे विश्वायुं विश्ववेदसं होतारं यजतं कविम् ।
देवासां रण्वमवसे वसूयवो गोभी रण्वं वसूयवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! ये देवासः यम् अग्निम् इव होतारं वसु-
धितिम् अरति हव्यवाहं चेतिष्ठं प्रियं विद्वांसं जिज्ञासवः
न्येरिरे विश्वायुं विश्ववेदसं होतारं यजतं कविं रण्वं वसूयवः
इव न्येरिरे वसूयवः अवसे गोभिः रण्वम् ईळते तान् यूयम्
अपि ईळध्वम् ॥

TRANSLATION

O men, you should also praise that person who is shining like the fire, is giver of happiness, the possessor of the wealth of wisdom, the beloved, most enlightener and highly educated, as he is approached and praised by all seekers of Truth. Praise him like the desirous of wealth (material as well as spiritual) who is the conveyor of all good objects, who knows all things, who is the possessor of all wealth, acceptor of what is given to him with love and reverence or of all virtues, adorable, a great poet and Philosophic preacher of Truth. Approach him for protection as men desirous of wealth approach a sovereign with refined words who is truthful

PURPORT

O men, you should also acquire the knowledge of various sciences by the service and association of those highly educated and wise persons, as enlightened persons do by so doing.

THE COMMENTATOR'S NOTES

(अरतिम्) प्राप्तविद्यम्

= To him who acquires knowledge.

(विश्वायम्) यो विश्वं सर्वं बोधमेति तम्

= To him who gets all knowledge

(रण्वम्) १ सत्योपदेशकम् = To the preacher of Truth.

(रण्वम्) २ सत्यवादिनम् = To the speaker of Truth.

TRANSLATOR'S NOTES

अरतिम् is derived from ऋगतिप्रापणयोः hence Rishi Dayananda Sarasvati has taken the second meaning and interpreted it as प्राप्तविद्यम् रण्वम् is from रण-मन्त्रे hence the meaning of speaker and preacher of truth. Even the faulty translation of Prof. Wilson and Griffith proves that here Agni is not material fire but a conscious being. Wilson's translation of चिन्तकम् is "thoughtful," विश्ववेदसन् has been translated by him as "who knows all things" कविम् has been translated by him as "sage."

Griffith has translated वेत्तिष्ठम् as "most thoughtful विद्मन्वेदम् has been translated as 'who knoweth all' कवि has been rendered into English by him as "sage." These epithets can not be used for inanimate material fire, but either for God or a great scholar as interpreted by Rishi Dayananda Sarasvati.

In this hymn, there is the mention of the attributes of a learned person as in the previous hymn, so it is connected with the same.

Here ends the commentary on the 128th hymn and fifteenth Varga of the first Mandala of the Rigveda.

अथैकोनत्रिंशदुत्तरशततमं सूक्तम् HYMN - CXXIX (129)

अस्यैकादशार्धस्य सूक्तस्य षडङ्गेषु ऋषिः । इन्द्रो देवता ।
१, २ निष्कृत्यष्टिः । ३ विराडत्यष्टिः छन्दः । गान्धारः
स्वरः । ४ अष्टिः । ६, ११ भुरिगष्टिः । १० निष्कृत्यष्टि-
छन्दः । मध्यमः स्वरः । ५ भुरिगतिशक्वरी । ७ स्वराड-
तिशक्वरी । पञ्चमः स्वरः । ८, ९ स्वराद् शक्वरी । पञ्चमः
स्वरः । ८, ९ स्वराद् शक्वरी । धैवतः स्वरः ॥

Seer-Paruochepa. Devata or subject Indra. Metres Atya-
shti, Ashti and Shakvari in various forms. Tunes-Panchama
and Dhaivata.

What should learned men do is told in the first Mantra.

Mantra— 1

ये त्वं रथमिन्द्र मेधसातयेऽपाका सन्तमिषिर प्रणयसि मान-
वद्य नयसि । सद्यश्चित्तममिष्टयं करो वशश्च वाजिनम् ।
सास्माकमनवद्य तूतुजान वेधसामिमां वाचं न वेधसाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इषिर इन्द्र त्वं मेधसातये यमपाका सन्तं रथं प्रण-
यसि इव विद्यां प्रणयसि च हे अनवद्य वशः त्वम् अभिष्टये
च वाजिनं चितं सद्यः करः । हे तूतुजान अनवद्य स त्वम्
अस्माकं वेधसां न वेधसाम् इमां वाचं कर ॥

TRANSLATION

O Indra (President of the Assembly) desiring the welfare
of all as thou takest thy car which is free from all misery
caused by ignorance, for proper distribution of the pure
articles thou leadest men to knowledge. O pure, free from all
fault, desirous of doing good, make thou the man devoted to
thee as full of knowledge soon for the fulfilment of his

desires. O faultless and prompt, accept this our speech which is of the wise, of persons who are endowed with pure intellect and preach it to others.

PURPORT

Those scholars who prompt all men to acquire knowledge and have humility, can accomplish all desirable objects.

THE COMMENTATOR'S NOTES

(इन्द्र) विद्वन् सभेश

= The learned President of the Assembly.

(अपाका) अपगतम् अविद्याजन्यं दुःखं यस्य

= Free from the misery caused by ignorance.

(वाजिनम्) प्रशस्तज्ञानवन्तम्

= Full of good knowledge.

(तूतुजाम्) क्षिप्रकारिन् = Prompt.

(वेधसाम्) मेधाविनाम् = Of the geniuses

TRANSLATOR'S NOTES

Indra is from इन्द्र-परमेश्वर्ये वाजिनम् is from वज-
गतो अत्र गतेस्त्रिष्वर्षेषु ज्ञानार्थग्रहणम् तूतुजाम् इति क्षिप्र-
नाम् (निघ० २.१५) वेधा इति मेधाविनाम् (निघ० ३.१५)

पुनर्विद्वांसः कीदृशा भवन्तीत्याह ।

How are learned men is told further in the Second Mantra.

Mantra—2

स श्रुधि यः स्मृा पृतनासु कासु चिदज्ञाय्य इन्द्र भरंहृतये
नृभिरसि प्रतूर्तये नृभिः । यः शूरैः स्वः सनिता यो विप्रै-
र्वाजं तरुता । तमीशानास इरधन्त वाजिनं पूषमन्त्यं न
वाजिनम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (सेनेश) यः त्वं प्रतूर्तये नृभिः इव नृभिः भर-
हृतये कामु चित् पृतनासु दक्षायः असि यः त्वं शूरैः स्वः
स्वः सनिता यः विप्रैः वाजं तक्षता वाजिनम् अस्थं न (इव)
पृक्षं वाजिनं धरसि तं त्वाम् ईशानासः इरधन्त स स्म एव
न्यायं श्रुधि ॥

TRANSLATION

O Indra (Commander of the army) Hear our invocation thou who in various battles and competitions of the protectors of men, for quick action art animated by leading men and art expert in thy official duties. Thou art the sharer of happiness with heroes and of the knowledge with wise men. Thou upholdest or supportest a learned person who is giver of happiness, like a fleet course. Mighty persons and lords of wealth praise thee and act like the inspirers of act.

PURPORT

Those persons who lead men to the discharge of their duties towards the State along with the learned Judges and Magistrates, become givers of happiness and joy among the people.

THE COMMENTATOR'S NOTES

(इन्द्र) सेनेश = O Commander of the army.

(प्रतूर्तये) सद्योऽनुष्ठानाय = For prompt action.

(इरधन्त) ये इरान् इलान् प्रेरकान् दधति ते इरधा-
स्त इव आचरन्तु ।

= Let them act like the upholders or supporters of the inspirers of good actions.

(पृक्षे) सुखैः सेचकम् = Fillers with delight.

TRANSLATOR'S NOTES

सेना वा इन्द्राणी (मैत्रायणो २, २, ५) काठक १०.१०

When सेना is इन्द्राणी (Indrani) it is clear that the word इन्द्र stands for सेना or Commander of the army, Rishi Dayananda Sarasvati's interpretation is therefore quite authenticated. The following passages from Taittiriya Brahmana 2. 4. 2, 7-8 also clearly substantiate it. Here the word Indrani stands with सेना or army.

सेना ह नाम पृथिवी धनंजयाविश्वद्यचा अदितिः
सूर्यत्वक् । इन्द्राणी देवी प्रासहावदानो साते देवी सुहवा
शर्मयच्छतु । (तैत्तिरीय ब्राह्मणो २, ४, २, ७, ८)

पुनः के जगदुपकारका भवन्तीत्याह ।

Who are benefactors of the world is told further in the third Mantra.

Mantra—3

तस्मो हिष्म दृषणं पिन्वसि त्वच्चं कं चिन्वावीरुरं शूर
मर्त्यं परिवृणक्षि मर्त्यम् । इन्द्रोत तुभ्यं तद्विवे तद्रुद्राय
स्वयंसे । मित्राय वोचं वरुणाय सुप्रथः सुमृलीकाय
सुप्रथः ॥

सन्धिच्छेदसहितोऽन्ययः (ऋषिकृतः)

हे शूर इन्द्र (हि) यतः दस्यः त्वं य किञ्चित् त्वच्चं
यावी; दृषणम् अररं मर्त्यम् परिवृणक्षि पिन्वसि अतः तस्मै
स्वयंसे मित्राय तुभ्यं च तद् वोचं विवे रुद्राय वरुणाय
सुमृलीकाय सप्रथः इव इव सप्रथः अहं तत् उत स्म वोचम् ॥

TRANSLATION

O brave President of the Assembly, Thou art destroyer of thy foes, and subduer of those wicked persons who cover (annihilate) righteousness. Thou servest those mortals who are showerers of knowledge and thereby conveyors of delight to all, making them free to do noble deeds. Therefore I free do to noble deeds who get good reputation on account of virtues, praise thee and utter glorifying words to thee that

cousest wicked men to weep, glorious and good friend of all, giver of good happiness and desiring welfare of all good people.

PURPORT

Those persons are givers of great delight and joy to all who preach truth to all with friendliness and observe righteousness in their dealings

THE COMMENTATOR'S NOTES

(वृषणम्) विद्यावर्षकम् = Showerer of knowledge.

(अररुम्) प्रापकम्

= Conveyor of happiness and knowledge.

(ऋ-गतिप्रापणयोः अत्र प्राप्त्यर्थं ग्रहणम्) Tr.

पुनर्मनुष्यैः कैः सह किं कर्तव्यमित्याह

What should men do with whom is told in the fourth Mantra.

Mantra--4

अस्माकं व इन्द्रमुशमसृष्टये सखायं विश्वायुं प्रासहं युजं
वाजेषु प्रासहं युजम् । अस्माकं ब्रह्मातयेऽवा पृतसुषु कासुं
चित् । नहिः त्वा शत्रुस्तरते स्तृणोषि यं विश्वं शत्रुं
स्तृणोषि यम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः यथा वयम् अस्माकं वः (युष्माकं) च इन्द्रं
(परमेश्वरयुक्तं) वाजेषु पृतसु कासुचित् प्रासहं युजं विश्वायु
सखायम् इष्टये उशमसि (तथा यूयम्अपि कामयध्वम्)
हे विद्वन् अस्माकम् ऊतवे त्वं ब्रह्म अथ) एवं सति यं विश्वं
शत्रुं स्तृणोषि यं च विरोधिनं स्तृणोषि स शत्रुः त्वा नहि
स्तरते ॥

TRANSLATION

O men, as we desire Indra (wealthy Commander of the army or the President of the Assembly) to be present at our Yajnas and in the battlefields as he is our friend and your friend, is endowed with all noble qualities, the subduer of enemies, is a Yogi (man of self control) for the fulfilment of our noble desires, so you should also do. Do thou O learned Indra, guard or preserve our Vedic knowledge, for our protection in whatever contest thou mayest engage, no enemy whom thou opposest, prevails against thee, thou prevailedst over every one whom thou opposest.

PURPORT

Men should try to get many friends according to the best of their ability. But un-righteous and wicked persons should not be made friends. By so doing, the power of wicked enemies does not increase.

THE COMMENTATOR'S NOTES

(विश्वायम्) प्राप्तसमग्रशुभगुणम्

= Endowed with all noble qualities.

आयु is from अय-गतौ अत्र प्राप्त्यर्थं ग्रहणम्

(युजम्) १ योगयुक्तम् = Practiser of Yoga.

योक्तारम् = Unifier.

(पृत्सु) संग्रामेषु पृत्सुरिति संग्रामनाम (निघ० २.१७)

कोऽत्र सुखदायी भवीत्याह ।

Who is giver of happiness here in this world is told in the fifth Mantra.

Mantra—5

नि पू नृमातिमति कयस्य चित्तेजिष्ठाभिदुरणिमिर्नोतिमि-
रुग्रामिरुग्रामिरुग्रोतिमिः । नेषि णो यथा पुराणेनाः शूर
मन्यसे । विश्वानि पूरोरप पषि वक्त्रिरासा वक्त्रिर्नो अच्छ ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उप शूर विद्वन् त्वं तेजिष्ठामिः अरणिभिः उग्रि-
याभिः ऊतिभिः न ऊतिभिः अतिमति विनम । यथा अनेनाः
पुरा नयति तथा नः मन्यसे सुनेषि आसा वह्निः इष नः
अच्छ पषि कयस्य पूरोः चित् वह्निः त्वं विद्वानि दुःकानि
अपनेषि (स त्वम् अस्माभिः सेवनीयः असि) ॥

TRANSLATION

O powerful learned person, full of splendour ! thou shouldst bow before a highly intelligent person with thy powerful aids and protections which lead to happiness. As a sinless person leads a man forward, in the same manner, thou knowest us well and ledest us on beautifully and guidest us. Thou takest us forward well from near like the fire. Thou alleviatest all our suffering like the fire, being the bearer of even a learned man. Thou art therefore to be always worshipped by us.

PURPORT

Only that man can enjoy all happiness, who always augments the Intellect of men and afterwards creates hatred or repulsion for sins.

THE COMMENTATOR'S NOTES

(अरणिभिः) सुखप्रापिकाभिः = Leading to happiness.

ऋ-गतिप्रापणयोः

(आसा) अन्तिके = Near.

(पूरोः) विदुषो मनुष्यस्य पूरवइति मनुष्यनाम (निघ०

२.३) = Of a learned person.

(कयस्य) विज्ञातुः = Of a knower.

TRANSLATOR'S NOTES

आसा इत्यन्तिकनाम (निघ० २.१६)

केभ्योविद्या देयेत्याह ।

To whom knowledge should be given is taught in the sixth Mantra.

Mantra—6

प्र तद्वोचेयं भव्यायेन्दवे हव्यो न य इष्वान्मन्म रेजति
रक्षोहा मन्म रेजति । स्वयं सो अस्मदा निदो वधैरजेत
दुर्मतिम् । अवं स्रवेदघशंसोऽवतुरमवं क्षुद्रमिव स्रवेत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं स्वयं यथा हव्यः रक्षोहा मन्म रेजति न यः इष-
वान् मन्म रेजति तत् भव्याय इन्दवे प्रवोचेयम् । यः अस्मत्
(शिक्षां प्राप्य) वधैः निदः दुर्मतिं च अजेत सः अवतरं क्षुद्रम्
इव अवस्रवेत् । यः अघशंसः अवस्रवेत् (तं वाहं वण्डयेत्) ॥

TRANSLATION

Let me impart this worthy knowledge, to a pupil who desires to acquire it and who is kind-hearted. Let me impart it like an acceptable (popular) wise man, who is destroyer of ignoble attributes, acts and temperament and who gives it to others, after collecting it profusely. Let the pupil having acquired this good knowledge keep it away from a scorner and drive away all evil intellect with his destructive force. Far let him flee away who praises wickedness and vanish like a mote of dust. Let him be punished severely.

PURPORT

A scholar should impart the knowledge of all sciences to the pupils who are endowed with good qualities, actions and temperament. Those who are scornors, thieves and given to censuring, should be driven away. The teacher himself should be of righteous nature and spotless character.

THE COMMENTATOR'S NOTES

(मन्म) १ मन्तुं योग्यं ज्ञानम्

= Knowledge that is to be pondered over or reflected upon well.

(मन्म) २ ज्ञातुं योग्यम्

= That is worthy of being known well.

(अवस्येत्) दण्डयेत् = Should punish.

(इन्ववे) आर्द्राय = Of mild nature or kind hearted.

TRANSLATOR'S NOTES

मन्म is from मन-ज्ञाने

इन्दु is derived from उन्दी - क्लेदने उन्देरिच्चावे:

उणादि १.१२ इति उः प्रत्ययः आदिबर्णस्य इकारा-
देशश्च ॥

पुनर्मात्रादिभिः सन्तानादयः कथमुपदेष्टव्या इत्याह ।

How should children be taught by mothers and others
is told in the seventh Mantra

Mantra—7

वनेम तद्धोत्रया चितन्त्या वनेम रयि रयिवः सुवीर्यं रणं

सन्तं सुवीर्यम् । दुर्मन्मानं सुमन्तुभिरेमिषा पृचीमहि ।

आ सत्याभिरिन्द्रं युष्महूतिभिर्यजत्रं युष्महूतिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रयिवः ! यथा वयं होत्रया चितन्त्या यत् ज्ञानं
वनेम सुवीर्यं रयि सन्तं रणं सुवीर्यं च वनेम सुमन्तुभिः
ईम् इषा च दुर्मन्मानम् आपृचीमहि युष्महूतिभिः युष्म-
हूतिभिः इन्द्रम् आपृचीमहि तथा तत् एतत् त्वं वन
पृक्ष्व ॥

TRANSLATION

O wealthy person, as we acquire and distribute good
knowledge with the speech that is acceptable (pleasant) and

giver of instruction, so thou shouldst also do. We solicit wealth, good vitality, a learned person who is endowed with Vidya (Wisdom) and Dharma (Righteousness) and is possessor of good spiritual power on account of them, preaching always the Truth. May we attain the knowledge of God whom it is difficult to know, with the association of enlightened wisemen and strong will and establish contact with such wise persons who are destroyers of all evils. May we attain or have communion with the Adorable God by true and earnest invocations. May we also have contact with adorable enlightened persons in inviting them sincerely and honouring them with wealth and praise.

PURPORT

Parents and enlightened persons should teach their children and pupils, in this manner. You should imitate only our righteous acts and conduct and not what may not be righteous or noble. In this way, you should advance prosperity by truthful conduct, good character and benevolence.

THE COMMENTATOR'S NOTES

(होत्रया) आदातुमर्हया (वाण्या)

= By acceptable or pleasant speech.

(इषा) इच्छया

= By strong will.

(रण्वम्) उपदेशकम्

= Preacher of truth.

TRANSLATOR'S NOTES

होत्रेतिवाङ्नाम (निघ० १.११)

(रण्वम्) is derived from रण-शब्दे

इष-इच्छायाम्

पुनर्मनुष्याः किं कृत्वा कीदृशा भवेयुरित्याह ।

How should men become and by doing what is taught in the 8th Mantra.

Mantra-- 8

प्रमां वो अस्मे स्वयशोभिरूती परिवर्गे इन्द्रो दुर्मतीनां
दरीमन्दुर्मतीनाम् । स्वयं सा रिषयध्वै या न उपेषे अत्रैः ।
हतेमसुन्न वक्षति क्षिप्ता जूर्णिने वक्षति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मित्राणि) वः अस्मे इन्द्र दुर्मतीनां परिवर्गे दुर्म-
तीनां दरीमन् च स्वयशोभिः ऊती प्र वक्षति या सेना न
उप इषे अत्रैः क्षिप्ता सा रिषयध्वं प्रवृत्ता स्वयम् ई हता
असत् किन्तु सा जूर्णिः न वक्षति ॥

TRANSLATION

O friends, Indra (Commander of the army) is powerful in overcoming the malevolent by his self-glorifying protections, granted unto you and unto us. He is the tearer of the malevolent and the wicked into pieces. The impetuous host that is sent against us by devouring foes to destroy us, has been itself destroyed. It will not reach us, it will not do us any harm.

PURPORT

Those persons become exceedingly prosperous, who having given up the association of the wicked, keeping company with righteous persons, get good reputation and protect the people with most admirable army.

THE COMMENTATOR'S NOTES

(परिवर्गे) परितः सर्वतः सम्बन्धे

= In contact from all sides.

(दरीमन्) अतिशयेन विदारणे अत्र अन्येषामपि दृश्यत
इत्युपधा दीर्घः सुपांसुलुक् इति सप्तम्या लुक्

= In the act of tearing the foes.

(अत्रैः) अतन्तीत्याततायिनः तान् गच्छन्तीत्यत्राः

शत्रवस्तेः = By enemies.

(जूर्णिः) क्षिप्रकारिणी = Active.

TRANSLATOR'S NOTES

जूर्णिरिति क्षिप्रनाम (निघ० ३. २. १५)

वरीमन् is from वृ-विदारणो ।

पुनरुपदेशकैः कथं वर्तितव्यमित्याह ।

How should preachers behave is told in the ninth Mantra

Mantra—9

त्वं न इन्द्र राया परीणसा याहि पथा अनेहसा पुरो

याक्षरसा । सचस्व नः पराक आ सचस्वास्तमीक आ ।

पाहि नो दूरादभिष्टिभिः सदा पाह्यभिष्टिभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र (विद्वन्) त्वं परीणसा राया नः (अस्मान्)

पाहि अनेहसा (अरक्षसा) पथा पुरः याहि । नः पराके आस-

चस्व । अस्तमीके (समीपे) अस्मान् आ सचस्व । अभि-

ष्टिभिः दूरात् आरात् च नः पाहि । सदा अभिष्टिभिः

अस्मान् पाहि ॥

TRANSLATION

O learned persons, endowed with the wealth of wisdom, come to us with abundant riches (spiritual or material) by a path free from evil or through a non-violent Dharma, by a path, un-obstructed by wicked persons. Be with us when afar, be with us when nigh, favour us whether afar or nigh with the objects of our desires; ever favour us with desirable or agreeable activities

PURPORT

It is the duty of the preachers, to tread upon the path of Dharma (righteousness) and to prompt others to do so. They

should be united with all whether they are far or near, through their sermons. They should always protect all by imparting true knowledge and dispelling all their wrong ideas.

THE COMMENTATOR'S NOTES

(पराके) पराक इति दूरनाम (निघ० ३.२६) = Far.

(अस्तमीके) समीपे = Near.

अस्तमीक इति समीपनाम (निघ० २.१६) Tr.

पुनर्मनुष्याः कीदृशा भवेयुरित्याह

How should men be is told further in the tenth Mantra.

Mantra—10

त्वं न इन्द्र राया तरुषसोऽग्रं चिच्चा महिमा संश्रुदवसे महे

मित्रं नावसे । ओजिष्ठ आतुरविंता रथं कं चिदमर्त्ये ।

अन्वयुस्मद्विरिषेः कं चिदद्विवो रिरिक्षिन्ते चिदद्विवः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र! तरुषसा राया महे अवसे मित्रं न इव अवसे यं
त्वा महिमा संश्रुत स त्वं चित् नः (अस्मात्) पाहि । हे
अद्विवः त्वम् अस्मत्त कंचित् अन्यं रिरिषेः । हे अद्विवः त्वं
रिरिक्षन्तम् उग्रं चित् रिरिषेः ॥

TRANSLATION

O wealthy King ! Sustain us with wealth that transports man beyond calamity, for our great protection like a friend, as thy glory is great. O most potent immortal (on account of fame) Indra (King), our defender and preserver, ascend on some good chariot and come to us. O full of splendour like the sun, devourer of foes, repel any one assailing us O King of vast State containing some hills, repel a mighty wicked person who wants to kill us.

PURPORT

The greatness of men consists in the protection of righteous persons and destruction of the wicked and ignoble.

THE COMMENTATOR'S NOTES

(तरूषसा) तरन्ति शत्रुबलानि येन तत् तरूषः तेन

= By which a man transports beyond calamity caused by the foes.

(अद्रिवः) १ अद्रयो बहवो मेघा विद्यन्ते यस्मिन् सूर्ये तमिव तेजस्विव

= Full of splendour like the sun destroying many clouds.

२ बहुशैलराज्ययुक्तः = King of a Vast State having some hills and mountains.

(रिरिक्षन्तम्) रेष्टुं हिसितुम् इच्छन्तम्

= Desiring to kill.

TRANSLATOR'S NOTES

रिष-हिंसायाम् अत्रिरितिभेषनाम् (निघ० १.१६)

पुनर्बिबुषां किं कर्तव्यमस्तीत्याह

What is the duty of learned men is told further in the eleventh Mantra.

Mantra—11

प्राहि न इन्द्र सुष्टुत सिधोऽवयाता सदमिदुर्मतीनां देवः
सन्दुर्मतीनाम् । हुन्ता पापस्य रक्षसंस्त्राता विप्रस्य मावतः ।
अथा हि त्वां जनिता जीजनवसो रक्षोदणं त्वा जीज-
नवसो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुस्तुत इन्द्र अवयाता देवः सः दुर्मतीनां सबम् इव

दुर्मतीनां प्रचारं हत्वा स्त्रिधः नः (अस्माद्) पाहि । हे वसो !
जनिता रक्षोहणं यं त्वा जीजनत् यं त्वं रक्षकं जीजनत्
स हि त्वम् अथ पापस्य रक्षसः हन्ता मावतः विप्रस्य त्राता
भव ।

TRANSLATION

O deservedly lauded Indra (King or President of the Assembly) preserve us from suffering and its cause-sin. Desiring truth and justice and always going against the wicked, thou art verily the Chastiser of the malevolent, thou art the chastiser of the wicked ignoble persons. O support of men, making them to dwell in the light of knowledge, the Progenitor (God) has made thee, the destroyer of the Rakshasas (wicked persons). He has made thee the protector of the righteous. Therefore, being slayer of the sinners and wicked, be the protector or preserver of a righteous wiseman like me.

PURPORT

This is the admirable work of the enlightened persons, to refute or condemn sin and to support Dharma (Righteousness) None should keep company with unrighteous persons and give up the association of the noble righteous persons.

THE COMMENTATOR'S NOTES

(स्त्रिधः) दुःखनिमित्तात् पापात्

= From sin that is the cause of suffering.

(वसो) यः सज्जनेषु वसति तत्सम्बुद्धी

= Dwelling among good men.

२ विद्यासु वासयितः

= Making the people dwell in various sciences i. e. making them learned.

This hymn is connected with the previous hymn, as there is mention of the duties of a learned person and a King.

Here ends the commentary on the 129th hymn and seventeenth Varga of the Rigveda.

अथ त्रिशदुत्तरशततमं सूक्तम् HYMN CXXX (130)

अस्य दशर्चस्य सूक्तस्य परुच्छेप ऋषिः । इन्द्रो देवता ।
१, ५ भुरिगष्टिश्छन्दः । २, ३, ६, ८ स्वराष्टिः । ८, ४
अष्टिश्छन्दः । मध्यमः स्वरः । ७ निबृहत्यष्टिश्छन्दः ।
गान्धारः स्वरः । १० विराट् त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn - Parucchepa. Devata or subject-
Indra. Metres Ashti of various forms and Trishtup. Tunes-
Gandoharva and Dhaivata.

अथ राजप्रजाजनाः कथं प्रीत्या वर्तैरभित्याह ।

How the rulers and their subjects should behave loving-
ly towards one another other is told in the first Mantra

Mantra—1

एन्द्र याज्ञप नः परावतो नायमच्छां विदथानीवु सत्पतिरस्तं
राजैव सत्पतिः । हवामहे त्वा वयं प्रयस्वन्तः सुते सचा ।
पुत्रासो न पितरं वाजसातये मंहिष्ठं वाजसातये ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे इन्द्र ! अयं विदथानि इव आयाति अतः त्वं नः
(अस्मान्) परावतः न उपआयाहि सत्पतिः त्वं नः
(अस्माकम्) अस्तम् उपायाहि । प्रयस्वन्तः वयं सचा सुते
वाजसातये च पुत्रासः पितरं न (इव) मंहिष्ठं त्वा अच्छ
हवामहे ॥

TRANSLATION

O Indra (Wealthy King or President of the Assembly)
as the enemy is coming to the battlefield, come to us quite
closely, come to our house, as a good king who is protector
of the righteous people and preserver of true conduct comes
to the assembly or to the houses of his subjects when in-
vited cordially. Being industrious, we praise and invite

thee, we invoke thee as sons invite a father as thou art the most liberal donor and most adorable. We invoke thee for the proper distribution of the articles and for the distribution of various duties or departments in connection with a battle.

PURPORT

All officers of the State and the people should be industrious.

THE COMMENTATOR'S NOTES

(विद्ययानिहव) संप्रामान् इव = Like the battle.

(प्रयत्नस्तः) बहुप्रयत्नशीलाः = Very industrious.

(संहिष्ठम्) प्रतिक्षयेन पूजितम्
= Much respected or adorable.

(वाजसातये पदार्थविभागाय
= For the distribution of articles or wealth.

२ युद्ध विभागाय

TRANSLATOR'S NOTES

प्रयत्नस्तः is from यत्-प्रयत्ने hence the meaning of बहुप्रयत्नशीलाः by Rishi Dayananda Saraswati.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—2

पित्रा सोममिन्द्र सुव्रानमद्रिभिः कोशेन सिक्तमवृतं न वंस-
गस्तावृषाणो न वंसगः । मदाय हर्यताय ते तुविष्टमाय
धायसे । आ त्वा यच्छन्तु हरितो न सूर्यमहा विश्वेव
सूर्यम् ॥

सन्विच्छेवसहितोज्ज्वलः (ऋषिकृतः)

हे इन्द्र ! वंसगः न वंसगः त्वम् अद्रिभिः सुव्रानं कोशेन

अवतंसिक्तं न (इव) सोमं पिबा तुविष्टमाय धायसे मदाय
 हर्यताय ते (तुस्यम्) अयंसोमः प्राप्नोतु सूर्यम् अहा विद्वा
 इव सूर्यं हरितः न त्वा ये प्रायच्छन्तु ते सुखम्
 प्राप्नुवन्तु ॥

TRANSLATION

O Indra (President of the assembly or the Council of of Ministers), drink the Soma juice that has been expressed by the stones and augmented with the water caused by the clouds, as a thirsty ox or a thirsty man hastens to a well. Drink this Soma Juice for thy exhilaration, for thy invigouration, for thy exceedingly great augmentation, let thy horses bring thee hither, as the rays of the sun, bring him (through heaven) day by day

PURPORT

Those persons who take the juice of great drugs and herbs produced and prepared properly in accordance with the methods given in the Ayurveda, being healthy and free from all diseases, are able to endeavour well in all directions.

THE COMMENTATOR'S NOTES

(इन्द्र) सभेश

= President of the Assembly or the Council of Ministers.

(कोशेन) मेघेन = By the cloud. कोश इति मेघनाम

(निघ० १.१०) Tr.

(तुविष्टमाय) अतिशयेन तुविर्बहुन्तस्मै तुविरिति
 बहुनाम (निघ० ३.१) = Exceedingly great.

पुनः के परमात्मानं प्राप्नुवन्तीत्याह

Who are able to attain God is taught in the third Mantra.

Mantra--3

अविन्ददिवो निहितं गुहा निधि वेने गर्भे परीक्षीतमश्म-
न्यनन्ते अन्तरश्मनि । व्रजं वज्रो गवामिव सिषासन्नङ्गिर-
स्तमः । अपावृणोदिष इन्द्रः परीवृता द्वार इषुः परीवृताः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वज्रो व्रजं गवाम् इव सिषासन् अङ्गिरस्तमः इन्द्र
इषुः परीवृता इव परीवृताः इषुः द्वारः च अपावृणोत् अनन्ते
अश्मनि अन्तः परीक्षीतं वेः गर्भं न गुहा निहितं निधि
(परमात्मानं) दिवः अविन्दत् (सः प्रतुलं सुखम्
प्नोति) ॥

TRANSLATION

That person enjoys incomparable happiness and bliss who being full of splendour like the fire, finds God who is like the Great Treasure within the cave of the intellect with the light of wisdom. As a cowherd enters the cowshed with stick in hand and finds the cow he desires, as the sun that is most splendid illuminates with his rays the streets that were covered with darkness and opens the doors of the water in the cloud of the endless sky or hidden like the nestling of a bird in a rock, so is God found by the Yogis, practising Pranayama within the cave of their pure intellects.

PURPORT

There are several similes used in the Mantra. Those persons who know God pervading the soul within, with the observance of the parts of Yoga; Dharma (Righteousness) Vidya (Wisdom) and association with the enlightened holy persons, can make all men full of bliss, by dispelling the darkness of ignorance of those they come in contact with them like the sun dispelling all darkness and by giving them the light of wisdom.

THE COMMENTATOR'S NOTES

(विबः) विज्ञानप्रकाशात् = By the light of Wisdom.

(गुहा) गुहाया बुद्धौ = In the cave of the intellect.

(निधिम्) नि धीयन्ते पदार्था यस्मिन् तम्
= Treasure.

(अंगिरस्तमः) अतिप्रशस्तः

= The Best, The most splendid.

TRANSLATOR'S NOTES

अंगिरा उ ह्यग्निः (शत० १. ४. १. २५)

अंगिरा वाग्निः (शत० ६. ४. ६. ४)

प्राणो वा अंगिराः (शत० ६. १. २. २८, ५. २. ३. ४)

According to the above and many other passages found in the ancient Vedic Literature, Angiras means fire and Prana. Angirastama should mean therefore one who is very much like fire or one who is expert in the knowledge and practice of Pranayama. To take the word Angirastama as Proper noun (as many commentators of the East and the West have done) is simply ridiculous and absurd. Superlative degree like तमम् can never be used for a proper noun. It is strange that even this simple rule of grammar has been ignored by many translators and commentators of the Vedas.

केऽत्र सुशोभन्तः इत्याह ।

Who are the persons who shine well. is told in the fourth Mantra.

Mantra—4

दाह्वाणो वज्रमिन्द्रो गर्भस्त्योः सद्मेव तिग्ममसनाय स
श्यत् । संविद्यान ओजसा शर्वोमिरिन्द्र मृज्यना । तष्टेव
वृक्षं वृनिनो नि वृश्चसि परश्चेव नि वृश्चसि ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

(हे विद्वन्) भवान् यथा सूर्यः अहिहत्याय वज्रं संक्षि-

रयत् तथा गभस्त्वोः क्षय इव असनाय तिम्रं वज्रं निधाय
 दादुहाणः इन्द्रः सन्शत्रून् संशयत् । हे इन्द्र त्वं वृक्षमज्मना
 तण्डा इव ओजसा शत्रोभिः सह संविध्यानः सन् वनिनः इव
 (दोषान्) निवृत्तसि परश्व इव (प्रविष्टाम्) नि वृत्तसि
 (तथा वयम् अपि कुर्याम ॥

TRANSLATION

O learned person, as the sun sharpens the thunderbolt (of rays) for the destruction of the clouds, in the same way, thou destroyest thy enemies by grasping sharp thunderbolt or strong weapons in thy hands to hurl at thy foes like the water, destroying others' defects. O Indra (destroyer of the evils of the wicked persons) thou who art fully endowed with strength, with energy and the might of the army, cuttest our enemies into pieces, as a wood-cutter the trees of the forest. Thou destroyest evils and ignorance as with a hatchet.

PURPORT

Those persons who destroy indolence, laziness and other evils and establish virtues in the world, shine like the rays of the sun.

THE COMMENTATOR'S NOTES

(दादुहाणः) दोषान् हिंसन्

= Destroying evils or removing defects.

(गभस्त्वो) बाह्वोः = In the arm.

(क्षयम्) उदकम् = Water.

(प्रविष्टाय) मेघहननाय

= For the destruction of the cloud.

(इन्द्र) वृष्टदोषविदारक

= The destroyer of the evils of the wicked.

TRANSLATOR'S NOTES

गभस्तीति (बाहुनाम निघ० २.४)

क्षयेति उदकनाम (निघ० १.१२)

अहिरिति मेघनाम (निघ० १.१०)

इन्द्रः (निरुक्ते.) इन् दारयिता

पुनः केऽत्र प्रकाशिता जायन्त इत्याह

Who shine in this world is told further in the fifth Mantra.

Mantra—5

त्वं वृथा नृय इन्द्र सत्तवेऽच्छा समुद्रमसृजो रथां इव वाज-

यतो रथां इव । इत ऊतीरयुञ्जत समानमर्थमक्षितम् ।

धेनूरिव मनवे विश्वदोहसो जनाय विश्वदोहसः ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

हे इन्द्र ! त्वं यथा नद्यः समुद्रं वृथा सृजन्ति तथा

रथान् इव वाजयतः रथान् इव सत्तवे अच्छा असृजः ।

जनाय विश्वदोहसः इव ये मनवे विश्वदोहसः सन्तः भवन्तः

धेनूः इव ऊती रक्षितं समानम् अर्थं च अयुञ्जत (ते अत्यन्तम् आनन्दम् प्राप्नुवन्ति) ॥

TRANSLATION

O Indra (Master of knowledge) Thou makest good paths to go to distant places, as the rivers go to the sea without effort or as heroes mount on their chariots, when desiring to go to the battle field. Those persons enjoy much bliss, who fill the world with noble virtues for a thoughtful person and who being fillers of the universe with happiness, act like the milch-cows, with these protective powers gathering undecaying common articles useful to all.

PURPORT

Those persons become praiseworthy, who make all like themselves being bringers of delight like the cows and treading upon the path of righteousness like the chariots and behaving like the righteous dispensers of justice.

THE COMMENTATOR'S NOTES

(इन्द्र) विश्वेश = Master of knowledge.

(मनवे) मननशीलाय मनुष्याय

= For a thoughtful person.

(विश्वदोहसः) १ विश्वं सर्वं जगद् गुणैर्बुद्धिं प्रपूरय-
न्ति ते (२) विश्वस्मिन् सुखप्रकाः

= (1) Those who fill the world with noble virtues.

(2) Fillers of happiness in the world.

TRANSLATOR'S NOTES

(इन्द्रः) इन्द्रि-परमेश्वर्यं विशारूपपरमेश्वर्यसम्पन्न

मन-प्रवगमे बोधे वा ये विद्वांसस्ते मनवः (शतपथ०

८. ६३. ३. १८) बुहप्रपूरणो

It is wrong on the part of Wilson and Griffith to take the word 'Manu' used in the Mantra as the proper noun, as it is against the principles of the Vedic terminology as pointed out before.

पुनर्मनुष्याः कस्मात् किं प्राप्य कीदृशा भवन्तीत्याह

How do men become like whom having attained what, is told further in the sixth Mantra.

Mantra—6

इमां ते वाचं वसूयन्त आश्वो रथं न धीरः स्वपां अतभिषुः

सुम्नाय त्वामतभिषुः शुम्भन्तो जेन्यं यथा वाजेषु विप्र

वाजिनम् । अन्यमिव शर्वसे सातये धना विश्वा धनानि
सातये ॥

सन्धिच्छेदसहितोज्ज्वलः (अधिकृतः)

हे विप्र ! यस्य ते (तव सकाशात्) इमां वाचं प्राप्ताः
आश्वः वसूयन्तः स्वपाः धीरः रथं न अतभिषुः शुम्भन्तः

तथा वाजेषु ज्ञेयं वाजिनम् अत्यम् इव शक्से सातये धनानि
 इव बिश्वा धना प्राप्य सुम्नाय सातये त्वाम् अतस्त्रिषुः
 (ते सुस्त्रिनो जायन्ते) ॥

TRANSLATION

O wise man ! Learned men who are desirous of the wealth of wisdom and knowledge and have received from thee this speech endowed with wisdom, righteousness and truth accept it well as a resolute man of good actions and of reflective nature preapares a good vehicle for journey. They being full of true beauty, propitiate thee for their good, glorifying thee O sage, as impetuous in conflicts they praise thee as men praise a conqueror. They praise thee for the acquirement of strength, wealth and every kind of affluence in order to distribute it among the needy, as they commend a horse for his good qualities in battle. They enjoy happiness, having acquired all kinds of wealth (spiritual as well as material) for their delight, proper use and distribution.

PURPORT

There is Upamalankara or simile used in the Mantra. Those who become endowed with vast and subtle intellect, having acquired the knowledge of all sciences from highly learned persons true in mind, word and deed, accomplish the purpose of their lives, by getting all kinds of wealth and treading upon the path of Dharma or righteousness, like the persons of meditative nature and like the horse or chariot leading towards the destined goal.

THE COMMENTATOR'S NOTES

(वसूयन्तः) आत्मनो वसूनि विज्ञानादीनि धनानि

इच्छन्तः

= Desiring the wealth of wisdom and knowledge.

(सातये) १ संविभक्तये = For proper distribution.

(सातये) २ संभोगाय = For proper use or enjoyment

(धीरः) ध्यानयुक्तः = A man of meditative nature.

TRANSLATOR'S NOTES

सातये is from सण्-संभवतो

(विप्र) मेधाविन् = A genius or highly intelligent person.

विप्र इति मेधाविनाम् (निघ० ३.१५)

केऽजं हव्यं मुञ्चयन्तीत्याह ।

Who are the persons that prosper well is told in the seventh Mantra.

Mantra—7

मृनिस्पुरां नवृत्तिमिन्द्र पूरवे दिवोदासाय महिं द्वाक्षुषे नृतो
वज्रेण द्वाक्षुषे नृतो । अतिथिगवाय शम्बरं गिरेः श्रो
अवाभरत् । महो धनानि दयमान ओजसा विश्वा धना-
न्योजसा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नृतो इन्द्र ! यः भवान् वज्रेण शत्रूणां नवृत्तिं
पुरोभिनत् महिं दिवोदासाय द्वाक्षुषे पूरवे सुखम् अवाभरत्
हे नृतो ! भवान् अतिथिगवाय द्वाक्षुषे उग्रः गिरेः शम्बरम्
इव इव ओजसा महः धनानि दयमानः ओजसा विश्वा
धनानि अवाभरत् (स किञ्चित् अपि दुःखं कथं प्राप्नुयात्) ॥

TRANSLATION

O industrious destroyer of the wicked, dancing with delight in the discharge of thy duties, thou destroyest with thy thunderbolt strong weapons and sermons ninety (many) cities of thy wicked foes and bestowest happiness upon a venerable liberal donor of desirable knowledge and objects upon a man full of means upon the person who is hospitable and generous donor, thou bestowest immense treasure acquired by his prowess, all kinds of wealth acquired by his might, destroying all enemies as the mighty sun dissipates the clouds hovering over the mountain.

PURPORT

Ninety stands here and else where for many. Those persons who are victorious over their enemies, are hospitable to their guests, givers of knowledge to righteous persons, become prosperous and shine like sun who destroys or disperses the clouds.

THE COMMENTATOR'S NOTES

(इन्द्रः) दुष्टविदारक = Destroyer of the wicked.

(पूरवे) अलं साधनाय मनुष्याय

= For a man having sufficient means for the accomplishment of his purpose. (पूरव इति मनुष्यनाम

(निघ० २.३) (दिवोदासाय) कमितस्य प्रदात्रे

= For the giver of desirable articles.

(शम्बरम्) मेघम् = The cloud.

TRANSLATOR'S NOTES

Among many meanings of the root दिव् like कीडा विजि-
गीषा व्यवहार द्युतिस्तुति मोदमव स्वप्न कान्तिगतिषु-कान्ति
or desire has been taken here.

वासु-दाने भ्वा०

शम्बरइति मेघनाम (निघ० १.१०)

पूरवे is derived from पू-पालन पूरणयोः hence the
meaning of अलं साधनाय In the Nighantu we find पूरव इति
मनुष्यनाम (निघ० २.३)

It is therefore wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take Divodasa, Athitigva, pooru and Shambara as the proper nouns denoting some particular persons of these names, instead of taking them as common nouns denoting certain qualifications or attributes.

पुनर्मनुष्यैः कीदृशं भवितव्यमित्याह

How should men be is taught further in the eighth Mantra.

Mantra—8

इन्द्रः समत्सु यजमानमार्यं प्रावृद्धिष्वेषु शतमूनिराजिषु स्व-
मीलद्देवाजिषु । मनवे शासद्व्रतान्त्वचं कृष्णामरन्धयत् ।

दक्षन् विश्वं तदृषाणमोषति न्यर्शसानमोषति ॥

सन्धिच्छेदसहितोज्ज्वयः (ऋषिकृतः)

यः शतमूतिः इन्द्रः स्वमीलिषु राजिषु धार्मिकाः शूराः
इव विश्वेषु समत्सु यजमानम् आर्यं प्रावृत् मनवे व्रतान्
शासत् एषां त्वचं कृष्णां कुर्वन् अरन्धयत् अग्निः विश्वं
दक्षन् सतृषाणम् ओषति निगर्शसानं नि ओषति (स एव
साम्राज्यं कर्तुम् अर्हति) ॥

TRANSLATION

A wealthy King who has hundreds of means of protection, always protects a man of noble virtues, actions and temperament who is also giver of fearlessness to all good persons in all conflicts and battles that arise from time to time. For the protection of a thoughtful righteous person, he punishes the wicked thieves and robbers who are without the observance of vows or are neglectors of religious duties and he makes the skin of aggressor scrapped or torn off. The leader of good men destroys such wicked persons as the fire burns articles put into it or creates heat for a thirsty person. Such a man only deserves to be the ruler of a vast Government or empire.

PURPORT

There is Upamalankara or simile used in the Mantra. Men should govern a State righteously by accepting noble virtues, actions and temperament and by giving up the evil nature, actions and temperament of the wicked, by protecting the noble and punishing the ignoble wicked persons.

THE COMMENTATOR'S NOTES

(यजमानम्) अभयस्य दातारम् = Giver of fearlessness.

(मनवे) मननशीलधार्मिकमनुष्यरक्षणाय

= For the protection of a thoughtful righteous person.

(ओषति) दहेत् = Burns.

TRANSLATOR'S NOTES

यजमान is from यज-देवपूजा संगतिकरणदानेषु here Rishi Dayananda Saraswati has taken the third meaning of दान or giving ओषति is from उष-वाहे

पुनर्विद्वद्भिरत्र कथं भवितव्यमित्याह

How should learned men be in this world is told in the Ninth Mantra.

Mantra—9

सूरश्चक्रं प्र बृहज्जात ओजसा प्रपित्वे वाचमरुणो मुषा-
यतीज्ञान आ मुषायति। उशना यत्परावतोऽजगन्नृतये कवे।
सुम्नानि विश्वा मनुषेव तुर्वणिरहा विश्वेव तुर्वणिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे कवे यत् (यः) ओजसा अरुणः तुर्वणिः जातः सूरः
विश्वा इव अहा प्रपित्वे बृहत् चक्रं प्रजनयति इव तुर्वणिः
मनुषा इव विश्वा सुम्नानि वाचम् आजनयतु मुषायति इव
वा ईशानः उशना भवान् ऊतये परावतः अजगत् कुष्टान्
मुषायति (स सर्वैः सत्कर्तव्यः) ॥

TRANSLATION

O wise and learned person, thou art worthy of being honoured by all men, as thou art like the sun who being of ruddy hue and destroyer of darkness upholds the grand world moving like a wheel with great might, particularly in the Uttarayana (Northern Solstice) Thou art like a mighty

man who bestows happiness upon good people & utters noble words. Thou being mighty deprivest of existence wicked persons, being for ever their destroyer. Thou deprivest the ignoble robbers of their existence. Desiring the welfare of all good persons, thou comest from afar.

PURPORT

Those persons who are manifesters of knowledge, humility and righteousness like the Sun, become exalted and great.

THE COMMENTATOR'S NOTES

(चक्रम्) चक्रवत् वर्तमानं जगत् पृथिव्यादिकम्

= The world consisting of the earth etc. moving like a wheel.

(तुर्वर्णिः) हिंसकः

= Destroyer of evil doers and the wicked.

तुर्वी-हिंसायाम्-म्बा० Tr.

पुना राजप्रजाजनेः परस्परं कथं वर्तितव्यमित्याह—

How should the rulers and their subjects deal with one another is told in the tenth Mantra.

Mantra—10

स नो नव्योभिर्वृषकर्मन्तुष्यैः पुरां दर्शः पायुभिः पाहि
शृग्यैः दिवोदासेभिरिन्द्र स्तवानां वावृधीथा अहोभिरिव
द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषकर्मन् पुरां दर्शः इन्द्र ! यः दिवोदासेभिः स्तवानः
सः त्वं नव्येभिः उष्यैः शृग्यैः पायुभिः द्यौः ग्रहोभिः इव
नः पाहि वावृधीथाः ॥

TRANSLATION

O destroyer of the cities of thy foes, showerer of happiness like the cloud, O Indra (President of the Assembly)

being glorified by the givers of light of knowledge, protect us by the admirable new acts, that create happiness like the bright sun by creating the days and grow ever more.

PURPORT

There is Upamalankara or simile used in the Mantra. It is the duty of the officers of the State to encourage and advance the people also by the sermons of wisdom, good education and Dharma. The people also should reciprocate like wise.

THE COMMENTATOR'S NOTES

(वृषकर्मन्) वृषस्य मेघस्य कर्माणि इव कर्माणि यस्य तत्सम्बद्धौ ।

= He whose acts are showerers of happiness like the cloud.

(शमैः) सुखैः शमम् इति सुखनाम (निघ० ३.६)

(दिवोदासैः) प्रकाशस्य दातृभिः

= By the givers of the light of knowledge.

TRANSLATOR'S NOTES

While Rishi Dayananda Saraswati explains दिवोदासैः as प्रकाशस्य दातृभिः or givers of the light of knowledge derived from दिवु-क्रीडाविजिगीषा क्षुति गतिषु and दासु-

दाने Sayanacharya explains it as दिवोदासगोत्रोत्पन्नैः = by the descendants of Divodasa or यद्वा पूजायंबहुवचनम् by Divodasa himself. The honorific plural has been used. Both these explanations are wrong being opposed to the fundamental principle of the Vedic terminology as pointed out before. They are opposed to Shri Sayanacharya's own principle enunciated in the introduction to his commentary of the Rigveda. This self-contradiction on the part of a great scholar like Sayanacharya is really amazing and makes him un-reliable as a commentator of the Vedas.

This hymn is connected with the previous hymn, as there is the mention of the duties of the kings and their subjects.

Here ends the 130th hymn of the first Mandala of the Rigveda Samhita.