

अथैकादशोत्तरशततमं सूक्तम् HYMN - CXI (III)

अथ पंचर्चस्यैकादशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स
ऋषिः । ऋभवो देवताः १-४ जगती छन्दः निषादः
स्वरः । ५ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn — Angirasa Kutsa. Devta Ribhus,
Metres Jagati and Trishtup. Tunes Nishada and Dhaivat.

अथ शिल्पकुशला मेधाविनः किं कुर्युरित्युपदिश्यते ।

What should artisan geniuses do is taught in the first
Mantra.

Mantra — I

तक्षत्रं सुवृतं विष्मनापसस्तक्षन्हरी' इन्द्रवाहा वृषण्वसू ।
तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम् ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

ये पितृभ्यां युक्ता विष्मनापसः ऋभवः (मेधाविनः
जनाः) वृषा वसूहरी इन्द्रवाहा तक्षन् सुवृतं रथं तक्षन्
वयः तक्षन् वत्साय सचाभुवं मातरं युवत तक्षन् (ते अधि-
कम् ऐश्वर्यं लभरेस्) ॥

TRANSLATION

Those Ribhus (Artisan geniuses) possessed of skill and
wisdom in their works, associated with gaurdians and
teachers, construct a well-built car in the form of aeroplane
etc. they use with subtle intellect water and fire which
generate electricity and lead to great wealth carrying mighty
persons educated and active. They expand life. They give
youthful vigour to their parents, they unite mother full of
knowledge with her son.

PURPORT

Men cannot make progress in arts and industries unless after examining and testing the the attributes of the effects, they go to the cause.

THE COMMENTATOR'S NOTES

(पितृभ्याम्) अधिष्ठातृशिक्षकाभ्याम् - पा-रक्षणे

इति धातोः = Guardians and teachers.

(हरी) हरणशीलौ जलाग्न्याख्यौ = Water and fire.

(इन्द्रवाहा) यो इन्द्रं विद्युतं परमैश्वर्यं वहतस्तौ
= Which generate electricity and lead to great wealth.

पुनस्ते कीदृशा इत्युपदिश्यते ।

How are they (Ribhus) is taught further in the second Mantra.

Mantra—2

आ नो यज्ञाय तक्षत ऋभुमद्वयः क्रत्वे दक्षाय सुप्रजावतीमिषम् ।
यथा क्षयाम सर्ववीरया विशा तन्नः शर्धाय धासथा स्विन्द्रियम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः ! यूयं नः (अस्माकम्) यज्ञाय क्रत्वे दक्षाय
ऋभुमत् वयः सुप्रजावतीम् इषं च अतक्षत यथा वयं सर्व-
वीरया विशा क्षयाम (तथा यूयम् अपि प्रजया सह निव-
सत) यथा वयं शर्धाय स्विन्द्रियं दध्याम तथा यूयम् अपि
नः (अस्माकं) शर्धाय तत् स्विन्द्रियं धासथ ॥

TRANSLATION

O Ribhus (arrisan geniuses) prepare fully for our Yajna in the form of Industrial and Technological work, for our intelligence and the work of Justice for our strength,

such nutritious desirable food as may be the cause of excellent progeny, so that we may live surrounded by vigorous people. Confer upon us this such excellent knowledge and wealth for our strength.

PURPORT

Highly learned men should live lovingly with ordinary people; not highly educated and ordinary persons should live with love with highly educated people. Without this, it is not possible to make progress in arts and industries, to augment the strength of the people and to have good progeny.

THE COMMENTATOR'S NOTES

(यज्ञाय) संगतिकरणाख्यशिल्पक्रियासिद्धये

= For the accomplishment of the Yajna in the form of Industrial or artistic work.

(इन्द्रियम्) विज्ञानं धनं वा = Good knowledge or wealth.

TRANSLATOR'S NOTES

इन्द्रियम् इति धननाम (निघ० २. १०)

इदि-परमेश्वर्ये इति धातोरिन्द्रियम् विज्ञानरूपं परमेश्वर्यम् विद्याधनं सर्वधनप्रधानम् इति भर्तृहरिकृत-
नीतिशतके ।

पुनस्ते किं कुर्युरित्युपदिश्यते ।

How are Ribhus is taught further in the third Mantra.

Mantra—3

आ तक्षत सा॒ति॒मस्मभ्य॑मृ॒भवः सा॒ति॒ रथा॑य सा॒ति॒मर्वते॑ नरः ।

सा॒ति॒ नो जै॒र्त्री सं म॑हेत विश्व॒दां जा॒मिम॑जाभि॒ पृत॑नासु स॒क्षणि॑म्॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋभवः नरः यूयं अस्मभ्यं विद्वद्वा रथाय सातिम्
अर्बन्ते च सातिम् आतक्षत पृतनासु सातिम् जामिम् अजामि
सक्षणि शत्रुं जित्वा नः (अस्मभ्यम्) जैत्रौ साति
संमहेत ॥

TRANSLATION

O Ribhus (genisuses-leaders of knowledge or learned persons) bestow upon us the gift of knowledge. Bestow upon us ample sustenance for the construction of aircraft and other chariots. Bestow upon us the knowledge for the welfare of horses. Let every one daily acknowledge our victorious wealth, and may we triumph in battles over our mighty foes whether they are well-known or otherwise.

PURPORT

Let us always honour those learned persons who are our protectors and conquerors of all enemies. (Whether internal and external).

THE COMMENTATOR'S NOTES

(सातिम्) विद्याविदानम् = The gift of knowledge etc.

(सातिम्) संविभागम्, अद्वैतशिक्षाविभागम्

= Division or department. Tr.

(जामिम्) प्रसिद्धम् = Well-known.

(अजामिम्) अप्रसिद्धं वैरिणम् = An enemy who is not so well-known.

TRANSLATOR'S NOTES

The word साति is derived from षणु-दाने and संमत्तौ hence the two different meanings given by Rishi Dayananda Sarasvati as quoted above, The Jami (जामि) is derived from जनी-प्राप्नुयन्ति hence the meaning of प्रसिद्धम् or well-known as given by Rishi Dayananda. It is remarkable that Sayanacharya has

interpreted रत्न as रत्न बीजमयुक्तार्ये = for active children besides
अश्वार्ये वा horses.

एताव किमर्थं सत्कुर्यामित्युपदिश्यते

Why should we honour Ribbus is taught further in the fourth Mantra.

Mantra—4

ऋभुक्षणमिन्द्रा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये ।
उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहम् ऊतये ऋभुक्षणम् इन्द्रम् आहुवे । अहं सोमपीतये
मरुतः ऋभून् आह्वये । अहम् उभा मित्रावरुणा अश्विना
हुवे ये धिये सातयेऽश्वान् जिषे नः (अस्मान्) विज्ञापयन्तु
वर्द्धयितुं शक्नुवन्तु ते विद्वांसः नः (अस्मान्) हिन्वन्तु ॥

TRANSLATION

I invoke for protection the mighty Indra (the lord of wealth of wisdom etc.) who teaches or makes arrangements for the residence and sustenance of the Ribbus or wise men. I invoke for Yajna (where Soma the essence of nourishing herbs is drunk) Ribbus (geniuses) Vajas (men superior in knowledge, Maruts (Priests) Mitra Varuna (men friendly to all and the best) and Ashvins teachers and the taught who pervade in all good qualities i.e. are virtuous. May they teach us for the acquirement of knowledge, for distribution of wealth and for the victory over our enemies and thus enable us to grow harmoniously.

PURPORT

Those who serve absolutely truthful learned men who are also experts in various arts, why should not they grow ever more after receiving good education and wisdom and conquering their foes ?

THE COMMENTATOR'S NOTES

(ऋभुक्षणम्) यः ऋभून् मेधाविनः क्षाययति निवास-
यति ज्ञापयति वा तम् ।

= He who teaches or makes arrangements for the resi-
dence of wise men.

(वाजान्) ज्ञानोत्कृष्टान् = Men superior in knowledge.

(मरुतः) ऋत्विजः = Priests.

(अश्विना) सर्वशुभगुण व्यापनशीलौ अद्यापका-
ध्येतारौ = The teachers and the taught prevailing in all
good qualities i.e. virtuous.

TRANSLATION

ऋभुरिति मेधाविनाम् (निघ० ३. १५)

क्षि-निवासगत्योः ।

The word वाज is derived from वज-गती-गतेस्त्वयोर्यान् ज्ञानं गमनं
प्राप्तिश्च here the first meaning of knowledge has been taken,
hence the interpretation of वाजान् as ज्ञानोत्कृष्टान् or superiors in
knowledge,

मरुतः इति ऋत्विङ्नाम् (निघ० ३. १८) = Priests

हि - गतिवृद्धयोः Hence both meanings of the verb हि
have been taken as विज्ञापयन्तु वर्द्धयन्तु. Among the three
meanings of गति the first meaning of ज्ञान or knowledge has
been taken here.

पुनः स मेधावी नरः किं कुर्यादित्युपविश्यते ।

What should a genius do is taught further in the fifth
Mantra.

Mantra—5

ऋभुर्मराय सं शिशातु सार्ति संमर्यजिद्वाजो अस्मै अविष्टु ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मेघाविन्) सम् अर्यजित् ऋभुः वाजः (भवान्)
भराय शत्रून् संशिशतु अस्मान् अविष्टुः तथा नः (अस्म-
दर्थम्) यत् मित्रः, वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः
मामहन्ताम् (तथा एव भवान्) तत् तां सार्ति नः
(अस्मदर्थम् निष्पादयतु) ॥

TRANSLATION

O talented learned man, you who are quick in action and movement and conqueror of your enemies, be victorious in battles and protect us. May persons who are friendly to all and noble, the earth, firmament, ocean and heaven make us respectable everywhere.

PURPORT

The paramount duty of learned persons is to enable all seekers after truth who are not so learned, to grow more and more by the gift of good education and wisdom. As friendly persons or Prana etc. make all happy by augmenting their knowledge and strength, scholars should also do likewise.

THE COMMENTATORS'S NOTES

(समर्यजित् यः समर्यान् संग्रामान् जयति सः) समर्य
इति संग्रामनाम (निघ० २. १७)
= Conqueror in battles.

(वाजः) वेगादिगुणयुक्तः = Quick or active from वज-वती. This hymn is connected with the previous hymn as there is mention of the attributes of talented persons in this as in that hymn.

Here ends the commentary on the 111th hymn and 32nd Varga of the first Mandala of the Rigveda.

अथ द्वादशोत्तरशततमं सूक्तम् HYMN CXII (112)

अस्य पंचविंशत्यृचस्य द्वादशोत्तरशततमस्य सूक्तस्यांगिरसः
कुत्स ऋषिः । आदिमे मन्त्रे प्रथमपादस्य द्यावापृथिव्यौ द्वितीय-
स्याग्निः शिष्टस्य सूक्तस्याश्विनौ देवते । १, २, ६, ७, १३,
१५, १७, १८, २०, २१ निचृज्जगती । ४, ८, ९, ११,
१२, १४, १६, २३ जगती १९, विराट् जगती छन्दः ।
निषादः स्वरः । ३, ५, २४, विराट् त्रिष्टुप् छन्दः । १०
भुरिक् त्रिष्टुप् । २५ त्रिष्टुप् छन्दः । धैवतः स्वरः ।

Seer of the hymn - Angirasa Kutsa.
Devata-Dyava Prithivya-Ashvinau.

तत्रादौ द्यावाभूमिगुणा उपदिश्यन्ते ।

The attributes of the heaven and earth are taught in the
first Mantra.

Mantra — 1

इष्टे द्यावापृथिवी पूर्वचित्तयेऽग्निं धर्मं सुरुचं यामभिष्टये ।
याभिर्भरे कूरमंशाय जिवन्थस्ताभिरू षु ऊतिभिरश्विना गतम् ।
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)
हे अश्विना सर्वविद्याव्यापिनौ अध्यापकोपदेशकौ भवन्तौ
यथा यामन् पूर्वचित्तये इष्टये द्यावापृथिवी याभिः ऊतिभिः
भरे धर्मं सुरुचम् अग्निं (प्राप्नुतः) ताभिः अंशाय कारं सु
जिवन्थः (कार्यसिद्धये आगतम्) इति अहम् ईडे ।

TRANSLATION

O Ashvinau (Teachers and preachers who pervade all
sciences - are experts in all sciences) I praise you for the
achievement of all desirable happiness in the world, as the
hot and bright shining Agni (electricity) is praised for its
attributes As an active man is invited for the discharge of

the share of his duty, so I invite you sincerely. Please come for the accomplishment of the noble task with all your protection, in the battle of life.

PURPORT

O men, as the sun and the earth support the whole world and uphold it when united with electricity, so you should also do likewise, supporting and sustaining all people.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्युतम् = Electricity.

(इष्टये) इष्टसुखाय = For desirable happiness.

(जिन्वथः) प्राप्नुतः जिन्वतीति गतिकर्मा (निघ० २.१४)
= Attain.

(अश्विना) विद्याव्यापनशीलौ - अध्यापकोपदेसकौ

= The teachers and preachers-experts in all sciences.

(अशूङ्-व्याप्तौ)

अध्यापकोपदेसकविषयमाह

The duties of the teachers and the preachers are taught in the 2nd Mantra.

Mantra—2

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचसं न मन्तवे ।

यामिर्धियोऽश्वयुः कर्मन्निष्टये तामिरू षु ऊतिमिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सुभरा असश्चतः जनाः मन्तवे वचसं न युवोः यं रथम् अतस्थुः ते नः यामिः ऊतिभिः च युवां दानाय सु आगतम् (अस्माद् प्रति श्रेष्ठतया आ गच्छतम्) ॥

TRANSLATION

O teachers and preachers who are givers of knowledge, persons who uphold and sustain people well, who are free from evils and are earnest, sit with you in your Car and listen to you attentively, as disciples listen to the words of an admirable teacher for instruction. Please come to us gracefully for giving us delight with all your protections, with which you preserve intellect in every noble deed.

THE COMMENTATOR'S NOTES

(अश्विना) विद्यादातारौ अध्यापकोपदेशकौ

= Teachers and preachers who are givers of knowledge.

(असश्चतः) असमेता बुद्ध्यसनेभ्यः

= Free from all vices.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—3

युवं तासां दिव्यस्य प्रशासने विशां शयथो अमृतस्य मज्जना ।
यामिधेनुमस्वं पिन्वथो नरा तामिरू पु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना युवं दिव्यस्य अमृतस्य मज्जना सह
याः तत्सम्बन्धे प्रजाः सन्ति तासां विशां प्रशासने शयथः उ
याभिः ऊतिभिः अस्वं धेनुं पिन्वथः ताभिः स्वागतम् ॥

TRANSLATION

O leading teachers and preachers, you dwell in ruling over the subjects who are connected with the power of the Divine Immortal Supreme Being. Please come to us with your protective powers with which you use the speech that does not generate any evil thought or action

PURPORT

Blessed are those scholars who please the people for the multiplication of wisdom, good education and happiness.

THE COMMENTATOR'S NOTES

(मज्जना) बलेन = With the Power.

मज्जना बलनाम (निघ० २.६) Tr.

(धेनुम्) वाचम् = Speech.

(अश्वम्) या दुष्कर्म न सूते नोत्पादयति ताम्

= That which does not generate evil thought or action.

धेनुरिति वाङ्मनाम (निघ० १.११) Tr.

पुनस्तौ कोदृशावित्युपविश्यते ।

Mantra—4

याभिः परिज्मा तनयस्य मज्जनां द्विमाता तूर्ध्वं तरणिर्विभूषति ।

याभिस्त्रिमन्तुरभ्वद्विचक्षणस्तामिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः द्विमाता तूर्ध्वं तरणिः

परिज्मा वायुः तनयस्य मज्जनां सु विभूषति उ याभिः

ऊतिभिः त्रिमन्तुः विचक्षणः अभवत् (भवेत्) ताभिः ऊतिभिः

सर्वान् अस्मान् (विद्यावान्) आगतम् ।

TRANSLATION

Please come to us with those protective powers with which the circumambient wind endowed with the vigour of its son (fire), the measurer of fire and water and swiftest of the swift, beautifies all things and by which the knower of Jnana, (knowledge) Karma (action) and Upasana (Communion) becomes a wonderful guide.

PURPORT

Men should diffuse knowledge with love like the very life and with the benevolent spirit of the Sanyasis.

THE COMMENTATOR'S NOTES

(परिज्मा) परितः सर्वतो गन्ता (वायुः)

= Wind that goes in all directions.

अत्र (त्रिमन्तुः) तिसृणां कर्मोपासनाज्ञानविद्यानां मन्तुः-
मन्ता ।

= Knower of the three-action, communion and knowledge.

TRANSLATOR'S NOTES

The word परिज्मा is from परि-अत्र-गति क्षेपणयोः परिपूर्वकादत्र-गतिक्षेपण-योरित्यस्मात् इवन्तुश्चित्वादीनिपात्यते The word is used also for a San-yasi, who goes from place to place for preaching Dharma. Rishi Dayananda Sarasvati hints at this second meaning in his Bhavarth or purport saying मनुष्यैः सत्यासिबद्धपकारकत्वेन सर्वेभ्यो विद्योन्नतिः सम्पादनीया ॥

Sayanacharya. Prof. Wilson and Griffith take सुमन्तु (Sumantu) to be the name of Kaksheevan. Sayanacharya interprets it is त्रयाणां मन्ता त्रिविधेषु पाकयज्ञ हविर्यज्ञ सोम यज्ञेष्वसादित ज्ञानः कक्षीयान् = Kakshevan who had acquired knowledge of three kinds of Yajnas which Griffith translates as the sapient one acquired his triple lore, explaining in the footnote.

“Knowledge of sacrificial food, oblations of the clarified butter, and libations of Soma Juice. But he frankly adds”— ‘The meaning of the passage is uncertain.’ Rishi Dayananda Sarasvati’s interpretation of सुमन्तुः has been quoted above which is quite correct as तिसृणां कर्मोपासना ज्ञानविद्यानां मन्तुमन्ता The knower of the Sciences of Karma, Upasana and Jnana as it is derived from मनु-अवगमे ।

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the fifth Mantra.

Mantra—5

याभी रेभं निवृतं सितमज्झथ उद्वन्दुमैरयतं स्वईशे ।

याभिः कण्वं प्र सिषांसन्तुमावतं ताभिरू षु ऊतिभिरभिना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः सितं निवृतं रेभं
वन्दनं स्वर्दुशे अद्भ्यः उदैरयतं याभिः च सिषासन्तं कण्वं
प्रावतं ताभिः उ स्वागतम् ॥

TRANSLATION

O teachers and preachers possessing self-control ! Come to us willingly with those protective powers, by which you raise from the waters of difficulties a devotee who is admirer of the pure Dharma, the Shastric knowledge and the glorification of God, to behold the path of happiness, by which you protect a genius who desires to distribute his wealth and knowledge among the needy.

PURPORT

Those people who grow ever more by protecting learned persons, having acquired spiritual knowledge from them and put into use the industrial knowledge from the water and other elements, enjoy all kinds of happiness.

THE COMMENTATOR'S NOTES

(रेभम्) स्तोतारम् = Admirer.

(निवृतम्) नितरां स्वीकृतं शास्त्रबोधम्

= The Shastric Knowledge that has been accepted as true.

(सितम्) शुद्धधर्मम्

= Pure Dharma or righteousness.

कण्व इति मेधाविनाम (निघ० ३.१५)

रेम इति स्तोत्रनाम (निघ० ३.१६)

वदि-अभिवादनस्तुत्योः

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rebha, Vandana and Kanva as the names of particular persons instead of taking them as general terms denoting certain attributes as their derivation

and the quotation from the Nighantu (Vedic Lexicon) clearly denote.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How are they (Ashvinau) is taught further in the sixth Mantra.

Mantra—6

याभिरन्तकं जसमानुमारणे भुज्यं याभिरव्यथिभिर्जिजिन्वथुः ।
याभिः कर्कन्धुं वय्यं च जिन्वथुस्ताभिरू षु ऊतिभिरभिना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः आरणे अन्तकं जस-
मानम् याभिः अव्यथिभिः भुज्यं च जिजिन्वथुः याभिः
कर्कन्धुं वय्यं च जिन्वथुः ताभिः ऊतिभिः ऊ स्वागतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army who possess self-control ! Please come to us willingly with those protective powers by which you protect a destroyer of miseries and a killer of enemies in a battle, by which inflicting no distress, you preserve a sustainer or nourisher of people, by which you satisfy a man who gives work to many persons by employing them and to a scholar who knows many sciences.

PURPORT

Without guardians and protectors, the warriors cannot fight in the battle with their enemies and they cannot preserve the people. Those who do not protect learned persons by making proper arrangements, are defeated and cannot rule over a State properly.

THE COMMENTATOR'S NOTES

(अन्तकम्) दुःखनाशकर्तारम्

= Destroyer of miseries.

(जसमानम्) शत्रून् हिंसन्तम् = Slaying the foes.

(भुज्युम्) पालकम् = Protector or sustainer.

(कर्कन्धुम्) कारुकान् अन्तति-व्यवहारे बध्नाति तम् ।
= One who employs many artisans in a business.

(वय्यम्) ज्ञातारम् = Knower of many sciences.

अत्र बाहुलकाद् गत्यर्थाद् वयधातोर्यत् प्रत्ययः

TRANSLATOR'S NOTES

जसमान	is from	जसु-हिंसायाम् जुः
भुज्युम्	is from	भुज-पालनास्यवहारयोः
अन्तक	is from	अति-बन्धने
वय्यम्	is from	वय - यती यतेस्त्वयोऽर्थाः ज्ञानंवनं प्राप्तिञ्च अत्र ज्ञानार्थं ग्रहणाद् वय्यं-ज्ञातारमिति व्याख्या

It is therefore wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Antaka, Jasamana, Bhujyu and Vayya as the names of certain persons instead of taking them as common nouns denoting certain attributes as the Vedic Terminology requires.

पुनस्तौ कीदृशावित्युपदिश्यते ।

How is they (Ashvinau) is taught further in the seventh Mantra.

Mantra—7

याभिः शुचन्ति धनसां सुषंसदं तप्तं धर्मगोम्यावन्तमग्रये ।

याभिः पृथ्निगुं पुरुकुत्समावन्तं ताभिरू षु ऊतिमिरभिना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ऋषिना युवां याभिः ऊतिभिः अग्रये शुचन्तिं धनसां
सुषंसदं तप्तं धर्मम् ओम्यावन्तं जनं पृथ्निगुं पुरुकुत्सं च
अवन्तं ताभिः ऊ स्वागतम् ॥

TRANSLATION

O Ashvinau (teachers and preachers) please come to us willingly with those protecting powers by which you protect

him who purifies all, who distributes wealth among the needy, who is associated with good assembly, who is endowed with the admirable wealth of wisdom, is performer of admirable Yajnas (non-violent sacrifices), who is surrounded by noble persons that protect others, who travels to the firmament by means of air-craft and who has powerful arms to overcome the wicked, in order to have a dealing where there is absence of internal social and cosmic suffering.

PURPORT

Learned persons should manifest and diffuse true knowledge by protecting the righteous persons and by punishing the wicked.

THE COMMENTATOR'S NOTES

(शुचन्तिम्) पवित्रकारकम् = Purifier.

(धर्मम्) प्रशस्ताः धर्माः यज्ञा विद्यन्ते यस्य तम् धर्म इति यज्ञ नाम (निघ० ३.१७ धर्म शब्दादर्श आदित्वादच् ।)

= Performer of admirable Yajnas.

(पृश्निगुम्) अन्तरिक्षे गन्तारम्

= Travelling to the firmament by means of an aircraft.

पृश्निरित्यन्तरिक्षनाम (निघ० १.४) तप-ऐश्वर्येदिवा०

अथ सभासेनाध्यक्षौ किं कुर्यातामित्युपदिश्यते ।

How should the President of the Assembly and the Commander of the Army do is taught in the eighth Mantra.

Mantra—8

याभिः सञ्चीभिर्वृषणा परावृजं ग्रान्धं श्रोणं चक्षसे एतवे कुयः ।

याभिर्वृत्तिकां ग्रसिताममुञ्चतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणो अश्विनोसभासेनाध्यक्षौ युवां याभिः सञ्चीभिः परावृजम् ग्रान्धं श्रोणं च चक्षसे एतवे (विद्यागन्तुं)

प्र कथः । याभिः प्रसितां वतिकाम् इव (प्रजाम्) अमुंचतं
ताभिः ऊ सु ऊतिभिः अश्विना गतम् ॥

TRANSLATION

O showerers of happiness, President of the Assembly and Commander of the Army ! (who pervade in noble virtues and habits like the earth and the heaven by your protective actions, you enable a man going against the path of Dharma (righteousness) surrounded by the darkness of ignorance and acting like a deaf man to the advice of learned persons, to manifest the speech endowed with wisdom. Please come to us willingly with those protective powers by which you set free the quail - like subjects (when seized by a wolf-like thief or tyrannical person).

PURPORT

The President of the Assembly and the Commander of the Army should make people fearless by preaching wisdom and humility among them by means of knowledge and Dharma (righteousness) and by the removal of ignorance and un-righteousness.

THE COMMENTATOR'S NOTES

(परावृजम्) धर्मविरुद्धगामिनम्

= Going against the injunctions of Dharma.

(अन्धम्) अविद्यान्धकारयुक्तम्

= Surrounded or covered by the darkness of ignorance.

= Spiritually blind.

(ओणम्) बधिरवद् वर्तमानं पुरुषम्

= A person who is acting like a deaf (to the advice of good people).

(अश्विना), छावापृथिवी वरुण भगुणकर्मस्वभावव्यापिनौ सभासेनाध्यक्षौ ।

= President of the Assembly and Commander of the Army who pervade in noble virtues, actions and temperament like the heaven and earth.

पुनस्तौ किं कुर्यातामित्याह ।

What should they (Ashvinau) do is taught further in ninth Mantra.

Mantra—9

यामिः सिन्धुं पथुमन्तमसश्चतं वसिष्ठं यामिरजरावजिन्वतम् ।
यामिः कुत्सं श्रुतयं नर्यमावतं तामिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना अजरौ युवां यामिः ऊतिभिः मधुमन्तं
सिन्धुम् असश्चतं यामिः वसिष्ठम् अजिन्वतं यामिः कुत्सं
श्रुतयं नर्यं च अवतम् तामिः (अम्माकं रक्षायै) स्वागतम्
(अस्मान् प्राप्नुतम्) ॥

TRANSLATION

O Ashvins (Teachers and preachers) please come to us willingly with those protective powers by which you being free from decay, know God the ocean of virtues to be full of or embodiment of sweetness and by which you satisfy a man who follows the path of Dharma always dwelling in righteous actions and by which you protect a brave person holding thunderbolt and other powerful weapons, who has heard or studied spiritual and scientific Shastras, being the best among leaders.

PURPORT

Men should enjoy happiness for ever by purifying all substances with the proper rites of the Yajnas and by removing all diseases by taking those purified articles properly.

THE COMMENTATOR'S NOTES

(असश्चतम्) जानीतम् (अत्र सर्वत्र लोडर्थे लट्
सश्चतीति गतिकर्मा) (निघ० २.१४) = Know.

(वसिष्ठम्) यो वसति धर्मादिकर्मसु सोऽतिशयितस्तम्

(कुत्सम्) वज्रायुधयुक्तम्

= To him who dwells always in righteous actions.

कुत्स इति वज्रनाम (निघ० २.७०)

= Holding thunderbolt and other powerful weapons.

(श्रुतर्यम्) श्रुतानि अर्याणि विज्ञानशास्त्राणि येन तम् ।

अत्र शकन्ध्वानिना ह्यकारलोपः ॥

= To him who has or studied the Shastras.

पुनस्तौ कीदृशावित्याह ।

How are they (Ashvinau) is taught further in the tenth Mantra.

Mantra—10

यामिर्विश्पलां धनसाम्यव्यं सहस्रमीळह आजवजिन्वतम् ।

यामिर्विश्वमश्व्यं प्रेणिमावतं तामिरू षु ऊतिभिर्रश्मिना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सेनायुद्धाधिकृतौ) युवां यामिः ऊतिभिः
सहस्रमीळे आजौ विश्पलां धनसाम् अथव्यम् अजिन्वतं
यामिः वशम् प्रेणिम् अश्व्यम् आवतं तामिः ऊतिभिः युक्तौ
भूत्वा (प्रजापालनाय) स्वागतम् ॥

TRANSLATION

O Commander of the Army and in-charge of Military operations, Please come us willingly with those protective powers by which you protect the army which accepts a guardian of the people as its chief in the battle field, that bestows much wealth upon the victor and is inviolable being invincible and which distributes wealth among the needy. Come with those aids by which you protect a hero who is desired by all, who is an expert horse rider and is a destroyer of enemies.

PURPORT

Men must know this, that without the development of physical and spiritual powers and without a well-trained army, it is not possible to achieve victory in a battle, preserve the people to gather wealth and to develop the State.

THE COMMENTATOR'S NOTES

(विश्वलाम्) विशः प्रजाः पाति अनेन सैन्येन तत्
लाति यथा ताम् ।

= An army which accepts as Chief the hero who protects the people.

(सहस्रमीळे) सहस्राणिमीळानि धनानि यस्मात् तत्

= Giver of much wealth.

(अथर्वाम्) अहिंसनीया स्वसेनाम्

= An army which is inviolable and invincible.

TRANSLATOR'S NOTES

मीळमिति धननाम (निघ० २.१०)

थर्व-हिंसायाम् (काशकृत्सन् धातुपाठे)

(वशम्) कम्पनीयम् वश-कान्तौ इत्यस्मात्

= Desired by all.

पुनस्तौ किं कुर्यातामित्युपदिश्यते ।

What should they (Ashvinau) do is taught in the 11th Mantra.

Mantra—11

याभिः सुदानू औशिजाय वणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।

कुक्षीवन्तं स्तुतारं याभिरावन्तं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदानू अश्विना ! याभिः ऊतिभिः दीर्घश्रवसे वणिजे
औशिजाय कोशः मधु अक्षरत् याभिः वा युवां कुक्षीवन्तं

स्तोतारम् आगतं ताभिः उ ऊतिभिः (अस्मान्) रक्षतम्
सुभागतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army of charitable disposition, please come to us willingly with those protective powers by which the cloud pours out sweet water for a very learned trader, the son of a highly intelligent person and by which you protect an admirer of wisdom who has noble companions.

PURPORT

It is the duty of the officers of the State to provide special protection for those traders who go to distant countries for carrying on business.

THE COMMENTATOR'S NOTES

(ओशिजाय) मेधाविपुत्राय उशिज इति मेधाविनाम
(नि० ३.१५)

= The son of a highly intelligent person.

(दीर्घभ्रवसे) दीर्घाणि महान्ति भवसि विद्यादीन्यन्नानि
धनानि वा यस्य तस्मै

भव इत्यन्ननाम (निघ० २.७) धननाम (निघ० २.१०)

= A man possessing great wealth or food of knowledge etc.

(कोशः) मेघः कोश इति मेघनाम (निघ० १.१०)

= Cloud.

(कक्षीवन्तम्) प्रशस्ताः कक्षाः सहाया विद्यन्ते यस्य तम्

= Having noble companions.

अथ शिल्पदृष्टान्तेन सभासेनापत्तिकृत्यमुपदिश्यते ।

Mantra—12

यामी रसां क्षोदसोदनः पिपिन्वथुरनश्वं यामी रथुमावतं जिषे ।
यामिस्त्रिशोक उस्त्रिया उदाजत तामिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः उदनः क्षोदसा रसां पिपिन्वथः
याभिः जिषे अनश्वरथम् आवतं याभिः वा त्रिशोकः विद्वास्
उस्त्रियाः उदाजत तामिः ऊ ऊतिभिः सु आगतम् ॥

TRANSLATION

O President of the Assembly and commander of the Army ! please come to us willingly with those protective powers by which industrial processes you fill up a canal with the flow of waters and by which in order to conquer the enemies, you arrange to manufacture the group of air-crafts without horses and by which a man who strongly dislikes evil thoughts, actions and temperament utilises the electric currents.

PURPORT

As an expert artisan goes from place to place by making machines in the aero-planes and using water and electricity there, so should the President of the Assembly and the Commander of the Army do.

THE COMMENTATOR'S NOTES

(रसाम्) प्रशस्तं रसं जलं विद्यते यस्यां ताम्
= Canal full of good water.

(उस्त्रियाः) उस्त्राषु रश्मिषु भवा विद्युतः उस्त्रा इति
रश्मिनाम् (निघ० १.५) = Electric currents.

पुनस्तौ काविव किं कुर्यातामित्युपदिश्यते ।

Mantra—13

यामिः सूर्यं परियाथः परावति मन्धातारं क्षेत्रपत्येष्वावतम् ।
यामिर्विप्रं य भरद्वाजमावतं तामिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (शिल्पविद्यास्थामिभृत्यौ) युवां यामिः
ऊतिभिः परावति (सूर्यम् इव) मन्धातारं परियाथः । यामिः
क्षेत्र-पत्येषु तम् आवतं भरद्वाजं विप्रं च प्रावतं तामिः
उसुग्रागतम् ॥

TRANSLATION

O master of technical art and his associate, Please come to us with those protective powers by which you protect a genius who by manufacturing air-crafts and other vehicles takes men to distant lands soon, like the sun shining in the distant sky, by which you protect a highly intelligent and a teacher of the bearers of knowledge and noble virtues in the discharge of his duties of the preservation of the people.

PURPORT

Business men cannot carry on trade without going to distant lands by air-crafts or other swift-going vehicles. They cannot get much profit without this. Therefore they should use such vehicles.

THE COMMENTATOR'S NOTES

(मन्धातारम्) यानेन सद्यो दूरदेशं गमयितारं मेधाविनम्
मन्धातेति मेधाविनाम् (निघ० ३.१५)

= A genius who takes people to distant places soon by manufacturing aero-planes etc.

(भरद्वाजम्) विद्या सद्गुणान् भरतां वाजं विज्ञाप-
यितारम् ।

= Teacher of the bearers of knowledge and noble virtues.

भू-भरणपोषणयोः वज-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं
प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् ।

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take मन्वाता and मरुताश्च etc. as the names of particular persons when in the Vedic Lexicon Nighantu, it is clearly stated मन्वातेति मेवावि नाम (निष० ३.१५) ।

अथ प्रजा सेनाजनसभाध्यक्षैः परस्परं किंकिर्तव्य-
मित्याह ।

What should the presidents of the Assembly and the Army etc. do towards one another is taught in the fourteenth Mantra.

Mantra—14

याभिर्मृहामतिथिग्वं कशोजुवं दिवोदासं शम्बरुहृत्य आवतम् ।
याभिः पूर्भिद्ये त्रसदस्युमावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (राजप्रजयोः शूरवीरजनौ) युवां शम्बर-
हृत्ये याभिः ऊतिभिः महाम् अतिथिग्वम् कशोजुवं दिवोदासं
(सेनापतिम्) अवतम् । याभिः पूर्भिद्ये त्रसदस्युम् आवतं
ताभिः उ सु आगतम् ॥

TRANSLATION

O Ashvins (Brave persons representing the King and public) come to us willingly with those protective powers by which you protect in the battle a respectable person who is hospitable to his guests, who arranges for the proper flow of waters or uses them for the honour of venerable people and who is giver of the light of Vidya and Dharma (Wisdom and righteousness), by which you protect in war where the forts or cities of enemies are destroyed a man who is afraid of the strong robbers, thieves and other wicked persons.

PURPORT

The people belonging to the public and army should elect and guard a very learned and righteous person as President of the Assembly and then should enjoy all happiness themselves and help others to do so by slaying a wicked thief who is fierce to all.

THE COMMENTATOR'S NOTES

(अतिथिस्वम्) अतिथीन् प्राप्तुवन्तम्

= Going to receive venerable guests.

(कशोज्ज्वम्) कशांसि उदकानि जवयति गमयति तम्

कश इत्युदकमाम (निघ० १.१२)

(विद्योदासम्) विद्यो विद्याधर्मप्रकाशस्य दातारम् ।

विद्वच्चदास उपसंख्यानम् अष्टा० ६. ३. २१ इति
षष्ठ्या अलुक् ॥

= Giver of the light of Vidya and Dharma (Wisdom and righteousness).

मनुष्यैर्वैद्य शिल्पपुरुषार्थिनः किमर्थं सेव्या इत्युपदिश्यते ।

Why should men serve good Vaidyas (physicians) and artists is taught in the fifteenth Mantra.

Mantra—15

यामिर्वृक्षं विपिपानमुपस्तुतं कृलि यामिर्वित्तजानि दुवस्यथः ।

यामिर्व्यश्वमुत पृथिमावतं तामिरू धु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (राजप्रजाजनौ) युवां यामिः ऊतिभिः
विपिपानम् उपस्तुतं कलि वित्तजानि वृक्षं दुवस्यथः । यामिः
व्यश्वं दुवस्यथः उत यामिः पृथिम् आवतं तामिः उ नैरोग्यं
प्रागतम् ॥

TRANSLATION

O Ashvins (representatives of the King and the Public) please come to us willingly with those protective powers by which you serve a person who takes the essence of nourishing herbs, who is admired by all, who is destroyer of miseries, who has a good and beloved wife and who resorts to vomiting and other processes for the removal of all diseases, by which you desire a person who is highly intelligent and who has got many horses or uses fire in their place for the preservation of our health.

PURPORT

Men should enjoy all physical and spiritual delights by taking medicines prescribed by good vaidyas, removing all-diseases, augmenting strength and intellect, serving the commander of the Army, an artist and an industrious person.

THE COMMENTATOR'S NOTES

(वम्रम्) रोगनिवृत्तये वमनकर्तारम्

= Vomiting for the removal of diseases.

(कलिम्) यः किरति विक्षिपति दुःखानि दूरीकरोति
तं गणकं वा ।

= He who destroys miseries or a calculator.

(पृथिम्) विशालबुद्धिम्

= A highly intelligent person.

(आवतम्) कामयतम् = Desire.

TRANSLATOR'S NOTES

The word कलि बु० is derived from कल-क्षेपे बु० hence the meaning of विक्षिपति-दूरीकरोति दुःखानि or destroyer of miseries.

कल-संख्याने बु० hence meaning of गणकम् प्रच-विस्तारे ।

अवधातोरनेकार्थेषु कान्त्यर्थग्रहणमत्र कान्तिः-कामना
or desire.

अध्यापकोदेशकाम्यां किं कर्तव्यमित्याह ।

Mantra—16

यामिनेरा शयवे यामिरत्रये यामिः पुरा मनवे गातुमीषधुः ।
यामिः शारीराजतुं स्यूमरश्मये तामिरू धु ऊतिमिरक्षिना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना (अध्यापकोदेशकौ विद्वांसौ) युवां
पुरा यामिः ऊतिभिः शयवे (शान्तिः) यामिः अत्रये (सर्वाणि
सुखानि) यामिः मनवे गातुं च ईषधुः । यामिः स्यूमरश्मये
(न्यायकारिणो) च ईषधुः यामिः शत्रुभ्यः शारीः आजतं
ताभिः उ स्वसेनारक्षायै सु आगतम् ॥

TRANSLATION

O leaders of men, O teachers and preachers, please come with those protective powers to us willingly, by which you give peace to the person who has a sound sleep at night (owing to the exertion in day time) by which you cause all happiness to the person who is free from all spiritual, vocal and physical defects and by which you give land to a righteous King protector of his subjects; kindly come to us with those aids which you give to a dispenser of justice literally endowed with the rays of justice) and by which you shoot arrows upon the foes.

PURPORT

It is the duty of the teachers and preachers to make all men learned, righteous and industrious by giving sermons about Vidya (knowledge) and Dharma (righteousness).

THE COMMENTATOR'S NOTES

(अत्रये) अविद्यमाना आत्मिकवाचिकशारीरिकदोषा
यस्मिन् तस्मै ।

= To him who is free from the spiritual, vocal and physical defects.

(मनवे) धार्मिकप्रजापतये राज्ञे प्रजापतिर्वै मनुः
(शतापथ० ६. ४. ३. १६)

= A righteous king who is protector of his subjects.

(स्युमरश्मये) स्यूमाः संयुक्तरश्मयो न्यायदीप्तयो वा
यस्य तस्मै ।

= To a just person.

(गातुम्) पृथिवीम् = Earth.

अथ सभासेनाधिपतिभ्यां कथमनुष्ठेयमित्याह ।

What should the President of the Assembly and the Commander of the army do is taught further in the 17th Mantra.

Mantra—17

याभिः पठर्वा जठरस्य मज्जनाग्निर्नादीदेष्टित इद्धो अज्मन्ना ।

याभिः शर्यातिमवथो महाधने ताभिः सु ऊतिमिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां याभिः ऊतिभिः पठर्वा मज्जना जठ-
रस्य मध्ये चितः इद्धः अग्निः न (इव) अज्मन् महाधने
आदीदेत् याभिः शर्यातिम् अवथः ताभिः प्रजासेनारक्षार्थं
सु आगतम् ॥

TRANSLATION

O President of the Assembly and Commander of the army, please come to us willingly with those protective powers by which an Acharya (Preceptor) protects his pupils with his spiritual force or a commander of the Army shines forth in battle with his strength like the digestive fire within the stomach and a hero in war who is attacked by his enemies.

PURPORT

There is Upamalankara or simile used in the Mantra. As a brave king shining with his strength and other noble

virtues protects his subjects, kills the wicked and burns the army of his foes as fire burns a forest and having done so, he gains much wealth and gladdens all people, the President of the Assembly and Commander of the Army should also do likewise.

THE COMMENTATOR'S NOTES

(पठर्वा) ये पठन्ति तान विद्यार्थिनः ऋच्छति-प्राप्नोतीति
पठर्वा (आचार्यः) अर्व-गतौ (पठर्वा) पतत् अर्वा-सेनापतिर्वा)

(शर्यातम्) शरो हिंसकाश् प्राप्तम्

= Surrounded by violent people.

अथ सर्वैः राजजनैः किंवत् सुखानि भोग्यानीत्याह ।

How should all officers of the state enjoy all happiness is taught in the 18th Mantra.

Mantra—18

याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छन्थो विवरे गोअर्णसः ।

याभिर्मनुं शूरमिषा समावतं ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अंगिरः त्वं मनसा विद्याधर्मो सर्वान् बोधय । हे
अश्विना (सेनापालकयोधयितारौ) युवां याभिः ऊतिभिः
गो अर्णसः विवरे निरण्यथः (अग्रं गच्छथः) याभिः शूरमनुं
समावतं ताभिः ऊ इषा (अस्मद् रक्षणाय) सुधागतम् ॥

TRANSLATION

O learned person, teach Dharma (righteousness) and Vidya (knowledge) to all. O commander of the army and warrior, please come to us with those protective powers by which you protect a brave person who knows the technique of military science.

PURPORT

As a learned man achieves all happiness with knowledge, in the same manner, the officers and workers of the

State should enjoy all delight by conquering their enemies on land, sea and sky by all legitimate means.

THE COMMENTATOR'S NOTES

(अंगिरः) अंगति जानाति यो विद्वान् तत्सम्बुद्धो

= O Scholar.

(मनुम्) युद्धज्ञातारम्

= Knower of the science of war (मन-अवगमे) ।

अथ स्त्रीपुंसाभ्यां कथं कदा विवाहः कार्य इत्याह ।

How and when men and women should marry is taught in the 19th Mantra.

Mantra—19

याभिः पत्नीर्विमदाय न्यूहथुरा घं वा याभिररुणीरक्षिषम् ।

याभिः सुदासे ऊहथुः सुदेव्यन्ताभिरू षु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (अध्यापकाध्येतारौ) युवां याभिः ऊतिभिः
विमदाय पत्नीः नि ऊहथुः वा याभिः ऊतिभिः अरुणीः घ
(एव) अक्षिषतम् याभिः सुदासे सुदेव्यम् ऊहथुः च ताभिः
विद्याः उ विनयं सुग्रागतम् ॥

TRANSLATION

O teachers and students; Please come to us with those protective powers by which you arrange good brides to marry suitable bride-grooms in order to make them particularly happy, by which you teach Brahmacharini girls (girls observing continence) and by which you acquire good knowledge in order to give it freely and liberally to others.

PURPORT

Those men and women who desire to get happiness should marry each other suitably, only after observing Brahmacharya with Dharma and attaining youth or if they

do not desire to marry, they should remain in Brahmacharya (perfect continence) through out their lives. No one can attain happiness and good progeny without suitable and agreeable marriage, therefore marriage should always be performed after taking into consideration the merits, actions and temperaments of the parties concerned.

THE COMMENTATOR'S NOTES

(विमदाय) विविधानन्दाय

= For various delight.

(अरुणीः) ब्रह्मचारिणीः कन्याः

= Brahmacharini girls (observing continence and full of splendour).

(सुदेवम्) देवेषु विद्वत्सु भवं विज्ञानम् ।

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take विमद as the name of a particular Rishi instead of taking it as denoting the purpose of marriage as विविधानन्दाय = For various delight मदी-हर्षे ।

अरुणी :- उषसोऽरुण्यो दीप्तय इव (ऋ० १.१२१.३ भाष्ये दयानन्दः अरुण आरोचनः इति निरुक्ते ५.२० ।

अथ सभाध्यक्षादि राजपुरुषैः कथं भवितव्यमित्याह ।

How should be the President of the Assembly and other officers of the State is taught in the 20th Mantra.

Mantra—20

याभिः शन्ताती भवथो ददाशुषे भुज्युं याभिरग्निगुम् ।

ओम्यावर्ती सुभरायृतस्तुमं ताभिरू षु ऊतिभिरग्निना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सभासेनेशौ) यौ वां ददाशुषे याभिः ऊतिभिः शन्तातीभवथः याभिः भुज्युम् अवथः (अवतम्)

याभिः अधिगुम् ओम्यावतीम् ऋतस्तुभं सुभरां नीतिम्
अवयः (अवतम्) ताभिः ऊतिभिः सत्यं सु आगतम् ॥

TRANSLATION

O President of the Assembly & Cammander of the Army !
Please come to uswillingly with those protective powers or
aids, by which you are bestowers of peace and happiness to
a man who is in the habit of giving knowledge and happiness
to all, by which you protect a noble wealthy person and
maintain a policy endowed with wisdom, well bringer of all
delight and bearer of truth

PURPORT

The King and other officers of the State should bestow
happiness upon all. They should enjoy happiness by bearing
the wisdom of absolutely truthful persons and their policy.

THE COMMENTATOR'S NOTES

(ददाशुषे) विद्यासुखं दातुं शीलाय

= To the person who is in the habit of giving know-
ledge and happiness to all.

(भुज्युम्) सुखस्य भोक्तारं पालकं वा

Enjoyer or preserver of happiness.

(अधिगुम्) इन्द्रं परमैश्वर्यवन्तम् । इन्द्रोऽप्यधिगुरुक्यते

(निरु० ५.११)

= To a wealthy person.

(ओम्यावतीम्) अवन्ति ते ओमाः तेषु मवा प्रशस्ता
विद्या तद्वतीम् ।

= A policy which bears the wisdom of the protectors.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson,
Griffith and others to take Bhujyu, Adhriyu, as the names
of certain persons, instead of taking them adjectives as
explained by Rishi Dayananda Sarasvati.

पुनस्तेः किं कर्तव्यमित्याह ।

What should they do is taught in the 21st Mantra.

Mantra—21

याभिः कुशानुमसने दुवस्यथो जुवे याभिर्गुणो अर्वन्तुमावतम् ।
मधु प्रियं भरथो यत्सरद्भ्यस्ताभिरूषु ऊतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे अश्विना (सभासेनेशौ) युवां याभिः ऊतिभिः असने
कुशानुं दुवस्यथः । याभिः जवे यूनः अर्वन्तं च अवतम् उ
सरद्भ्यः यत् प्रियं तत् मधु च भरथः ताभिः (राष्ट्रपाल-
नाय) सुग्रागतम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, Please come to us willingly with those protective aids for the preservation of the State by which you serve a weak person in the act of throwing away diseases and distress, by which you protect in an act of speedy movement the youthful brave persons and their horses and by which you provide for the soldiers of the victorious armies delicious honey and other good food.

PURPORT

It is the duty of the State to protect the weak from the distress and young men from debauchery and other evil acts. They should provide all good articles for the horses and other ingredients of the army. They should inspect them well and make them to grow properly.

THE COMMENTATOR'S NOTES

(कुशानुम्) कुशम् = Weak.

(सरद्भ्यः) युद्धे विजयकतृ सेनाजनादिभ्यः

= For the persons of the victorious army.

पुनस्तेर्युद्धे कथमाचरणीयमित्याह ।

How should they do in the battle is taught in the 22nd Mantra.

Mantra—22

यामिन्नरं गोषुयुधं नृषांश्च क्षेत्रस्य साता तनयस्य जिन्वथः ।

याभी रथा अवथो यामिर्वतस्ताभिर्ह्यु ऋतिभिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सभासेनाध्यक्षौ) युवां नृषाह्ये साता
(संग्रामे) याभिः ऊतिभिः गोषुयुधं नरं जिन्वथः याभिः
क्षेत्रस्य तनयस्य जिन्वथुः उ याभिः रथान् अवतः अवथः
ताभिः (सर्वाः प्रजाश्च संरक्षितुं) सु आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army), Please come to us willingly to protect the people with those aids by which you protect a brave person in the battle, by which you assist him in the acquisition of houses and wealth and particularly please women and children and by which you protect his air-craft and other vehicles and horses.

PURPORT

Men should slay their enemies in the battle, should properly maintain their servants etc. and should never kill women and children, nor messengers and mere spectators who are not fighting.

THE COMMENTATOR'S NOTES

(क्षेत्रस्य) स्त्रियाः = Of a woman.

(साता) संभजनीये संग्रामे । अत्र सप्तम्येकवचनस्य
डादेशः ।

= In the battle in which soldiers should take active part.

अथ ते दुष्टनिवृत्तिं श्रेष्ठरक्षां कथं कुर्युरित्याह ।

How should they (officers of the State) protect good people is taught further in the 23rd Mantra.

Mantra—23

याभिः कुत्समार्जुनेयं शतक्रतू प्र तुर्वीति प्र च दभीतिमावतम् ।
याभिर्ध्वंसन्ति पुरुषन्तिमावतं ताभिरू षु ऊतिमिरश्विना गतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे शतक्रतू अश्विना (सभासेनेशौ) युवां याभिः ऊतिभिः
सूर्यचन्द्रवत् प्रकाशमानौ सन्तौ मार्जुनेयं कुत्सं संगृह्य
तुर्वीति दभीतिं ध्वंसन्ति प्रावतम् । याभिः पुरुषन्ति च
प्रावतं ताभिः (धर्मं रक्षितुं) सु आगतम् ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army) O men of abundance of intelligence and noble actions, please come to us willingly with those aids by which you shining like the sun and the moon kill with beautiful thunderbolt a violent hypocrite and a great sinner and protect a liberal man distributing his wealth and useful articles among the needy.

PURPORT

The King and other officers of the State should know well the use of weapons and arms, should keep away the wicked enemies, should annihilate evil actions by preaching Dharma (righteousness), should protect and preserve the subjects and thus enjoy great joy and bliss.

THE COMMENTATOR'S NOTES

(कुत्सम्) वज्रम् = Thunderbolt.

(तुर्वीतिम्) हिंसकम् = Violent person.

(दम्भीतिम्) दम्भिनम् = Hypocrite.

(ध्वसन्तिम्) अधोगन्तारं पापिनम्
= A sinner who goes down or falls.

(पुरुषन्तिम्) पुरुषां बहूनां (वस्तूनाम्) विभाजितारम् ।

= Distributor of many articles among the needy.

(अर्जुनेयम्) अर्जुनेन रूपेण निर्बृत्तम् अत्र चातुर्थ्यकोटकम् ।

TRANSLATOR'S NOTES

कुत्सइति वज्रनाम (निघ० २. २०)

अर्जुनमिति रूपनाम (निघ० ३. ७)

तुर्वी-हिंसायाम् दम्भु-दम्भने

ध्वंसु-अवस्रंसने-ध्वंसु-गतौ च स्वा० (पा० धातुपाठे)

सन-संभवतौ

It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take *वार्जुनेय*, *तुर्वीति*, *दम्भीति* *ध्वसन्ति*, and *पुरुषन्ति* as the names of certain persons instead of taking them as adjectives denoting some particular qualities. Even Sayanacharya has given the derivative meanings of *तुर्वीति*: *तुर्वी-हिंसायः*; *अर्जुन् तुर्वीतीति तुर्वीतिः*; *दम्भु-दम्भे* *ध्वंसु-गतौ च* । *पुरु सनोति ददातीति पुरुषन्तिः* कृत् ।

Why then to take them as the names of particular persons which is opposed to the fundamental principles of the Vedic terminology as pointed out before !

One of the various meanings of *अत्र हिंसायाम्* *अध्यापकोपदेशकाम्यां* *किङ्कर्तव्यमित्याह* ।

Mantra—24

अ॒ग्न॒स्वती॑म॒श्विना॑ वाचं॒मुस्मे॑ कृतं॒ नो॑ दत्ता वृषणा॒ मनीषाम् ।
 अ॒द्युत्ये॑ऽव॒से नि॒ ह॒व्ये वां वृ॒धे च॒ नो भव॑तं वाज॒सातौ ॥
 सन्धि॒च्छेद॑सहितोऽ॒व्ययः॑ (ऋषिकृतः)

हे व॒श्रा वृष॑णा अ॒श्विना॑ (अ॒ध्याप॑कोप॒वेशकौ॑) यु॒वाम्
 अ॒स्मे (अ॒स्मभ्यम्) अ॒ग्न॒स्वतीं॑ वाचं॒ कृतम् । अ॒द्युत्ये॑ नः
 अ॒वसे॑ मनीषां॒ कृतम् । वाज॒सातौ॑ नः (अ॒स्माकम् अ॒न्येषां॑
 च) वृ॒धे सत॑तं भव॒तम् एत॑दर्थं वां (यु॒वाम्) ग्र॒हं नि॒ह्वये॑ ।

TRANSLATION

O Ashvins (Absolutely teachers and preachers) who are destroyers of all miseries and showerers of happiness, please endow us with cultured speech refined by the Vedic knowledge and noble progeny. In a dealing free from deceit, endow us with an intellect full of the knowledge of Yoga for our preservation. We invoke you both, in the battle with evil propensities and wicked persons for our harmonious development and for the growth of others' prosperity.

PURPORT

None can obtain speech endowed with full wisdom and intellect without the association of absolutely truthful scholars, nor can one achieve victory over his foes and development of all kind with out such association.

THE COMMENTATOR'S NOTES

(अ॒ग्न॒स्वतीम्) प्रशस्तापत्ययुक्ताम्

= Accompanied by noble progeny.

(अ॒द्युत्ये) द्यूत॒भवो॑ व्य॒वहारो॑ द्यू॒त्यः छ॒नादि॑ वृषि॒तस्तद् भिन्ने॑

= In a dealing free from deceit as in gambling.

(वाजसातौ) युद्धादिव्यवहारे

= In battle and other dealings.

TRANSLATOR'S NOTES

अप्न इत्यपत्यनाम (नि० २१. १)

Rishi Dayananda has taken this meaning of progeny.

Shri Kapali Shastri while quoting Sayanacharya's meaning of अद्युत्ये द्योतनरहिते प्रकाशन रहिते रात्रेःपश्चिमेषामे does not agree with it and interprets it as द्युतरहिते साधुवृत्ते कर्मणि = in a noble act free from gambling etc. which is akin to Rishi Dayananda Sarasvati's interpretation as quoted above.

पुनस्तमेव विषयमाह

Mantra—25

द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (पूर्वमन्त्रोक्तौ अध्यापकोपदेशकौ) युवां
द्युभिः अक्तुभिः अरिष्टेभिः सौभगेभिः सह वर्तमानान्
अस्मान् सदा परिपातं तत् (युष्माकं कृत्यं) मित्रः वरुणः
अदितिः सिन्धुः पृथिवी उत द्यौः अस्मभ्यं मामहन्ताम् ॥

TRANSLATION

O Ashvins (Absolutely truthful teachers and preachers) protect us always, by night and day, with undiminished or indestructible prosperity and may a man friendly to all, a noble person acceptable to all, firmament, ocean, earth and sky be favourable to us and may your noble work make us respectable everywhere.

PURPORT

As parents gladden their children, a friend his friend and Prana (Vital breath) the body, as ocean makes all happy and benefits others, by bearing [solemnity and depth

etc. as earth upholds or sustains trees and the sun gives the light, in the same manner, let teachers and preachers cause desired happiness to all, by giving them the knowledge of all sciences and good teaching.

This hymn is connected with the previous hymn as there is mention of heaven and earth, the duties of the President of the Assembly and commander of the Army and allied subjects as in that hymn.

(द्युमिः) दिवसैः = By day.

(अक्षुमिः) रात्रिभिः = By night.

(अरिष्टेभिः) हिंसितुम् अनर्हैः
= Indestructible or inviolable.

TRANSLATOR'S NOTES

द्युरित्यहर्नाम (निघ० १. ९)

अक्षुरितिरात्रिनाम (निघ० १. ७)

रिष-हिंसायाम्

Here ends the commentary on 112th Hymn and 37th Varga of the first Mandala of the Rigveda.

Here ends the seventh Chapter.

This seventh Chapter is connected with the sixth Chapter as there is the mention of the attributes of the earth and the sky, fire and learned persons etc. as in that Chapter.

अथाष्टमोऽध्यायः

सूक्तम्—त्रयोदशोत्तरशततमम्
HYMN - CXIII (113)

ओं विश्वानि देव सवितुर्दुरितानि परासृव ।

यद् अद्रं तन्न आसृव ॥

अथास्य विशत्यृचस्य त्रयोदशोत्तरशततमस्य सूक्तस्य
आंगिरसः कुत्सः ऋषिः । उषा देवता । ३,६,१२,१७
निचृत् त्रिष्टुप् ६ त्रिष्टुप् । ७,१८,१९,२० विराट् त्रिष्टुप्
छन्दः । धैवतः स्वरः । २,५ स्वराट् पंक्तिः ४,८,१०,११,
१५,१६ भुरिक् पंक्तिश्छन्दः १३,१४ निचृत् पंक्तिश्छन्दः ।
पंचमः स्वरः ॥

Seer of the hymn - Kutsa Angiras. Devata or subject -
Usha. Metres - Tristup and Pankti of various kinds. Tunes-
Dhaivata and Panchama.

तत्तादिमन्त्रे विद्वद्गुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of a learned man are
taught.

Mantra—1

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा ।

यथा प्रसूता सवितुः सवायै एवा रात्र्युषसे योनिमारैक् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यथा प्रसूता रात्री सवितुः सवाय उषसे योनिम् आरैक्
तथा एव चित्रः प्रकेतः विद्वाश् यत् इदं ज्योतिषां श्रेष्ठं

उज्योतिः ब्रह्म अगात् तेन एव बिम्बा सह सुखेऽवर्षाय प्रज-
निष्ट (दुःसंस्थानात्) आरैक् ॥

TRANSLATION

As the born night gives place to the dawn by the association of the Sun, so a wonderful highly learned and wise person attains God the Best Light of lights and in association with that Omnipresent Supreme Being enjoys all happiness and bliss and rises above misery and suffering.

PURPORT

As darkness vanishes when the sun rises, so all misery is annihilated when the knowledge of God is attained. Therefore all should try to acquire the knowledge of God.

THE COMMENTATOR'S NOTES

(प्रकेतः) प्रकुण्टप्रज्ञः = A highly learned wise man.

(बिम्बा) विभुना परमेश्वरेण सह = With the all-pervading God.

(योनिम्) गृहम् = Abode.

TRANSLATOR'S NOTES

प्रकेतः is derived from कित्ती-संज्ञाने

योनिरिति गृहनाम (निघ० ३. ४)

अथोषोरात्रिव्यवहारमाह

Now something about the dawn and night is taught in the second Mantra.

Mantra—2

रुशद्वत्सा रुशती श्वेत्यागादारैर्गु कुष्णा सदनान्यस्याः ।

सुमानबन्धू अमृते अनूची द्यावा वर्षी चरत आमिनाने ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे मनुष्याः या इयं रुशद् वत्सा वा रुशती इव श्वेत्या
वत्सा अगात् अस्याः उ सदनानि प्राप्ता कुष्णा रात्री

आरैक् । ते द्वे अमृते आमिनाने अनूची यावा समानवन्धू
इव वर्णं चरतः ते यूयं युक्त्या सेवध्वम् ॥

TRANSLATION

The white shining dawn, the mother of the sun has arrived, dark night sought her own abode. Both allied to the sun, immortal (by flow or cycle) succeeding each other and mutually effacing each other's complexion, traverse the heaven,

PURPORT

O men, you should know the nature of the night and the dawn. The dawn takes possession of the place where there was night before. The sun born from or after these has two mothers (so to speak). They (night and dawn) follow each other like kith and kin.

THE COMMENTATOR'S NOTES

(रुशद्वत्सा) रुश उज्ज्वलितः सूर्यो वत्सो यस्याः सा
= Who has the sun as her child.

(अनूची) अन्योन्यवर्तमाने -- Related to each other, following one another.

(आमिनाने) परस्परं प्रक्षिपन्तौ पदार्थाविव ।
= Like two articles, throwing each other.

(वर्णम्) वरणीयं श्रेष्ठं ज्ञानम् आनन्दं च
The same subject is continued.

Mantra—4

सुमानो अध्वा स्वस्त्रोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेयेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥

सन्धिच्छेदसहितोज्ज्वयः (ऋषिकृतः)

हे मनुष्याः ! ययोः स्वस्त्रोः अनन्तः समानः अग्ध्वा
अस्ति ये देवशिष्टे विरूपे समनसा इव वर्तमाने सुमेके

नक्तोषसा तम् अन्यान्या चरतः ते कदाचित् न मेयेते न
च तस्थतुः (ते यूयं यथावत् जानीत) ।

TRANSLATION

○ men ! You should know accurately the nature of the dawn and night. They are like sisters whose path is unending, they travel it alternately guided by the radiant sun, combined in purpose, though of different forms, night and dawn stand in the law of God. They obstruct not each other, neither do they stand still.

PURPORT

As two persons who are of contradictory temperaments, behave all friends as restrained and controlled by a dispenser of justice, in the same manner, the night and dawn act as ordained by the laws of God.

THE COMMENTATOR'S NOTES

(देवशिष्टे) देवस्य जगदीश्वरस्य शासनं नियमं प्राप्ते
= As ordered by the laws of God.

(सुमेके) नियमे निक्षिप्ते = Controlled.

पुनरुषोविषयमाह

The attributes of Usha (Dawn) are taught in the fourth Mantra.

Mantra—5

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।

प्राप्या जगद्वथ नो गयो अख्यदुषा अजीगर्भुवनानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (श्रवणिकृतः)

हे विद्वांसः सनुष्याः ! युष्माभिः या भास्वती सूनृतानां
नेत्री चित्रा उषा नः दुरः वि आवः या नः अस्मभ्यं जगत्

प्राप्य रायः विप्रस्यत् उ इति बितर्के विश्वा भुवनानि सा
अचेति (अवर्यं विज्ञायताम्) ॥

TRANSLATION

Brilliant guide of the speakers of the pleasant truth, the many-tainted wonderful dawn should be known well by us. She has opened the doors of light having illuminated the world, she has made all our riches manifest. The Usha (Dawn) manifests the world that had been in a way swallowed up by the night.

PURPORT

The dawn that illuminates the whole world awakens all beings, impels them to discharge their duties and thus helps them in earning riches and protects them like mother, should never be wasted in laziness. It should be properly utilised for meditation and planning the course of life etc.

TRANSLATOR'S NOTES

The Dawn of Divine illumination which is got by concentrating on the heart centre may also be taken in spiritual interpretation.

पुनस्तमेव विषयामाह

Mantra—5

जिह्वास्थे चरितवे मघोन्याभोगये इष्ट्ये राय उ त्वम् ।

दध्ने पश्यद्भ्य उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे विद्वत् ! त्वं या उर्विया मघोनी उषा विश्वा
भुवनानि अजीगः जिह्वास्थे चरितवे विचक्षे आभोगये इष्ट्ये
रायेभनानि पश्यद्भ्यः दध्ने उ (ह्रस्वम् अपि वस्तु)
प्रकाशयति तां विजानीहि ॥

TRANSLATION

The dawn that is full of the wealth of wisdom (through meditation) many-formed arouses to exertion the man bowed in sleep—one man to enjoyment of happiness, one to the performance of Yajna where all are united, another for the prosperity of the State or acquirement of wealth, she has enabled those who were almost sightless (on account of dark) to see distinctly. The Ushas has awakened the whole world and illuminated it. You must know well the nature of this dawn.

PURPORT

Only those men and women who get up early in the morning at the time of the dawn (in the last part of the night) and having got up do not waste their time till they go to bed, enjoy happiness and not others.

THE COMMENTATOR'S NOTES

(जिहृष्ये) जिहृषः शेते स जिहृषयितः तस्मै शयने
वक्त्रं प्राप्ताय जनाय । ब्रूते सन् वदाकारलोपद्व
(उणा० १.१४०) अनेनायं सिद्धः ।

= One bowed down in sleep.

(मघोनी)प्रशस्तानि मघानि धनानि प्राप्तानि यस्यां सा ।

= Full of the wealth of wisdom (through meditation).

(दध्रम् ह्रस्वं वस्तु । दध्रमिति ह्रस्वनामसु पठितम् ।
(निघ० ३.२)

The same subject is continued :

Mantra—6

धुत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।

विसदृशा जीवितामिमचक्ष उषा अजीगर्भवनानि विश्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे विद्वन् सभाध्यक्ष राजन्) यथा उषाः स्वप्रकाशेन विश्वाभुवनानि अजीगः तथा त्वम् अभिप्रचक्षे क्षत्राय त्वं श्रवसे त्वम् इष्टये महोयं त्वम् इत्ये विसदृशा अर्थम् इव जीविता (सदा साधुहि) ॥

TRANSLATOR

O learned President of the Assembly or Council of ministers ! As the dawn illuminates all worlds by her light, in the same manner, you should accomplish all life's tasks for the well-known vocal dealings, for studying all sciences, for food, for desirable honourable good policy, for unification or acquisition of wealth and various means of maintaining life which are in accordance with Dharma.

PURPORT

As good men shining with Vidya (knowledge) and humility, accomplish all good works by manifesting the attributes of all objects that are at hand, in the same manner, the king and other officers of the State should enjoy complete bliss by being endowed with knowledge, justice and Dharma (righteousness) and by protecting a good and vast Government.

THE COMMENTATOR'S NOTES

(महोयं) पूज्यायै नीतये

= For honourable policy.

(विसदृशा) विविधधर्मव्यवहारैः स्तुत्यानि

= Similar on account of various dealings in accordance with Dharma.

(अभिप्रचक्षे) अभिगत प्रसिद्ध वागाविध्यवहाराय

= For well-known dealings with speech etc.

अथोषो दृष्टान्तेन विबुधी व्यवहारमाह -

The duties of a learned lady are taught by the illustration of the dawn in the seventh Mantra.

Mantra - 7

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः ।
विश्वस्येशाना पार्थिवस्य वस्व उषो अयेह सुभगे व्युच्छ ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

यथा शुक्रवासाः (शुद्धवीर्या) विश्वस्य पार्थिवस्य वस्वः
ईशाना व्युच्छन्ती एषा दिवः युवतिः दुहिता उषा प्रत्यदर्शि
(वारं वारम् अदर्शि) तथा हे सुभगे उषः अद्य दिने इह व्युच्छ
(दुःस्त्रानि विवासय) ॥

TRANSLATION

As this dawn-daughter of the shining sun, young, white-robed, the mistress of all earthly treasure, is beheld dissipating the darkness, so O auspicious learned lady giver of happiness, dispel all our miseries today in this world behaving like the beautiful and charming dawn, full of vitality and putting on clean clothes.

PURPORT

When a good young girl who has observed Brahmacharya upto the age between 20 to 24, beautiful and full of vitality, giver of happiness and suitable is married by a good learned man who has observed Brahmacharya, it is only then the married couple enjoy all kinds of happiness, shining well like the dawn.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) विविधानि तमांसि विवासयन्ती

= Dispelling all darkness.

(शुक्रवासाः) शुक्रानि शुद्धानि वासांसि यस्याः सा
शुद्धवीर्या वा

= Putting on spotless clean clothes or full of vitality.

(उषः) सुखे निवासिनि विदुषि

= Learned lady making the husband and others to dwell in happiness.

उषा is derived from उच्छ-विवासे or उष-वाहे ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

परायुतीनामन्वेति पथं आयतीनां प्रथमा शश्वतीनाम् ।

व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं च न बोधयन्ती ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे सुभगे ! यथा इयम् उषाः शश्वतीनांपरायतीनाम्
उषसाम् अन्त्या आयतीनां प्रथमा व्युच्छन्ती जीवम् उदीर-
यन्ती कंचन मृतम् इव (अपि) बोधयन्ती सती पथः अनु एति
(तथा एव त्वं पतिव्रताभव) ॥

TRANSLATION

O auspicious lady, as this Usha (Dawn) following the path of the endless mornings that have passed, and first of the endless mornings that are to come (eternal in the form of the flow or the cycle) being the dispenser of darkness arouses living beings and awakens every one that lay as dead, so you should also be a chaste lady (Pati Vrata) dispelling the darkness of ignorance and leading women towards the path of righteousness.

PURPORT

Women who desire to have true happiness should gladden all by following the eternal Dharma adopted by all good, pious and chaste ladies of the past, present and future ages, delighting their husbands, charming, begetting virtuous progeny, bringing them up properly and giving them good education and wisdom.

THE COMMENTATOR'S NOTES

(व्युच्छन्ती) तमो नाशयन्ती = Dispelling darkness.

(उदीरयन्ती) कर्मसु प्रवर्तयन्ती

= Arousing or impelling to do their work.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—9

उषो यदग्निं समिधे चकर्थे वि यदावुच्छन्ती सूर्यस्य ।

यन्मानुषान्युक्षमाणां अजीगुस्तदेवेषु चकृषे भद्रमनः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषर्वद् वर्तमाने यत् (या) त्वं सूर्यस्य चक्षसा समिधे
अग्निं चकर्थं यत् (या) दुःखानि विम्रावः यत् (या)
यक्ष्यमाणान् मानुषान् अजीगः (प्रीणासि) तत् (सा) त्वं
देवेषु (पतिषु) भद्रम् अन्नः चकृषे (कुर्याः) ।

TRANSLATION

O Dawn-like good lady, you who kindle the electric fire in the light of the sun, who gladden the persons who perform the Yajna (non-violent sacrifice) who dissipate all miseries or put an end to all sufferings, beget good children, giving happiness to all, serving your husband.

PURPORT

As the dawn associated with the sun gladdens all beings, being united with them, in the same manner, only the learned, chaste and pious ladies who always keep their husbands satisfied and delighted can beget good children and not wicked or ignoble wives.

THE COMMENTATOR'S NOTES

(अग्निम्) विद्युदग्निम्

= Fire in the form of electricity.

(अजीगः) प्रसन्नान् करोति = Gladdens.

(अप्यः) अपत्यम् = Progeny.

(अप्य इत्यपत्यनाम निघ० २.२) Tr.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra - 10

क्रियात्या यन्ममया भवति या व्युष्ट्याश्च नूनं व्युच्छान् ।

अनु पूर्वाः कृपते वावशाना प्रदीध्याना जोषमन्याभिरेति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियत् (यथा) याः पूर्वाः उषसः ताः सर्वान् पदार्थान् क्रियाति समयाः वि ऊषुः याः च विउच्छान् वावशाना प्रदीध्याना सती कृपते नूनम् आभवति तद्वत् अन्याभिः सह जोषम् अनुएति (तथा मया पत्या सह वर्तस्व) ॥

TRANSLATION

For how long a period is it that the dawns have arisen, for how long a period will they rise still desirous to bring us light; ushas pursues the functions of those that have gone before, and shining brightly, proceeds with the others, that are to follow. O my noble wife ! You should also behave with me lovingly like the auspicious Usha (Dawn).

PURPORT

The question is how long does Usha last ? The answer is some five Ghatikas (a measure of time equal to 24 minutes

before the rise of the Sun. The second question is which women attain happiness ? The answer is those who associate themselves with other learned ladies and with their husbands, are admirable on account of their virtues. Those who are kind-hearted, please their husbands and those who are agreeable to their husbands, are always happy and full of joy.

THE COMMENTATOR'S NOTES

(वावशाना) भृशं कामयमाना

= Desiring much.

(जोषम्) प्रीतिम् = Love or affection.

(जुष-प्रीतिसेवनयोः इति धातु पाठे) Tr.

पुनः प्रभातविषयमाह ।

The same subject is continued :

Mantra—11

ईयुष्टे ये पूर्वतग्रामपश्यन्व्युच्छन्तीमुषसं मर्त्यासिः ।

अस्माभिरू नु प्रतिचक्ष्याभूषो ते यन्ति ये अपरीषु पश्यान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मर्त्याः व्युच्छन्तीं पूर्वतराम् उषसम् ईयुः ते अस्माभिः सह (सुखम्) अपश्यन् या उषा अस्माभिः प्रतिचक्ष्या अभूत् (भवति) सा नु सुखप्रदा भवति । उ ये अपरीषु पूर्वतरा पश्यान् ते ओ (एव) (सुखं) यन्ति (प्राप्नुवन्ति) ॥

TRANSLATION

Those mortals who behold the pristine Ushas (dawn) awakening from sleep enjoy happiness with us. The dawn

that is visible to us, is giver of delight. Those who will behold the dawn in future times will also attain happiness.

PURPORT

Those persons who get up early in the morning before the appearance of the dawn and after daily oblations meditate on God, become wise and righteous. Those husbands and wives who talk with each other lovingly after meditating on God, enjoy happiness of various kinds.

THE COMMENTATOR'S NOTES

(व्युच्छन्तीम्) निद्रां विवासयन्तीम्

= Awakening from sleep.

पुनरुषः प्रसंगेन स्त्रीविषयमाह

The attributes of a good lady are taught by the illustration of the dawn in the 12th Mantra.

Mantra--12

यावयद्द्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती ।

सुमङ्गलीर्विभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥

मन्थिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे उषः (उषर्बत्) यावयद् द्वेषा ऋतपाः ऋतेजाः सुम्नावरी या सुमङ्गलीः सूनृता ईरयन्ती श्रेष्ठतमा देववीति विभ्रती त्वम् इह अद्य व्युच्छ ॥

TRANSLATION

○ learned lady shining like the dawn, you who are remover of all hostility and animosity, guardian of truth, manifested in truth, giver of happiness, most auspicious, utterer of the true and pleasant words of the teachings of the Vedas, most excellent, bearing the policy or good conduct of scholars destroy all miseries to-day.

PURPORT

As the dawn gladdens all living beings by dispelling darkness, by manifesting light, giving delight to all righteous persons and pain to thieves and other wicked persons, in the same manner, noble learned wives full of the light of Vidya (Knowledge) and Dharma (righteousness) and endowed with peace and other Virtues give birth to good children by Union with the husbands and adorn their family by dispelling the darkness of ignorance with the spread of good education and by causing the rise of the sun of knowledge.

THE COMMENTATOR'S NOTES

(यावयद् द्वेषाः) यावयन्तिदूरीकृतानि द्वेषांसि-प्रप्रिय-
कर्माणि यया सा = Who has removed all hostile acts
and animosity.

(देववीतिम्) विदुषां वीतिं विशिष्टानीतिम् ।
=The good policy of learned persons.

TRANSLATOR'S NOTES

Shri Sayanacharya, Prof. Wilson, Griffith and other translators have taken the word उषाः (Ushas) only in the sense of the dawn, while as Rishi Dayananda Sarasvati has taken it in the sense of a learned lady like the dawn who dispels darkness of ignorance and gives happiness to her husband and others. The adjectives used in this and other mantras like यावयद् द्वेषाः, कृतया, कृतेजाः, सुनुता ईर्यन्ती, सुयज्ञसीः etc. bear out his interpretation. They are not applicable to the natural dawn and Sayanacharya and others had to give a fat-fetched meaning to these words qualifying the dawn. For instance the word यावयद् द्वेषाः which clearly means-free from or removing hostility or animosity, has been interpreted by Sayanacharya as यावयन्ति बन्धनतः पृथक् कृतानि द्वेषांसि द्वेषूणि राक्षसादीनि यया सा i.e. she who has kept away Rakshasas etc. This is evidently a farfetched interpretation.

Prof. Wilson has translated it as "The beings hostile to acts of devotion now withdraw, and has added in the foot

note "Rakshasas and other malignant spirits, vanish with the dawn Griffith has translated it as "foe-Chaser".

Evil spirits vanish when Dawn appears, translating सुमङ्गली: as लीमङ्गल्योपेता पत्या कदाचिदपि न विमुक्तेत्यर्थः. Wilson translates it as the enjoyer of felicity and Griffith as 'Auspicious'.

It is clear that the adjective सुमङ्गली: even as interpreted by Sayanacharya is applicable more to a learned married lady than to the natural dawn. Rishi Dayananda Sarasvati's interpretation is therefore quite authentic on the Brahmana passages like उषाः पत्नीः (ऋत० ६. १. ३). Shri Kapali Shastri has tried to give a spiritual interpretation to this and other mantras of the hymn taking उषाः to be the Divine Dawn of illumination. He has interpreted सुनुता ईरयन्ती शोभनास्सत्यावाचः प्रेरयन्ती i.e. impelling pleasant and true speech which is better than Sayanacharya's farfetched interpretation as एषु पक्षिमृगादीनां वचांसि ईरयन्ती प्रेरयन्ती उत्पादयन्ती ।

This adjective is clearly applicable to a learned lady, uttering true and sweet words.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—13

अश्वत्पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी ।

अथो व्युच्छादुत्तराँ अनु घ्नूजरामृतां चरति स्वधामिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रि ! त्वं पुरादेवी मघोनी अजरा अमृता उषा इव
उवास अथ उ यथा उषा उत्तरात् अनुघ्नू च स्वधामिः
शश्वत् विचरति व्युच्छात् अथ इदं वि व्यावः (तथा
त्वं भव) ।

TRANSLATION

O noble lady, you should be like the Ushas which
dawned continually in former times, the source of wealth

through various activities, she still rises in this world, so will she give light hereafter, through future days. You should give right knowledge to all like the dawn being exempt from decay or death in the form of the soul which is your real nature and moving with the attributes and articles upheld by you.

PURPORT

O good lady, as the dawn being eternal in the causal form or the cycle (flow) illuminates all objects at all times, in the same manner, being eternal in the form of the soul, you should illuminate all good dealings with wisdom and good education and always enjoy happiness being devoted to your husband and having good luck in auspicious wife-hood.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—14

व्यञ्जिमिद्वि आतास्वद्यौदप कृष्णां निर्णिजं द्वेव्यावः ।

प्रबोधयन्त्यरुणेभिरश्वैरोषा यांति सुयुजा रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियः ! यूयं यथा प्रबोधयन्ती देवो उषा अंजिभिः
दिवः आतासु सर्वान् पदार्थान् व्यद्यौत् निर्णिजं कृष्णाम्
अपावः अरुणोभिः अश्वैः सह वर्तमानेन सुयुजा रथेन आयाति
(तद्वत् वर्तध्वम्) ॥

TRANSLATION

O good ladies ! As the divine Ushas (dawn) lights up with her beams or manifesting attributes coming from the sky all objects in different directions and throws off the gloomy or dark form of the night and awakening (those who sleep) comes in her charming form with purple rays that are like the steeds, so you should also behave.

PURPORT

As the dawn pervades all directions, so girls should pervade in (be well-versed in) all knowledge. As the dawn shines well in her charming form, so should the girls shine beautifully on account of their good character and sweet temperament etc. As the dawn dispels all darkness and creates light, so they should dispel the darkness of ignorance or folly and should shine on account of their civilised good manners and other virtues.

THE COMMENTATOR'S NOTES

(अंजिभिः) प्रकटीकरणैर्गुणैः

= With manifesting attributes.

(आतासु) व्याप्तासु दिक्षु आता इति दिङ्नामसु

(निघ० १.६) = In all directions.

(निर्णिजम्) रूपम् निर्णिक् इति रूपनाम (निघ० ३.७)

= Form.

(अश्वैः) व्यापनशीलैः किरणैः = With pervading rays.

(रथेन) रमणीयस्वरूपेण = With charming form.

TRANSLATOR'S NOTES

अंजू - व्यक्तिप्रक्षणकान्तिगतिषु अत्र प्रथमार्थग्रहणम्
अश्वरू - व्याप्तौ रथो रंहतेः गतिकर्मणः रममाणोऽस्मिन्तिष्ठतीति
(निरुक्ते ९. २. ११) ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—15

आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।

इयुषीणामुपमा शश्वतीनां विमातीनां प्रथमोषा व्यश्वैत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे स्त्रियः ! यूयं यथा उषा पोष्या वार्याणि प्रावहन्ती
चेकिताना चित्रं केतुं कृणुते विभातीनाम् ईयुषीणां शश्वतीनां
प्रथमा उपमा व्यश्वैत् (तथा शुभगुणकर्मसु विचरत) ॥

TRANSLATION

O good ladies ! You should move in good virtues and deeds as the dawn who bringing with her life sustaining blessings and awakening them who sleep imparts (to the world) her wonderful radiance or rays; she is the similitude of the numerous dawns that have gone by, the first of the brilliant (dawns that are to come) has appeared to-day, you should also be like her.

PURPORT

O men, you should know for certain that as all works begin with the appearance of the dawn, so all domestic activities begin with good women.

THE COMMENTATOR'S NOTES

(केतुम्) किरणम् = Ray.

(चेकिताना) भृशं चेतयन्ती = Awakening well.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—16

उदीर्ध्वं जीवो अमुर्न आगादपु प्रागात्तम आ ज्योतिरेति ।
आरैक्पन्यां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यस्याः उषसः सकाशात् नः (अस्मान्)
जीवः अमुः प्रागात् ज्योतिः प्रप्रागात् तमः अप एति यातवे

पन्थाम् आरैक् तथा यतः वयं सूर्याय अगन्म (प्राणिनः) यत्र
आयुः प्रतिरन्ते (तां विदित्वा) उत् ईर्ष्वम् ॥

TRANSLATION

O men ! artise; inspiring life revives, darkness has departed. Ushas has opened the road for the sun to travel. Let us go to that state where men increase their vitality of lives. You should know thoroughly the nature of the dawn and be fully awake.

PURPORT

The dawn of the morning awakens all living beings and dispels darkness. The dawn in the evening makes men retire from active works and leads to sleep. She guards all like the mother. So should a chaste and learned lady behave.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—17

स्यूमना वाच उदियति वह्निः स्तवानो रेभ उषसो विभातीः ।

अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मघोनि स्त्रि ! त्वम् अस्मे गृणते पत्ये च प्रजावत्
आयुः अस्ति तत् अद्य निदिदोहि यः तव रेभः स्तवानः
वह्निः (षोढा पतिः) त्वदर्थं विभातीः उषसः सूर्यः इव
स्यूमनाः प्रियाः वाचः उदियति तं त्वम् उच्छ ॥

TRANSLATION

O lady possessor of the wealth of wisdom, bestow upon us that food, whence progeny may be obtained (by taking it properly to increase vitality). Provide that to your noble husband who is a devotee of God and Who is full of splendour like the fire who studies well and utters the well-

connected and pleasant words of the Vedas full of the knowledge of various sciences. He delights you as the sun gladdens the charming dawns. You must give him all delight.

PURPORT

When husband and wife live in happiness dealing with each other in a friendly manner, having received wisdom and good education and having collected good food and wealth, illuminating the Dharma (righteousness) and justice, it is only then that the full delight of the domestic life is obtained by them.

THE COMMENTATOR'S NOTES

(स्यूमनाः) स्यूमनः सकलविद्यायुक्ता अत्राकारादेशः

= Full of all knowledge or well-connected.

रेभ इति स्तोतृनाम् (निय० ३.१६)

= A devotee or admirer.

(वह्निः) पावकवद् वोढा विद्वान्

= A learned person who is full of splendour like the fire.

पुनरुषः प्रसंगेन स्त्रीपुरुषविषयमाह ।

Then again the duties of men and women are taught by the illustration or context of the Ushas (dawn).

Mantra—18

या गोमतीरुषसुः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।

वायोरिव सूनृतानामुदके ता अश्वदा अश्नवत्सोमसुत्वा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं या सूनृतानाम् उदके वायोः इव वर्तमानाः गोमतीः उषसः (विदुष्यः स्त्रियः) दाशुषे मर्त्याय व्युच्छन्ति अश्वदाः सर्ववीराः प्राप्नुत यथा सोमसुत्वा अश्नवत् तथा एता प्राप्नुत ॥

TRANSLATION

O men ! as a man who performs Yajna with Soma (nourishing herb) or tries to earn riches, achieves health and wealth, in the same manner, learned women who have cows and rays of knowledge give them to men of charitable disposition and alleviate all sufferings, get for marriage such women who give happiness to all who have true and sweet speech and who take only pure food, give horses and other animals in charity and beget heroic children mighty like the wind, being full of vitality themselves.

PURPORT

It is the duty of the Brahmacharis to marry after Samavartana (return to home after the completion of education at the Gurukula) such suitable Brahmacharinies as are endowed with Vidya (knowledge) good manners, good character and beauty and who are lovely and charming like the admirable dawns, Let them then enjoy happiness in the married life.

THE COMMENTATOR'S NOTES

(दाशुषे) सुखं दात्रे

= For giver of happiness.

(सूनृतानाम्) वाचाम् अन्नादिपदार्थानाम्

= Of the speech (true and sweet) and food etc,

(उवर्के) उत्कृष्टतया प्राप्ती

= On good achievement.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—19

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती विमाहि ।

प्रशस्तिरुद्ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे विश्ववारे कुमारि ! यज्ञस्य केतुः अदितेः पालनाय
अनीकम् इव प्रशस्तिकृद् बृहती देवानां माता सती ब्रह्मणो
त्वम् उषः वत् विभाहि नः (अस्माकं) जने प्रीतिम्
व्युच्छ च ॥

TRANSLATION

O girl-chooser of all that is noble and auspicious, thou who art instructress of the Yajna in the form of the honour shown to enlightened persons and other noble acts, who after marriage art the protector of thy progeny like the army, who singest the glory of God and the Veda, augments of great happiness, mother of highly educated truthful progeny, shine forth like the dawn, marry a suitable person whom thou lovest and firmly establish him in happiness.

PURPORT

A good man should marry only a good girl, so that the marriage may result in good progeny and augmentation of wealth. There is no greater misery in the world than one that is brought about by union with an ignoble wife. Therefore a man should marry after proper test a virtuous and auspicious girl and a girl should marry a lovely husband, endowed with noble virtues and beauty.

THE COMMENTATOR'S NOTES

(अदितेः) जातस्य अपत्यस्य "अदितिर्जातमदितिर्जनि-
त्वम् इति मंत्रप्रामाण्यात् ।

= Of the progeny.

(अनीकम्) सैन्यवत् रक्षयित्रो

= Protector like the army.

(केतुः) प्रज्ञापयित्री पताका इव प्रसिद्धा

= Famous and instructress like the flag.

The same subject is continuen.

Mantra—20

यच्चित्रमपन्नं उषसो वहन्तीजानाय शशमानाय भद्रम् ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्य ! याः उषसः इव वर्तमानाः सत् स्त्रियः
शशमानाय जनाय पुरुषाय नः (अस्मभ्यम्) च यत् चित्रं
भद्रम् अपन्नः वहन्ति याभिः मित्रः वरुणः अदितिः सिन्धुः
पृथिवी उत अपि द्यौः च पालनीयाः सन्ति ताः तत् च
भवन्तः सततं मामहन्ताम् ॥

TRANSLATION

O men, good women behaving like the dawns beget wonderful and auspicious children for the happiness of their husbands who perform Yajnas and who are admired by all on account of their noble virtues. They protect and show respect to the friends, father, mother, who are oceans of virtues and serve mother earth. you should also honour them.

PURPORT

It is only learned ladies that can truly train their children after begetting them well. Those husbands who respect their wives and those wives who respect their husbands dwell in happiness along with the members of their families. All miseries fly away from their homes.

THE COMMENTATOR'S NOTES

(अपन्नः) अपत्यम् (निघ० २.२) = Off-spring.

(शशमानाय) प्रशंसिताय = Admirable.

This hymn is connected with the previous hymn, as there is mention of the men and women by the illustration of night and dawn as in that hymn.

Here ends 113th hymn of the first Mandala of the Rigveda.

अथ चतुर्दशोत्तरशततमं सूक्तम् HYMN CXIV(114)

अस्य चतुर्दशोत्तरशततमस्य सूक्तस्यांगिरसः कुत्स
ऋषिः । रुद्रोदेवता । १ जगती २।७ निचृज्जगती । ३, ६, ८, ९,
विराड् जगती च छन्दः निषादः स्वरः । १०, ४, ५, ११ भुरिक्
त्रिष्टुप् निचृत् त्रिष्टुप् छन्दः धैवतः स्वरः ।

Seer of the hymn – Angirasa Kutsa. Devata or subject–
Rudra. Metres–Jagati and Trishtup of various kinds. Tunes–
Nishada and Dhaivata.

अथ विद्वद्विषयमाह

Now the attributes and duties of a learned person are
told.

Mantra—1

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भुरामहे मतीः
यथा शमसद्विषदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

ययम् (अध्यापकाः उपदेशकाः वा) यथा द्विषदे
चतुष्पदे शम् असत् अस्मिन् ग्रामे विश्वम् अनातुरं पुष्टम्
असत् तथा तवसे क्षयद् वीराय रुद्राय कपर्दिने इमाः मतीः
प्रभरामहे ॥

TRANSLATION

We (teachers and preachers) offer these praises and
words of advice full of Vedic wisdom to the mighty Rudra
(a person who has observed Brahma Charya upto the age
of 44 years) with the braided or matted hair, the master of
heroes who are destroyers of all defects. in order that health
may be enjoyed by bipeds and quadrupeds, and that all
beings in this village and city nay, in the whole world may
be well-nourished and exempt from diseases.

PURPORT

When absolutely truthful knowers of the Vedas and preachers (both men and women) make Brahmacharis and Brahmacharinis and the audience endowed with knowledge and wisdom, it is then that they make the world delighted having attained physical and spiritual strength.

THE COMMENTATOR'S NOTES

(रुद्राय) कृत चतुश्चत्वारिंशद्वर्षब्रह्मचर्याय

= For a person who has observed Brahmacharya. up to the age of 44 years.

(क्षयद्वीराय) क्षयन्तो दोषनाशका वीरा यस्य तस्मै

= For a person whose heroes are destroyers of all defects.

TRANSLATOR'S NOTES

Regarding a Rudra Brahmachari, it is stated in the Chhandogya Upanishad 3. 16.

अथ यानि चतुश्चत्वारिंशद् वर्षाणि तन्माध्यन्दिनं सबनं
चतुश्चत्वारिंशदक्षरा, त्रिष्टुप्, त्रैष्टुभं सबनं तदस्य रुद्रा
अन्वायताः ॥

This quotation from the Chhandogya Upanishad clearly corroborates Rishi Dayananda Sarasvati's interpretation of Rudra as a man who has observed Brahmacharya upto the age of 44 years.

अथ राजविषयः प्रोच्यते ।

Now the attributes and duties of a King & Judge are told.

Mantra—2

मृळा नो रुद्रो नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।

यच्छं च योश्च मनुरायेजे पिता तदश्याम त्वं रुद्र प्रणीतिषु ॥

सन्धिच्छेदसहितोऽन्वयः (श्रविकृतः)

हे रुद्र ! ये वयं क्षयद्वीराय ते (तुभ्यं) नमसा विधेम
तान् नः त्वं मूढ नः (अस्मभ्यं) मयः कृधि च । हे रुद्र !

मनुः पिता इव भवात् यत् शं च योः च ग्रायेजे तत् अश्याम
वयं तव प्रणीतिषु (वर्तमानाः सततं सुखिनः स्याम) ।

TRANSLATION

O dispenser of justice making wicked persons to weep. We make obeisance to you and honour you who are destroyer of inimical heroes (by offering food). Be gracious to us and grant us happiness. May we enjoy that happiness and exemption from disease that you bestow upon us like a thoughtful or wise father, following your noble directions. May we obtain freedom from disease, knowledge, exemption from miseries and acquisition of merits.

PURPORT

The officers of the State should enjoy happiness themselves and should make the people to do so. They should never show laziness in the discharge of this duty. The subjects also should always please the officers of the State by abiding by the laws of the State.

THE COMMENTATOR'S NOTES

(नमसा) अन्नेन सत्करणेन

= By offering food and making obeisance.

(शम्) रोगनिवारणम् (च) ज्ञानम्

= Removal of diseases and knowledge.

(योः) दुःखवियोजनम् (च) गुणप्रापणम्

= Exemption from miseries and acquisition of merits.

(इदं) न्यायाधीश = Dispenser of Justice

(मनुः) मननशीलः = Thoughtful or wise.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Manu as the name of a particular person, while it simply means a thoughtful, reflective or wise man, as the word is derived from मन-ज्ञाने or मनु-अवमने. In the

Shatapatha Brahmana 8. 6. 3. 19 it is clearly stated वे विद्वांसस्ते मनवा (ऋतपथ० व. ६. ३. १९) i. e. by manus are meant learned persons.

Rishi Dayananda Sarasvati's interpretation is therefore authentic, being based upon the root-meaning and the Brahmana (Ancient Vedic Commentary).

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra— 3

अश्यामं ते सुमतिं देवयज्ययां क्षयद्वीरस्य तव रुद्र मीढ्वः ।
सुम्नायभिद्विशो अस्माकुमा चूरारिष्टवीरा जुह्वाम ते हविः ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मीढ्वः रुद्र (सभाध्यक्ष राजन्) वयं देवयज्यया
क्षयद्वीरस्य तव सुमतिम् अश्याम यः सुम्नायन् त्वम् अस्माकम्
अरिष्टवीराः विशः आचर (समन्तात् प्राप्नुयाः) तस्य ते
(तव) विशः वयम् अश्याम ते (तुभ्यं) हविः जुह्वाम च ॥

TRANSLATION

O President of the Assembly giver of true teaching and showerer of happiness, May we obtain through the honour and association of the enlightened persons, your wisdom and favour, who are the giver of shelter to the heroes. Promoting the happiness of the subjects whose heroes are in safety, you may receive them well from all sides and we may also receive them lovingly and pay due taxes to you with pleasure.

PURPORT

The King should always bestow happiness upon his subjects and they should please him. If a king does not protect his subjects well having received taxes, he should be known as a robber. The subjects also should be regarded as thieves if they are not loyal to the king even when

properly guarded by him. It is with the object of getting protection from him, that the subjects pay taxes to him.

THE COMMENTATOR'S NOTES

(रुद्र) रुतः सत्योपदेशात् राति-वदाति तत्सम्बुद्धौ

= Giver of true teachings (रु-मन्त्रे, रा-दाने) Tr.

(देवयज्यया) विदुषां संगत्या सत्कारेण च

= With the association and honour of the enlightened persons.

(यज-देवपूजा संगतिकरणदानेषु)

(हविः) ग्रहीतुं योग्यं करम्

= Tax that is to be received from the subjects.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra - 4

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।
आरे अस्मदैव्यं हेडो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयम् अवसे यं त्वेषं वङ्कुं कवि यज्ञसाधं देव्यं रुद्रं निह्व-
यामहे तथा वयं यस्य सुमतिम् आवृणीमहे स इत् (एव)
सभाध्यक्षः हेडः अस्मत् आरे अस्यतु ॥

TRANSLATION

We invoke and tell our pleasure and pain for our preservation to the illustrious President of the Assembly who is restrainer of all enemies, who is accomplisher of Yajna in the form of the protection of his subjects, who is crooked or tactful to wicked foes, expert among enlightened persons and exceedingly wise. May he remove far from us such unrighteous persons as insult righteous scholars. We earnestly solicit his noble intellect.

PURPORT

As the subjects obey the orders of the King, the officers of the State should also go according to the noble wishes of the subjects.

THE COMMENTATOR'S NOTES

(यद्वम्) शत्रुरोद्धारम् = Restrainer of enemies.

(यज्ञसाधम्) यो यज्ञं प्रजापालनं साध्नोति तम्

= The accomplisher of Yajna in the form of protection of the subjects.

(वङ्कुम्) दुष्टशत्रून् प्रति कुटिलम् ।

= Crooked insulter of un-righteous foes.

(हेडः) धामिकाणाम् अनादरकर्तृन् अधामिकान् जनान् ।

= Unrighteous insulters of righteous persons.

TRANSLATOR'S NOTES

हेडः-अनादरे ।

वङ्कि-कुटिल्ये ।

अथ वैद्यविषयमाह

Now the attributes of a Vaidya (Physician) are told.

Mantra—5

दिवो वराहमरुचं कपर्दिनं त्वेषं रूपं नमसा नि ह्यामहे ।

हस्ते बिभ्रद्भेषजा वार्याणि शर्म वर्म छुर्दिस्मभ्यं यंसत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

वयं नमसा यो हस्ते भेषजा वार्याणि बिभ्रत् सस्व शर्म वर्म छुर्दिः अस्मभ्यं यंसत् तं कपर्दिनं (वैद्यं) दिवो वराहम् अरुचन्त्वेष्टं रूपं च निह्वयामहे ॥

TRANSLATION

We invoke with reverence and food, a good physician who is radiant and has braided hair, who is brilliant, holding

in his hands excellent medicaments; may he grant us health and happiness, defensive armour and glorious weapons and arms.

PURPORT

Those persons who are friendly to good physicians, taking nourishing diet self-controlled and good mannered, enjoy happiness being healthy and having attained kingdom.

THE COMMENTATOR'S NOTES

(दिवः) विद्यान्यायप्रकाशितव्यवहारान्

= Dealings illuminated with knowledge and justice.

(वराहम्) मेघम् इव = Like the cloud.

(वराह इति मेघ नाम न० १. १०) Tr.

(कपर्दिनम्) कृतब्रह्मचर्यं जटिलं विद्वांसम्

= A scholar who has observed Brahmacharya and has matted hair.

(छर्दिः) दीप्तियुक्तं शस्त्रास्त्रादिकम्

= Glorious weapons and arms.

पुनर्वैद्योपदेशकौ कथं वर्तेयातामित्युपदिश्यते ।

How should Vaidyas and preachers behave is taught in the 6th Mantra.

Mantra— 6

इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
रास्वा च नो अमृतं मर्तभोजनं तप्ने तोकाय तनयाय मृळ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अमृत विद्वद् वैद्य राजोपदेशक वा त्वं नः (अस्मभ्यं
अस्माकं वात्मने तोकाय तनयाय च स्वादोः स्वादीयः मर्त-
भोजनं रास्वा यत् इदं मरुतां वर्धनं वचः मित्रे रुद्राय त्वया
उच्यते तेन अस्मान् मृळ ॥

TRANSLATION

O Learned Vaidya or preacher, remover of the fear of death, grant us food, good for mortals which is the sweetest of the sweet, grant it to our sons. (Both grown up and infants) Bestow happiness upon us by words of praise addressed by you to Rudra (President of the Assembly) which are increasers of the joy of the priests, performing Yajna in every season.

PURPORT

It is the duty of a Vaidya and preacher to be free from diseases and benefit all men By giving them proper medicines and sermons and thus to protect them.

THE COMMENTATOR'S NOTES

(मरुताम्) ऋतौ ऋतौ यजतां विदुषाम्

= Of the priests performing Yajna in every season.

(रुद्राय) समाध्यज्ञाय

= For the President of the Assembly.

(तोकाय) इस्वाय बालकाय = Infant child

(तनयाय) यूने पुत्राय = For a grown up son.

TRANSLATOR'S NOTES

मरुत इति ऋत्विङ् नाम (निघ० ३. १८) Priests.

तनय इत्यपत्यनाम (निघ० २. २) = Grown up son.

तोकाय-इस्वाय बालकाय = For a small child.

तोकमित्यपत्यनाम (निघ० २. २)

अथ न्यायाधीशः कथं वर्ततेत्युपदिश्यते

How should a Judge behave is taught in the seventh Mantra.

Mantra--7

मा नो' महान्तमुत मा नो' अग्नेकं मा न उक्षन्तमुत मा न उक्षितम् ।

मा नो' वधीः पितरं मोत मातरं मा नः प्रियास्तन्वी' रुद्र रीरिषः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! त्वं नः अस्माकं महान्तं मा वधीः उत (अपि)
नः अर्थकं मा वधीः । नः उक्षन्तं मा वधीः उत (अपि)
नः उक्षितं मा वधीः । नः पितरं मा वधीः । नः प्रियाः तन्वः
(तनूः) मा वधीः (अन्यायकारिणः दुष्टाश्च) रीरिषः ।

TRANSLATION

(1) O Rudra (Dispenser of Justice) please do not unjustly injure or harm those amongst us who are old or young, who are capable of begetting or who are begotten, nor a father, nor a mother, nor afflict our dear ones, but punish the unjust and the wicked.

(2) The prayer is also addressed to God as Dispenser of Justice who by giving just punishment to the wicked, causes them to weep. In Aryabhininaya, Rishi Dayananda has taken the Mantra as prayer to God. In the Bhavartha (purport) there is a clear hint to that effect.

PURPORT

O men ! You should also try to be like God who impartially gladdens righteous persons by giving the fruit of their good deeds and causes pain to the sinners by giving the fruit of their sins.

THE COMMENTATOR'S NOTES

(रुद्र) [१] न्यायाधीश दुष्टरोदयितः

= O dispenser of Justice, causing the wicked to weep by meting out just punishment for their evil deeds.

[२] न्यायकारिन् दुष्टरोदयितः

= God as dispenser of Justice.

पुनः राजजनाः कथं वर्तेरन्नित्युपदिश्यते

How should the officers of the State behave is taught in the 8th Mantra.

Mantra—8

मानंस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
 वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदृमिस्त्वा हवामहे ॥
 सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रुद्र ! हविष्मन्तः वयं यतः सबं त्वाम् इत् (एव)
 हवामहे तस्मात् भामितः त्वं नः तोके तनये मा रीरिषः नः
 आयौ मा रीरिषः । नः गोषु मा रीरिषः । नः अश्वेषु
 मा रीरिषः । नः वीरान् मा वधीः ॥

TRANSLATION

(1) O Rudra (Chastiser of the wicked and unjust, President of the Assembly) May thou not cause any suffering to our infants and grown up sons grand sons and others. Mayest thou not cause harm to our horses and other animals. Mayest thou not wrathfully deprive us of our valorous men. Doing good deeds that are benevolent, we constantly invoke thee who art possessed of knowledge and wisdom.

(2) Rishi Dayananda Sarasvati has interpreted the Mantra spiritually taking Rudra as God the Chastiser of the wicked and unjust, in the Aryabhivinaya. The prayer is then addressed to God as above.

PURPORT

The officers of the State should never kill any one unjustly. The cows and other animals should be always protected. The subjects should enjoy happiness constantly with the help of the King. All should thus pray to God unitedly. O God : May we never harm our sons and daughters by bad deeds like Child-marriage. May not our sons also do anything that is disagreeable to us. May we never kill cattle, cows and other animals.

THE COMMENTATOR'S NOTES

(हविष्मन्तः) हवींषि प्रशस्तानि जगदुपकरणानि
 विद्यन्ते येषां ते ।

= Doing noble benevolent deeds.

(सवम्) स्थिरं वर्तमानं ज्ञानम् प्राप्तम्

= Possessing permanent knowledge and wisdom.

पुनः राजप्रजाजनाः परस्परं कथं वर्तेरन्नित्युपदिश्यते

How should the King and his subjects deal with one another is taught in the ninth Mantra.

Mantra—9

उप ते स्तोमान्पशुपा इवाकर्तुं रास्वा पितर्मरुतां सुम्नसुस्मे ।

भद्रा हि ते सुमतिर्मृळयत्तमाथा वृयमुव इत्ते वृणीमहे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मरुतां पितः ! हि अहं पशुपाः इव स्तोमान् ते उपाकरम्
अतः त्वम् अस्मे (ममम्) सुम्नरास्व अथ या ते (तव) मृळ-
यत्तमा भद्रा सुमतिः यत् ते (तव) अवः अस्ति तां तत् च वयं
यथा वृणीमहे तथा इत् (त्वम् अपि अस्मान् स्वीकुरु) ॥

TRANSLATION

O Protector of the priests or performers of the Yajnas in every season : I restore to the admirable jewels and other articles (got from thee) as a shepherd (returns his sheep to their owner) Bestow happiness upon me, thy auspicious benignity is the cause of constant delight and good intellect, therefore, we especially solicit thy protection.

PURPORT

The subjects should learn politics from the officers of the State and they (officers of the State) should learn the way of dealing with the subjects from the people and should observe the principles of Sanatana Dharma (eternal righteousness) after knowing their duties well.

THE COMMENTATOR'S NOTES

(स्तोमान्) स्तुत्यान् रत्नादिद्रव्यसमूहान्

= Admirable gems and other articles.

(मस्ताम्) ऋत्विजाम् (निघ० ३.१) = Of the priests.

पुनः राजप्रजाधर्म उपविश्यते

Again the duties of Kings and their subjects are taught in the tenth Mantra.

Mantra—10

आरे ते' गोघ्नमुत पुरुषघ्नं क्षयदीर सुम्नमुस्मे ते' अस्तु ।
मृळा च नो अधि च ब्रूहि देवाधां च नः शर्म यच्छ द्विवर्हाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे क्षयद् वीर देव पुरुषघ्नं गोघ्नं च निवार्य ते अस्मे च
सुम्नम् अस्तु । अद्य (अथ) त्वं नः (अस्मान्) मृढ अहं च
त्वां मृढानि त्वं नः (अस्मान्) अधि ब्रूहि । अहं त्वां च अधि
ब्रुवाणि । द्विवर्हाः त्वं नः शर्म यच्छ । अहं वः शर्म यच्छामि
सर्वे वयम् आरे (धर्मात्मनां निकटे दुष्टात्मभ्यः दूरे च वसाम्) ॥

TRANSLATION

O cause of inhabitation of heroes, let a man-killing and cow-killing person be kept away from us. By so doing, let the felicity be ours. Make us happy and may I make thee happy. Speak O brilliant hero to me and let me speak to thee. Thou who art augments of dealing in this and the next world, grant us home and happiness, O Self-refulgent God.

PURPORT

Men should remain at a distance from the killers of men and the animals, and they should be kept at a long distance. The King and subjects should accomplish the task of this world and the next by teaching mutually, by starting an assembly and by protecting one another.

THE COMMENTATOR'S NOTES

(आरे) समीपे दूरे च

= Far and near.

(शर्म) गृहसुखम्

= The happiness of home.

(द्विवर्हाः) द्वयोर्व्यवहारः परमार्थयोर्वर्धकः

= The accomplisher of the works of this world and the next.

TRANSLATOR'S NOTES

आरे-दूरसमीपयोः

= Far and nigh.

बृहि-बृद्धौ (धातु.) शर्मेति गृहनाम (निघ० ३. ४)

शर्मेति सुखनाम (निघ० ३. ६)

पुनरध्यापकोपदेशकव्यवहारमाह

The duties of the teachers and preachers are taught further in the 11th Mantra.

Mantra—11

अवोचाम् नमो' अस्मा अवस्यवः शृणोतु नो हवं रुद्रो मरुत्वान् ।

तन्नो' मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अवस्यवः वयम् अस्मै [सभाध्यक्षाय] नमः अवोचाम
 स मरुत्वान् रुद्रः नः [अस्माकं] हवं च शृणोति । हे
 मनुष्याः यत् नः नमः मित्रः वरुणः अदितिः सिन्धुः पृथिवी
 उत द्यौः वर्धयन्ति तत् भवन्तः मामहन्ताम् ॥

TRANSLATION

Desirous of protection, we say Namaste, (we bow before thee) to the learned and mighty Rudra (President of the Assembly). May he listen to our invocation. May Prana, a noble person, earth, ocean and heaven make us grow. You also make us respectable everywhere.

TRANSLATOR'S NOTES

Rishi Dayananda Sarasvati has taken the following meanings of the word रुद्र (Rudra) which is the subject of this hymn, taking into consideration the adjectives, used or the description.

[१] कृतचतुस्रचत्वारिंशद्वर्षब्रह्मचर्यः

= A man who has observed Brahmacharya upto the age of 44 years.

[२] दुष्टान् शत्रून् रोदयिता (राजा सभाध्यक्षो वा)

= A king or President of the Assembly who causes enemies to weep.

[३] दुष्टान् रोदयिता कर्मफलप्रदानेन रुद्रः-
परमेश्वरः

= God the Dispenser of Justice.

= According to the above derivation from रुद्रि-वसुभि-
सोचने the word रुद्र has been interpreted as दुष्टान् शत्रून् रोदयिता
सेनापतिः = Commander of an army.

[४] रुत्-रोगं द्रावयतीति रुद्रः वैद्यः ।

= A vaidya or physician who drives away all diseases.

[५] रुतः-सत्योपदेशान् राति-ददातीति रुद्रः-उपदेशको
ऽध्यापकोवा अत्र रुद्रशब्दः रु-शब्दे, रा-दाने इति
धातुभ्यां निष्पन्नो गृह्यते ।

= A Preacher or a teacher who utters true words giving
good teachings.

[६] रुद्रः-दुष्टरोदयिता न्यायाधीशः ।

= A Judge who causes the wicked or unjust persons
to weep by meting out proper punishment.

Let us see by the way of companison what Sayana-
charya, Prof. Wilson and others say about Rudra and
Maruts whose father he is said to be in this and in some
other hymns.

Shri Sayanacharya has also given similar derivations of
the word Rudra in his commentary on this hymn 1. 114.

- [१] रोदयतिसर्वम् अन्तकाले इति रुद्रः ।
 [२] रुत्-संसारारुयं दुःखं तद्द्रावयति अपगमयतीति रुद्रः ।
 [३] रुतः शब्दरूपा उपनिषदः ताभिर्द्रूयते गम्यते प्रतिपाद्यत इति रुद्रः ।
 [४] यद् वा रुत् शब्दात्मिका वाणी तत्प्रतिपाद्या आत्म-विद्या वा ताम् उपासकेभ्यो राति ददातीति वा रुद्रः ।

This hymn is connected with the previous hymn, as there is mention of Brahmacharis, a learned person, the members or the President of the Assembly as in that hymn.

Here ends the commentary on the 114th hymn and sixth Varga of the first Mandala of the Rigveda.

अथपंचदशोत्तरशततमं सूक्तम् HYMN CXV (115)

अस्य षट्स्य पंचदशोत्तरशततमस्य सूक्तस्यांगिरसः
कुत्स ऋषिः । सूर्यो देवता । १, २, ६ निचृत् त्रिष्टुप् छन्दः ।
४, ५ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the Hymn - Kutsa Angiras. Devata or subject
matter - Soorya. Metre - Trishtup of various kinds. Tune -
Dhaivata.

तत्रादावीश्वरगुणा उपदिश्यन्ते ।

In the first Mantra, the attributes of God are taught.

Mantra—1

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आप्रा यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगत्स्तस्थुषश्च ॥

तन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यत् अनीकं देवानां मित्रस्य वरुणस्य
अग्नेः चित्रं चक्षुषः उत् अगात् यः (जगदीश्वरः) सूर्यः
इव विज्ञानमयः जगतः तस्थुषः च आत्मा यः अन्तरिक्षं यावा
पृथिवी च आप्राः (पूरितवाक् अस्ति) (तम् एव यूयम्
उपाध्यम्) ॥

TRANSLATION

O men, you should adore only that God who is wonder-
ful, who cannot be attained by eyes and other senses, who
is the Illuminator of the sun, the moon, the fire or electricity
etc. He has filled up the heaven, the earth and the firma-
ment. He is the Creator and the Spirit of all the movable
objects. He the Divine Sun is always before us.

PURPORT

No visible and finite object can be God. None except
the omnipotent God can create this world; nor except the

omnipresent, Infinite, All blissful innermost Spirit of all beings can uphold the universe, can be the witness of all sins and merits, can give the fruit of all actions. Without communion with Him, none can attain Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation). Therefore He alone should be regarded as adorable by all.

THE COMMENTATORS'S NOTES

(चक्षुः) दर्शकं ब्रह्म = God the illuminator of all.

(अनीकम्) चक्षुरादीन्द्रियैरप्राप्तम्

= Not attained by the eyes and other senses.

(सूर्यः) सवितेव ज्ञानप्रकाशः

= Who like the sun is full of and giver of the light of knowledge.

(आत्मा) अतति सर्वत्र व्याप्नोति सर्वान्तर्यामी

= Omnipresent and Innermost Soul of all.

पुनरीश्वरकृत्यमाह ।

The attributes of God are told in the 2nd Mantra.

Mantra—2

सूर्यो देवीमुषसं रोचमानां मर्यो न योषां भ्येति पश्चात् ।

यत्र नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥

सन्धिच्छेदसहितोऽन्वयः (श्रविकृतः)

हे मनुष्याः ! येन ईश्वरेण उत्पाद्य स्थापितः अयं सूर्यः रोचमानां देवीम् उषसं पश्चात् मर्यः योषां न भ्येति यत्र अस्मिन् विद्यमाने (मार्तण्डे) देवयन्तः नरः युगानि विज्ञाय भद्राय भद्रं प्रति वितन्वते । तम् एवं सकलस्वष्टारं यूयं विजानीत ॥

TRANSLATION

O men, know that God to be the Creator of the whole world, in whose creation this sun follows the divine and brilliant usha (dawn) as a man follows a young and elegant woman, in whose (of the sun) presence, leading knowers of the Mathematics and astronomy teaching the same to others and desirous of being enlightened, calculate the years or four ages named Krita, Treta, Dyapara and Kali for the sake of doing good to others.

PURPORT

O learned persons, why should not that God be adored by all who has created the sun and established it in every world and on the basis of which (Sun) all calculations in Mathematics are made ?

THE COMMENTATOR'S NOTES

(नरः) नयनकर्तारो गणकाः

= Leading Mathematicians or astronemers.

(युगानि) वर्षाणि कृतत्रेताद्वापरकलिसंज्ञानि वा

= Years or four ages named Krita, Treta, Dvapara and Kali.

पुनः सूर्यकृत्यमाह ।

The functions of the sun are told in the third Mantra.

Mantra—3

अद्रा अम्बा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः ।

नमस्यन्तो दिव आ पृष्ठमस्थुः पति द्यावापृथिवी यन्ति सद्यः॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

भद्राः अनुमाद्यासः नमस्यन्तः विद्वांसः जनाः ये सूर्यस्य चित्राः एतग्वाः (अम्बाः किरणाः) हरितः द्यावापृथिवी सद्यः परियन्ति दिवः पृष्ठम् आस्थुः (समन्तात् तिष्ठन्ति) (तान् विद्यया उपकुर्वन्तु) ॥

TRANSLATION

Auspicious (benevolent) and admirable learned humble persons should know and utilise properly the swift and wonderful rays of the sun which go to (penetrate into) various objects and quickly circumambulate earth and heaven.

PURPORT

It is the duty of men to approach good and absolutely truthful persons, bow down before them, and receive from them the knowledge and practical application of mathematics and other subjects and accomplish their works with the help of dealings done in the light of the sun.

THE COMMENTATOR'S NOTES

(अश्वः) महान्तो व्यापनीलाः किरणाः

= Great and pervading rays.

(हरितः) दिशः । हरित इति दिङ्नाम (निघ० १.६)

= Directions.

(एतग्वाः) एतान् प्रत्यक्षान् गच्छन्तीति एतग्वाः

= Going to and penetrating into the visible objects.

पुनस्तत्कृत्यमाह ।

The functions of the sun are taught further in the fourth Mantra.

Mantra-4

तत्सूर्यस्य देवत्वं तन्महत्त्वं मध्या कर्तोर्विततं सं जमार ।

यदेदयुक्त हरितः सुभस्थादाद्रात्री वासस्तनुते सिमस्यै ॥

सन्धिच्छेवसहितोऽन्वयः (आषिकृतः)

हे मनुष्याः ! यदा तत् सूर्यस्य मध्यमा विततं सत्
ब्रह्म एतस्य देवत्वं महत्त्वं कर्तोः संजमार (प्रलयसमये संह-
रति) आत् (यदा सृष्टिं करोति) तदा सूर्यम् अयुक्त

(उत्पाद्य कक्षायां स्वापयति) सूर्यः सधस्थात् हरितः किरणैः
 व्याप्य सिमस्मै वासः तनुते (यस्य तत्वात्) रात्रौ (जायते)
 तत् (एव) ब्रह्म यूयम् उपाध्यं, तत् एव जगत्कतुं
 विजानीत ॥

TRANSLATION

O men ! God who is within the sun withdraws the divinity, majesty and work of the solar world, at the time of dissolution. When (God) creates the universe, He having generated establishes the sun in his axis. He pervades the directions with his rays from the same place and clothes the whole world (gives light and shelter). It is by God's ordained law that the night extends the veiling darkness over all after the sunset. You must adore only that one God and know Him to be the Creator of the world.

PURPORT

O good men ! You should know that the sun upholds the earth and other worlds by His attracting gravitating Power, illuminates them and is greater than these worlds. But he (sun) can not generate, uphold or gravitate without the creative, upholding and gravitative power of God. None except God is able to create, uphold and dissolve these worlds.

THE COMMENTATOR'S NOTES

- (कर्तोः) कर्म = Work, act.
 सधस्थात् समानस्थानात् = From the same place.
 (सिमस्मै) सर्वस्मै लोकाय = For the whole world.
 पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—5

तन्मित्रस्य वरुणस्याग्निचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे ।

अनुन्तमन्यद्भुतस्य पाजः कृष्णमन्यद्हरितः सं भरन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे मनुष्याः ! यूयं यस्य सामर्थ्यात् मित्रस्य वरुणस्य
अग्निचक्षे द्यौः उपस्थे (स्थितः सत्) सूर्यः (अनेकविधं रूपं)
कृणुते अस्य सूर्यस्य अन्यत् दशत् पाजः रात्रेः अन्यत् कृष्णं
रूपं हरितः (दिशः) संभरन्ति (तत् अनन्तं ब्रह्म सततं
सेवध्वम्) ॥

TRANSLATION

O men ! You should serve or worship only that One God by whose Power, the sun displays his various form (of brightness) in the middle of the heavens, so that Prana, Udana and other vital breaths may enable all beings to see all objects. His rays extend, on one hand, his infinite and brilliant power, on the other, by their departure bring on the blackness of night.

PURPORT

Learned persons should always teach men to worship that One God only and none else by whose Power, the sun causes the division of day and night distinguishing the bright from the black.

THE COMMENTATOR'S NOTES

(मित्रस्य) प्राणस्य

= Of the Prana (a vital breath.)

(वरुणस्य) उदानस्य

= Of the Udana (another kind of the vital breath.)

प्राणो मित्रम् (जमिनीयोपनिषद् ब्राह्मणे ३. ३. ६)

प्राणोदानौ बं मित्रावरुणौ (जतपथ १, ८. ३. १२ ॥

३. ६. १. १६)

प्राणोदामौ मित्रावरुणौ (शतपथ ३. २. २. १३)

Thus it is clear that Rishi Dayananda Sarasvati's interpretation of मित्र (mitra) and (वरुण) as quoted above is based upon the authority of the Brahmanas and is not imaginary.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—6

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे देवाः ! सूर्यस्य उपासनेन उदिता प्रकाशमानाः सन्तः यूयं निः अवद्यात् ग्रहसः निः पिपृत यत् मित्रः वरुणः अदितिः सिन्धुः पृथिवी उत द्यौः प्रसाध्नुवन्ति तत् नः (अस्मान्) सुखयति तत् अद्य भवन्तः मामहन्ताम् ॥

TRANSLATION

O truthful learned persons, being enlightened by the Communion with God-the Divine Sun-the Light of Lights, deliver us from all heinous crimes and sins. May that which Prana, Udana, (two kinds of vital breaths) firmament, Ocean, earth and heaven accomplish, make us happy and respectable everywhere. You may admire them.

PURPORT

Men should always keep themselves away from sins, should observe Dharma (righteousness) should have communion with God and having thus attained peace should accomplish Dharma, Artha (wealth) Karma (fulfilment of noble desires) and Moksha (emancipation).

This hymn is connected with the previous hymn as by the word सूर्य is meant here God and sun.

THE COMMENTATOR'S NOTES

(उचिता) उत्कृष्टप्राप्ती

= On the sublime attainment.

(सूर्यस्य) जगदीश्वरस्य = Of God.

(अवघात्) गह्रात्

= Worthy of condemnation, despicable.

Here ends the commentary on the 115th hymn and seventh Varga of the first Mandala of the Rig Veda.

अथ षोडशोत्तरशततमं सूक्तम् HYMN CXVI (116)

अस्य पञ्चविंशत्युच्चस्य सूक्तस्य कक्षीवान् ऋषिः ।
अश्विनौ देवते । १, १०, २२, २३ विराट् त्रिष्टुप् छन्दः ।
२, ८, ९, १२, १३, १४, १५, १८, २०, २४, २५ निचतु
त्रिष्टुप् छन्दः । ३, ४, ५, ७, २१ त्रिष्टुप् छन्दः । षेबतः
स्वरः । ६, १६, १९ भुरिक् पङ्क्तिश्छन्दः । ११ पङ्क्तिः १७
स्वराट् पङ्क्तिश्छन्दः । पञ्चमः स्वरः ॥

Seer of the hymn - Kasheevan. Devata or subject -
Ashvins. Metres - Trishtup and Pankti of various kinds.
Tunes-Dhaivata and Panchama.

अथ शिल्पवियवमाह ।

Some thing relating to art is told in the first Mantra.

Mantra—1

नासत्याभ्यां बृहिरिव प्र वृञ्जे स्तोमां इयम्यभ्रियेव वातः ।
यावर्भेगाय विमदाय जायां सेनाजुवा न्यूहत् रथेन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

(हे मनुष्याः) यथा नासत्याभ्यां (शिल्पिभ्यां)
योजितेन (रथेन) यौ सेनाजुवा अर्भाय विमदाय जायाम्
इव संभारान् न्यूहतुः (तथा प्रयत्नवान्) स्तोमान् बर्हिः इव
प्रवृञ्जे वातः अभ्रिया इव सद्यः इयमि ॥

TRANSLATION

O men; as by the vehicle in the form of an aeroplane
yoked or driven by absolutely truthful artisans of righteous
nature, commanders of the Army carry various articles to
distant places, as a mother arranges everything for a child
who is source of great joy, so I who am industrious, cut in-
to pieces necessary articles for proper utilisation as the

water shatters the earth and hillocks etc. or as the wind scatters the clouds full of water ?

PURPORT

When water, air and pieces of earth are used methodically in various cars or vehicles, what wonderful works can they not accomplish.

THE COMMENTATOR'S NOTES

(बर्हिः) परिवृहकं छेदकम् उदकम् बर्हिरित्युदकनाम

(निघ० १-१२) = Water.

(विमदाय) विशिष्टो मदो हर्षो यस्मात् तस्मै

= For the source of great joy.

(स्तोमान्) मार्गाय समूढान् पृथिवीपर्वतादीन्

= Earth and stones etc. used for building roads.

(नासत्याभ्याम्) अविद्यमानासत्याभ्यां पुण्यात्मभ्यां
शिल्पिभ्याम्

= By absolutely truthful righteous artisans.

अथ युद्धविषयमाह ।

Now something about the warfare is told in the second Mantra.

Mantra—2

वीरुपत्नमभिराशुहेमभिर्वा देवानां वा जूतिभिः शाश्वदाना ।

तद्रासंभो नासत्या सहस्रमाजा यमस्य प्रधने जिगाय ॥

सन्धिच्छेदसहितोऽन्वयः (अविद्यमानः)

हे शाश्वदाना नासत्या (सभासेनापती) भवन्तो यथा
वीरुपत्नभिः आशुहेमभिः वा देवानां जूतिभिः वा स्वका-
र्याणि नि ऊहयुः तथा तत् आचरन् रासभः प्रधने आजा
संग्रामे यमस्य सहस्रं जिगाय (शत्रोः असंख्याताम् वीरान्
जयेत्) ॥

TRANSLATION

O absolutely truthful and destroyers of the foes, O President of the Assembly and commander of the Army, as you accomplish your works with mighty and quick-going articles or with the activities of the battle whenever necessary, done by learned persons, doing like that or following into your foot-steps, a man possessing the knowledge about the earth, water and fire etc. can conquer in battle thousands of enemies.

PURPORT

As the fire burns the forest and water shatters the earth, so enemies should be conquered by rapid and effective weapons.

THE COMMENTATOR'S NOTES

(वीळुपत्तमभिः) बलेन पतनशीलैः

= Mighty or flying with force. (वीळु इतिबलनाम निघ० २.६)

(शाशवानौ) छेदकौ = Destroyers of enemies.

(रासभः) आदिष्टोपयोजनपृथिव्यादिगुण - समूहव-
त्पुरुषः । रासभावद्विनोरित्यादिष्टोपयोजननाम
(निघ०) ।

= A man utilising the earth, water, fire etc. knowing their attributes.

(यमस्य) उपरतस्य मृत्योरिव शत्रुसमूहस्य

= Of death-like band of enemies.

अथ नौकादिनिर्माणविद्योपदिश्यते ।

Now the science of building boats and ships is taught.

Mantra—3

तुम्रो' ह पुङ्गवमभिनोदमेघं रुयि न कश्चिन्ममृवां अवाहाः ।

तमूहथुर्नोभिरात्सुन्वतोभिरन्तरिक्षप्रुदभिरपोदकामिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना सेनापती युवां तुप्रः शत्रुहिसनाय यं
भुज्युम् उदमेघं कश्चित् ममृषान् रयिं न (इव) अवाहाः तं
ह अपोदकाभिः अन्तरिक्षप्रदभिः आत्मन्वतीभिः नौभिः
ऊहयुः (वहेतम्) ॥

TRANSLATION AND EXPLANATION

A man desirous of possessing and enjoying wealth, riches, necessities of life, comforts and victory should fulfil his desires with the help of physical sciences. By constructing ships of wood, iron etc. and by using fire and water (for generating steam for propulsion) he may make voyages on the seas backwards and forwards and in this way he may amass wealth. Such a man never dies in want and without assets, for he has laboured as a man. Men should, therefore, spend all their efforts in building ships and boats for going and coming from one country to another by water. The ships are to be constructed with metals such as iron, copper, silver or with wood etc. and by the use of heat and light-producing fire. These substances when properly used enable men to go from one country to another with ease and comfort. The ships which carry men on their forward and return Voyages on the sea should be strong and able to stand (on the waters). The officers of the State and the merchants should make voyage by means of ships whenever the exigencies of business might require it. (Pt. Ghasi Ram ji's translation in Introduction to the Vedic Commentary).

THE COMMENTATOR'S NOTES

(तुप्रः) शत्रुहिसकः सेनापतिः

= A commander of the Army who destroys his enemies.

(अश्विना) वायु बिद्युताविव बलिष्ठी

= Mighty like the wind and lightning.

(आत्मन्वतीभिः) प्रशस्ताः आत्मन्वन्तः विचारवन्तः

क्रियाकुशलाः पुरुषा विद्यन्ते यासु ताभिः

= Having men who are thoughtful and experts.

पुनस्तमेव विषयामाह

The same subject is continued :

Mantra—4

तिस्रः क्षपस्त्रिरहातिव्रजं दग्धिना सत्या भुङ्क्षुमूहयुः पतङ्गैः ।

समुद्रस्य धन्वन्नाद्रस्य पारे त्रिभी रथैः शतपदभिः पञ्चशतैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या (सभासेनापती) युवां तिस्रः क्षपः ग्रहा
(विनानि) अति व्रजद्भिः पतङ्गैः सहयुक्तैः शतपदभिः त्रिभिः
रथेभिः भुङ्क्षुं समुद्रस्य धन्वन् आद्रस्य पारे त्रिः ऊहयुः
(गमयेताम्) ॥

TRANSLATION AND EXPLANATION

The three kinds of cars, the ships etc. should be provided with means of comfort and they should be able to move at such a great speed that they may cross the watery ocean, the land, the upper region in three days and three nights, rushing on their course as if they were provided with innumerable feet. They should have six mechanisms, fire chambers for securing swift motion. Let men travel comfortably in three regions. Men can enjoy the best comforts by acting in this way, but not otherwise.

PURPORT

Oh when men shall be able to cross the ocean etc. within three days and three nights, what happiness is there that they may not attain ?

THE COMMENTATOR'S NOTES

(क्षपाः) रात्रीः = Nights.

(समुद्रस्य) सम्यग्द्रवन्ति आपो यस्मिन् तस्य अन्त-

रिक्तस्य = Of the firmament.

(धन्वम्) धन्वनः बहुसिक्तस्य स्थलस्य

= Of a sandy place or desert.

(त्रिभिः) भूम्यन्तरिक्षजलेषु गमयितुभिः

= Enabling to travel on earth, the water and the firmament.

(षड्विधैः) षट् अश्वाः आशुगमकाः कलायन्त्रस्थिति-

प्रवेशा येषु ते = With six mechanisms.

TRANSLATOR'S NOTES

क्षयेतिरात्रिनाम (निघ० १.७)

समुद्र इत्यन्तरिक्षनाम (निघ० १.३)

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

अनारम्भणे तद्वीरयेथामनास्थाने अग्रभूणे समुद्रे ।

यद्विना ऊहयुभुज्युमस्तं श्रुतारित्रां नावमातस्थिवांसम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ यत् (यौ) युवाम् अनारम्भणे अनास्थाने
अग्रभागे समुद्रे श्रुतारित्रां नावम् ऊहयुः तम् आतस्थिवांसं
भुज्युम् अवीरयेथाम् विक्रमेथाम् (तत् तां वयं सदा सत्-
कुर्याम) ॥

TRANSLATION

Ye men ! in the ocean full of water and in the upper region where there is no means of support for hand, where none can stand, you should travel for success in your undertakings, by building ships and aerial cars in the way des-

cribed above. Such cars when moved by the properly yoked Ashvins (fire and water or electricity and wind) bring success to the undertakings. There should be a hundred iron bars (i. e. apparatus) for supporting the cars on land, or water and in the air and keeping them steady and for taking the bearings. These apparatus should be fixed to the land conveyances, ships and aerial cars. These three kinds of cars should be constructed for making them steady. Such cars secure permanent and abiding enjoyments.

PURPORT

The officers of the State should travel in a supportless path (firmament or sky) by aircrafts. Unless the soldiers are protected well, it is not possible to get victory. Such a great ship should be built where there are a hundred or more oars. Men should build the largest possible ships or steamers. In the same manner, a man desirous of speedy transport, should build vehicles which may go to the earth as well as to the firmament or middle regions.

THE COMMENTATOR'S NOTES

(समुद्रे) अन्तरिक्षे सागरे वा

= In the firmament or the Ocean.

(अश्विनौ) विद्याप्राप्तिशीलौ = Learned men and women.

(भुज्यम्) भोगसमूहम् = Enjoyment.

TRANSLATOR'S NOTES

अश्विनाविति पदनाम (निघ० ५. ६)

पद-गतौ गतेस्त्रयोऽर्थाः — ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थं ग्रहणं कृत्वा विद्याप्राप्तिशीलौ इति महर्षि दयानन्द व्याख्या ।

भुज-पालनाभ्यवहारयोः

पुनस्तमेव विषयमाह

Mantra—6

यमंश्विना वदथुः श्वेतमश्वमुघाश्वाय शश्वदित् स्वस्ति ।
तद् वां दात्रं महि कीर्तेन्यं भूत् पैदो वाजी सदमिद्वन्यो अर्यः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवाम् अघाश्वाय (वैश्याय) यं श्वेतम्
अश्वं भास्वरं विद्युदाख्यं वदथुः (वत्तः) येन शश्वत् स्वस्ति
प्राप्य वां कीर्तेन्यं महि दात्रम् इत् (एव) गृहीत्वा पैदः
वाजी तत् सर्वं रक्षयित्वा अर्यः च हव्यः भूत् तत् इव (एव)
विधताम् ॥

TRANSLATION

All men should exert themselves in this way, because it helps to secure enjoyments. These cars mentioned above are to be constructed by the use of the white steam which the scientific men generate by properly employing the aforesaid Ashvins (water and fire) for the purpose of swift locomotion. Those conveyances are always a source of comfort. This power of the Ashvins (Water and fire etc.) is fit to be bestowed as a gift and as it is conducive to happiness, it is invigorating. It is full of great capabilities and most praiseworthy. It is productive of excellent good to others. This fire is a swift horse which causes these cars to move rapidly on their tracks. We should employ this fire, the cause of swift locomotion, to our use. The merchants should use it in particular.

PURPORT

Those Presidents of the Assembly and Commanders of the Army, who protect the traders well and send them to distant lands for business, become prosperous and enjoy happiness constantly.

THE COMMENTATOR'S NOTES

(अश्विना) जलपृथिव्याविव आशु सुखदातारौ

= Quick givers of happiness like the earth and water.

(अश्वम्) अध्वव्यापिनमग्निम्

= Fire which pervades the path, here the meaning of electricity has been taken.

(अघाश्वाय) हन्तुम् अयोग्याय क्षीघ्रं गमयित्रे

= For a vaishya (Trader) who is not to be killed and who makes things move rapidly by the use of steam and electricity etc.

(वैदः) सुखेन प्रापकः = Conveyer with ease.

(वाजी) ज्ञानवान् = Full of knowledge or wisdom.

TRANSLATOR'S NOTES

अग्निर्वा अश्वः श्वेतः (शतपथ० ३. ६. २. ५)

So the meaning of अश्व as अग्नि (fire in the form of electricity) given by Rishi Dayananda is well authenticated. वैदः is from पद-वती गतेस्त्वयोऽर्थाः - ज्ञानं गमनं प्राप्तिश्च here the third meaning has been taken. वाज is derived from वज-वती here the first meaning of गति as ज्ञान or knowledge has been taken. It is note-worthy that while Sayanacharya, Venkata Madhava, Prof. Wilson, Griffith and some other commentators have taken श्वेत अश्व to be a white horse, Rishi Dayananda Sarasvati on the clear authority of the Shatapath Brahmana ३. ५. २. ५ अग्निर्वा अश्वः श्वेतः (शतपथ ३. ६. २. ५) has taken it for fire in the form of electricity.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवं नरा स्तुवते पञ्जिष्याय कुक्षीवते अरदतं पुरंधिम ।

कारोतराच्छफादश्वस्य वृष्णः श्रुतं कुम्भां असिचतुं सुरायाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा युवं (युवां) पश्चिमाय कक्षीवते (विद्यार्थिने)
पुरन्धिम् अरदतम् । वृष्णः अश्वस्य कारोतरात् शफात्
सुरायाः पूर्णान् शतं कुम्भान् अस्तिचतम् ॥

TRANSLATION

O learned leaders, President of the Assembly and commanders of the army, you give to a student who is an enquirer after truth a devotee of God and obedient and disciplined much and various knowledge and power of action. You give him good guidance of the path of wisdom. From the mighty room of fire which is like a horse, you fill hundreds of jars of the distilled juice from the place of the sprinkling of water, which is like the hoof of the horse and which pleases active artisans.

PURPORT

A student who is endowed with peaceful disposition, humility, self-control and other virtues is able to manufacture various conveyances, having become a great artisan or expert in various arts and industries, who is trained by absolutely truthful instructors as for both in the theory and and practice of arts. When artisans manufacture vehicles, sprinkle water, kindle the fire below and move the cars with steam etc., they are able to travel to distant lards by the use of electricity etc. which are like horses.

THE COMMENTATOR'S NOTES

(कक्षीवते) प्रशस्तशासनयुक्ताय

= Obedient who gets and obeys good orders.

(कारोतरात्) कारान व्यवहारान् कुर्वतः शिल्पिनः उ
वितर्के तरति येन

= From which a man pleases active or industrious
artisans.

(शफात्) खुरात् इव जलसेकस्थानात्

= From the place of sprinkling which is like a hoof.

(अश्वस्य) तुरंगस्येव अग्निगृहस्य

= Of the room of fire which is like a horse.

(सुरायाः) अभिषुतस्य रसस्य

= Of the distilled juice.

TRANSLATOR'S NOTES

सुरा इत्युदकनाम (नि० १.१२) = Water or juice.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra--8

हिमेनाग्निं घ्नंसमेवारयेथां पितुमतीमूर्जमस्मा अधत्तम् ।

ऋषीसे अत्रिमश्विनावनीतमुन्नियथुः सर्वगणं स्वस्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवां हिमेन (उदकेन) अग्निं घ्नंसं च अवारयेथाम् अस्मै पितुमतीम् ऊर्जम् अधत्तम् ऋषीसे अत्रिमश्विनावनीतं सर्वगणं स्वस्ति च उत् नित्यथुः (ऊर्ध्वं नयतम्) ॥

TRANSLATION

O men and women who are performers of the Yajnas, quench with cold water the blazing fire and remove the darkness of night with the day's light. Give to men strength by feeding them on nourishing food. You extricate a man fallen below in the dark of ignorance and worldly passions and restore him to every kind of welfare.

PURPORT

It is the duty of great scholars to remove the heat by the water purified by Yajna and by the preservation of the

forests. They should make men strong by supplying them invigorating and purified food. They should make all men enjoy happiness and remove three-fold misery by the performance of the Yajnas.

THE COMMENTATOR'S NOTES

(ग्रंसम्) दिनम् ग्रंस इत्यर्हन्म (निय० १.९) = Day.

(ऋबीसे) दुर्गतभासे व्यवहारे

= In a bad dealing or State.

(अत्रिम्) अत्तारम् । अदेस्त्रिनिश्च । उणा० ६.६६

अत्र चकारात् त्रिबनुवर्तते । तेन अद् धातोस्त्रिप् ।

= Eater of fruits or enjoyer of worldly pleasures.

(अश्विना) यज्ञानुष्ठानशीलौ

= Performers of Yajnas.

TRANSLATOR'S NOTES

By three fold or three kinds of miseries are meant आध्यात्मिक Spiritual, internal or individual misery caused by illness or ignorance etc.

अधि भौतिक दुःख Social misery caused by the absence of love and sympathy अधि दैविक दुःख = Cosmic misery caused by storm, over rain, absence of rain, fire, floods etc.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra- 9

परावृत्तं नासत्यानुदेथामुच्चाबुध्नं चक्रयुजिह्वारम् ।

स्रस्त्रापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अग्निवायुवद् वर्तमानो नासत्या अश्विनौ युवां जिह्वारम् उच्चा बुध्नम् अवतम् अनेन (कार्यसिद्धि) चक्रयुः

(कुस्तम्) तं पद्मं नुवेद्यां यो गोतमस्य याने तृष्यते पाय-
नाय अयः क्षरन् एव सहस्राय राये जायेत तादृशं
निर्मिमायाम् ॥

TRANSLATION

O learned President of the assembly and commander of the Army who are truthful and are like fire and air, you should send the protecting army to distant places, keeping it properly under the charge of efficient high officers and fit to keep away wicked enemies. In the chariot of the persons who is the greatest devotee of God and sincere admirer of wise men, let there be proper arrangements for quenching the thirst of travellers and let there be abundant wealth for the fulfilment of all legitimate desires.

PURPORT

It is the duty of the artisans to have a reservoir of sweet water in the vehicles like the aeroplanes which may be impelled with the help of fire in the form of electricity. Let all requisite articles be placed there and travelling to distant countries let people earn much wealth and utilise it for Charitable purposes.

THE COMMENTATOR'S NOTES

(नासत्या) अग्निवायू इव वर्तमानौ

= Those who are like fire and air.

(गोतमाय) अति शयेन गौः स्तोता गोतमस्तस्य

= Of the greatest devotee of God and sincere admirer of wise men.

TRANSLATOR'S NOTES

(गौरिति स्तोतृनाम निघ० ३.१६)

(अतिशयेन स्तौति परमात्मानं ज्ञानिनो विदुषश्च सः

... The same subject is continued :

Mantra—10

जुजुषो॑ नासत्यो॒त व॒त्रि प्रा॒मुञ्च॑तं द्रा॒पि॒मि॒व च॒यवा॑नात् ।
प्रा॒ति॒र॒तं ज॒हि॒त॒स्यायु॑र्द॒स्त्रादि॑त्प॒तिम॑कृणुतं क॒नीना॑म् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या राजधर्मसभापती युवां चयवानात् द्रापिम्
इव वत्रिं प्रामुञ्चतम् (दुःखात् पृथक् कुरुतम्) उत (अपि)
जुजुषुः विद्यावयोवृद्धात् आप्तात् अध्यापकात् कनीनां
शिक्षाम् अकृणुतम् आत् समये प्राप्ते) एकैकस्याः इत् (एव)
एकैकं पतिं च । हे दस्त्रौ (वैद्यौ इव प्राणदातारौ) जहितस्य
आयुः प्रातिरतम् ॥

TRANSLATION

O truthful Presidents of the Raja Sabha (Council of ministers) and Dharma Sabha (Religious Assembly) as they remove an armour from a renegade, keep a distributor of wealth or charitable person from all misery. Make arrangements for the education of the Brahmacharinis who are full of splendour from absolutely truthful aged and experienced for their marriage with suitable husbands (one for one). O givers of new life like the Vaidyas or physicians who are destroyers of all diseases, augment the life span of a man of renunciation (by providing him with all necessities).

PURPORT

It is the duty of the officers of the State and preachers to eliminate the troubles of charitable persons. They should protect all students whether boys and girls and arrange to impart them wisdom and good education. They should prevent by law the marriage of boys before 25th year and of the girls before 16th and should allow their marriage by self selection (Svayamvara system) upto the minimum age of 48 in the case of men and 24 in the case of women. In this way, they should help the growth of their physical and spiritual power.

THE COMMENTATOR'S NOTES

(वस्त्रिम्) संविभक्तारम्

= A man of charitable disposition distributing wealth and articles among the needy.

(द्रापिम्) कवचम् = Armour.

(च्यवानात्) पलायमानात्

= From a run-away or renegade.

(जहितस्य) हातुः = Of a man of renunciation.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—11

तद्वां नरा शंस्यं राध्यं चाभिष्टिपन्नासत्या वरूथम् ।
यद्विद्वांसा निधिमिवापगूळहमुद्दर्शतादुपथुर्वन्दनाय ॥

सन्धिच्छेदसहिताऽन्वयः (ऋषिकृतः)

हे नरा नासत्या विद्वांसा धर्मराजसभास्वामिनौ वां
युवां युवयोः यत् शंस्यं राध्यं च अभिष्टिमत् वरूथम् अपगूढं
(गृहाश्रमसंबन्धि कर्म अस्ति तत् निधिम् इव दर्शतात्
वन्दनाय उत् (उपथुः ऊर्ध्वं सततं वपेयाम्) ॥

TRANSLATION

O leaders of Dharma (righteousness) O absolutely truthful presidents of the Dharma Sabha (Religious Assembly) and Raja Sabha (Council of Ministers) glorious and admirable is your work which is the bringer of welfare and good happiness that you being highly learned, manifest or reveal in charming form like the treasure, knowledge pertaining to the obvious duties of household life etc. for your respectable progeny and for acquiring praise from all quarters.

PURPORT

O man, you should not regard any treasure giver of greater happiness like the treasure of knowledge. Without this, it is not possible to get desirable progeny and happiness. You should also know that there is no development or advancement of knowledge without genuine or bonafide criticism.

THE COMMENTATOR'S NOTES

(वन्दनाय) अभितः सत्कारार्हयि अपत्याय प्रशंसायै च

= For respectable progeny and praise from all sides.

(राध्यम्) राद्धुं संसाद्धुं योग्यम्

= Worthy to be accomplished.

(अपगूळम्) अवगतं संवरणम् — आच्छादनं यस्मात् तत्

= Without veil-clear, obvious or evident.

TRANSLATOR'S NOTES

It is wrong on the part of Shri Sayanacharya, Prof. Wilson and others to take Vandana as the name of a particular Rishi while as it is derived from वदि-वभिवादनस्तुत्योः and means-admirable and respectable.

पुनस्तमेव विषयमाह

The same subject is continued

Mantra—12

तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।

दध्यह् इ यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच ॥

सन्धिच्छेदसहितोऽन्वयः (श्रविष्कृतः)

हे नरा वां (युवयोः) सकाशात् दध्यह् आथर्वणः
ग्रहं सनये तन्यतुः वृष्टिं न (इव) यत् उपं दंसः

प्राविष्कुरणोमि यत् (यः) विद्वान् वां मह्यं च प्रवक्ष्य
शीर्ष्णो मध्वी ह प्रोवाच तत् युवां लोकं सततम् प्रावि-
ष्कुरवाचाम् ॥

TRANSLATION

O leaders (teachers and preachers) pursuing a good and wise policy, having acquired knowledge from you, I who am the son of a man of non-violent nature and one who approaches the upholders of Dharma (righteousness) and Vidya (wisdom) reveal for the enjoyment of happiness, as the lightning manifests or produces rain, your sublime and mighty deed. You should also manifest or bring before the public that great scholar who has taught you and me the sweet knowledge of the Shastras, with the noble action like that of the Acharya who pervades (is expert in) all sciences.

PURPORT

As no one can get happiness without the rain, so none can get delight and increase his intellectual power, without the help of knowledge and great scholars. Without them knowledge and happiness, Dharma and other objects of life cannot be accomplished. Therefore this act of acquiring knowledge and association with great scholars must be done by all.

THE COMMENTATOR'S NOTES

(दंसः) कर्म = Deed.

तन्यतुः) विद्युत् = Lightning.

(दध्यङ्) दधीन् विद्याधर्मधारकान् अञ्चति प्राप्नोति सः
= Who approaches the upholders of Vidya (wisdom)
and Dharma (righteousness).

(शीर्ष्णा) शिरोवत् कर्मणा

= By the sublime deed that is like the head in the body.

TRANSLATOR'S NOTES

(आथर्वणः) अहिंसकस्यापत्यं दंस इति कर्मनाम
(निघ० २. १)

The word दध्यद् is derived from दु धाम्-धारणपोषणयो and अञ्चु-
गति पूजनयोः hence the above meaning given by Rishi Daya-
nanda Sarasvati. It is wrong on the part of Sayanacharya
and others to take it as the name of a particular sage and to
associate absurd myth with it.

आथर्वण is from अ+थर्व हिंसायाम् (काशकृत्स्न घातु पाठे) अथर्वणः अपत्यम्
आथर्वणः ।

Therefore the above meaning has been given by Rishi
Dayananda.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—13

अजोहवीन्नासत्या करा वां महे यामन्पुरुभुजा पुरन्धिः ।

श्रुतं तच्छासुरिव वध्निमत्या हिरण्यहस्तमभिनावदत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या पुरुभुजा अश्विनौ (अध्यापकौ) यः
पुरन्धिः (विद्वान्) वध्निमत्याः करा महे यामन् अजो-
हवीत् तौ युवां (सर्वेभ्यः विधा-जिज्ञासुभ्यः) यत् हिरण्य-
हस्तं श्रुतं तत् दत्तम् (सततं दद्यात्तम्) ॥

TRANSLATION

O absolutely truthful and revealers of truth by dispe-
lling the darkness of ignorance, enjoying much bliss, a highly
learned person for the achievement of happiness takes in
marriage the hand of a virtuous virgin from whom he gets
development of various faculties and he acquires much
knowledge from you as from a noble teacher. Please impart

that (technical and other) knowledge which enables a man to earn much gold and other kinds of wealth with one's hand to all the seekers of knowledgs.

PURPORT

O Scholar ! as a learned man accomplishes all household duties having taken the hand of a learned lady, in the same manner, you should propagate or diffuse knowledge having gathered around you intelligent students. As students get delight and bliss by acquiring knowledge from a good teacher, in the same way, learned husbands and wives should always enjoy happiness, by imparting good education to others' and their own children.

THE COMMENTATOR'S NOTES

(यामन्) याम्ने-सुखप्राप्तये । अत्र या धातोरीणा-
दिको मनिन्

= For the achievement of happiness.

(पुरन्धिः) बहुविधायुक्तः = Endowed with much
knowledge.

(वधिमत्याः) वध्यः-प्रशस्ता वृद्धयो विद्यन्ते यस्या-
स्तस्याः सत्स्त्रियः

= Of a good woman who causes development of
various faculties.

(हिरण्यहस्तम्) हिरण्यं हस्ते यस्मात् तं बोधम्

= The knowledge that enables a man to aquire much
gold or other kinds of wealth.

TRANSLATOR'S NOTES

There is not a single word in the text to show that Vadhriwati was the wife of an impotent husband and that Ashvins gave her a son named Hiranya hasta and yet Sayanacharya prefaces his commentary with these words—

वधिमतीनाम कस्य चिद्राजर्षेः पुत्री नपुंसकभर्तृका ।

सा पुत्रलाभार्थम् अश्विनावाज्ज्ञाव ॥

How should men deal with others is told in the fourteenth Mantra.

Mantra — 14

आ॒स॒नो वृ॒क्षस्य॑ वर्तिका॒म॒भीके॑ यु॒वं नरा॑ नास॒त्या मुमु॑क्तम् ।
उ॒तो क॒र्वि पु॒रुभु॑जा यु॒वं ह कृ॑प॒माणम॑कृ॒णुतं॑ वि॒चक्षे॑ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पु॒रुभु॑जा नास॒त्या नरा॑ अ॒द्वि॒वनौ यु॒वं (यु॒वाम्)
अ॒भीके॑ वृ॒क्षस्य॑ आ॒स॒नः (आ॒स्यात्) वर्तिका॒म् इव॑ (सर्वा॑न्
मनु॒ष्यान् अ॒विद्या॑ज॒न्यदुःखा॑त्) अ॒मुमु॑क्तम् (मोच॑य॒तम्)
उ॒त-उ॒ खलु॑ अ॒पि यु॒वं सर्वा॑ विद्या॒ विचक्षे॑ कृ॒पमाणं॑ क॒विम्
अ॒कृ॒णुतम्॑ ॥

TRANSLATION

O absolutely truthful leaders of men, teachers and preachers, you liberate all men from the misery caused by ignorance as a quail is liberated from the mouth of wolf. You are benefactors of many, you make a man wise and kind-hearted to impart true wisdom to all.

PURPORT

It is the duty of all learned persons to lead men to the desirable act of the acquisition of knowledge and to keep them away from all unjust acts, having kindness to all beings. It is by doing this, that they enjoy happiness.

THE COMMENTATOR'S NOTES

(अ॒भीके) का॒सिते॑ व॒यव॒हारे॑ = Desired act.

(वि॒चक्षे) वि॒स्थाप॑यितुम् = To impart knowledge.

(पु॒रुभु॑जा) पु॒रुन॑ ब॒हून् जना॑न् सु॒खानि॑ भोजयितारौ
= Benefactors of many men.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—15

चरित्रं हि वेरिवाच्छेदि पूर्णमाजा खेलस्य परितक्म्यायाम् ।
सुद्यो जङ्घामायसीं विष्पलायै धने हिते सतवे प्रत्यधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (श्रुषिक्तः)

हे अश्विनो युवाम्याम् आजा परितक्म्या खेलस्य चरित्रं
वेः इव परां सद्यः अच्छेदि । हिते धने विष्पलायै आयसीं
जङ्घां सतवे हि प्रत्यधत्तम् ॥

TRANSLATION

O President of Assembly and Commander of the Army, you immediately cut off the evil character or mischief of the army of the enemies in the battle at night like the wing of a bird. Then you give the strong army (made of iron-so to say) for the protection or preservation of the beneficial wealth and for carrying on the policy that protects the people.

PURPORT

It is the duty of the noble king and other officers of the State who are engaged in bringing about the welfare of the subjects, to cut off in battle the evil character or mischief of the wicked, like the wing of a bird. The subjects should be protected well, for, protection is the recompense of the revenue received from the people.

THE COMMENTATOR'S NOTES

(चरित्रम्) शत्रुशीलम्

= The evil character or mischief of the enemies.

(परितक्म्यायाम्) रात्रौ । परितक्म्याः रात्रिः परितः

एनां तक्मे । तक्मेत्युष्णनाम तक्त इति सतः (नि०

११. २५)

= Army that kills the wicked.

(जङ्घाम्) हन्ति यया ताम्

= For the policy that protects the people.

(खेलस्य) शत्रुखंडस्य

= Of the unit of the army of the foes.

TRANSLATOR'S NOTES

While Sayanacharya, Prof. Wilson and others take it as a reference to the cutting off the foot of a queen named Vishpala the wife of Khela, and to the giving of an iron leg by Ashvins, Shri Kapali Shastri has tried to explain it spiritually in the words like अन्नं पादच्छेदः दिव्याध्वनिं गच्छन्त्या गतिमंगम् अमुरकृतं लक्षयति । तथा रात्रिः अन्यैरलक्षित एव कृतः अश्विनोऽनुग्रहः इति द्योतयति आयसी जंघाम् । इति गमनं बलवीर्यद्योतनाय विशपला-विशां पालयितीति - स एव ।

This spiritual interpretation is certainly better than that of Sayanacharya and his followers.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—16

शतं मेषान्वृक्ये चक्षदानमुज्जाश्वं तं पितान्धं चकार ।

तस्मा अक्षी नासत्या विचक्षु आधत्तं दत्त्वा भिषजावर्तन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यः वृक्ये शतं मेषान् दद्यात् या ईवक् उपविशेत् यः स्तेनेषु ऋज्जाश्वः स्यात् तं चक्षवानम् ऋज्जाश्वं पिता ग्रन्धम् इव दुःखारूढं चकार । हे नासत्या दत्त्वा भिषजौ इव वर्तमानौ अश्विनौधर्मराज सभाधीशौ युवां यः (अविद्यावान् कुपथगामी जारः रोगी वर्तते) तस्मै अन्वर्तन्

(अविदुषे) विचक्षे अक्षी (व्यवहारपरमार्थं विद्यारूपे
अक्षिणी) आधत्तम् (समन्तात् पोषयतम्) ।

TRANSLATION

A King who is the protector of his subjects like their father, causes a man who cuts into pieces hundreds of sheep and gives them to a female thief and who having a trained horse tells others by his discourses to do such evil deeds, to suffer in prison etc. like a blind man. O ye absolutely truthful Ashvins (President of the Dharma Sabha — Religious assembly and Rajya Sabha — Council of Ministers) who are like expert physicians destroyers of all diseases you give eyes of secular and spiritual knowledge to the person who is ignorant, licentious, debauchee and suffering from various diseases, so that he may clearly see the path of righteousness and tread upon it.

PURPORT

It is the duty of a King with his council of Ministers to put into prison like blind persons those who are violent, thieves and debauchees and to make them lovers of Dharma and knowledge by arranging lectures for their benefit and reform and to make them healthy by supplying proper medicines and wholesome food.

THE COMMENTATOR'S NOTES

(वृक्षे) वृक्षस्य स्तेनस्य स्त्रियं स्तेन्यं

= For the wife of a thief or female thief.

(चक्षदानम्) व्यक्तोपदेशम् । अत्र चक्षिङ् धातोः

श्रीणादिकः आनक् प्रत्ययोऽङुगागमश्च बाहुलकात्

= Preacher or instigator.

(अनर्वन्) अनर्वणे अविद्यमानज्ञानाय

= For an ignorant person, not possessing wisdom or knowledge.

TRANSLATOR'S NOTES

चक्षिद्-व्यक्तायां वाचि दर्शनेऽपि (धातुपाठेऽदादिः उणा०) अनर्वा is derived from ऋ-गतिप्रापणयोः गतेस्त्रयोऽर्थाः-ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणम् स्नामदि-पद्यतिपृशकभ्यो वनिप् (उणादि० ४, ११३) इति वनिप् । ऋच्छतीत्यर्वा so अनर्वा means an ignorant person.

वृक इति स्तेननाम (निघ० ३. २४)

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

आ वां रथं दुहिता सूर्यस्य कार्ष्णेवातिष्ठुर्द्वता जयन्ती ।

विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या (सभासेनेशौ) सूर्यस्य दुहिता इव कार्ष्ण इव वां (युवयोः) जयन्ती सेना अर्वता युक्तं रथम् आतिष्ठत् (समन्तात् तिष्ठतु) । यं विश्वेदेवाः हृद्भिः अनु अमन्यन्त ताम् उ श्रिया युक्तां सेना युवां सं सचेथे ॥

TRANSLATION

O President of the assembly and commander of the Army who are illuminators of true knowledge, May your conquering army which is like the daughter of the Sun i. e. Dawn and useful like wooden articles, ascend your cars which are followed by horsemen. When you are associated with this glorious army, all enlightened persons heartily applaud and support you.

PURPORT

O Officers of the State, you should manifest the justice of Dharma (righteousness) like the sun by organising an army which is praised by all learned persons and which is equipped with all powerful arms and requisite materials.

THE COMMENTATOR'S NOTES

(सूर्यस्य दूहिता) सूर्यस्य दूरेहिता कन्या इव कान्तिः

उषाः

= The Dawn who is like the Daughter of the Sun.

(काष्ठमेव) यथा काष्ठादिकं द्रव्यम्

= Like the wooden articles.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra - 18

यदयातं दिवोदासाय वर्तिर्भूरद्वाजायाश्चिना ह्यन्ता ।

रेवदुवाह सचनो रथो वां वृषभश्च शिशुमारश्च युक्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे ह्यन्ता युक्ता अश्विना (सभासेनाधीशो) युवां
दिवोदासाय भरद्वाजाय यत् वर्तिः रेवत् अयातं (प्राप्नुतम्)
यं च वा (युवयोः) वृषभः शिशुमारः सचनः रथः उवाह
(तं तत् च सततं संरक्षतम्) ॥

TRANSLATION

O active President of the Assembly and Commander of the Army who practise Yoga (concentration of mind and self-control) what wealth with house and other things you give to a man who is the giver of the light of justice and knowledge and whose soldiers are mighty and strong and

your charming chariot that destroys the wicked going away from the path of Dharma (righteousness and duty) and which is endowed with all the parts of the Army and therefore showerer of victory protect them well.

PURPORT

It is the duty of the King and officers of the State to use all that they have, for the protection and preservation of their kingdom with justice.

THE COMMENTATOR'S NOTES

(दिवोदासाय) न्यार्याविद्याप्रकाशस्य दात्रे

= For the giver of justice and knowledge.

(भरद्वाजाय) भरन्तः पुण्यन्तः पुष्टिमन्तो वाजाः

वेगवन्तो योद्धारो यस्य तस्मै

= For the person whose soldiers are mighty, strong and quick moving

(वृषभः) विजयवर्षकः = The showerer of victory.

TRANSLATOR'S NOTES

The word दिवोदास is derived from two roots दिवु-कोडा विजि-गीषा व्यवहार वृत्तिस्तुति मोदमदस्वप्नकान्ति गतिषु here the meaning of वृत्ति or light has been taken particularly the light of justice and knowledge दासु-दाने ।

Therefore the meaning given above by Rishi Dayananda Sarasvati is on the basis of the roots from which the word is derived. It is certainly wrong on the part of Shri Sayana-charya, Prof. Wilson and others taking Divodas and Bharadwaja as the name of a particular historical person as it is opposed to the fundamental principle of the Vedic Terminology.

पुनस्तमेव विषयमाह

, The same subject is continued,

Mantra—19

रयि सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।

आ जह्णावीं समनसोऽ वाजैस्त्रिरह्णो भागं दधतीमयातम् ।

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे समनसा वहन्ता नासत्या अश्विनौ (सभासेनेशौ)
युवां सनातनन्यायसेवनात् रयि सुक्षत्रं स्वपत्यम् आयुः
सुवीर्यं वाजं सह वर्तमानां जह्णावीम् अह्णः भागं त्रिः दधतीं
(सेनायै) उपायातम् (सम्यक् प्राप्नुतम्) ॥

TRANSLATION

O President of the Assembly and Commander of the Army who are endowed with good knowledge, absolutely truthful and conferrers of happiness bearing the observance of eternal justice, strength and wealth, good progeny, long life, and vitality, approach your army which withstands the foes' army heroically, which follows a well-regulated timetable dividing it into three parts (morning, after noon and evening or night) and discharging its duties properly at apportioned time.

PURPORT

No one can earn and preserve wealth and health without knowledge, truth and justice and none can enjoy happiness without them. Therefore it is possible to preserve the State, with the observance of Dharma (righteousness and duty) only.

THE COMMENTATOR'S NOTES

(जह्णावीम्) जहत्याः त्याज्यायाः शत्रुसेनायाः इमां
विरोधिनीं सेनाम् । अत्र जहातेर्द्व्यन्त्यलोपश्च [उणा०
३. ३६] इति हाधातोर्नुस्ततस्तस्येदमित्यण् । पृषो-

दरादित्वाद्गुणव्यत्ययः ।

= Withstanding the foe's army heroically.

पुनस्तमेव विषयमाह

Mantra— 20

परिविष्टं जाह्नवं विश्वतः सीं सुगेभिर्नक्तमूहथू रजोमिः ।

विभिन्दुनां नासत्या रथेन वि पर्वतां अजरयू अपातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां यथा अजरयू [सूर्याचन्द्रमसौ]
रजोमिः [लोकैः] सह नक्तं पर्वतान् (मेघान्) बहतः
तथा विभिन्दुना रथेन [सैन्यम्] ऊहथुः । विश्वतःसीं परि-
विष्टं जाह्नवं [राज्यं प्राप्य पर्वततुल्यान् शत्रून्]
व्यपातम् ॥

TRANSLATION

O absolutely truthful President of the Assembly and Commander of the Army, as un-aging sun and moon with worlds and easy paths uphold mountains and clouds, so with the chariot that destroys enemies, you maintain the army. Having attained a desirable kingdom drive away enemies even if they are like mountains

PURPORT

As the members of the Council of Ministers having obtained kingdom with righteous means conquer even the enemies that are in forts or in mountains and thus show their great influence and splendour, in the same manner, the sun and the moon illuminate all objects of the world. As there is darkness in the absence of the sun and the moon, in the same manner, there is the darkness of injustice in their absence.

THE COMMENTATOR'S NOTES

[जाहुषम्] जाहुषां गन्तव्यानामिदं गमनम् । अत्र
श्रोहाङ् गतौ इत्यस्मात् श्रोणादिकः उसिः ततः तत्-
तस्येदमित्यण् ॥

= Attainment or desirable State.

[पर्वतान्] मेघान् शैलान्वा

= The clouds or the mountains. (पर्वत इति मेघनाम—
निष् ० १. १०) ।

[विभिन्दुना] विविधभेदकेन = Destroyer of enemies.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—21

एकस्या वस्तोरावतं रणाय वशमश्विना सनये सहस्राः ।
निरहंत दृच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ इन्द्रवन्ता अश्विना (सभासेनेशौ) यथा तमः
मेघान् च सूर्यः जयति तथा एकैकस्याः सेनायाः रणाय प्रेषणेन
वस्तोः (दिनस्य मध्ये) स्वसेनाम् आवतम् वशं प्रापय्य
सहस्रा सनये पृथुश्रवसः अरातीः दृच्छुनाः [शत्रुसेनाः]
निरहतम् ॥

TRANSLATION

O wealthy President of the Assembly and Commander
of the Army, who are benevolent like the sun and the moon,
who are mighty showerers of powerful arms, as the sun
conquers darkness and clouds, in the same manner, protect
your army by sending it in day time to fight your adver-
saries and desire that it should conquer them. For the enjoy-

ment of Kingdom, overcome and bring under your control the army of the wicked foes, who cause you suffering and not happiness and possess much grain.

PURPORT

As by the rise of the sun and the moon, all living beings get delighted, in the same manner, all righteous persons enjoy happiness in good State, by righteous dealing and by the removal of the enemies and unrighteousness.

THE COMMENTATOR'S NOTES

[अश्विना] सूर्याचन्द्रमसाविव सभासेनेशौ

= The President of the Assembly and commander of Army who are benevolent like the sun and the moon.

[दुच्छुनाः] दुर्गतं शुनं सुखं याभ्यस्ताः । अत्र वर्ण-
व्यत्ययेन सस्य तः । शुनमिति सुखनाम [निघ०
३. ६] = Causing misery, devoid of happiness.

TRANSLATOR'S NOTES

About Ashvinau it is stated in the Nirukta Chapter VI.
तत् काविश्वनौ ? यावापृथिव्यावित्येके । अहोरात्रावि-
त्येके सूर्याचन्द्रमसावित्येके । [निरुक्ते ६. १] ।

So by the analogy of the Sun and Moon, the meaning of the President of the Assembly and Commander of the Army has been taken.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—22

शूरस्य चिदार्जुत्कम्पावृतादा नीचादूर्त्वा चक्रशुः पातवे वाः ।
शूरवे चिन्नामन्या शचीभिर्जसुरये स्तूर्यं पिप्यथुर्गाश् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां शस्त्रीभिः शरस्य सकाशादागतात्
नीचात् अवतात् चित् [अपि] आर्चकस्य सकाशात्
आगतात् उच्चावतात् प्रजाः पातवे बलम् आचक्रथुः चित्
[अपि] शयवे जसुरये स्वयं वाः गा च पिप्यथुः ॥

TRANSLATION

O men of true knowledge, with your wisdom, you use your power to protect the people from a wicked mean person engaged in doing ignoble deeds, coming from a man of violent nature and also through a good man coming from one who respects all righteous persons and who himself is engaged in doing noble deeds. For a person who sleeps well (as a result of proper exertion in day time) and for a destroyer of wicked persons, you multiply good water for the use of boats and land for distribution among the industrious needy men-

PURPORT

O men, you should honour a man who is destroyer of his enemies and respecter of his friends and give him plots of land. As air and sun cause growth by drawing up water from the earth and trees and by raining it down, in the same manner, you should uplift the world by noble deeds.

THE COMMENTATOR'S NOTES

[शरस्य] हिंसकस्य = Of a man of violent nature.

[जसुरये] हिंसाय = Here for the destroyer of enemies.

TRANSLATOR'S NOTES

शर is derived from श-हिंसायाम् कया०

जसुरये is from जसु-हिंसायाम् पुराः

अवतात् is from अव-रक्षणगति कान्ति प्रीतितृप्त्यवगम

प्रवेश श्रवण स्वाभ्यर्थ याचन क्रियेच्छा व्यवहार
दीप्त्यालिंगन हिंसादानभागवद्विषु

= Here two meanings of हिंसा and रक्षण have been taken in different contexts.

अथाध्यापकोपदेशको किं कुर्यातामित्याह

What should teachers and preachers do is taught in the 23rd Mantra.

Mantra—23

अवस्यते स्तुवते कृष्ण्याय ऋजूयते नासत्या शचीभिः ।
पशुं न नष्टमिव दर्शनाय विष्णुपुं ददयुर्विश्वकाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या उपदेशकाध्यापकौ युवां शचीभिः अवस्पते
स्तुवते ऋजूयते कृष्ण्याय विश्वकाय दर्शनाय पशुं नष्टम् इव
विष्णुपुं ददयुः ॥

TRANSLATION

O absolutely truthful preachers and teachers, from your refined words imparting good teachings, you give to a man who desires his protection, is admirer of Dharma (righteousness and duty), is a man of upright nature, is of attractive nature and kind to all beings, true knowledge to be attained by learned persons, so that he may see well the path of Dharma, as a lost animal is restored to its master.

THE COMMENTATOR'S NOTES

(कृष्ण्याय) कृष्णम् आकर्षणम् अर्हाय

= For a man of attractive nature on account of his extra-ordinary virtues.

(विष्णात्त्वम्) विष्णान् विद्याध्यापिनो विदुषः
 प्राप्नोति बोधस्तम् ।

= Knowledge to be attained by learned persons.

(विश्वकाय) विश्वस्य अनुकम्पकाय For a person kind
 to all.

PURPORT

It is the duty of absolutely truthful preachers and teachers to impart true knowledge of all sciences to the hearers and students endowed with peacefulness and other virtues and intelligent. They should give them the knowledge of all objects from earth to God as cows and other animals are shown. Here no kind of laziness and deception should be resorted to as they are abominable.

TRASLATOR'S NOTES

It is very wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take Krishna, and Vi hvaka as the proper nouns denoting some particular persons, instead of taking them, as denoting certain attributes as clearly explained by Rishi Dayananda Sarasvati.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra - 24

दश रात्रीरशिवेना नव द्युनर्वनद्धं शनथितमुप्स्वन्तः ।
 विप्रतं रेभमुदनि प्रवृक्तमुभिन्यथुः सोममिव सुवेण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या युवां यथा शचीभिः अशिवेन (अमङ्गल-
 कारिणा युद्धेन) सह वर्तमानो शिल्पिनो अवनद्धं शनथितम्
 उदनि प्रवृक्तं नौकादिकं दश रात्रीः नवघूष अप्सु अन्तः

संस्थाप्य पुनः ऊर्ध्वनयतः एवं स्रवेण सोमम् इव रेभम् उत्
निन्यथुः ॥

TRANSLATION

O absolutely truthful preachers and teachers, you raise up or uplift a devotee of God and an admirer of wisdom, as two artisans when an auspicious battle is going on, have the boat or steamer in the water for ten nights and nine days, bound with tight bonds, take it out like Soma and other oblations with a ladle.

PURPORT

As armies within the water or submarines can not be killed by the enemies, in the same manner, men established in wisdom and sermons on true Dharma can not be troubled by the misery caused by ignorance. As artisans take the boat or steamer to and fro at appropriate time and conquer their enemies, in the same manner, you should conquer ignorance by imparting education. As a substance when put in the Yajna, becomes purifier of air and water, in the same manner, good sermon purifies.

THE COMMENTATOR'S NOTES

(रेभम्) स्तोतारम् रेभम् इति स्तोतृनाम् (निघ०
३. १६) ।

= Devotee of God or admirer of wisdom and Dharma
(righteousness).

पुनस्तमेव विषयमाह ।

The same subject is continued,

Mantra—25

प्र व्रां दंसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।
उत पश्यन्ननुवन्दीर्घमायुरस्तमिवेज्जग्निमाणं जगम्याम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ अहं वां (युवयोः) वंसांसि प्राबोचं तेन
सुगवः सुवीरः पश्यन् उत (अपि) दीर्घम् आयुः अश्नुवन्
अस्य पतिः स्याम् । परिव्राजकः अस्तम् इव जरिमाणं
देहं त्यक्त्वा सुखेन इत्जगम्याम् ॥

TRANSLATION

O highly learned and active teachers and preachers, I have thus told your noble acts like the teaching and preaching etc. May I be the master of this place having good cattle and noble progeny retaining my sight and seeing the real nature of truth and untruth and enjoying a long life. As a Sanyasi gives up his home, in the same manner, having given up worn out body caused by old age, let me enjoy the bliss of emancipation.

THE COMMENTATOR'S NOTES

(वंसांसि) उपदेशाध्यापनादीनि कर्माणि

= Good actions like the preaching and teaching etc.

(अस्तम्) गृहम् = Home.

TRANSLATOR'S NOTES

वंसइति कर्मनाम (निघ० २. १)

अस्तमिति गृहनाम (निघ० ३. ४)

PURPORT

Men should preserve the world by doing the deeds done by absolutely truthful righteous people and having augmented their age and acquired knowledge with the observance of Dharma and self-control and having got good helpers. They should cast off their old and shattered bodies by the practice of Yoga and should enjoy the bliss of emancipation.

This hymn is connected with the previous hymn, as there is mention of the attributes of the earth and attributes of the President of the Assemblies and commander of the Army.

Here ends the commentary on the 116th Hymn and 12th Varga of the first Mandala of the Rigveda.

अथ सप्तदशोत्तरशततमं सूक्तम् HYMN - CXVII (117)

अथ पञ्चविंशत्युच्चस्य सूक्तस्य कक्षीवान् ऋषिः ।
अश्विनौ देवते । १ निचूत् पंक्तिश्छन्दः । ६.२२ विराट्
पंक्तिः । २१, २५, ११ भुरिक् पंक्तिश्छन्दः । पञ्चमः
स्वरः । २, ४, ७, १२, १६, १७, १८, १९ निचूत् त्रिष्टुप् ।
८, ९, १०, १३, १४, १५, २०, २३ विराट् त्रिष्टुप् ।
३, ५, २४ त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

The seer of the Hymn-Kaksheevan. Devata or subject-
Ashvinau. Metres-Pankti and Trishtup of various kinds.
Tunes-Panchama and Dhaivata.

अथ राज धर्म विषयमाह ।

The duties of a King are taught in the first Mantra.

Mantra—1

मध्वः सोमस्याश्विना मदाय प्रतनो होता विवासते वाम् ।

बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासृत्योष वाजैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना नासत्या युवाम् इषा प्रतनः होता वाजैः
मदाय वां (युवयोः) मध्वः सोमस्य या बर्हिष्मती रातिः
विश्रिता गीः च अस्ति तां विवासते इव उपयातम् ॥

TRANSLATION

O absolutely truthful President of the assembly and
Commander of the Army, a man who is the Scholar of
ancient lore (Veda) giver of happiness to all, volutarily serves
you for the enjoyment of bliss by the elimination of all
diseases with the virtues like knowledge and others. He
gladly accepts your gift of sweet Soma (juice of some nour-
ishing and invigorating herbs, which augments all physical

and mental faculties and which is resorted to by truthful learned persons and he delights in your true and pleasant speech. Please come to us.

PURPORT

O President of the Assembly and commander of the Army, enjoy all desirable happiness by acquiring knowledge by serving absolutely truthful persons and by bearing their attributes and their noble acts, by taking Soma and other medicinal juices for the removal of all Physical diseases and ignorance of medical and other subjects by the study of various sciences.

THE COMMENTATOR'S NOTES

(मत्नः) प्राचीनविद्याध्येता = A Scholar of ancient lore.

(वर्हिष्मती) प्रशस्तवृद्धियुक्ता = Augmenter of all faculties.

(वाजैः) विज्ञानादिभिर्गुणैः

= By virtues like knowledge and others.

TRANSLATOR'S NOTES

The word बहिः is derived from बृह-वृद्धो वाज is derived from वज-गतौ गतेस्त्वयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च here the first meaning of knowledge has been taken.

पुना राजधर्ममाह ।

The same subject is continued :

Mantra—2

यो वामश्विना मनसो जवीयात्रथः स्वश्वो विशं आजिगाति ।

येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिस्मभ्यं यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विना (सभासेनेशौ) यः सुकृतः स्वश्वः
मनसः जवीयान् रथः अस्ति स विशः आजिगाति वां (युवां)
येन रथेन वर्तिः दुरोणं गच्छथः तेन अस्मभ्यं यातम् ॥

TRANSLATION

O leaders of justice, O President of the Assembly and Commander of the Army, please come to our abode with that car which has been well manufactured, which is swifter than the mind of a man, drawn by electric forces or horses which appears before men and with which you repair to the dwelling of the virtuous.

PURPORT

It is the duty of the King and officers of the State to please their subjects by approaching them on the cars drawn by electric forces. They should do only such acts as increase their glory and reputation.

THE COMMENTATOR'S NOTES

(स्वश्वः) शोभना अश्वा वेगवन्तो विद्युदादयस्तुरंगा वा यस्मिन्

= Having electric forces or good rapid horses.

(सुकृतः) सुष्ठु साधनैः कृतो निष्पादितः

= Manufactured by good means.

अथाध्ययनाध्यापनाख्यमाह ।

Now the subject of reading and teaching is dealt with.

Mantra--3

ऋषिं नरावंहसुः पाञ्चजन्यमृषीसादन्निं मुञ्चथो गुणेन ।

मिन्नता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरो वृषणा चोदयन्ता अशिवस्य दस्योः मायाः
मिनन्ता अनुपूर्वं पाञ्चजन्यम् अन्निं गणोन ऋषिम् ऋषी-
सात् ग्रंहसः मुञ्चथः ॥

TRANSLATION

O leaders of knowledge, Showerers of joy, urging upon all to acquire knowledge and other virtues, destroying the devices of the malignant wicked persons, you liberate a man who is free from the spiritual, mental and physical miseries, a follower of eternal Vedic Principles, one who has attained the Yogic Siddhis (accomplishments) by the practice of Pranayama etc. from all ignorance, sins and obstacles that come in the way of his study and diffusion of knowledge, along with other teachers and students.

PURPORT

It is the greatest duty of the King and other officers of the State, to protect the propagators or diffusers of knowledge from all miseries and to establish them in happiness, to remove all robbers, thieves and other wicked persons. They should accomplish the four objects of human life. i. e. Dharma (righteousness) Artha (Wealth) Kama (fulfilment of noble desire) and Moksha (emancipation) being themselves endowed with Vidya (wisdom) and Dharma, and to induce all to propagate them.

THE COMMENTATOR'S NOTES

(अंहसः) विद्याध्ययननिरोधकाद् विघ्नाख्यात् पापात्

= From all sin and obstacles that obstruct the acquirement of knowledge.

(पांचजन्यम्) पंचसु जनेषु प्राणादिषु भवं, प्राप्त योगसिद्धिम्

= One who has attained the Yogic Siddhis (accomplishments) by the practice of Pranayama etc.

[ऋबीसात्] नष्टविद्याप्रकाशात् अविद्यारूपात् ।

ऋवीसमपगतभासम् अपहृतभासम् अन्तर्हितभासं गत-
भास वा [निरु० ६.३५]

= From ignorance where the light of knowledge is lost.

(अत्रिम्) अविद्यमानानि आत्ममनः शरीरदुःखानि येन

= Free from the spiritual, mental and physical miseries.

(अनुपूर्वम्) अनुकूलाः पूर्ववेदोक्ता आप्तसिद्धान्ता यस्य

= Following the eternal Vedic principles.

TRANSLATOR'S NOTES

The word पंचजनाः means according to Nighantu and Nirukta all men as stated in the Nighantu पंचजनाइति मनुष्यनामसु (निष् २.३) and पंचजनाः चत्वारो वर्णा निषादपंचमा इत्योपमन्यवः (निरुक्ते ३.२.८) So it may mean benefactor of all humanity. Rishi Dayananda himself has given the meaning of पंचानाम् in Rig 1. 176. 3 as ब्राह्मणभक्षियदैवयजूद निषादानाम् in his commentary on Rig 2. 34. 14 he has said. प्राणापान ध्यानोदानसमानान् It is noteworthy that चोदयन्ता used in the Mantra has been explained by Sayanacharya also as प्रेरयन्ती but he adds निवारयन्ती Though every grammarian knows that the two words are opposite to each other. Rishi Dayananda explains it correctly as विद्यादिशुभगुणेषु प्रेरयन्ती Who is more faithful to the text is for impartial scholars to judge.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra--4

अश्वं न गूळहर्मश्विना दुरेवैर्ऋषिं नरा वृषणा रेभमप्सु ।

सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यन्ति पूर्या कृतानि ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा वृषणा अश्विना दुरेवैः दंसोभिः पीडितम्
अश्वम् इव विप्रुतं रेभम् अप्सु सुनिष्ठितं तम् ऋषिं न सुखेन
गूळं संरिरीथः (यतः) वां (युवयोः) पूर्या कृतानि (एतानि
कर्माणि) न जूर्यन्ति ॥

TRANSLATION

O leaders of happiness, showerers of knowledge, President of the Assembly and Commander of the Army, you protect a man who praises all sciences and virtues, is well-versed in the Vedas which are repositories of all knowledge, a seer revealing the secret wisdom, himself a great mystic, troubled by ignorant and stupid people like a horse troubled and hidden by hard-hearted persons. Such acts done by you for the preservation and propagation of knowledge never fade away. (They make you immortal).

PURPORT

There is simile used in the Mantra. The King and officers of the State should protect the diffusers of knowledge who are troubled by ignorant and wicked persons, as a horse troubled and stolen away by robbers or thieves and kept in a hidden place is restored to its owner. They are honoured, adored and served, for their actions like the propagation of electricity and other sciences are and immortal and undecayable. They do not fade away.

THE COMMENTATOR'S NOTES

(अश्वम्) विद्युतम् = Electricity.

(रेभम्) सकलविद्यागुणस्तोतारम्

= Praiser or admirer of all the sciences and virtues.

(अप्सु) विद्याव्यापकेषु वेदादिषु सुनिष्ठितम्

= Well versed in and devoted to the study of the Vedas etc. which are repositories of all knowledge.

(विप्रुतम्) विविधानां व्यवहाराणां वेत्तारम्

= Knower of all dealings.

TRANSLATOR'S NOTES

For the meaning of the word अश्वम् विद्युतम् see Shatapath Brahmanas 3. 6. 2. 5.

अग्निर्वा अश्वः श्वेतः (शत० ३. ६. २. ५)

रेभ इति स्तोतृनाम (निघ० ३. १६)

विप्रुतम् is derived from — विप्रुड् गतोभ्यतेर्येषु ज्ञानार्थमहमत्र
= Among the three meanings of गति the first of knowledge
has been taken here. Though in the Vedic Lexicon Nighantu
it is clearly stated in 3.16 रेभ इति स्तोतुनाम (निब० ३.१६)
Sayanacharya, Prof. Wilson, Griffith and others' take it to
be the name of a particular sage बप्सु is from आप्स्-व्याप्ती hence
Rishi Dayananda Sarasvati's interpretation as विद्याव्यापकेषु परि-
निष्ठितम् ।

अथ राजधर्मविषयमाह ।

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

Mantra—5

सुषुप्वांसं न निर्ऋतेरुपस्थे सूर्यं न दत्त्वा तमसि क्षियन्तम् ।

शुभे रुक्मं न दृशतं निखातमुद्रूपथुरश्विना वन्दनाय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दत्त्वा अश्विना युवां वन्दनाय निर्ऋतेः तमसि क्षियन्तं
सुषुप्वांसं न सूर्यं न शुभे रुक्मं न दृशतं निखातम् उत
ऊपथुः ॥

TRANSLATION

O destroyers of miseries, experts, in the science of
agriculture, for getting admiration, you put some seeds in
the field, like a person sleeping in the lap of the mother
earth fearlessly at night, like the ornament, used for embe-
llishment and like the bright sun.

PURPORT

There are three similes used in the Mantra. As people
sleep well and without any anxiety when there is a good
Government and after getting up do their deeds in day time
as men get gold and its ornaments for embellishment and as
they do agriculture and other works, in the same manner,
the king and officers of the State get delighted and are res-
pected on getting good subjects.

THE COMMENTATOR'S NOTES

(निर्ऋतेः) भूमेः निर्ऋतिरिति पृथिवीनाम (निघ० १.१)

= Of the earth.

(तमसि) रात्रौ तम इति रात्रिनाम (निघ० १.७)

= At night.

(अश्विना) कृषिकर्मविद्याव्यापिनौ

= Experts in the science of agriculture.

(वन्दनाय) स्तवनाय

= For getting praise or admiration.

पुनस्तमेव विषयमाह ।

The same subject is continued:

Mantra 6

तद्वा नरा शंस्यं पञ्ज्रियेण कक्षीवता नासत्या परिज्मन ।

शुफादश्वस्य वाजिनो जनाय शतं कुम्भां असिञ्चतं मधूनाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पञ्ज्रियेण कक्षीवता सह वर्तमानौ नासत्या नरा वां
यत् परि ज्मम् वाजिनः अश्वस्य शुफात् इव विशुद्भवेगात्
जनाय मधूनां शतं कुम्भान् असिञ्चतं तत् वां (युवयोः) शंस्यं
कर्म (विजानीमः) ॥

TRANSLATION

O President of the Assembly and commander of the Army, O good leaders, It is your noble act that you who are absolutely truthful being present with a noble ever alert learned teacher, you arrange hundred jars of water to be sprinkled daily on the roads for the convenience of all men and for the welfare of the hoof and speed of the horses.

PURPORT

The King and officers of the State should get the water sprinkled with hundreds of water pots everyday for the comfort and happiness of all men, so that the dust from the hoofs of the horses may not go up and men of the army may go and come conveniently without any difficulty. They should please their subjects by doing such noble deeds for the welfare and comfort of all.

THE COMMENTATOR'S NOTES

(पञ्चियेण) प्राप्तव्येषु भवेन

= Noble person who is to be attained or desired by all.

(कक्षीवता) शिक्षकेन विदुषा सह

= With the learned teacher.

(शफात्) खुरात् शंफणति प्रापयतीति शफो वेगस्तस्माद् वा अत्रान्येभ्योऽपि दृश्यत इति डः पृषोदरादित्वान्मलोपः ।

(मधूनाम्) उदकानाम् । मध्वित्युदकनाम (निघ० १. १२. ६) = From hoof or speed.

TRANSLATOR'S NOTES

The word पञ्चिय is derived from पद-गतौ गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च अत्र प्राप्त्यर्थग्रहणम् पदधातोरौणादिकोरक् वर्णव्यत्ययेन दस्य जः, ततोभवार्थं घः ॥ कक्षीवता has been explained by Rishi Dayananda Saraswati as बृहतः कक्षयो विद्याप्रवेशा विदिताः सन्ति यस्य सः in Rig. 1. 126.

2 So it means a very learned person-knower of many sciences.

कक्षा इत्यंगुलिनामसु (निघ० २.५) अत्र कक्षशब्दात् भवे छन्दसीति यत् । ततः प्रशंसायां मनुष्य ॥

Shri Sayanacharya explains असिञ्चतम् as अपूरयतम् though that is not the meaning in षातु पाठ It is सिञ्च-सरणे तुदा० Sayana-charya has therefore to add सिञ्चित् पूरणार्थः Rishi Dayananda has given the natural and well-known meaning of sprinkling as shown above. Who is more faithful to the text is for impartial scholars to decide.

पुनरध्यापकोपदेशकगुणा उपदिश्यन्ते ।

The attributes of teachers and preachers are taught again in the seventh Mantra.

Mantra—7

युवं नरा स्तुवते कृष्णिषाय विष्णाप्वं ददथुर्विश्वकाय ।

घोषायै चिन्पितृषदे दुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम् ॥

सन्धिच्छेदेसहितोऽन्वयः (ऋषिकृतः)

हे नरा अश्विनौ (युवां) कृष्णिषाय स्तुवते पितृषदे विश्वकाय दुरोणे विष्णाप्वं पतिं ददथुः । चित् [अपि] जूर्यन्त्ये घोषायै पतिम् अदत्तम् ॥

TRANSLATION

O leaders, O President of the Assembly and Commander of the Army, Please give to a King who is kind to all good people, who desires to have agriculture in his land and State, who is truthful, who sits at the feet of experienced elderly scholars, a man who is well-versed in agriculture as guardian or supervisor of that work. You also give or arrange to give a suitable worthy husband to a learned lady uttering always noble words and having cowsheds so that she may lead happy life and attain old age comfortably.

PURPORT

It is the duty of King and other dispensers of justice to supply agriculturists, all requisite implements and experts in agriculture to protect and supervise their work. They should also grant true justice to their subjects and urge upon them

to be industrious. They should then receive their due revenue in accordance with Dharma from them when they accomplish their works.

THE COMMENTATOR'S NOTES

(कृष्ण्याय) कृष्णं विलेखनं कृषिकर्म अर्हति यस्तस्मै

= He who desires to have agriculture.

(विश्वकाय) अनुकम्पिताय समग्राय राज्ञे

= For a king who is kind to all.

(घोषायै) घोषाः प्रशंसिताः शब्दा गवादिस्थित्यर्थाः
स्थानविशेषा वा विद्यन्ते यस्यां तस्यै

= For a lady who utters noble words and has a cow-shed for the service of the cows.

(पतिम्) पालकं स्वामिनम् ।

= A guardian or husband.

पुनरत्र राजधर्ममाह ।

Again the duties of a King are told.

tantra—४

युवं श्यावाय रुशतीमदत्तं महः क्षोणस्यांश्चिना कण्वाय ।

प्रावाच्यं तद्दृष्ट्वा कृतं वां यन्नार्षिदायु श्रवो अध्यधत्तम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना युवं (युवां) महः क्षोणस्य (सका-
शात्) श्यावाय कण्वाय रुशतीम् अदत्तम् । यत् वां (युवयोः)
प्रावाच्यं कृतं श्रवः अस्ति तत् नार्सदाय अधि अधत्तम् ॥

TRANSLATION

O mighty highly educated leaders, President of the Assembly and commander of the Army ! You give illuminating or shining knowledge to a wise and learned person through a good teacher, who utters always words of deep

wisdom. You give to the son of a noble leader, the knowledge of the sublime shastra (which must be instructed) and of the duties to be performed.

PURPORT

The President should give proper instruction to intelligent persons and to rulers on earth. He should deal with all men lovingly and justly.

THE COMMENTATOR'S NOTES

(श्यावाय) ज्ञानिने । श्येङ् धातोरौणादिको वन्

= For a learned person.

(रुशतीम्) प्रकाशिकां विद्याम्

= Illuminating knowledge.

(क्षोणस्य) अध्यापकस्य = Of a teacher.

(कण्वाय) मेधाविने = To a wise man.

(ःनार्सदाय) नृषुनायकेषु सीदति तदपत्याय

= For the son of a leader.

TRANSLATOR'S NOTES

(रुशतीम्) is from रुश-भासार्थः धातुकल्पद्रुमादौ

= Illuminating or shining (knowledge) (क्षोणस्य) is derived from क्षु-शब्दे इत्यस्मादौणादिको न प्रत्ययः

= Of a teacher who utters good words of wisdom. Sayana-charya gives two quite different so-called stories or myths in his commentary. In the first story, he explains क्षोण as क्षोणस्य-क्षोणाय दृष्टिराहित्येन गन्तुम् अशक्ताय एकस्मिन्नेव स्थाने निवसते कण्वस्य महः तेजः - तेजसं चक्षुरिन्द्रियमदत्तम् ॥

= Gave eye-sight to Kanva who was blind & therefore could not go anywhere. क्षि-निवास गत्योः According to the other quite different story. अपर आह = He explains क्षोणः as

शब्दकारी वीणाविशेषः तस्य श्रवः (शब्दम्) अध्यधत्तम्
उषसो विज्ञानार्थमधिकं कुरुतम् ॥

Which of these two quite different stories is to be relied upon ? None of them, of course as they are imaginary or ingenuous. Rishi Dayananda Sarasvati never relied upon these absurd myths and gave derivative meanings of the Vedic words and Universal teachings. Even Prof. Wilson who has mainly translated Sayanacharya's Sanskrit Commentary into English was forced to remark in his notes on volume I, P. 358. "The blindness of Kanwa is not adverted to in any of his hymns hither to met with.

अथात्र तार विद्यामूलमाह ।

Mantra—9

पुरू वर्षीस्यभिन्ना दधाना नि पेदेव ऊहथुराशुमन्त्रम् ।

सहस्रसां वाजिनमप्रतीतमहिहनें श्रवस्यं तरुतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना पुरु वर्षीसि दधाना सन्तो युवां पेदेव श्रवस्यम्
अप्रतीतं वाजिनम् अहिहनें सहस्रसाम् आशुं तरुतम् अद्वं
न्यूहथुः ॥

TRANSLATION

O Ashvins (artisans) you who are beautiful and assume various forms, give for quick movement a horse in the form of electricity which is present on the earth, is accomplisher of innumerable works, powerful, swift, rapid, invisible, destroyer of clouds and taking across the ocean.

PURPORT

It is not possible to go to distant countries easily and to get the news soon from distant places without the use of electricity to various steamers and telegraph etc.

THE COMMENTATOR'S NOTES

(पेदवे) गमनाय पदधातोरौणादिक उपप्रत्ययः, वर्ण-
व्यत्ययेनास्येकारश्च (अश्वम्) विद्युदाह्वयमग्निम्

= Fire in the form of electricity or quick movement.

(अप्रतीतम्) अदृश्यम् = Invisible.

(श्रवस्यम्) श्रवसि अग्ने पृथिव्यादौ भवम्

= Present on earth etc.

(तद्वत्रम्) समुद्रादितारकम् = That takes across the
ocean.

God alone who is the Creator of electricity and the whole world is to be adored is taught in the tenth Mantra.

Mantra--10

एतानि वां श्रवस्यां सुदान् ब्रह्माङ्गूषं सदनं रोदस्योः ।

यद्वां पञ्चासो अश्विना हवन्ते यातमिषा च विदुषे उ वाजम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुदान् अश्विना वां (युवयोः) एतानि श्रवस्या कर्माणि
(प्रशंसनीयानि) सन्ति अतः वापञ्चासः यत् रोदस्योः सदनम्
आङ्गूषं ब्रह्म हवन्ते यत् च युवां यातं तस्य वाजम् इषा
च विदुषे सम्यक् प्रापयतम् ॥

TRANSLATION

O liberal givers, teachers and preachers, These your philanthropic acts are praiseworthy. Therefore please give us the knowledge of Brahma (God) Who is the Support of the sun and the earth and Supreme Teacher of all sciences, Whome all your preceptors and friends also invoke. Give the knowledge of that Supreme Being to all scholars willingly and with the constant practice of Yoga.

PURPORT

It is the duty of all men to know the means by which Brahma (God) who is the support of all, worthy of Adora-

tion by all and creator of the whole world is attained and to teach them to others and thus to attain all Bliss.

THE COMMENTATOR'S NOTES

(आंगूषम्) आंगूषाणां विद्यानां विज्ञापकमिदं (ब्रह्म)

अत्र अगिगतेरुषन् ततस्तस्येदमित्यण्

= God who is the Supreme Teacher of all sciences.

(पञ्चासः) विज्ञापयितुं मित्राणि

= Teachers and friends.

(वाजम्) विज्ञानम् = Knowledge or wisdom.

TRANSLATOR'S NOTES

The word आंगूषम् Angoosham is derived from अगि-गती गतेस्त्रि-ष्वर्धेषु अत्र ज्ञानार्थं ग्रहणम् Among the three meanings of गति the first meaning of knowledge has been taken here. Angoosham is the adjective of Brahma which therefore means as given above. पञ्चासः is from पद-गती among the three meanings of गति- the first that of knowledge has been taken here in implied causative form चुल्लभ्यन्तः It is wrong on the part of Sayana-charya to interpret it as पञ्चासोऽगिरसां गोत्रोत्पन्ना यजमानाः = Sacrificers born in Angirasa family. It simply means learned persons and their preceptors.

पुनर्विद्युद् विद्योपदिश्यते ।

The science of telegraphy is taught further in the 11th Mantra.

Mantra—11

सूनोर्मानेनाश्विना गृणाना वाजं विप्राय भुरणा रदन्ता ।

अगत्ये ब्रह्मणा वावृधाना सं विश्यलां नासत्या रिणीतम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रदन्ता सूनोः इव मानेन विप्राय वाजं गृणाना भुरणा नासत्या वावृधाना ब्रह्मणा अगस्त्ये विश्यलां न अश्विना (मित्रत्वेन प्रजया सह) सम् अरिणीतम् (संगच्छेयाम्) ॥

TRANSLATION

O President of the Assembly and Commander of the Army who are absolutely truthful, who write so well and are nourishers of men, you should have that friendship, respect and love towards the subjects, as a son has towards his parents and parents towards their children. You should mingle with your subjects, give true knowledge to a wise man, growing with Vedic wisdom and imparting that to others as it protects all people, so that they may always perform noble deeds.

PURPORT

As parents please their children and children please their parents, as teachers please their pupils and pupils please their teachers, as husbands please their wives and wives please their husbands and as friends please one another, in the same manner, rulers should always please their subjects and the subjects should constantly please their rulers.

THE COMMENTATOR'S NOTES

(रदन्तौ) सुष्ठु लिखन्तौ

= Writing well. The rulers and other officers of the State should write well and should preserve all important documents. This refutes the wrong theory that in the Vedic age writing was not known.

[रद-विलेखने] Tr.

(अगस्त्ये) अगस्तिषु-ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि । अत्र अग गतौ इति धातोरोणादिकस्ति-प्रत्ययोऽमुडागमश्च । (विसेस्तिः उण० ४. १८०)
(विष्पलाम्) विशां पालिकां विधाम् ।

= The knowledge that protects all subjects.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra--12

कुह यान्तां सुस्तुतिं काव्यस्य दिवो नपाता वृषणा शयुत्रा ।

हिरण्यस्येव कलशं निखातमुद्रुपथुर्दशमे अश्विनाहन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे यान्ता न पाता वृषणा शयुत्रा अश्विना युवां दशमे
अहन् हिरण्यस्य इव निखातं कलशं दिवः काव्यस्य सुस्तुतिं
कुह उत् ऊपथुः ॥

TRANSLATION

O active, never falling down showerers of noble desires, learned President of the Assembly and Commander of the Army, protecting sleeping people, like a hidden vessel full of gold, where did you show the seed of poetry full of sublime wisdom, on the tenth day ?

PURPORT

As rich men keep milk and other articles in the Vessels of gold and silver etc. and are glorified on account of their virtues, in the same manner, artists establishing the people in the paths of knowledge and justice and making them mature by the sermons on wisdom and justice, enjoying the prosperity and beauty of the kingdom and being admired by all, where do they dwell ? The answer to this question is that they dwell among or in association with the righteous and learned persons.

THE COMMENTATOR'S NOTES

(दिवः) विज्ञानयुक्तस्य = Full of wisdom.

(शयुत्रा) यौ शयून् - शयानान् त्रायतः तौ
= Protecting the sleeping men and women.

TRANSLATOR'S NOTES

Sayanacharya gives two different interpretations of शयुत्रा which is so clear, as explained by Rishi Dayananda Saras-

vati in the manner given above. It shows the duty of the President of the Assembly and other officers of the State to make arrangements for proper watch at night so that men and women may sleep well without any anxiety. Sayana-charya takes it to mean (1) शयुना-शयने-निवासस्थाने or in dwelling. (2) शयुन्नेत्येतदश्विनोविशेषणम् । शयुनाम्नस्त्रायकी Protector of a person named शयु This is erroneous as it is opposed to the Principles of the Vedic terminology as it is given in the Meemansa aphorisms like परन्तु श्रुति सामान्य मात्रम् (मीमांसा १-३३) There can not be proper nouns in the Vedas but only common nouns denoting certain attributes. Even Sayanacharya admits that there is no mention of Rebha in the text and yet supposes the reference to him. The exact significance of the दशमेऽङ्गम् or tenth day is a matter of research yet. It may signify that after testing the ability and other virtues of the pupil, secret knowledge may be given to him.

पुनर्युवावस्थायामेव विवाहकरणावश्यकत्वमाह ।

The necessity of marriage in youth only is told in the 13th Mantra.

Mantra—13

युवं च्यवानमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः ।
युवो रथं दुहिता सूर्यस्य सुह श्रिया नासत्यावृणीत ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना युवं शचीभिः सह वर्तमानान् स्व-
सन्तानान् सम्यक् यूनः चक्रथुः । पुनः युवयोः युवतिः सूर्यस्य
उषा इव दुहिता श्रिया सह वर्तमानं च्यवानं जरन्तं युवानं
रथं पतिं च अवृणीत । पुत्रः अपि युवा सन् युवतिं च ॥

TRANSLATION

O absolutely truthful and persons endowed with physical and spiritual power, you should make your sons full of youth, endowing them with good intellect and power of

action. Your youthful learned daughter who is charming and full of splendour and beauty like the Dawn the Daughter of the sun, should select a husband who is devoted to God and admirer of good men and charming on account of his noble virtues. Your young sons also should select for wedlock young learned and virtuous girls.

PURPORT

It is the duty of parents to tell their sons when they are endowed with thoroughly good education, wisdom, physical and spiritual power, beauty, good character and temperament, health and knowledge of Dharma and good virtues that they should marry with their free will or of their own accord and after proper test, according to the injunctions of selection of suitable match strong and young and after marriage observing self restraint. they should beget good progeny. There can not be true progress of the family line without it. Therefore all good people should do likewise.

THE COMMENTATOR'S NOTES

(जरन्तम्) स्तवानम्

= Praising God and admiring noble men.

(च्यवानम्) गच्छन्तम् = Going about or active.

(रथम्) रमणीयं पतिम् = Charming husband.

(श्रिया) लक्ष्म्या, शोभया विद्यया सेवया च

= By wealth, beauty, knowledge and the spirit of service.

TRANSLATOR'S NOTES

(जरन्तम्) is derived from जरति वर्चति कर्मा (निघ० ३.१) जरिता स्तोतृनाम् (निघ० ३.१६) च्यवानम् is from च्युङ्-गती घ्या, hence the meaning given by Rishi Dayanauda as गच्छन्तम् or going about, active.

श्रिया is from श्रि-सेवायाम् hence the meaning of सेवया or with the spirit of service in Rishi dayananda's Commentary. What a world of difference between this interpretation based upon the Vedic Lexicon-Nighantu and Dhatu path and the

mythical interpretation of Ashvin's turning of Chayavan an old man into youth and getting him married with many virgins. What a noble universal injunction about the marriage in youth is given in the Mantra.

पुनस्तमेवविषयमाह ।

The same subject is continued.

Mantra - 14

युवं तुष्टाय पूर्व्यं पूर्व्येभिरेवैः पुनर्मन्यावभवतं युवाना ।

युवं भुज्युमर्णसो निःसमुद्राद्विभिरूहथुर्ऋज्रेभिरश्वैः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे पुनर्मन्यो युवाना (कृतविद्यौ स्त्रीपुंसौ) युवं (युवा)
तुष्टाय पूर्व्येभिरेवैः सुखिनावभवतम् । (युवां) विभिः इव
युक्तैः ऋज्रेभिः अश्वैः अर्णसः समुद्रात् भुज्युं निरूहथुः ॥

TRANSLATION

O learned youthful men and women, you who study many sciences again and again for acquiring physical and spiritual strength, enjoy happiness by getting knowledge as acquired by your ancestors. With the help of the rapid-going vehicles made from electric forces like the aeroplanes etc. yoked like the birds, you derive from the watery ocean, many nourishing substances.

PURPORT

Men and women having acquired thorough knowledge by the observance of Brahmacharya (continence) and by doing noble actions done by their forefathers, as well as by manufacturing air-craft and other Vehicles and going round the earth therewith should ever enjoy bliss.

THE COMMENTATOR'S NOTES

(तुष्टाय) बलाय = For strength.

(एवैः) विज्ञानादिभिः = With knowledge etc.

(पुनर्मन्यो) पुनः पुनर्मन्येते विजानीतः

= Who acquire knowledge or study again and again.

(भुज्युम्) शरीरान्मपालकं पदार्थसमूहम्

= The group of substances that nourish body and soul.

(अश्वैः) आशुगामिभिः बिद्युदादिना निर्मितैः विमाना-

विभियानः = From Vehicles like aeroplanes etc. made from electricity and other articles that are quick-moving.

TRANSLATOR'S NOTES

The word पुनः is derived from पुञ्-*हिंसा* बलादाननिकेतनेषु पु० here the meaning of बल or strength has been taken. एवं: इण्-गती बदा० Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken भुज्य is from भुज्-पालनाभ्यवहारयो; The first meaning has taken here.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra 15

अजोह्वांश्चिना तौग्रयो वां प्रोळहः समुद्रमव्युथिर्जगुन्वान ।

निष्ठमूहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना दम्पती युवां यः वां तौग्रयः प्रौढः
अव्यथिः न जगुन्वान् (सेनासमुदायः) समुद्रम् अजोह्वीत् तं
सुयुजा मनोजवसा रथेन स्वस्तिभिरूहथुः ॥

TRANSLATION

O mighty husband and wife, endowed with knowledge and good character, let your powerful and active army free from anxiety and trouble accept the challenge of the sea. (Let it not be afraid of the voyage.) Make it cross the ocean in safety with your well-harnessed car (in the form of steamer etc.) as the mind of a man.

PURPORT

When a man after the completion of his Brahmacharya may desire to go across the ocean for getting victory over the enemies of the State, let him go there and come back, with rapid-going vehicles.

THE COMMENTATOR'S NOTES

(तौम्यः) तुम्रेण बलेन निर्वृत्तः सेनावृन्दः

= Powerful and strong army.

(अश्विना) विद्यामुशीलव्यापिनौ ।

= Pervading knowledge and good character (अश्वि-व्याप्तौ)
Tr.

पुना राजधर्ममाह

The duties of a King are told further in the sixteenth Mantra.

Mantra - 16

अजोहवीदश्विना वर्तिका वामास्नो यन्सीममुञ्चतु वृकस्य ।

वि जयुषा ययथुः सान्वद्रेज्जाति बिष्वाचो अहतं विषेण ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना वर्तिका (सेना) यत् सीम् वाम् अजोहवीत्
तदा तां वृकस्य आस्नः इव (शत्रुमण्डलात्) अमुञ्चतम् ।
युवां जयुषा निजरथेन सानु विजययथुः विश्वाचः जातं बलं
विषेण अहतं च ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the army) when an army engaged in battle invokes you, you save her from the mouth of the band of enemies like the quail from the mouth of the wolf by a kind-hearted hero. You go to the top of the mountain by your triumphant chariot. With your destructive power, you annihilate the strength of the foes' army.

PURPORT

It is the duty of the King and the officers of the State to save and protect the subjects from the fear of thieves and robbers, as a kind-hearted hero saves a quail or shegoat from the mouth of a wolf. When it seems that to slay the powerful and active foes camping in the hills is impossible, they may be subdued by poisoning their food and water, as the last step.

THE COMMENTATOR'S NOTES

(वतिका) संग्रामे प्रवर्तमाना (सेना)

= The army engaged in the battle. (वृत्-वर्तने) Tr.

(विध्वाचः) विविधगतिमतः शत्रुमण्डलस्य

= Of the band of active and powerful enemies.

(विवेण) विपर्ययकरेण निजबलेन

= By destructive force or by poison as an alternative meaning.

TRANSLATOR'S NOTES

Besides giving the myth of a quail being saved from the mouth of a wolf when she invoked Ashvins, Sayanacharya gives another interpretation following Yaskacharya, according to which by वतिका is meant "Dawn" वर्तते प्रतिदिनम् वावर्तते इति वतिका उवाः वृक् इति विवृतज्योतिष्कः सूर्य उच्यते and by वृक् is meant the sun. आदित्योऽपि वृक् उच्यते यदा वृक्ते (निरुक्ते २ २१)

This interpretation is better than the Mythical absurd interpretation unless that is taken as figurative or allegorical as Rishi Dayananda Saraswati has done.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—17

अतं मेघान्नुक्ये' मामहानं तमः प्रणीतमश्विबेन पित्रा ।

आसी श्रुजाश्वे' अश्विनावधत्तं ज्योतिर्न्धायं चक्रबुर्विचक्षे ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ युवां येन अश्विनेन पित्रा तमः प्रणीतं तं
वृक्षे शतं मेषान् मामहानम् इव प्रजाजनान् पीडयन्तं मुंचतम्
(पृथक् कुर्यात्तम्) ऋज्जाश्वे अक्षी (चक्षुषी) आधत्तम् ।
अन्धाय चक्षे ज्योतिः चक्रयुः ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the Army), you should dismiss from service a magistrate or Judge who should be like a father, but who gives trouble to the subjects most unjustly, like a cruel man giving a hundred sleep to a she wolf, cutting them into pieces. Give eyes of discrimination to the army, having trained horses and other beasts. Give the eyes of knowledge to ignorant persons, so that they may clearly see the path of Truth and duty.

PURPORT

O President of the Assembly, the Chief Commander of the Army and other Officers of the State, it is your duty to mete out severe punishment to those servants of the Government, who behave like the wolves upon the sheep and to get the subjects protected well by other righteous officers and thus to illuminate protection like the sun. As a man possessing eyes, being kind-hearted saves a blind person from falling in a well, in the same manner, you should save and guard the subjects from unjust tyrants.

THE COMMENTATOR'S NOTES

तमः (अन्धकाररूपं दुःखम्)

= Misery in the form of darkness,

(अश्विनेन) अमंगलकारिणा न्यायाधीशेन

= By an unjust magistrate, who troubles the subjects.

(ऋज्जाश्वे) सुशिक्षिततुरंगादियुक्ते सैन्ये

= In the army where horses, other beasts and men are trained well.

(अन्धाय) दृष्टिनिरुद्धायेवाज्ञानिने

= For an ignorant person who is like a blind man.

TRANSLATOR'S NOTES

Shri Sayanacharya interprets वृक्ये वृकीरूपेणावस्थिताय अश्विनोर्वाहनाय रासभाय ।

= For the donkey of Ashvins assuming the form of a she wolf and says that Rājashva was made blind by his father for giving a hundred sheep cut into fragments to eat to such a donkey of the Ashvins and and the Ashvins, restored sight to him. What an absurd myth? Rishi Dayananda Sarasvati's interpretation taking the simile or allegory is very reasonable and highly instructive.

पुना राजविषयमाह ।

The same subject of the duties of a ruler is continued :

Mantra—18

शुनमुन्धाय भरमह्वयत्सा वृकीरश्भिना वृषणा नरेति ।

जारः कुनीनेश्व चक्षदान ऋजाश्वः शतमेकं च मेषान् ॥

सन्धिच्छेदसहितोऽन्वयः (श्रविकृतः)

हे वृषणा नरा अश्विना सा वृकीः शतम् एकं च मेषान्
अह्वयत् इति इव ऋजाश्वः चक्षदानः जारः कुनीनः इव
युवाम् अन्धाय भरं शुनम् अधस्तम् ॥

TRANSLATION

O President of the Assembly and Chief Commander of the Army, O showerers of joy, O leaders of men, as the wife of a thief calls (so to speak) one hundred and one sheep, as a debauch calls a beautiful woman and as an active learned person having trained horses in the form of senses giving

words of wisdom to a pupil, you give sustaining joy to a blind-like ignorant person by enlightening him.

PURPORT

It is the duty of the king and the officers of the State to save people, suffering from the darkness of ignorance like the blind by giving true education. They should save them like chaste women from the clutches of unjust debauchees and goat from the clutches of the wolves.

THE COMMENTATOR'S NOTES

(शुनम्) सुखम् = Happiness or joy.

(वृकी) स्तेनस्त्री = The wife of a thief or a female thief.

(अक्षदानः) चक्षो विद्या वचो दीयते येन सः

= Giver of good words of knowledge.

TRANSLATOR'S NOTES

शुनमिति सुखनाम (निघ० ३.६)

वृक इति स्तेननाम (निघ० ३.२४)

चक्षिहः द्यवतायां वाचि दर्शनेऽपि अवा०

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra - 19

मुही वामृतिरश्विना मयोभूरुतः स्वामं धिष्या सं रिणीथः ।

अथा युवामिदं ह्ययत्पुरन्धिरागच्छतं सीं वृषणाववोभिः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणौ धिष्या अश्विनौ वां या मही उत मयोभूः
ऊतिः (नीतिः) अस्मि तया स्वामं युवां रिणीथः । अथ यः
पुरन्धिः युवा युवतिम् अह्वयत् तम् इत् (एव) अवोभिः सह
सीम् आगच्छतम् ॥

TRANSLATION

O Ashvins (President of the Council of Ministers and Chief Commander of the Army) you who are showerers of happiness and engaged in the protection of the subjects) your great powerful protective policy is the source of happiness and joy. O wise men, drive away all injustice that is the cause of suffering. As an intelligent youthful husband calls his young wife with love, so we invoke you lovingly. Please do come with your protective powers.

PURPORT

The officers of the State should separate or sift injustice from justice, should protect from all sides righteous persons who approach them in difficulties and should have true satisfaction, having discharged their duties properly.

THE COMMENTATOR'S NOTES

(स्त्रामम्) दुःखप्रदमन्यायम्

= Injustice that causes misery or suffering.

(रिणीथः) हिस्तम् = Destroy.

(री-गति रेवणयोः कृपा० रिष्-हिंसायाम्) Tr.

अथ स्त्रीपुरुषविषयमाह ।

The duties of the husband and wife are told in the Twentieth Mantra.

Mantra—20

अधेनुं दत्त्वा स्तर्यं विषक्तामपिन्वतं शयवे अश्विना गाम् ।

युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमितस्य योषाम् ॥

सन्धिच्छेदसंहितोऽन्वयः (ऋषिकृतः)

हे दत्त्वा अश्विना युवं (युवां) शचीभिः विषक्तां स्तर्यं (स्त्रीम्) अधेनुं गाम् अपिन्वतं विमदाय शयवे पुरुमितस्य योषां जायां न्यूहथुः (नितरां प्राप्नुतम्) ॥

TRANSLATION

O destroyers of distress, O men and women well-versed in Geology, you sprinkle the land, having various substances in her womb and able to cover men with happiness, but remaining un-utilised or uncultivated like a barren land; you arrange for a cheerful youngman properly sleeping at night as a result of exertion in day time, the young girl of a man having many friends.

PURPORT

O officers of the State, as you protect a beautiful, Brahmacharini learned, righteous, good natured girl by arranging her marriage with a suitable cheerful young man of jovial nature, in the same manner, having attained the kingdom, you should preserve and protect it by all legitimate means.

THE COMMENTATOR'S NOTES

(स्तर्यम्) सुखैराच्छादिकाम्

= Covering with happiness.

(विषक्ताम्) विविधैः पदार्थैर्युक्ताम्

= Possessed of various articles.

(विमदाय) विशेषमदयुक्ताय

= Full of great joy or cheerful.

(योषाम्) युवति कन्याम् = Youthful daughter.

TRANSLATOR'S NOTES

स्तर्यम् is derived from स्तृ.म्-प्राच्छादने क्त्वा० अवि तस्ततन्निर्म्यईः (उणा० ३.१५८) इति ई प्रत्ययः । विष-क्ताम् विपूर्वात् षञ्जसंगे इति धातोः (क्तः ततः स्त्रियां टाप् ।

मद-तृप्तियोगे चुरा० अथवा मदी-हर्षे

योषाम्-कुमारीम् इति सायणाचार्योऽपि

It is wrong on the part of Sayanacharya, Prof. Wilson and others to take the words like विश्व and वसुमित्र as the names of particular persons instead of taking them as denoting certain attributes as the Vedic exegesis requires.

पुना राजघर्ममाह ।

The duties of a King are told again in the 21st Mantra.

Mantra—21

यवं वृकेणाश्वना वपन्तेषं दुहन्ता मनुषाय दत्ता ।

अभि दस्युं बकुरेणा धमन्तोरु ज्योतिश्चक्रशुरार्याय ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दत्ता अश्विना युवां मनुषाय वृकेण यवम् इव वपन्ता
इषं दुहन्ता आर्याय बकुरेण ज्योतिः तमः इव दस्युम् अभि
धमन्ता उरु राज्यं चक्रथुः (कुरुतम्) ॥

TRANSLATION

O President of the Assembly and Chief Commander of the Army, O destroyers of all miseries, you can rule over a vast State, making proper arrangements for causing the barley etc. to be sown in the fields that have been prepared by the thoughtful persons, as the bright sun dispels darkness by his ray, so dispelling the darkness of ignorance by spreading the light of knowledge and humility and by destroying thieves and robbers etc. by the shining thunderbolt, bestowing brilliant light of wisdom upon the Aryas—righteous or noble persons.

PURPORT

It is the duty of the officers of the State to restrain all wicked persons who are like thorns in the eyes of the public and all voluptuous thieves and speakers of false and piercing words, to give protection to all Vaishyas (engaged in agriculture and trade) and to develop agriculture particularly. They should pay special attention to the discharge of these duties.

THE COMMENTATOR'S NOTES

(वृकेण) छेवकेन शस्त्रास्त्राविना

= By the cutting plough.

वृको लांगलंभवतिविकर्तनात् (निरुक्ते ६. २६. २१)

(वकुरेण) भासमानेन सूर्येण = By the bright sun.

वकुरो भास्करो भासमानो द्रवतीति (निरुक्ते ६. २६. २१)

(मनुषाय) मननशीलाय जनाय = For a thoughtful person.

TRANSLATOR'S NOTES

It is wrong on the part of Sayanacharya to interpret मनुषाय as मनुवे मनोरथम् = for the sake of Manu. Even Prof. Wilson rightly found fault with this interpretation remarking in the Notes:— "It may also be observed that the text has मनुष Manusha which the scholiast (Sayanacharya) says is here a Synonym of Manu, but which more usually designates men."

(Prof. Wilson's Notes on Vol. 1 P. 332). Even the word Manu is used for all thoughtful persons as clearly stated in the Shatpath Brahmana 8. 6. 3. 18.

ये विद्वांसस्ते मनवः (शतपथ ८. ६. ३. १८)

This clearly corroborates Rishi Dayananda Sarasvati's interpretation as given above.

मनुषे-मननशीलाय जनाय

The word वार्क्य has been rightly interpreted by Sayanacharya as विदुवे = Learned.

पुनस्तमेव विषयमाह

The same subject is continued in the 22nd Mantra.

Mantra - 22

अथर्वणायांश्विना दधीचेऽश्वयं शिरः प्रत्यैरयतम् ।

स वां मधु प्र वो वोचतायन्त्वाष्टं यद्व्रावपिकुक्ष्यं वाम् ॥

सन्धिच्छेदसहितोऽन्वयः (कृषिकृतः)

हे दक्षो अश्विनो वां (युवां) यत् आश्वर्षणाय दधीचे
अश्व्यं शिरः प्रत्यरयत्तम् । स ऋतायन् वाम् अपि कक्षयं
त्वाष्ट्रं मधु प्रबोधत् ॥

TRANSLATION

O Ashvins (President of the Assembly and Chief Commander of the Army) O destroyers of all distress, you give honour to the extra-ordinary head or brain of a mighty "Karma Yogi", to a person who is the son of a great Yogi, free from all doubt, himself the worshipper of the upholders of Vidya (Knowledge) and Dharma (righteousness) and true to his promise, he gives to you in turn, the sweet knowledge and instructions received from great scholars.

PURPORT

It is proper on the part of the President of the Assembly and Commander of the Army to have genuine faith in highly learned persons and urge upon all to engage themselves in righteous acts. It is the duty of great scholars to preach truth and keep all persons away from idleness and un-righteousness.

THE COMMENTATOR'S NOTES

(आश्वर्षणाय) छिन्नसंशयस्य पुत्राय

= The son of a man free from all doubt—a man of true wisdom.

(दधीचे) दधीन् विद्याधर्मधरान् अञ्जति पूजयति तस्मै

= For a worshipper or devotee of the upholders of Vidya and Dharma.

(त्वाष्ट्रम्) तूर्णयः सकला विद्याअश्नुते तस्येवं विज्ञानम् त्वष्टा तूर्णमश्नुते इति नैरुक्ताः (निरुक्ते ८.१३)

= Knowledge received from great scholars.

(अपिकक्ष्यम्) कक्षासु विद्याप्रदेशेषु भवा बोधाः
कक्ष्याः तान् प्रति वर्तते तत् ।

= Knowledge connected with various fields or departments.

Mantra—23

सदा कवी सुमतिमा चक्रे वां विश्वा धियो अश्विना प्रावतं मे ।
अस्मे रयि नासत्या बृहन्तमपत्यसाचं श्रुत्यं रराथाम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या कवी अश्विना वां सुमतिम् अस्मे बृहन्तम्
अहम् प्राचके युवां मे (मह्यम्) विश्वाः धियः सदा प्रावतम्
अस्मे बृहन्तम् अपत्यसाचं श्रुत्यं रयि रराथाम् ॥

TRANSLATION

O wise, absolutely truthful, conveyors of knowledge.
O Ashvins - Teachers and Preachers, let me always listen
to the advice of your righteous intellect. Protect all my
pure understanding or intellect for ever. Grant us abundant
and excellent wealth (both spiritual and material) together
with noble progeny.

PURPORT

It is the duty of all students and the rulers etc. who are
householders to get all good knowledge and advice from
absolutely truthful scholars. It is also the duty of those
scholars to make them highly learned and righteous by giving
them the wealth of knowledge and wisdom.

THE COMMENTATOR'S NOTES

(चक्रे) शृणुयाम् । के शब्दे अस्मात् लिट् व्यत्ययेनात्म-

नेपबम् ॥ = Let me hear.

(कवी) सर्वेषां क्रांतप्रज्ञौ = Wise.

= Extra-ordinarily wise, exceeding all in intellectual power.

अथाध्यापककृत्यमाह ।

Mantra—24

हिरण्यहस्तमग्निना रराणा पुत्रं नरा वधिमत्स्या अदत्तम् ।

त्रिधा ह श्यावमग्निना विकस्तुमुञ्जीवसे ऐरयतं सुदान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे रराणा नरा अग्निना युवां हिरण्यहस्तं वधिमत्स्याः पुत्रं मह्यम् अदत्तम् । हे सुदान् अग्निना युवां तं श्यावं जीवसे ह किल त्रिधा उत् ऐरयतम् ॥

TRANSLATION

O liberal leaders of men, O teachers and preachers full of the wealth of knowledge, you give me back the father, the protector of the great knowledge that makes people advanced in every field and one whose hands are full of the splendour of sciences. O generous donors, you make a man good administrator, after the completion of his education for leading a useful life for a long time, by giving him physical, vocal and mental education.

PURPORT

The teachers and teacheresses should educate the boys and girls respectively with Brahmacharya, thus giving them second birth, training them well also in the means of livelihood. Then they should give them back to their parents. The pupils so trained should never forget what they have learnt sitting at the feet of their noble teachers.

THE COMMENTATOR'S NOTES

(हिरण्यहस्तम्) हिरण्यानि सुवर्णादीनि हस्ते यस्य यद् वा विद्यातेजांसि हस्तादिव यस्य ॥

— He who has in his hand gold and other articles or whose splendours of knowledge are like his hands.

(वध्रिमत्याः) वधिकायाः विद्यायाः

= Of the knowledge that makes a man advanced in every field.

(श्यावम्) प्राप्तविद्यम् = Educated.

(पुत्रम्) त्रातारम् = Protector

(विकस्तम्) विविधतया शासितारम्

TRANSLATOR'S NOTES

तेजो वै हिरण्यम् (मैत्रायणी सं० १. ११. ८ काठक सं० ११. ४, ८) वध्रिमती is derived from वृध-वृद्धौ वर्ण-व्यत्ययः पुत्र is from पूङ्-पवने त्रे-रक्षणे ।

= The Purifier and protector.

श्याव is derived from श्यैङ्-गती स्वा० Among the three meanings of गति the first meaning of ज्ञान or knowledge has been taken here.

विकस्तम् is derived from वि + कम् - गति शासनयोः Here the second meaning of शासन or ruling has been taken.

The same subject is continued.

Mantra— 25

एतानि वामश्विना वीर्याणि प्र पूर्याण्यायवोऽवोचन् ।

ब्रह्म कृण्वन्तो वृषणा युवभ्यां सुवीरांसो विदथमा वेदेम ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना वां यानि एतानि पूर्याणि वीर्याणि कर्माणि तानि आयवः प्रवोचन् युवभ्यां ब्रह्म कृण्वन्तः सुवीरांसः वयं विदथम् आवदेम ॥

TRANSLATION

O showerers of knowledge, virtuous men and women !
 These are your admirable deeds as done by the ancient-
 learned people that men now proclaim with great reverence.
 May we instruct people about the Yajna in the form of
 learning and teaching, acquiring good food and wealth, under
 your guidance and being blessed with highly educated and
 brave children, grand children and attendants.

PURPORT

It is the duty of men to praise and serve with food and
 wealth those learned persons who have engaged themselves
 in the propagation of Vidya and Dharma and other benevo-
 lent acts. It is not possible for any one to obtain the gems
 of knowledge without the association of great scholars. It
 is also not possible for any one to spread knowledge and
 good character without the association with and education
 from absolutely truthful learned persons who are free from
 deceit and other evils.

As there is mention of learning and teaching etc. in this
 hymn, it is connected with the previous hymn.

Here ends the commentary on the 117th hymn and
 seventh Varga of first Mandala of the Rigveda Samhita.

अथाष्टादशोत्तरशततमं सूक्तम् HYMN - CXVIII (118)

अथ सूक्तस्य कशीवान् ऋषिः । अश्विनौ देवते ।
१, ११ भुरिक् पङ्क्तिश्छन्दः । पञ्चमः स्वरः । २, ५,
७, त्रिष्टुप् । ३, ६, ९, १० निचत् त्रिष्टुप् । ४, ८ विराट्
त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer of the hymn-Kasheevan. Devata or subject matter-
Ashvinau. Metres-Pankti and Trishtup of various kinds.
Tunes-Panchama and Dhaivata

अस्यावो विद्वत्प्रोपुरुषौ किं कुर्यातामित्युपदिश्यते ।

What should learned men and women do is taught in
the first Mantra

Mantra— 1

आ वां रथो अश्विना ज्येनपत्वा सुमृलीकः स्ववां यात्वर्वाङ् ।
यो मर्त्यस्य मनसो जवीयान्निबन्धुरो वृषणा वातरंहाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना । वां यः त्रिबन्धुरः ज्येनपत्वा वात-
रंहाः मर्त्यस्य मनसः जवीयान् सुमृडोकः स्ववान् रथः अस्ति
सः अर्वाङ् आयातु ॥

TRANSLATION

O mighty Ashvinau (husband and wife, experts in arts
and industries) let your wonderful car in the form of an
aircraft, which flies in sky like the hawk, is swift like the
mind of the man, having three ligatures or bonds up, below
and middle, containing servants and necessary articles,
going up like the mind, giver of abundant and good delight
come down.

PURPORT

When men and women manufacture such wonderful vehicles like the aero-plane, what happiness is there which they may not be able to accomplish.

THE COMMENTATOR'S NOTES

(अश्विना) शिरूपविदो बन्धुती

= Husband and wife - knowers of arts and industries.

(त्रिबन्धुरः) त्रयः बन्धुराः — अथोमध्योर्ध्वबन्धाः यस्मिन्

= Containing three bonds or ligatures.

TRANSLATOR'S NOTES

अश्विनौ has been explained variously in the Nirukta (2.1.1) as द्वावापृथिव्यौ, सूर्याचन्द्रमसौ, अहोरात्रौ, देवानां भिषजौ (निह. १२.१.१)

The husband and wife have been compared in the Vedas themselves to the sun and the earth औरहं पृथिवी त्वम् (अथर्व १४.२७१) so it is clear that the word Ashvinau can very well be used for husband and wife who are like the sky and the earth or like the sun and the moon.

The adjectives श्वेतपत्ना, मर्त्यस्य मनसो जवीयान्, वातरंहाः clearly denote that the रथ or car referred to is not ordinary chariot, but one like the aircraft, swift like the mind of a man, swift like the wind.

Prof. Wilson has translated श्वेतपत्ना as Swift as a hawk मर्त्यस्य मनसो जवीयान् is translated by Prof. Wilson as "As quick as the mind of man" and by Griffith as "Swifter than the mind of mortal वातरंहाः has been translated as "rapid as the wind by Prof. Wilson and by Griffith "fleet as the wind त्रिबन्धुरः has been rendered into English by Griffith as "Three-seated. These adjectives justify Rishi Dayananda Saraswati's interpretation as given above, though some Western Scholars may not understand or admit it. Even Sayanacharya has given the alternative meaning of श्वेत as पक्षी or bird.

पुना राज्यसहायेन स्त्रीपुरुषविषयमाह ।

The same subject is continued regarding the duties of men and women done with the help of the State.

Mantra—2

त्रिबन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक् ।

पिन्वतं गा जिवन्तुर्वतो नो वर्धयतमश्विना वीरमुस्मे ॥

सन्धिच्छेदसहितोऽन्वयः (श्रुतिकृतः)

हे अश्विना युवां त्रिबन्धुरेण त्रिवृता सुवृता रथेन अर्वाक्
आयातम् । नः गाः पिन्वतम् अर्वातः जिवन्तम् अस्मे
(अस्मान्) अस्माकं वीरं च वर्धयतम् ॥

TRANSLATION

Come down to us with your tri-columned, tri-angular well-constructed vehicle with three mechanical wheels and seating good men. Serve the people of the earth, gladden our rulers or horses and make us and our heroes grow strong.

PURPORT

The officers of the State should make all men and women prosperous, possessing good materials and honest and truthful assistants. Thus they should become praise-worthy.

THE COMMENTATOR'S NOTES

(त्रिचक्रेण) त्रीणि कलानां चक्राणि यस्मिन्

= With three mechanical wheels.

(सुवृता) शोभनेर्मनुष्यैः शृंगारंवा सहवर्तमानेन

= Seating good men or having requisite articles for decoration and beauty.

(गाः) भूगोलस्य भूमीः = Lands or men of the lands.

(अर्वातः) प्राप्तराज्यान् अश्वान् वा = Rulers or horses.

TRANSLATOR'S NOTES

In the Shatapath Brahman 3.3.4.7 it is stated पुमांसोऽर्वातः ॥
(वतपथ ३. ३. ४. ७) so the word अर्वातः means heroic men besides

horses as it is derived from अवे-गती गतेस्त्रबोऽयी-ज्ञानं गमनं प्राप्तिश्च here the second and the third meaning has been taken.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—3

प्रवद्यामना सुवृता रथेन दत्ताविमं शृणुतं श्लोकूपदेः ।

किमङ्ग वां प्रत्यवर्ति गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे प्रवद्यामना सुवृता रथेन अद्रेः उपरि गच्छन्तो वसौ अश्विना वां (युवाम्) इमं श्लोकं शृणुतम् । अङ्ग (हे सभासेनेशो) पुराजाः विप्रासः गमिष्ठा वां प्रति किम् अवर्तिम् आहुः किमपि न इत्यर्थः ॥

TRANSLATION

O Ashvins (The President of the Assembly and Commander of the army) travelling over the hills with your quick-moving well-constructed charming vehicles like the aeroplane, containing requisite articles, liberal and destroyers of all miseries, listen to this speech. Do the old or experienced wise men ever tell condemnatory words, regarding you ? (never. They all praise you.)

PURPORT

O King and other officers of State both men and women ! You should accept only what is told by the absolutely truthful learned persons. Men can not make progress without the teachings given by good persons. Where absolutely truthful learned and wise persons do not teach others through their inspiring sermons, men are steeped in ignorance and suffer, behaving like beasts.

THE COMMENTATOR'S NOTES

(सुवृता) शोभनः सह वर्तमानेन

∴ Containing good means or requisite articles.

(अवतिम्) अवाच्यम् = Reproach or censuring words.

पुनस्तौ किं कुर्याताम् इत्युपदिश्यते ।

What should they (Ashvins) do is taught further in the fourth Mantra.

Mantra -4

आ वां श्येनासो अश्विना वहन्तु रथे युक्तासं आशवः पतङ्गाः ।
ये अप्तुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना ये अप्तुरः दिव्यासः गृध्राः (न इव)
प्रयः अभि वहन्ति ते श्येनासः पतङ्गाः आशवः रथे युक्तासः
सन्तः वाम् ग्रावहन्ति ॥

TRANSLATION

O ever truthful men and women; May the fire, electricity and other things like the speedy horses which go quickly to the firmament, which are like vultures flying through the air, take you to the desired destination. May those divine things which shine like the sun and are quick like the hawks when yoked in the vehicles like the aircraft take you to the place of Yajna or non-violent sacrifice.

PURPORT

There is simile used in the Mantra twice. O men and women : As vultures and other birds easily go to the sky with their birds and come back, in the same manner, you should go to the sky with well-manufactured aero-planes and come back comfortably.

THE COMMENTATOR'S NOTES

(श्येनासः) श्येन इव गन्तारः

= Going quickly like the hawks.

(पतङ्गाः) सूर्य इव देदीप्यमानाः

= Shining like the sun.

(अप्तरः) अप्सु अन्तरिक्षे त्वरन्ति

= Those which go to the firmament.

(प्रयः) प्रियमाणं स्थानम् = Desired place.

TRANSLATOR'S NOTES

आपः इति अन्तरिक्षनाम (निय० १.३)

The word पतंग is used for the sun even in the classical Sanskrit. See पतङ्गः पक्षिपूर्वो च (अमर का. ३-२३७४) पतङ्गः पक्षिपूर्वोः (मेदिनीकोषे ४२) The adjectives and similes श्वेतासः आश्वः आश्वः, दिव्यासः, गृध्रा न, make it quite clear that the vehicle referred in the Mantra is not an ordinary chariot, but something like an aircraft which can quickly take men and women to the firmament.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—5

आ वां रथं युवतिस्तिष्ठदत्र जुष्ट्वी नरा दुहिता सूर्यस्य ।

परि वामश्वा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥

सन्धिक्षेदसहितोऽन्वयः (ऋषिकृतः)

हे नरा (नेतारी सभासेनाधीशौ) वपुषो जुष्ट्वी
युवतिः दुहिता सूर्यस्य उषाः पृथिवीम् इव वां रथम् आ
अतिष्ठत् । अत्र अभीके पतङ्गा अरुषाः वयोः अश्वाः वाम्
परिवहन्तु ॥

TRANSLATION

O leaders of men (The President of the Assembly and commander of the Army) A beautiful young lady who is like the daughter of the sun (dawn) ascends your vehicle. May the fire and other shining articles which are quick-moving like the birds take you to the battle field.

PURPORT

As the rays of the sun go around in all places, as a chaste wife delights her husband and as the birds go above and below with ease, in the same manner, well-built vehicles take the heroes easily to their desired place in the battle field.

THE COMMENTATOR'S NOTES

(अरुषाः) रक्तादिगुणविशिष्टाः

= Ruddy fire and other articles.

(अभीके) संग्रामे अभीक इति संग्रामनाम

(निघ० २.१७)

= In the battle field.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra -- 6

उद्धन्दतु मे रतं दुर्मनाभिरुद्धं रेभं दत्त्वा वृषणा शचीभिः ।

निष्ठौघं पारयथः समुद्रान्पुनश्च्यवानं चक्रयुवानम् ॥

मन्थिच्छेदमग्निनाऽन्वयः (ऋषिकृतः)

हे दत्त्वा वृषणा युवां शचीभिः यथा तौग्यं च्यवानं
युवानं समुद्रात् नि पारयथः । पुनरवारं प्राप्तम् उत् चक्रयुः
तथा एव वन्दनम् रेभं च उत् ऐरतम् ॥

TRANSLATION

O destroyers of all miseries, O showerers of happiness,
President of the Assembly and Commander of the Army.

By your wisdom, deeds and good words, you raise up the son of a mighty king an active youngman and make him go to the other shore of the sea. (You make proper arrangements for the safe Voyage). In the same manner, you raise up or get manufactured an admirable steamer or air-craft and make a devotee of God travel safely and comfortably.

PURPORT

As sailors take travellers across the sea and gladden them, in the same manner, it is the duty of the Royal council to make artisans and preachers get rid of all trouble and make them happy.

THE COMMENTATOR'S NOTES

(शचीभिः) कर्मभिः प्रज्ञाभिर्वा

= By wisdom and deeds.

(वंसनाभिः) भाषणैः

= By your words or speeches.

(तौग्यम्) बलवतो हिंसकस्य राज्ञः पुत्रं राजन्यम्

= The son of a mighty king.

(च्यवानम्) गन्तारम् = Moving swiftly or active.

TRANSLATOR'S NOTES

वन्धनम् is from वन्-स्तुत्यमिवावतयाः वंसना is derived from वंसि-भाषार्थः वृ. hence the meaning भाषणैः = By speeches.

तौग्यम् is derived from तुजि-हिंसायाम्, रेभम् is from रेभ-शब्दे च्यवनम् is from च्युङ्-गती hence the interpretation गन्तारम्. It is wrong on the part of Sayanacharya, Prof. Wilson and others to take Vandana, Togra Rebha and Chyavana as the names of particular persons instead of taking as denoting certain attributes, as it is opposed to the fundamental principles of the Vedic terminology as pointed out before.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवमत्रयेऽवनीताय तुप्तमूर्जमीमानमश्विनावधत्तम् ।

युवं कण्वायापिरिस्ताय चक्षुः प्रत्यधत्तं सुष्टुति जुजुषाणा ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे जुजुषाणा अश्विनौ युवं (युवाम्) अवनीताय अपि-

रिप्ताय अत्रये कण्वाय तप्तम् ओमानम् ऊर्जम् अघत्तम् ।
युवं (युवां) तस्मात् चक्षुः सुष्टुतिं च प्रति अघत्तम् ॥

TRANSLATION

O learned men and women, you who love and serve all and are loved and served by others, you bestow upon a wise man who has got rid of all three kinds of misery, strength born of tapas (austerity or meditation etc.) that protect good deeds, so that he may dispel the darkness of ignorance and gather all knowledge. You give him the eye of knowledge and true praise.

PURPORT

It is the duty of the President of the Assembly and the commander of the Army to protect those learned and righteous persons who are trying their level best for the propagation of the knowledge of the Vedas etc. and to preserve and guard the people having acquired humility from them.

THE COMMENTATOR'S NOTES

(अत्रये) अविद्यमानत्रिविधदुःखाय

= For a man who is free from all the three kinds of misery i. e. (1) Individual or physical (2) Social (3) and cosmic known as आध्यात्मिक, आधिभौतिक आधि-
दैविक दुःख,

(कण्वाय) मेधाविने = A wise man or genius.

(कण्व इति मेधाविद्याम नि० ३.१५) Tr.

(चक्षुः) दर्शकं विज्ञानम्

= Knowledge which shows the right path.

(अपिरिप्ताय) सकलविद्योपचयनाय

= For gathering all knowledge.

लिप् धातोर्निष्ठा कपिलादित्वात्तत्त्व विकल्पः

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—8

युवं धेनुं शयवे' नाधितायापिन्वतमश्विना पूर्याय ।

अमुञ्चतं वर्तिकामहंसो निः प्रति जङ्घ्यां विश्पलाया अभत्तम् ॥

सन्धिच्छेदमहितोऽन्वयः (ऋषिकृतः)

हे अश्विना (सकलविद्याव्यापिनौ) स्त्रीपुरुषौ युवं
(युवाम्) नाधिताय पूर्याय शयवे धेनुम् अपिन्वतम् यम्
अहंसः निः अमुञ्चतं तस्मात् विश्पलायाः पालनाय जङ्घां
वर्तिकां प्रति अभत्तम् ॥

TRANSLATION

O highly learned men and women ! You endow with cultured speech a man who is wealthy, who sleeps well on account of exertion in day time and who has been trained by elderly experienced persons. You restrain a wise person from sinful activities and give him knowledge of true policy that confers happiness for the protection of the subjects and is endowed with humility.

PURPORT

O officers of the State, It is your duty to please all wealthy people and other subjects with true justice and prompt them to acquire knowledge with the observance of Brahmacharya (continence) so that no son or daughter of any family remains devoid of wisdom and good education.

THE COMMENTATOR'S NOTES

(धेनुम्) सुशिक्षितां वाचम् = Refined speech.

(नाधिताय) ऐश्वर्ययुक्ताय = Wealthy.

(वर्तिकाम्) विनयादिसहितां नीतिम्

= The policy endowed with humility.

(जङ्घाम्) सर्वसुखजनिकाम् । अच् तस्य अङ्घ्र

(उणादि० ५.३१) इति जनधातोरच् प्रत्ययो जंघा-
देशश्च ।

= Conferer of all happinesses.

(विश्वलायाः) प्रजायाः = Of the subjects.

TRANSLATOR'S NOTES

नाधिताय is from नाधु-याच्योपतापेद्वर्याशीः शु here
the third meaning of ऐश्वर्यं has been taken by the Rishi.
धेनुरिति वाङ्नाम (निघ० १.११)

अथ विद्युद्विद्यां दम्पती गृह्णीयातामित्याह ।

Both husband and wife should acquire the knowledge of
electricity is told in the ninth Mantra.

Mantra—9

युवं श्वेतं पेदव इन्द्रजूतमहिह्नमश्विनादत्तमश्वम् ।

जोहूत्रमयो अभिभूतिमुग्रं सहस्रसां वृषणं वीद्वङ्गम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवं (युवां) पेदवे अयः इन्द्रजूतं जोहूत्रं
वृषणं वीद्वङ्गम् उग्रम् अभिभूतिं सहस्रसां श्वेतम् अश्वम्
अहिह्नम् इव युवाभ्यां ददाति (तस्मै सततं सुखम् अवत्तम्) ॥

TRANSLATION

O learned men and women, you should confer always
happiness upon the person who gives you for easy loco-
tion or going from place to place a horse in the form of
electricity that is impelled by the PRESIDENT of the
Assembly which is desired by all, which over-comes enemies
when properly utilised in strong weapons which is irresistible
by the wicked foes, which can accomplish thousands of
works, which is vigorous, which makes the limbs of the body
strong, which is shining like the sun-disperser of the clouds
and which can shower weapons upon the wicked enemies.

PURPORT

As the sun gives happiness to all by raining down the cloud, in the same manner, knowers of arts and industries should bestow happiness upon all people. They should honour mighty brave men and women.

THE COMMENTATOR'S NOTES

(इन्द्रजितम्) सभाध्यक्षेण प्रेरितम्

= Impelled by the President of the Assembly or the Council of Ministers.

(अश्वम्) व्यापनशीलम् = Of pervasive nature.

(अशूङ्-व्याप्तौ)

(पेदवे) गमनागमनाय = For going and coming.

पद-गतौ

TRANSLATOR'S NOTES

There is clear reference to the attributes of electricity though un-fortunately other translators have not been able to know the significance of the attributes and have taken अश्व to mean ordinary horse.

पुनस्तमेव विषयमाह

Mantra—10

ता वां नरा स्ववसे सुजाता इवामहे अश्विना नाधमानाः ।

आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे सुजाता गिरः जुषाणा अश्विना नरा नाधमानाः
वयं ययोः वाम् अश्वसे सुहवामहे ता युवां वसुमता रथेन नः
अस्मान् सुविताय उप आयातम् ॥

TRANSLATION

O leaders, manifested in the acquisition of knowledge and other good virtues according to our requests, with love,

we earnestly call you to our succour possessing wealth of knowledge. Please come to us with your wealthy car in the form of aero-plane, to bring us felicity.

PURPORT

The Officers of the State who are pleased and served by the people should also please them constantly, so that prosperity may increase by their mutual co-operation and protection.

THE COMMENTATOR'S NOTES

(नरा) नेतारौ स्त्रीपुरुषौ

= Leading men and women.

(रथेन) रमणीयेन विमानादियानेन

= By a charming vehicle like the aero-plane etc.

रममाणोऽस्मिस्तिष्ठतीतिरथः (निरुक्ते ६-२.१) ।

पुनस्तमेव विषयमाह

The same subject is continued in the eleventh and the last Mantra of the hymn.

Mantra--11

आ श्येनस्य जवसा नूतनेनास्मे यांत नासत्या सजोषाः ।

हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे नासत्या अश्विना सजोषाः रातहव्यः अहं शश्वत्त-
माया उषसः व्युष्टौ यौ वां हवे तौ युवां हि (किल) श्येनस्य
जवसा इव नूतनेन रथेन अस्मान् आयातम् ॥

TRANSLATION

O learned men and women who are absolutely truthful or in whom there is not the least element of un-truth, I full of love in my heart, invoke you at the rising of the ever

constant dawn. Please come to us with your new car in the form of an air-craft which has the speed of a hawk.

PURPORT

Men and women should get up early in the morning, should do their daily duties, should practise Yoga and meditate upon God and should begin to discharge the duties of the rulers and the subjects, as the case may be. The King and other officers should honour praiseworthy people among their subjects, and the subjects should praise only admirable officers of the State. It is not proper on the part of anyone to praise an un-righteous person or to censure or condemn a righteous person. therefore all should act according to to the injunctions of Dharma (righteousness).

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

Here ends the commentary on the 118th hymn of the first Mandala of the Rigveda Samhita and Twenty-first Varga.

अथैकोनविंशतिशततमं सूक्तम् HYMN CXIX (119)

अथास्य दशर्चस्य सूक्तस्य दैर्घतमसः कक्षीयाम् ऋषिः ।
अश्विनौ देवता । १,४,६ निचृज्जगती । ३।७,१० जगती
छन्दः । ८ बिराड् जगती छन्दः । निषादः स्वरः । २,५,६
भुरिक् त्रिष्टुप् छन्दः । धैवतः स्वरः ॥

Seer-Kaksheevan. Devata- Ashvinau. Metres- Jagati and
Trishtup of various kinds. Tunes- Nishada and Dhaivata.

पुनः स्त्रीपुरुषौ कथं वर्तयेतामिदमुपदिश्यते

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

Mantra—1

आ वां रथं पुरुषाय मनोजुवं जीराश्वं यज्ञियं जीवसे हवे ।
सहस्रकेतुं वनिनं शतद्वसुं श्रुष्टीवानं वरिवोधाममि प्रयः ॥

सन्धिच्छेवसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! प्रयः ग्रहं जीवसे वां (युवयोः) पुरुषाय
जीराश्वं यज्ञियं सहस्रकेतुं शतद्वसुं वनिनं श्रुष्टीवानं मनोजुवं
वरिवोधां रथम् अभ्याहुवे ॥

TRANSLATION

O learned men and women, I who try to please all by
my respectful treatment, invoke you in order to support
my life, your wonderful and charming car in the form of an
aircraft etc. swift as mind, manufactured with much wis-
dom and keen intelligence. going to the place of Yajna
approaching noble living beings, with thousand banners
and hundred treasures, containing arrangements for much
water, abundantly yielding delight and leading to quick
movement. I appreciate it very highly.

PURPORT

If industrious artists desire, they can certainly manufacture such a wonderful and charming vehicle in the form of an aero-plane etc.

THE COMMENTATOR'S NOTES

(पुरुमायम्) पुर्व्या मायया प्रज्ञया निष्पादितम्

=Manufactured with much wisdom and intelligence.

मायेतिप्रज्ञानाम (निघ० ३,६)

(वनिनम्) वनं बृहदुदकं विद्यते यस्मिन् तम् वनमित्युदक नाम (निघ० १.१२) (श्रुष्टीवानम्) श्रुष्टौः क्षिप्रगतीः वनति भाजयति यः तम् । श्रुष्टीति क्षिप्रनाम । वनधातोर्ण्यः तादच् ।

=Leading to quick movement.

(प्रयः) प्रीणाति यः सः । प्रीणादिकोऽन् प्रत्ययः

=He who pleases or satisfies all

पुनर्मनुष्याः किं कुर्युरित्युपदिश्यते

What should men do is taught further in the second Mantra.

Mantra 2

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामिन्यधायि शस्मन्तसमयन्त आ दिशः ।
स्वदामि घर्मं प्रति यन्त्युतय आ वामूर्जानी रथमश्विनारुहत ॥
सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना वां (युवयोः) अस्मिन् प्रयामनि ऊर्जानी ऊर्ध्वा धीतिः च येः जनैः अधायि ते दिशः सम् आयन्त । यं रथं शिल्पी आरुहत तं युवाम् आरोहेताम् । यं घर्मम् ऊतयः न यन्ति तं युवां प्रतियन्तु । यं घर्मम् अहं स्वदामि अस्य स्वादं युवां प्रतियातम् ॥

TRANSLATION

O President of the Assembly and commander of the Army, those liberal men who have adopted a heroic policy and uplifting meditation, when you march, come well. You should ascend the car which an artisan rides on. Let there be protection in the enjoyment of the bright and fragrant thing. You should also take the shining and fragrant article that I take.

PURPORT

O men : You should always take well-cooked food which is the destroyer of all diseases and invigorating. When you go on tour, you should take with you all necessary articles and love one another and protect mutually. Never give up good policy and conduct any where.

THE COMMENTATOR'S NOTES

(दिशः) ये दिशन्ति - अतिसृजन्ति ते जनाः

= Men of liberal disposition. (दिश-अतिसृजने)

(धर्मम्) प्रदीप्तं सुगन्धियुक्तं भोज्यं पदार्थम् ॥

= An eatable that is shining and fragrant.

(ऊर्जानी) पराक्रमयुक्तानीतिः = A heroic policy.

पुनः स्त्री पुरुष कृत्यमाह

Mantra—3

सं यन्मिथः पस्पृजानासो अग्मत शुभे मृखा अमिता जायवो रणे
युवोर्गृहं प्रवणे चिकित्ते रथो यदश्विना वहथः सूरिमा वरम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! तत् (यः) विद्वान् चिकित्ते युवयोः रथो
मिथोयुद्धे साधकतमः अस्ति यं वरं सूरि युवां वहथः । तेन
अह सह वर्तमानाः यत् शुभे प्रवणे रणे पस्पृजानासः मखाः
अमिता जायवः सम् अग्मत (संगच्छन्ताम्) तस्मै आप्रयत-
न्ताम् ॥

TRANSLATION

O learned men and women, O President of the Assembly and Commander of the Army; let us always try to be victorious in battles with the help of a learned leader who knows well the science and technique of war, whom you always take with you as he is an expert and noble wise man. Accompanied by such wise men and brave soldiers contending for victory, let us overcome our enemies, not defeated or thrown away by them and being benevolent like Yajnas.

PURPORT

When officers of the State send their armies to conquer their foes, then some wealthy grateful faithful experts in the art and technique of war must accompany them. All armies and their soldiers should fight after their consent, so that their victory may be certain. When the war ceases and all heroes return to their camps, then these experts in the military science should deliver them discourses for instilling in them the spirit of their duty and victory, so that being inspired, they may surely conquer their enemies.

THE COMMENTATOR'S NOTES

(मखाः) यज्ञा इवोपकर्तारः

= Benevolent like the Yajnas.

(जायवः) शत्रून् विजेतारः

= Conquerors of their enemies

(प्रवणो) प्रवन्ते गच्छन्तिवीरा यस्मिन्

= In the battle

TRANSLATOR'S NOTES

मख इत्येतद् यज्ञनामधेयं छिद्रप्रतिषेधसामर्थ्यात् छिद्रं खमित्युक्तम् तस्यमेति प्रतिषेधः । मा यज्ञं छिद्रं करिष्यतीति (गोपथ ब्राह्मणे २.२.५) यज्ञो वै मखः (तेत्तिरीय

संहिता ५.१.६.३ काण्व संहिता ३१.७ शतपथ ६. ५.

२.१) मख इति यज्ञनाम (निध० ३.१७)

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—4

युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिमिनिवहन्ता पितृभ्य आ ।

ग्रामिष्ठं वर्तिवृषणा विजेन्यं दिवांदासाय महि चेति वामबः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वृषणा अश्विना युवां भुरमाणं भुज्युं विभिः गतम्
हवं स्वयुक्तिभिः पितृभ्यः निवहन्ता सन्तौ यत् वा महि
श्रवः वर्तिः सैन्यं च अस्ति तत् च संगृह्य दिवोदासाय
विजेन्यम् आयासिष्टम् ॥

TRANSLATION

O President of the Assembly and Commander of the Army, O showerers of happiness, you supply methodically to the brave soldiers who are protectors of your State, enjoyable or delicious and nourishing food like the one picked up by birds. What ever protecting and conquering army you have got, you put it under the charge of the Chief Commander who is giver of the light of knowledge,

PURPORT

It is the duty of the Commanders of the Army to feed and train well the army that is strong brave and loyal, so that it may be utilised for conquering the enemies whenever a battle becomes inevitable.

THE COMMENTATOR'S NOTES

(पितृभ्यः) राज्यपालकेभ्यः वीरेभ्यः

= For the brave soldiers who are protectors of the State.

(दिवोदासाय) विद्याप्रकाशदात्रे सेनाध्यक्षाय

= For the Chief Commander who is giver of the light of knowledge.

TRANSLATOR'S NOTES

The word दिवोदास is derived from दिवु-श्रीरा विजिगीषा व्य कृत्तर दृतिस्तुतिमोदमद स्वप्न कान्तिगतिषु Here the meaning of दृति or light has been taken. दास is derived from दासु-दाने स्वा० Therefore the meaning of giver has been taken.

It is wrong on the part of Sayanacharya, Prof. Wilson and others to take it as the name of a particular King, instead of taking it as a derivative noun, denoting certain attributes.

पुनस्तमेव विषयमाह

Mantra—5

युवारञ्जिना वपुषे युवायुजं रथं वाणीं येमतुरस्य शर्ध्यम् ।
आ वां पतित्वं सख्याय जग्मुषी योषावृणीत ज्ञेन्यां युवां पती ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

हे अश्विना युवोः शर्ध्यं युवायुजं, रथम् अस्य मध्ये स्थितो वाणी वपुषे येमतुः वां (युवयोः) सख्याय ज्ञेन्यापती युवां पतित्वं जग्मुषी योषा सती हृषं पतिम् आवृणीत ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army), the preachers of true knowledge occupy the Charming and strong Car in the form of an air craft driven by you, as they are engaged in bringing about the welfare of the State. A Brahmacharini selects a suitable bridgroom for constant friendship in married life and she regards you who are excellent leaders, as protectors of the State.

PURPORT

As a youthful learned woman gets a husband dear and suitable to her, after the completion of her Bramacharya

and serves him well and as a young man who has observed Brahmacharya (continence) enjoys delight having got an agreeable and suitable wife, in the same manner, the President of the Assembly and the Commander of the Army should behave lovingly and faithfully.

THE COMMENTATOR'S NOTES

(वाणी) उपवेशकी = Good speakers or preachers.

(जेन्या) जनेषु नयन-कर्तृषु = Good leaders.

(अश्विना) सभासेना धीशौ

= The President of the Assembly and commander of the Army.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—6

युवं रेभं पग्निनेरुख्यथो हिमेन घर्म परितप्तमत्रये ।

युवं शयोरवसं पिप्यथुगवि प्र दीर्घेण वन्दनस्तायायुषा ॥

सन्धिच्छेदमहितोऽन्वयः (ऋषिकृतः)

हे अश्विना ! यथा युवम् अत्रये परितप्तेः प्राप्तविद्यं परितप्तं रेभं विद्वांसं जनं हिमेन घर्मम् इव उरुख्यथः । युवं गवि शयोः अवसे पिप्यथुः वन्दनः दीर्घेण आयुषा युवाम्यां तारि (तथा वयम् अपि) प्रयतेमहि ॥

TRANSLATION

O married men and women, you protect a man who has received knowledge from a twice-born preceptor for the attainment of happiness, in which there is absence of physical, social, and cosmic misery. You protect him as they guard a person suffering from heat with snow. You protect an admiring scholar who is accustomed to sleep well at night on account of exertion in day time and multiply his

protection on earth. You give a long life to a praise-worthy person. Let us also try like this.

PURPORT

O married men and women, as cold is removed by heat, in the same way, dispel the darkness of ignorance with the light of knowledge, so that physical, social and cosmic miseries may have an end. You must act in this world like the sun and the moon which nourish the universe or as righteous officers of the State protect even sleeping persons by keeping far away thieves and robbers.

THE COMMENTATOR'S NOTES

(रेभम्) सकलविद्यास्तोतारम्

= The admirer of all good sciences.

(अत्रये) अविद्यमानान्याध्यात्मिकादित्रीणि दुःखानि
यस्मिन् तस्मै सुखाय ।

= He who has no misery anywhere.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—7

युवं वन्दन्तं निर्ऋतं जरण्यया रथं न दत्त्वा करुणा समिन्वथः ।

क्षेत्रादा विप्रं जनथो विपण्यया प्र वामत्रं विधत्ते दंभनां भुवत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे करुणा दत्त्वा अश्विनौ स्त्रीपुरुषौ-युवां जरण्ययायुक्तं
निर्ऋतं वन्दनं विप्रं रथं न समिन्वथः क्षेत्रात् उत्पन्नमिव
आजनथः यः अत्र वां (युवयोः) गृहाश्रमे सम्बन्धः प्रभुवत्
तत्र विपण्यया युक्तानि दंसना (कर्माणि) विधत्ते (विधातुं
प्रवर्तमानान् उत्तमान् (राज्यधर्माधिकारान्) दधातम् ॥

TRANSLATION

O active learned men and women who are destroyers of miseries, you should get an offspring that is endowed with knowledge, absolutely truthful and highly intelligent. You must get him like a good vehicle in the form of an air-craft or something produced in the field. You must be engaged in doing praiseworthy noble deeds, with this object in view.

PURPORT

It is the duty of thoughtful parents to train their children well by making them observe the rules of Brahmacharya from birth onward and to urge upon them to engage themselves in proper activities.

THE COMMENTATOR'S NOTES

(निऋतम्) निरन्तरम् ऋतम् अस्मिन्

= Honest and absolutely truthful.

(जरन्यया) जरणान् विद्यावृद्धान् अर्हन्ति यया विद्यया
तया युक्तम् ॥

= Endowed with good knowledge.

(विपन्यया) स्तोतुं योग्यया धर्म्यया नीन्या युक्तानि

= Endowed with praise worthy righteous policy.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra—8

अगच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निवाधिनम् ।
स्वर्वतारित ऊतीर्युवोरहं चित्रा अभीके अभवन्नभिष्टयः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनो स्त्री पुरुषौ भवन्तौ स्वस्य पितुः परावति
स्थितं त्यजसः निवाधितं कृपमाणं (परिव्राजं) नित्यम् अग-
च्छतम् । इतः एव युवयोः अभीके अहं चित्राः अभिष्टयः
स्वर्वतोः ऊतोः अभवन् ॥

TRANSLATION

O learned men and women, you should go to a kind San-yasi who has given up worldly happiness and is leading a life of austerity, far away from his own father or teacher in order to preach truth everywhere. By his association and teaching, your noble desires will be fulfilled and you will get wonderful protections leading you to happiness.

PURPORT

It is the duty of all to achieve the accomplishment of Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires and Moksha emancipation) by apporaching a great sanyasi who is highly learned, free from all attachment and jealousy, showing kindness to all, absolutely truthful and renouncer of all falsehood, self-controlled, a great Yogi knowing the reality and liberated while in this life itself, wandering all over the world for preaching truth. No one can acquire true knowledge without association with and listening sermons of such a truly great man.

THE COMMENTATOR'S NOTES

(त्यजसा) संसारमुक्त्यागेन ।

= By the renouncement of worldly happiness.

(इतः) अस्माद् वर्तमानाद्यतेः

= From this Sanyasi.

(अभीके) समीपे

TRANSLATOR'S NOTES

(अभीके उत्तराणिपदानि (निघ० ३.२६)

(पद-गती) गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च

Here by taking the third meaning of प्राप्ति or approachment, the idea of nearness is clear.

In this Mantra, there is clear reference to the duties of Sanyasi. It is wrong therefore to say that the Vedas do not sanction the fourth or the Sanyasa Ashrama as some modern Scholars maintain.

पुनस्तमेव विषयमाह ।

Mantra—9

उत स्या वां मधुमन्मक्षिकारपन्धदे सामस्यौशिजो हुवन्यति ।
युवं दंष्ट्रीचो मनु आ विवासथोऽग्रा शिरः प्रति वामश्च्यं वदत् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (मांगलिकौ राजप्रजाजनौ) युवं (युवां) यः
अश्विजः (परिव्राड्) मदे प्रवर्तमाना मक्षिका स्या मक्षिका
यथा अरपत् तथा वां मधुमत् हुवन्यति तस्य सोमस्य
दधीचः सकाशात् मनः आविवासथः । अथ उत स वां
प्रोत्या एतत् अश्च्यं शिरः सततं प्रतिवदत् ॥

TRANSLATION

O auspicious men belonging to the State and the Public you should get knowledge from that great Sanyasi who is the son of a noble and charming person and who sings sweet words to you, like a murmuring honey-seeking bee in an exhilarating state. He is impeller of Dharma (righteousness) and instructor of those who uphold knowledge and Dharma. Let him lovingly impart that sublime teaching like the head to you that is given by great scholars.

PURPORT

O men ! You should listen to the teaching of a highly learned and Yogi Sanyasi who is always devoted to God and having reflected and meditated upon it, you should enjoy happiness, as the bees having picked up juice from various flowers are delighted.

THE COMMENTATOR'S NOTES

(सोमस्य) धर्मप्रेरकस्य

= Impeller or promptor of Dharma (righteousness).

(अश्विजः) कमनीयस्य पुत्रः

= The son of a noble or desirable person.

(मनः) विज्ञानम् = Knowledge.

(अश्व्यम्) अश्वेषु व्याप्तविधेषु साधु

= That is good among great scholars.

(दधीचः) विद्याधर्मधारकान् अंचति विज्ञापयति तस्य
सकाशात्

= From a Sanyasi who instructs the upholders of a
knowledge and Dharma.

TRANSLATOR'S NOTES

पू-प्रसवैर्यवयोः Here the first meaning प्रसव has been taken in the sense of impelling दधीचः is derived from दध-कान्ती to desire. Hence it means-one who is the son of a desirable or noble person दधीचः is from धा-धारणपोषणयोः and अंचयतिपूजनयोः hence the meaning as विद्याधर्मकारन् अंचति विज्ञापयति तस्य Among the three meanings of गति the first i. e. ज्ञान or knowledge has been taken here.

अशूङ्-व्याप्तौ

अथ तद्धित्तरविद्योपदेशः क्रियते

Now there is the instruction given about the electric wire or telegraphy.

Mantra—10

युवं पेदवे' पुरुवारंगश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।

शयैरभिद्युं पृतनासु दुष्टरं चूर्कृत्यमिन्द्रमिव चर्वणीसहम् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विना युवं पेदवे स्पृधां पृतनासु चूर्कृत्यं श्वेतं
पुरुवारं दुष्टरं चर्वणीसहं शयैः अभिद्युम् इन्द्रम् इव तरुतारं
दुवस्यथः ॥

TRANSLATION

O Ashvins (highly learned President of the Assembly and commander of the Army) who utilise electric or telegraphic wire for quick movement which can accomplish many

good works, which is desired by many, which can go or convey message to distant places, which has electric light which can not be easily transgressed by enemies going rapidly like the rays of the sun and able to overcome foes by conquering secretly the instructions regarding conquering enemies and which is connected with various machines.

PURPORT

As men can accomplish many desired purposes by the utilisation of the telegraph, in the same manner many righteous works can be accomplished by acquiring the knowledge of various sciences, from the association of the great Sanyasis. By these two, worldly and other worldly happiness can be achieved. therefore the science of electricity must be learned with great labour.

This hymn is connected with the previous hymn, as there is the mention of the King and his subjects, the duties of Sanyasi and knowledge etc, as in that hymn.

Here ends the 119th hymn and 21st Varga of the first Mandala of the Rigveda.

अथ विश्वस्युत्तरशततमं सूक्तम् HYMN CXX (120)

अथास्य द्वादशर्चस्य विश्वस्युत्तरशततसूक्तस्य उश्निक्
पुत्रः कक्षीवान् ऋषिः । अश्विनौ देवते । १, १२ पिपीलिका
मध्यानिचुद् गायत्री । २- भुरिक् गायत्री १० गायत्री ११,
पिपीलिका मध्या विराद् गायत्री छन्दः । षड्जः स्वरः ।
३ स्वराद् ककुप् उष्णिक् । ५, आर्षी उष्णिक् । ६ विराद्
आर्षी उष्णिक् । ८ भुरिक् उष्णिक् छन्दः । ऋषभः स्वरः ।
४ आर्षी अनुष्टुप् । ७ स्वराद् आर्षी अनुष्टुप् । ९ भुरिक्
अनुष्टुप् छन्दः । गन्धारः स्वरः ॥

The seer of the hymn-Kakshivan. Devata or subject-Ashvinau. Metres-Gayatri, Ushnik and Anushtup of various kinds. The-Shadja, Rishabha and Ghandara.

तत्रादौ प्रश्नोत्तर विधिमाह

In the first Mantra, the method of question and answer is taught.

Mantra—1

का राध्रदोत्राश्विना वां को वां जोष उभयोः ।

कथा विधात्यप्रचेताः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ वाम् (उभयोः) का होत्रा सेना (विजयं
राधत्) वां जोषे कथा (कः) अप्रचेताः (पराजयं)
बिधाति ॥

TRANSLATION

O Ashvinau (The President of the Assembly and Commander of the Army) or householders husband and wife, which is the conquering and subduing army that can make you victorious ? Who is the ignorant person that can defeat or put obstacles in your loving dealing ?

PURPORT

The President of the Assembly and Commander of the Army) should deal lovingly with the brave and learned persons. Then they can defeat their enemies and subdue them, getting victory over them. No work can be accomplished with the help of foolish persons and therefore a man should always keep friendship with learned persons.

THE COMMENTATOR'S NOTES

(होत्रा) शत्रुबलम् आदातुं विजयं च दातुं योग्या सेना ।

= The army that can subdue enemies and achieve victory over them.

(अदिवना) गृहाश्रमधर्मव्यापिनौ स्त्रीपुरुषौ

= Husband and wife pervading in or discharging the duties of a householder's life.

(जोषे) प्रीतिजनके व्यवहारे = In a loving dealing.

TRANSLATOR'S NOTES

अदिवनौ is from अशूङ्-व्याप्तौ

जोषे is from जुषी-प्रीति सेवनयोः

होत्रा is from हु-दानादनयोः आदाने च

पुनस्तमेव विषममाह ।

The same subject is continued :

Mantra--2

विद्वांसुविदुरः पृच्छेदविद्वान्निथापरो अचेताः ।

नू चिन्तु मर्ते अक्रौ ॥

सन्धिच्छेदसहितोऽन्वयः (अधिकृतः)

यथा अचेताः अविद्वान् विद्वांसो दुरः पृच्छेत् इत्या अपरः
विद्वान् इत् (एव) नु पृच्छत् । अक्रौ मर्ते चित् (अपि) नु
पृच्छेत् (यतः) अयम् आलस्यं त्यक्त्वा पुरुषार्थं प्रवर्तते ॥

TRANSLATION

An ignorant person devoid of wisdom should put questions to a learned wise man regarding destroying enemies (internal and external) learned person should also put such questions to him in order to gain more knowledge. Question should also be put to a lazy person so that he may give up indolence and may become industrious.

THE COMMENTATOR'S NOTES

(दुरः) शत्रून् हिंसितुं हृदयहिंसकान् प्रशनान् वा ।

= Questions about destroying the internal or external enemies or piercing the heart of the wicked.)

(अक्रो) अकर्तरि । अत्र ननुपपदात् कृधातोः इष् कृपा-

दिभ्य इति बहुलवचनात् कर्तरि इक् ॥

= A man who is not active or does not discharge his duties well.

PURPORT

As learned persons behave or act upon the advice of the wise, so should others also do. Having put questions to learned persons and having ascertained what is truth and what is un-truth, men should act righteously and should give up falsehood. None should show laziness in this, because none can attain knowledge without putting questions to the wise. None should believe in the teaching given by ignorant or un-educated persons.

अथाध्यापकोपदेशको विद्वांसो किं कुर्यातामित्युपदिश्यते

What should learned teachers and preachers do is taught in the third mantra.

Mantra—3

ता विद्वांसो हवामहे वां ता नो विद्वांसो मन्ये ।

पार्श्वेदयमानो युवाकुः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

यो विद्वांसा ग्रथ नः मन्म वोचेतं ता विद्वांसा वां वयं
हवामहे यः वयमानः युवाकुः जनः ता प्रार्चत् (तं सत्कुर्या-
तम्) ॥

TRANSLATION

We accept you as teachers and preachers who are great scholars able to solve our problems or answer all our questions satisfactorily. Please tell us about the Vedic Wisdom to-day. You should also honour the person who is kind to all beings and who endowing with good knowledge honours you.

PURPORT

A man should serve a good teacher or preceptor with body, mind and speech. The man who conceals knowledge deceitfully, should be dishonoured. So all should honour great scholars and disrespect the ignorant, so that respected scholars be always engaged in spreading knowledge and dishonoured ignorant persons may also be compelled to acquire knowledge.

THE COMMENTATOR'S NOTES

(मन्म) मन्तव्यं वेदोक्तं ज्ञानम्

= The Vedic Wisdom that is to be reflected upon.

(मन-ज्ञाने विद्वा०) Tr.

(युवाकुः) यः यावयति मिश्रयति संयोजयति सर्वाभिः

विद्याभिः सह जनान्

= Who makes men endowed with the knowledge of all Sciences.

(यु-मिश्रणामिश्रणयोः)

= Here the first meaning of मिश्रण is taken.

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—4

वि पृच्छामि पाक्याऽ न देवान्वषट्कृतस्याद्भुतस्य दत्ता ।

पातं च ममसां युवं च रभ्यसां नः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे दत्तौ अभिनौ (अध्यापकापदेशकौ) अहं युवं (युवाम्)

ममसां रभ्यसां पाक्या देवान् एव वषट् कृतस्य अद्भुतस्य
विज्ञानाय (प्रश्नान्) विपृच्छामि युवां च नान् समाधत्तम् ।

यतः अहं भवन्तौ सेवे युवां च नः (अस्मान्) पातम् ॥

TRANSLATION

O teachers and preachers, destroyers of all miseries, I ask you questions like the scholars who are mighty, quick, industrious, of mature wisdom with knowledge and the practice of Yoga, for acquiring the knowledge of wonderful industrial productions. Please answer our questions. As we serve you, you may also protect us.

THE COMMENTATOR'S NOTES

(पाक्या) विद्यायोगाभ्यासेन परिपक्वधियः अत्रा-
कारादेशः ।

= Men of mature wisdom on account of knowledge and the practice of Yoga.

(वषट्-कृतस्य) क्रियानिष्पादितस्य शिल्पविद्याजन्यस्य ।

= Of the Industrial production.

(रभ्यसां) अतिशयेन रभस्विनः सततं प्रोढपुरुषार्थान्

= Constantly industrious.

PURPORT

Scholars should instruct all persons, the aged as well children about the principles of all sciences so that they get protection and achieve progress. They (People) should serve them and ask them questions with humility and get

their answers with the solution of their problems. Thus benefiting mutually, all may enjoy happiness.

पुनस्तमेव विषयामाह

The same subject is continued :

Mantra—5

म या घोषे भृगवाणे न शोभे यया वाचा यजति पञ्चियो वाम् ।
प्रेषयुर्न विद्वान् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ पञ्चियः इषयुः विद्वान् न यया वाचा वां
प्रयजति तथा अहं शोभे या विदुषी स्त्री भृगवाणो घोषे
यजति न दृश्यते तथा अहं तां प्रयजेयम् ॥

TRANSLATION

O Ashvins-teachers and preachers, may I shine with that refined speech with which a man desirous of acquiring good knowledge and wisdom honours you like a scholar. I respect a learned lady who honours deserving virtuous persons, with the noble speech used by men of mature wisdom.

PURPORT

O teachers and preachers, you should always be engaged in bringing about the welfare of all, like absolutely truthful persons. A learned lady should also do likewise. Let all men shine constantly being endowed with knowledge, Dharma (righteousness) and good temperament and character. No scholar should marry an un-educated woman and no highly educated woman should marry an un-educated man. But men and women of like nature and education should marry one another.

THE COMMENTATOR'S NOTES

घोषेउत्तमायां वाचि = In good speech.

(भृगुवाणे) यो भृगुः परिपक्वधीविद्वान् इव आचरति
तस्मिन् । भृगुशब्दावाचारे विवप् ततो नामधातोर्व्यत्य-
येनात्मनेपदे शानच् छन्दस्युभयथेति शानच् आर्धधातु-
कत्वाद् गुरुः

= Behaving or acting like a man of mature wisdom.

(पञ्चियः) यः पञ्चान् प्राप्तव्यान् अर्हति सः

= He who deserves to acquire good knowledge.

(इष्युः) इष्यते सर्वैः जनैः विज्ञायते यत् तद् याति
प्राप्नोति इति ॥

= He who acquires the desirable wisdom.

TRANSLATOR'S NOTES

It is absurd and ridiculous on the part of Sayanacharya and his followers to interpret the word घोषे as घोषाख्याय पुत्रे सुहस्त्याख्ये ऋषौ = In the son of Ghosha by name Suhastya, while as the Vedic Lexicon Nighantu clearly tells us in 1.11 घोष इति वाङ्नाम (निघ० १.११). Griffith's note is "Ghosha-Sayana says that Suhastya, the son of Ghosha is intended. About Pajniyah also he remarks—

One of the descendants of the Angirasas here according to Sayana, the Rishi Kakshivan.

Then Griffith adds a note which is remarkable showing how often the Western scholars have given merely conjectural meanings of the Vedic words, not understanding them. "In this Hymn, as in the preceding, there are several very obscure passages which can only conjecturally be translated and explained.

(Griffith's translation of the Hymns of the Rigveda Vol. I P.164).

The word पञ्चियः has been explained by Rishi Dayananda in Rig. 1. 116. 7 as पद-धातोः श्रौणादिको रक् वर्णव्यत्ययेन वस्य जः, ततो भावार्थे घः ॥ (ऋ० १.११६.) पद-गतौ गतेस्त्रयोऽर्थाः—ज्ञानं गमनं प्राप्तिश्च अत्र ज्ञानार्थग्रहणं कृतं महर्षिणा ।

Though there is no mention of Kakshivan or any other particular sage in the Mantra, Sayanacharya has taken it to mean (without any authority).

पञ्चाः — अगिरसः तेषां कुलोत्पन्नः कक्षीवान्

It is therefore to be rejected.

पुनरध्ययनाध्यापनविधिरुच्यते

The method of learning and teaching is now told in the sixth Mantra.

Mantra— 6

श्रुतं गायत्रं तक्वानस्याहं विद्धि रिरिमांश्विना वाम् ।

आक्षी शुभस्पती दन् ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

**हे अक्षो इव वर्तमानो शुभस्पतीअश्विना वां (युवयोः)
सकाशात् तक्वानस्य चित् (अपि) गायत्रं श्रुतम् आदन्
अहं हि रिरिभ ॥**

TRANSLATION

O teachers and preachers who are like the eyes of men, showing them true path (of Dharma) and enabling them to attain knowledge, protectors of good works, I glorify you, accepting from you the knowledge of a learned person that protects a singer of God's glory.

PURPORT

What ever is heard and learnt by men from absolutely truthful scholars, should be taught and told to others. A man should impart knowledge to others as he receives it. There is no greater Dharma (duty) than imparting knowledge to others.

THE COMMENTATOR'S NOTES

(गायत्रम्) गायन्तं त्रात् विज्ञानम्

— The knowledge that protects a singer.

(तक्वानस्य) प्राप्तविद्यस्य । गत्यर्थात् तक्धातोः
श्रीणादिकः उः प्रत्ययः

= Of a learned person

तक-गतौ अत्र गतेस्त्रिष्वर्थेषु ज्ञानार्थग्रहणम् ।

(रिरेभ) रेभा उपदिशानि । द्यत्ययेन परस्मैपदम् ।

(रेभृ-शब्दे स्वा० आ०)

(अश्विनौ) विद्याप्रापकौ अध्यापकोदेशकौ

= Teachers and preachers who enable one to acquire knowledge.

अश्विनाविति पवनाम (निघ० ५.६)

पव-गतौ गतेस्त्रयोऽर्था-ज्ञानं गमनं प्राप्तिश्च अत्र
तृतीयार्थग्रहणम् ।

पुनस्तमेव विषयमाह

The same subject is continued :

Mantra—7

युवं आस्तं मुहो रन्युवं वा यन्निरतं नमतम् ।

ता नो वसू सुगोपा स्यातं तौ महो वृकादघ्रायो ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे वसू अश्विनौ रन् यौ युवं यद् आस्तं वा युवं नः
(अस्माकं) सुगोपा स्यातं तौ महः अघ्रायोः वृकात् नः
(अस्मान्) पातं ता हि वां नि अततंसतं च ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the army) you who enable us to dwell in peace, who are givers of happiness, while seated in your proper place, be our protectors or preservers. Please protect us from great thieves, robbers and other sinners. Kindly adorn us with the ornaments of knowledge and other virtues.

PURPORT

As the President of the Assembly or the Council of Ministers and the Commander of the Army, protect their subjects from the fear of thieves and other criminals, so they should also be guarded well. All teachers, preachers and instructors should try to put an end to all sins, observing Dharma (righteousness) continuously.

THE COMMENTATOR'S NOTES

(रन्) ददमानौ

= Givers (of happiness and riches etc.)

(निरततंसतम्) नितरां विद्यादिभूषणैः अलंकुरुतम् ॥

= Adorn constantly with the ornaments of knowledge and other virtues.

TRANSLATOR'S NOTES

रन् is from रा-दाने अ
निरततंसतम् is from तसि-अलंकारे च०
वृकात्-स्तेनात् वृक इति स्तेननाम (निघ० ३.२४)
अथ राजधर्ममाह

The duties of a King are told in the eight Mantra

Mantra 8

मा कस्मै धातमभ्यमित्रिणे नो मा कुला नो गृहेभ्यो धेनवो गुः ।
स्तनाभुजो अशिश्वीः ॥

सन्धिच्छेदसहितोज्ज्वयः (ऋषिकृतः)

हे रक्षकौ अश्विनौ (सभासेनेशौ) युवां कस्मै चित्
(अपि) अभिमित्रिणे नः (अस्मान्) मा अभिधातम् (भवद्-
क्षणेन) नः (अस्माकम्) स्तनाभुजः धेनवः अशिश्वीः मा
(भवन्तु) ताः अस्माकं गृहेभ्यः अकुत्र मा गुः ॥

TRANSLATION

O Protecting Ashvins (President of the Assembly and Commander of the Army) deliver us not to our enemies, never may our cows, who nourish us along with our children, with their udders, stray away from our homes and remain devoid of their calves, under your protection.

PURPORT

The people should so instruct their rulers or administrators of the State, may not enemies harm us, may they not take away our cows and other beasts. You must pay special attention to these things.

THE COMMENTATOR'S NOTES

(स्तनाभुजः) दुग्धयुक्तैः स्तनैः सवत्सान् मनुष्यादीन् पालयन्तः ॥

= Nourishing men along with their children with their udders.

भुज-पालनाभ्यवहारयोः रुधा०) Tr.

(अशिश्वीः) वत्सरहिताः = Without calves.

पुनस्तमेव विषयमाह

The same subject is continued.

Mantra - 9

दुहीयन्मित्रधितये युवाकु राये च नो मिमीत बाजवत्यै ।

इषे च नो मिमीत धेनुमत्यै ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

हे अश्विनौ (सभासेनाधीशौ) युवां या गावः दुहीयन्ताः नः (अस्माकं) मित्रधितये युवाकु राये च जीवनाय मिमीतम् । बाजवत्यै धेनुमत्यै इषे च नः अस्मान् मिमीतम् (प्रेरयतम्) ॥

TRANSLATION

O Ashvins (President of the Assembly and Commander of the Army) the cows that yield much milk may be for nourishing our friends and may enable us to acquire such wealth that may make us happy and keep away from misery. Please lead us to the fulfilment of desires that are associated with the acquirement of knowledge and the welfare of the cattle.

PURPORT

The cows and other animals that nourish friends and increase the power of intellect to grasp knowledge should always be protected by all men. They should also persuade all to be industrious, so that they may enjoy happiness and be away from all misery.

THE COMMENTATOR'S NOTES

(वाजवत्यै) वाजः प्रशस्तज्ञानं विद्यते यस्यां तस्ये

= Possessing good knowledge.

(इषे) इच्छायै = For desire.

(युवाकु) सुखेन मिश्रिताय दुःखैः पथग्भूताय वा
मुपां मुलुक् इति विभक्तिलुक्-राये इत्यस्यविशेषणम्

= For the wealth that leads to happiness and keeps away all misery.

TRANSLATOR'S NOTES

वाज is derived from वज गतौ गतेस्त्रिवर्थेऽत्र ज्ञानार्थ-
ग्रहणम् युवाकु is derived from यु-मिश्रणामिश्रणयोः hence
the two meanings given above.

इषे is derived from इष-इच्छायाम् ।

पुनस्तमेव विषयमाह ।

The same subject is continued :

Māntra 10

अश्विनोरसनं रथमनश्चं वाजिनीवतोः ।

तेनाहं भूरि चाकन ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं वाजिनीवतोः अश्विनोः यम् अनश्चं रथम् असनं
तेन भूरि चाकन ॥

TRANSLATION

Let me use the admirable horseless car-in the form of an air-craft of the Ashvins (The President of the Assembly and the Commander of the Army) who are incharge of the men belonging to the Assembly and the army. I may thereby shine well and expect to gain much wealth.

PURPORT

In those cars or vehicles that are manufactured to travel on earth, the sea and the firmament, horses are not used, but they move by the machines with the proper combination of water, fire and other things.

THE COMMENTATOR'S NOTES

(रथम्) रमणीयं विमानादियानम्

= Beautiful car like the air-craft etc.

(वाजिनीवतोः) प्रशस्ता विज्ञानादियुक्ता सभा सेना
च विद्यते ययोस्तयोः

= Who are in charge of praiseworthy men belonging to the Assembly and the army.

(चाकन) प्रकाशितो भवेयम् = Let me shine well.

TRANSLATOR'S NOTES

The worth रथ is derived from रम्-क्रीडायाम् so it may be used for any beautiful and pleasant vehicle. चाकन is from

कनी दीप्ति कान्ति गतिषु स्वा० so it has been translated as प्रकाशितो भवेयम् ।

The following translation of the Mantra made by Prof. Wilson and Griffith is worth quoting to show that there is the mention of a horseless car like the aircraft here.

Prof. Wilson's translation is :

I have obtained, without horses, the car of the food-bestowing Ashvins, and expect to gain by it much (wealth.)

(Prof. Wilson's Translation of the Rigveda Vol. I, P. 199)

Griffith's Translation ;

"I have obtained the horseless Car of Asvins rich in sacrifice, and I am well content there with."

(Translation of the Hymns of the Rigveda Vol. I, P. 164.)

Even from these faulty translations of Wilson and Griffith, it is clear that Rishi Dayananda Sarasvati's interpretation of the Mantra is quite justified and not far-fetched as some critics suppose it to be.

पुनस्तमेव विषयमाह ।

The same subject is continued.

Mantra—11

अयं समह मा तनूयति जनां अनु ।

सोमपेयं सुखो रथः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

**हे समह (विद्वन्) त्वं यः अयं सुखः अस्ति येन
अश्विनौ अनु ऊहाते तेन मा जनान् सोमपेयं च सुखेन
तनु ॥**

TRANSLATION

O venerable learned person, this is the car which creates happiness and by which teachers and preachers are carried to drink the Soma, (essence of many nourishing herbs) which is taken by kings and other wealthy persons also. Augment my prosperity.

PURPORT

The Artisan who can manufacture good Vehicles should be respected by men.

THE COMMENTATOR'S NOTES

(समह) यो महेन सत्कारेण सह वर्तते तत् सम्बुद्धौ

= Respectable.

(सोमपेयम्) सोमः ऐश्वर्ययुक्तैः पातुं योग्यं रसम्

= The essence of the herbs that deserves to be drunk by wealthy persons.

पुनस्तमेव विषयमाह ।

The same subject is continued :

Mantra—12

अथ स्वप्नस्य निर्वितेऽग्रभुञ्जतश्च रेवते ।

उभा ता बलि नश्यतः ॥

सन्धिच्छेदसहितोऽन्वयः (ऋषिकृतः)

अहं स्वप्नस्य ग्रभुञ्जतः च सकाशात् निर्विते (निर्विण्णः भवेयम्) अथ उभा (यौ पुरुषार्थहीनौ स्तः) ता बलि नश्यतः ॥

TRANSLATION

I am disdainful of sleep (laziness) and of the rich man who does not benefit others, for both (the idle person who goes on sleeping at day break) and the selfish rich man quickly perish and can not enjoy true happiness.

THE COMMENTATOR'S NOTES

(बलि) सुखस्तम्भनात् बसुस्तम्भे इत्यस्मात् औणादिको रिक् विभक्तिलुक् च ।

PURPORT

The rich man who does not give his wealth for charitable purposes and a poor man who is idle but build castles in the air, both of them are miserable. Therefore all should always be engaged in doing actions industriously.

This hymn is connected with the previous hymn, as there is mention of questions and answers, learning and teaching and the duties of kings etc.

Here ends the commentary on the 120th hymn and 23rd Varga and 17th Anuvaka of the first Mandala of the Rigveda Samhita