



Om Om

Rig Veda Mandal 4 English

ऋग्वेद मन्त्र 4.2.16

Rigveda 4.2.16

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥

Adhā yathā naḥ pitarāḥ parāsaḥ prātnaso agna ṛtamāśuṣāṇāḥ.
Suciḍayan dīdhitim-ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.

(Adhā) thus (yathā) just as (naḥ) our (pitarāḥ) ancestors, divine intellectuals, God (parāsaḥ) the best (prātnasaḥ) ancient (in age, knowledge, acts) (agne) the Supreme Energy, God, energetic, enlightened, pure and divine intellectuals (ṛtam) universal truth (āśuṣāṇāḥ) well received, realised (suci) purity (ita ayan) the rays of (dīdhitim) light of knowledge (uktha śāsaḥ) disseminate worth knowledge (kṣāmā) worldly, earthly, dark veil (bhindantaḥ) breaking (aruṇīḥ) light of dawn (apa vran) opened, uncovered.

Note : This verse is same in Yajur Veda 19.69

Elucidation :

How high were our ancestors in consciousness?

The Supreme Energy, God, energetic, enlightened, pure and divine intellectuals! Please purify and enlighten us just as ancestor, the best and ancient (in age, knowledge and acts) were dedicated to receive and realise the universal truth, purity and disseminated the rays of light of worth knowledge, who break through the worldly, earthly, dark veil and who opened, uncovered the light of dawn.

Practical utility in life :

Why do we equate our ancestors with God?

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We equate our ancestors to God because they are pure in acts and mind. They lived a life at higher consciousness. They had known and realised the supreme reality of God.

Moreover, they are certainly a divine chain of spiritual strength that emerged from God since the time of creation.

R. V. 4.7.1

ऋग्वेद मन्त्र 4.7.1

Rigveda 4.7.1

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥

Ayamiha prathamō dhāyī dhātṛbhirhotā yajīṣṭho adhvareṣvīdyah.
Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśeviśe.

(Ayam) this (God, Agni, Supreme Energy) (iha) here (in this world, in heart) (prathamah) the best, supreme (dhāyī) held (dhātṛbhiḥ) with those competent to hold (to sustain others) (hotā) bringer and provider (of materials for welfare yajna) (yajīṣṭhaḥ) worthy of companion (adhvareṣu) for non-violent yajnas (īdyah) worthy of research and realisation (yam) whom (apnavānaḥ) scholars of deep knowledge (bhṛgavaḥ) performers of penances and welfare yajnas (virurucaḥ) enlighten themselves with knowledge (vaneṣu) for those dividing, distributing (wealth among others) (citraṁ) strange, special (vibhvaṁ) especially popular, known (viśe viśe) in all places.

Note : This verse is same in Yajur Veda 3.15.

Elucidation :

Who is competent to hold God, Agni and Energy?

Why shall we have deep knowledge about God, Agni and Energy?

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This (God, Agni and Energy) is the best here (in this universe, in our heart) and is liable to be held by those who are competent to hold (to sustain others). He is the Bringer and Provider of all materials for non-violent welfare yajnas; He is worthy of companionship; He is worthy of research and realisation, with whom the scholars of deep knowledge and performers of penances and welfare yajnas enlighten themselves in their respective lives with divine knowledge. Such people are known, especially popular among all as a strong character who distribute their wealth among others.

Practical utility in life :

What is divine energy?

What is demonic energy?

One who is able to hold or bear the problems of others, helps and supports others, gives up his personal ego and desires, only can hold God, Agni and Energy. This divine energy becomes a strong foundation in the life of such people.

The energy used by such people for others is called divine, looks positive and always increases. Whereas, the energy used for selfish interests is called demonic, looks negative and decreases slowly.

This verse inspires scientists also to research and discover energy in each and every existing material in this universe for optimum utilisation in a positive way i.e. welfare, not for any destructive purpose or selfish interest.

Quote :

(Ayam iha prathamah dhāyī dhātṛbhiḥ, RV 4.7.1, YV 3.15)

This (God, Agni and Energy) is the best here (in this universe, in our heart) and is liable to be held by those who are competent to hold (to sustain others).

R. V. 4.9.1

ऋग्वेद मन्त्र 4.9.1

Rigveda 4.9.1

अग्ने मृळ महौ असि य ईमा देवयुं जनम् ।

इयेथ बर्हिरासदम् ।।

Agne mṛḷa mahāñ asi ya īmā devayum janam.

Iyetha barhirāsadam.

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(Agne) the Supreme Energy, God, energetic, enlightened, pure and divine intellectuals (mr̥ṣa) be kind and gracious (mahāñ) great (asi) you are (ya) who (īmā) in this way (devayum janam) desiring divine dedication (iyetha) come (barhiḥ) in deep heart space (āsadam) to establish.

Note : This verse is same in SV 23 with a small change. ‘asi ya īmā’ in the present verse are replaced by ‘asyaya ā’ in SV 23.

Elucidation :

Who can pray for the establishment of God in deep heart space?

The Supreme Energy, God, energetic, enlightened, pure and divine intellectuals! You are great, please be kind and gracious by granting good fortune to your devotees who desire divine dedication for you, in this way, you come in their deep heart space to establish i.e. guide and rule.

Practical utility in life :

How to desire for divine companionship?

Those who desire a divine dedication to God, to the exclusion of all material desires, God, the Supreme Energy, certainly show His kindness and grace for such devotees.

God comes and establishes His powers in such devotees.

If someone desires for divine companionship, he should give up all other desires because if one has material desires, God, being so kind and gracious, would certainly fulfil those desires. In that case, desires for divine companionship would remain away.

Quote :

(devayum janam iyetha barhiḥ āsadam, RV 4.9.1, SV 23)

Who desire divine dedication for you, in this way, you come in their deep heart space to establish i.e. guide and rule.



R. V. 4.15.3

ऋग्वेद मन्त्र 4.15.3

Rigveda 4.15.3

परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् ।
दधद्रत्नानि दाशुषे ॥

Pari vājapatiḥ kavir-agnir-havyānyakramīt.
Dadhad ratnāni dāśuṣe.

(Pari – to be prefixed with akramīt) (vājapatiḥ) Giver and Protector of food grains (kaviḥ) poetic vision, divine intellect (agniḥ) the Supreme Energy, God, energetic, enlightened, pure and divine (havyāni) comprehends gifts, oblations (akramīt – pari akramīt) pervades in all sides (dadhat) giving (ratnāni) precious things (in the form of knowledge, wisdom and splendid wealth) (dāśuṣe) for the generous giver.

Elucidation :

Why does God comprehend oblations?

The Supreme Energy, God, energetic, enlightened, pure and divine, is the poetic vision, divine intellect. He is the Giver and Protector of food grains and therefore, comprehends gifts, oblations and offerings etc. He pervades in all sides, while giving precious things (in the form of knowledge, wisdom and splendid wealth), for the generous giver.

Practical utility in life :

Why does God give all sorts of wealth to human beings?

The cycle of sustenance of creation is beautifully managed by the Supreme Creator, God, because of His poetic vision i.e. divine intellect. He has created everything in this creation for the sustenance of all living beings as food cycle.

While sharing His supreme intellect with human beings only, He certainly expects the same cycle of sharing from us by generously giving things at our disposal for the well-being of others. Thus, He gives all sorts of wealth to human beings to be generous giver.

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Quote :

(Pari akramīt dadhat ratnāni dāśuṣe, RV 4.15.3)

He pervades in all sides, while giving precious things (in the form of knowledge, wisdom and splendid wealth), for the generous giver.

R. V. 4.48.1

ऋग्वेद मन्त्र 4.48.1

Rigveda 4.48.1

विहि होत्रा अवीता विपो न रायो अर्यः ।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये ॥

Vihi hotrā avītā vipo na rāyo aryah.

Vāyavā candreṇa rathena yāhi sutasya pītaye.

(Vihi) pervade, consume (hotrā) accepting oblations (avītāḥ) not yet consumed, non-decaying (vipaḥ) the intellectual (God, person) (na) just as (rāyah) wealth (aryah) a trader, a great noble devotee (Vāyo) air, pranic energy (ā – to be prefixed with yāhi) (candreṇa) golden, peace giving (rathena) by chariot, by body (yāhi - ā yāhi) come from all sides, be received (sutasya) of the produced (wealth i.e. material riches, knowledge, virtues, devotion) (pītaye) for protection.

Elucidation :

Who protects our wealth?

What are the various forms of wealth?

The intellectual (God, person) pervades to consume, while accepting oblations, all that is not yet consumed and which is non-decaying just as a trader or a great noble devotee protects his wealth i.e. material riches, knowledge, virtues, devotion etc.

The air, our pranic energy! Please come from all sides and be received for the protection of the produced wealth i.e. material riches, knowledge, virtues, devotion etc.

Practical utility in life :

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What is completely non-decaying or permanent wealth?

How do our real oblations pervade and associate with God?

A trader protects his earned money for his comforts as well as for future investments.

A king is supposed to protect the earned virtues, traditions, culture, knowledge and every noble property of his nation for the good of the present and future people.

Parents protect their progenies for their great future.

Similarly, a devotee prays to God, by invoking air, to protect his bhakti and the course of his bhakti for realising his association with God.

This verse focusses on non-decaying wealth. Only bhakti is the only non-decaying wealth that moves with the soul till salvation and remains with him even thereafter. With bhakti, of course, the course of bhakti i.e. life of penances etc. and the intellect associated with bhakti are also non-decaying wealth. God certainly protects this bhakti in its totality through pranic energy, permanently.

Our real oblations are egoless and desire-less sacrifices for others. Such oblations are carried by our pranic energy to pervade and associate with God.

Quote :

(Vāyo candreṇa rathena ā yāhi sutasya pītaye, RV 4.48.1)

The air, our pranic energy! Please come from all sides and be received for the protection of the produced wealth i.e. material riches, knowledge, virtues, devotion etc.

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