



Om Om

## Rig Veda Mandal 3 English

ऋग्वेद मन्त्र 3.9.1

Rigveda 3.9.1

सखायस्त्वा ववृमहे देवं मर्तास ऊतये ।  
अपां नपातं सुभगं सुदीदिति सुप्रतूर्तिमनेहसम् ॥

Sakhāyastvā vavṛmahe devaṁ martāsa ūtaye.  
Apāṁ napataṁ subhagaṁ sudīditiṁ supratūrtimanehasam.

(Sakhāyaḥ) Friend (tvā) to You (vavṛmahe) we accept and hold (devaṁ) the divine (martāsaḥ) mortal man (ūtaye) for protection (Apāṁ napataṁ) not allowing to avoid fruits of acts, purifying waters (subhagaṁ) having beautiful fortune (sudīditiṁ) full of the best enlightenment (su pratūrtim) acting instantly to destroy ignorance (anehasam) purifying and peace giving.

Note : This verse is same as Sam Veda 62, it's 'sūdaṁsasam' in place of 'sudīditiṁ' in RV 3.9.1. 'sūdaṁsasam' means – performer of the best acts. Therefore, point (iv) would change accordingly.

### Elucidation :

Why do we accept and hold God as a friend?

I, mortal man, accept and hold You, the Supreme Divine, as a friend for the following reasons :-

- (i) (ūtaye) for protection,
- (ii) (Apāṁ napataṁ) not allowing to avoid fruits of acts, purifying waters,
- (iii) (subhagaṁ) having beautiful fortune,
- (iv) (sudīditiṁ) full of the best enlightenment,
- (v) (su pratūrtim) acting instantly to destroy ignorance,
- (vi) (anehasam) purifying and peace giving.

### Practical utility in life :

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What are the duties of a noble divine friend?

We accept and hold God as a friend for protection, purification and promotion. Applying this principle in society, we should have friends also for the same purposes. We too should extend our friendship to others with some duties of protection, purification and promotion. Only with such duties, a society can conceptualise a noble divine friendship.

Quote :

(Sakhāyaḥ tvā vavṛmahe devaṁ martāsaḥ, RV 3.9.1, SV62)

I, mortal man, accept and hold You, the Supreme Divine, as a friend.

ऋग्वेद मन्त्र 3.9.2

Rigveda 3.9.2

कायमानो वना त्वं यन्मातृरजगन्नपः ।

न तत्ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभवः ॥

Kāyamāno vanā tvam yanmātṛrajagannapaḥ.

Na tat te agne pramṛṣe nivartanam yad dūre sannihābhavaḥ.

(Kāyamānaḥ) desiring (vanaḥ) rays of devotion, knowledge, light (tvam) you (yat) who (mātṛ) to the mother (ajagan) receive, known (apaḥ) light, acts (na) not (tat) that (te) your (agne) energy, soul (pramṛṣe) felt nice (nivartanam) returning (yat) who (dūre) away (san) far (iha ābhavaḥ) has come.

Note : This verse is same as Sam Veda 53.

Elucidation :

What does energy, coming from Sun, desires?

What does soul, taking birth, desires?

You (energy, soul) desiring rays of devotion, light, knowledge, who receive mother for the light, for acts etc. That you, who has come far away here never felt nice, that is why you return (to your source).

Practical utility in life :

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Who desires to return to it's source destination?

A natural desire or destination of energy, while coming to mother earth, is to get converted into light for the welfare of all.

A common desire of soul, while taking birth to some mother, is to perform some karmas and thus, to enjoy rewards.

Energy, in it's natural cycle, doesn't like to remain always on mother earth and therefore, return to it's source i.e. Sun.

Similarly, only true and deep bhakti inspires a soul to return to the source destination i.e. God. Such a soul doesn't enjoy or attaches with rewards of his acts. Nature of consumption or entertainment i.e. bhoga vriti, becomes unimportant for a devoted life i.e. bhakti. That is why, such a soul thinks and endeavours for returning to it's source destination.

Consumerism, enjoyments in the creation becomes primary for a life without bhakti. Such a soul doesn't think of returning to it's source destination.

### RV 3.16.1

ऋग्वेद मन्त्र 3.16.1

Rigveda 3.16.1

अयमग्निः सुवीर्यस्येशे महः सौभागस्य राय ईशे ।

स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ।।

Ayamagniḥ suvīryasyeśe mahāḥ saubhagasya.

Raya īśe svapatyasya gomata īśe vṛtraha-thānām.

(Ayam) this (agniḥ) the Supreme Energy, God, first to lead, fire, energy (suvīryasya) of the heroic strength (īśe) Lord, Protector, worthy of worship (mahāḥ) great, best (saubhagasya) great fortunate, prosper (rāya) splendid wealth (īśe) Lord, Protector, worthy of worship (svapatyasya) of noble and beautiful progeny, followers (gomata) kind, benevolent mind, caretaker of cows (īśe) Lord,

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Protector, worthy of worship (vr̥ṭṭa hathānām) of the destroyer of foes (inner and outer).

Note : This verse is same in Sam Veda 60 in which ‘mahah’ is missing and ‘hi’ is added there. ‘hi’ means certainly.

Elucidation :

Who is the Lord, Protector of everything in our life?

This Supreme Energy, God, first to lead, fire, energy, is certainly the Lord, Protector worthy of worship because :-

- (i) of the heroic strength,
- (ii) of great fortunate, prosperous,
- (iii) of splendid wealth,
- (iv) of noble and beautiful progeny, followers,
- (v) of kind, benevolent mind, caretaker of cows,
- (vi) of the destroyer of foes (inner and outer).

Practical utility in life :

Why should we have continuous consciousness about our universal companion? Anything needed by living beings is produced by Agni i.e. Energy form of God only. Every breath and every particle is the manifestation of the Supreme Energy. Therefore, a continuous consciousness about this universal companion will certainly make us happy and contented, at peace and thereby progressive on the path of realising God through His energy form.

ऋग्वेद मन्त्र 3.29.10  
Rigveda 3.29.10

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अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।  
तं जानन्नग्ने आ सीदाथा नो वर्धया गिरः ॥

Ayaṁ te yonirṛtviyo yato jāto arocathāḥ.  
Taṁ jānannagna ā sīdāthā no vardhayā girah.

(Ayaṁ) this (te) your (yoniḥ) abode (this universe, this body) (ṛtviyaḥ) in every season, every moment (yataḥ) from where (jātaḥ) emerged, appeared (arocathāḥ) illuminate (Taṁ) to you (Jānan) knowing (agne) O energy (ā sīda) sit, establish (atha) now, hence (naḥ) our (vardhayā) increase (giraḥ) speech (to glorify You).

Note : This verse in Yajurveda 3.14 has a small change. ‘ā sīda’ in the present verse is replaced by ‘ā roha’ and ‘giraḥ’ is replaced by ‘rayim’.

#### Elucidation :

Where does God, the Supreme Energy, reside?

This (universe, body) is your abode in every season, every moment, from where You emerge, appear and illuminate.

O Agne! Knowing You only we establish in our self (in our heart). Hence, please, increase our speech (to glorify You).

#### Practical utility in life :

How are our acts attributable to God?

What shall we pray for an increase in our wealth?

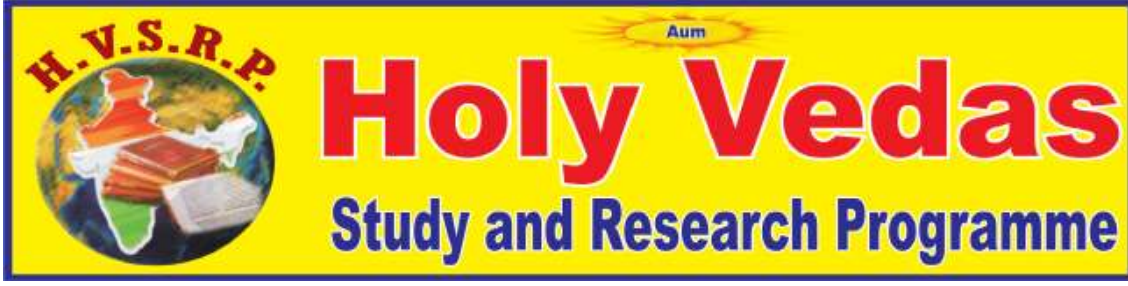
Everyone must be conscious every moment that the whole universe as well as this body is the abode of God i.e. the Supreme Energy for all times. That energy emerges, appears and illuminates everywhere around and within us. All our acts are attributable to that energy only i.e. God, because every act is performed with that energy and anything is impossible without that energy.

With this consciousness only, we should pray for the progress of our spiritual and material wealth for the performance of yajna acts attributable to God. Only positivity is offered to God and are acceptable by Him. Shed all negativities of body and mind. Shed all selfish acts and thoughts.

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Note : Second line in YV 3.14 reads – ‘Taṁ jānannagna ā rohāthā no vardhayā rayim.’ – O Agni! Knowing You only we progress. Hence, please increase our wealth (both spiritual and material).

Since YV is predominately Karma Veda, that is why this verse inspires to pray for wealth to perform yajna.

Whereas, RV is predominately a Gyan Veda, that is why this verse inspires to establish God in heart for promoting us in knowledge and speech.

Quote :

(Ayaṁ te yoniḥ ṛtviyaḥ yataḥ jātaḥ arocathāḥ, YV 3.14, RV 3.29.10)

This (universe, body) is your abode in every season, every moment, from where You emerge, appear and illuminate.

R.V. 3.62.10

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।  
धियो यो नः प्रचोदयात् ॥

Tat saviturvareṇyaṁ bhargo devasya dhīmahi.  
Dhiyo yo naḥ pracodayāt.

(Aum) – the cosmic sound vibrating everywhere (the original name of God)  
(Bhoo) To be, to work i.e. karma, beneath the earth (Bhuvah) to worship God  
with dedication i.e. upasana, atmosphere (Swaha) to gain knowledge and

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realizing brahma i.e. gyan, space (Tat) that (God) (Savituḥ) Creator (God), Sun (Varenniyam) worth to be adopted (Bhargo) the effect, Supreme intelligence (Devasya) of the divine, desirable, enlightened (Dheemahi) may we concentrate and meditate upon (Dhiyaḥ) intellects (Yaḥ) who (Naḥ) our (Prachodayat) inspire to do the best.

Elucidation :

He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in our love, worship and dedication i.e. upasana; He is in the knowledge that we want to gain to realise Him.

The Creator is worth to be adopted. May we concentrate and meditate on the effect, on the Supreme intelligence of the Supreme Divine Enlightened. Who may inspire the intelligence of all of us to do the best.

If Savitah is taken as Sun, another elucidation comes as :

The effect of the Sun is present everywhere, in all our acts, knowledge and on the path of realization. The Sun is worth to be adopted. May we meditate on the effect of that Sun i.e. morning rising Sun's rays, to inspire our mind to do best works.

Practical utility in life :

This verse answers three fundamental questions of life as follows :-

1. He (God) is beneath the earth; He is in the atmosphere; He is in the space. He is in the form of our work and our target that we want to be; He is in the knowledge that we want to gain; He is in our worship that we perform to pray to Him and to realise Him.
2. To concentrate and meditate on the Supreme intelligence of the Divine Enlightened and desirable because that Creator is worth to be adopted.
3. To receive His inspirations in the intellects of all of us to do the best.



Note : Gayatri Mantra is found in three vedas i.e. R.V. 3.62.10, Y.V. 3.35, 30.2, 36.3, S.V. 1462. Only in YV 36.3, Gayatri Mantra appears with three vyahatis i.e. bhu, bhuvah and swah.

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