



Om Om

Rig Veda Mandal 7 English

R. V. 7.15.7

ऋग्वेद मन्त्र 7.15.7

Rigveda 7.15.7

नि त्वा नक्ष्य विश्पते द्युमन्तं देव धीमहि ।

सुवीरमग्न आहुत ॥

Ni tvā nakṣya viśpate dyumantaṁ deva dhīmahi.

Suvīramagna āhuta.

(Ni) continuously (tvā) of you (nakṣya) the destination, the shelter giver (viśpate) the protector of all people (dyumantaṁ) the resplendent (deva) divine (dhīmahi) we meditate, focus, enshrine (suvīram) brave, well wishers, God (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (āhuta) call, invoke.

Note : This verse is same in SV 26 with a small difference. In place of ‘deva dhīmahi’ in the present verse, it’s ‘dhīmahe vayam’ in SV 26. ‘dhīmahe vayam’ means - we focus, meditate, enshrine.

Elucidation :

Why shall we continuously focus, meditate on God?

Our destination, our shelter giver, the Protector of all people! We continuously focus, meditate, enshrine upon Your resplendent light. The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine, being brave well wisher, is called, invoked.

Practical utility in life :

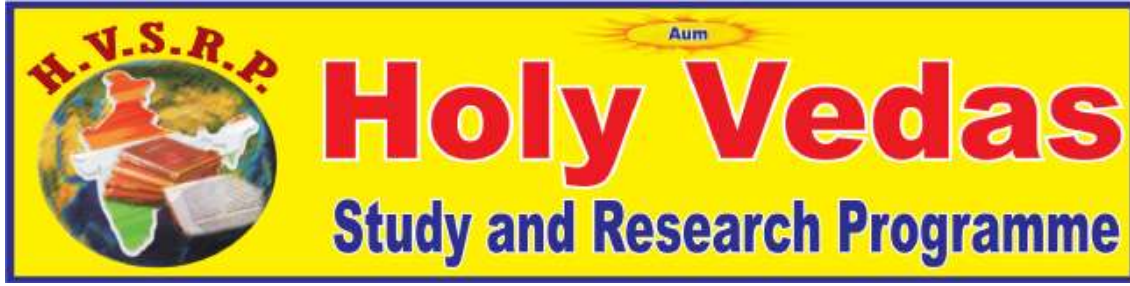
How is God ‘suvīram’ for all?

Mostly people call or invoke God, the Supreme Energy, because He is the only ‘suvīram’ i.e. brave well-wisher of all and thus, the protector of all. In Punjabi

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



language ‘veer’ is addressed to a brother because he is a brave well-wisher for the other brothers, so is the God, a veer of all.

ऋग्वेद मन्त्र 7.15.13

Rigveda 7.15.13

अग्ने रक्षा णो अंहासः प्रति ष्म देव रीषतः ।
तपिष्ठैरजरो दह ॥

Agne rakṣā ṇo aṅhasaḥ prati śma deva rīṣataḥ.
Tapiṣṭhairajaro daha.

(Agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (rakṣa) protect (ṇaḥ) us (aṅhasaḥ) sins and sinners (prati sma) each one of (deva) the divine (rīṣataḥ) to the violent (tapiṣṭhaiḥ) with your blazing heat, penances (ajaraḥ) un-aging, eternal (daha) burn, destroy.

Note : This verse is same in SV 24.

Elucidation :

Who protects us from all sins and sinners?

The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine! Please be divine, protect us from each one of the sins and sinners and burn them to destroy the violent tendencies with your blazing heat, penances which are un-aging, eternal.

Practical utility in life :

How does He, ‘Agni’, protect us from all sins and sinners?

Those who desire for divine companionship of God, He establishes Himself in their deep heart space. Thus, from within our own life as well as from outside, He protects us in all ways. Such a life becomes an abode of God for all practical purposes, totally away from the ego of individual existence and consequently from all desires relating to this existence.

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



R. V. 7.16.1

ऋग्वेद मन्त्र 7.16.1

Rigveda 7.16.1

एना वो अग्निं नमसोर्जो नपातमा हुवे ।

प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥

Enā vo agniṁ namasorjo napātamā huve.

Priyaṁ cetiṣṭhamaratiṁ svadhvaraṁ viśvasya dūtamamṛtam.

(Enā) this (vaḥ) for you (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (namsā) salute, adore with all humbleness (urjaḥ) strength, power (na pātama) un-diminishable, infallible (āhuve) call, invoke

(priyaṁ) loving friend (cetiṣṭham) giving knowledge and consciousness (aratiṁ) making us detached from materials (svadhvaraṁ) best non-violent (viśvasya) all (dūtam) messenger (amṛtam) for eternal and immortal truth.

Note : This verse is same in SV 45.

Elucidation :

What are the features of energy form of God i.e. Agni?

I call, invoke you, the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine, with my salutations, adorations and with my humbleness for your following features :-

- (i) (urjaḥ na pātama) for Your un-diminishable, infallible strength, power,
- (ii) (priyaṁ) You are a loving friend,
- (iii) (cetiṣṭham) You are giving knowledge and consciousness,
- (iv) (viśvasya dūtam) You are a messenger for all,
- (v) (amṛtam) for eternal and immortal truth.

Practical utility in life :

What are the benefits of humble praises for God?

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



These above mentioned features of energy form of God appear to be all encompassing welfare for human beings with every breath in and out, God is extending His energy to us and purify it with our complete humbleness for Him. Our humble praises for God certainly enhance our energy level which is otherwise wasted in negative and gossip discussions.

Humbleness brings happiness, which creates contentment. Happiness generates love for God as well as for other living beings.

All these features together increase our energy level. When this energy is used in devotion to God, it creates divinities in our life.

Quote :

(urjaḥ na pātama – Agni, Rigveda 7.16.1, SV 45)

Agni has un-diminishable, infallible strength, power,

(priyaṁ - Agni, Rigveda 7.16.1, SV 45)

Agni is a loving friend.

(cetiṣṭham - Agni, Rigveda 7.16.1, SV 45)

Agni is giving knowledge and consciousness.

(viśvasya dūtām - Agni, Rigveda 7.16.1, SV 45)

Agni is a messenger for all.

(amṛtam - Agni, Rigveda 7.16.1, SV 45)

Agni takes us to eternal and immortal truth.

ऋग्वेद मन्त्र 7.16.5

Rigveda 7.16.5

त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे।

त्वं पोता विश्ववार प्रचेता यक्षि वेषि च वार्यम्॥

Tvamagne gr̥hapatistvaṁ hotā no adhvare.

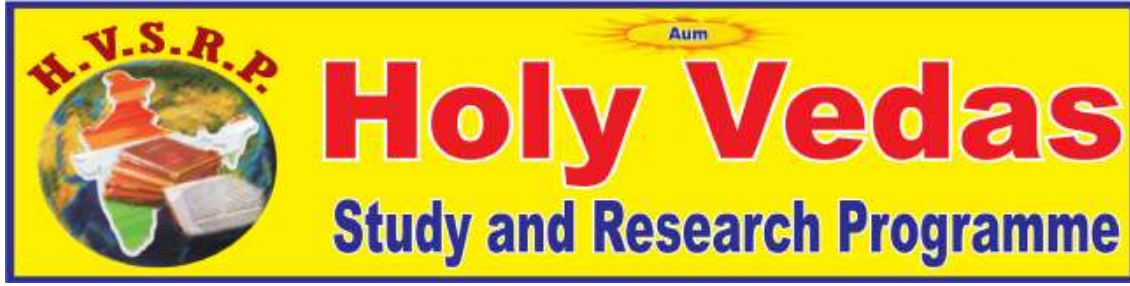
Tvaṁ potā viśvavāra pracetā yakṣi veṣi ca vāryam.

(Tvam) You (agne) the Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (gr̥hapatiḥ) the Lord, Protector of house, the

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



yajmaan (performer of all household activities) (tvam) you (hotā) bringer and provider (of materials for yajna) (naḥ) our (adhvare) for non-violent and faultless yajna (tvam) you (potā) purifying power (viśvavāra) worthy of worship by all (pracetā) conscious creator (yakṣi) performer of all yajna acts (veṣi) pervade, prevail (ca) and (vāryam) all rewards.

Note : This verse is same in SV 61 with just one word change. In SV 61 it's 'yāsi' in place of 'veṣi' in the present verse. 'yāsi' means - giver.

Elucidation :

What are the various roles of God in all yajna acts?

The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine! You are :-

- (i) (gr̥hapatīḥ) the Lord, Protector of house and performer of all household activities)
- (ii) (hotā) bringer and provider (of materials for yajna),
- (iii) (adhvare) for non-violent and faultless yajna,
- (iv) (potā) purifying power,
- (v) (viśvavāra) worthy of worship by all,
- (vi) (pracetā) conscious creator,
- (vii) (yakṣi) performer of all yajna acts,
- (viii) (veṣi vāryam) giver of all rewards, pervades and prevail in all rewards.

Practical utility in life :

How is every living being a part of cosmic yajna?

Who is the controller of karma phala principle?

May it be our individual household unit or the whole universe, the Supreme Energy is undoubted and unchallenged ruling power of nature, humanity and all living beings. He is the protecting and promoting head of every home and the homeland. By choice or by common will, every living being is an inseparable and unavoidable part of this universal yajnic nature. No-one can survive without this yajnic cycle of nature because our every moment breath is also a gift of that cosmic yajna. Thereafter, every pain or pleasure is the reward of our own acts, but God pervades and prevails in every situation for our protection and inspiration.



Quote :

This mantra is worth mentioning in every yajna, pain, pleasure, purification, devotion, inspiration and karma phala principle.

ऋग्वेद मन्त्र 7.16.7

Rigveda 7.16.7

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।

यन्तारो ये मघवानो जनानामूर्वान्दयन्त गोनाम् ॥

Tve agne svāhuta priyāsaḥ santu sūrayaḥ.

Yantāro ye maghavāno janānāmūrvān dayanta gonām.

(Tve) your (agne) The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine (svāhuta) offering oblations of self, well meditated on self (priyāsaḥ) loving (santu) be (sūrayaḥ) enlightened with light of divine knowledge and enlightening others, glorifying God (yantāraḥ) controller and leader (of mind) (ye) who (maghavānaḥ) rich in knowledge and splendid wealth (janānām) of people (ūrvān) group (dayanta) protect (gonām) cow, sense organs of knowledge.

Note : This verse is same in SV 38.

Elucidation :

Who are loving to God?

The Supreme Energy, God, heat, fire, first to lead, energetic, enlightened, pure and divine! Those of your people who offer oblations of self and are well meditated on self, be loving to You; those who are enlightened with light of divine knowledge and enlighten others; glorifying and adoring God; those who are controller and leader of mind and of people; those who are rich in knowledge and splendid wealth; those who protect cows, sense organs of knowledge, are loving to You.

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Practical utility in life :

What is true and deep bhakti i.e. devotion?

Loving God and to be loved by God is not a simple and superficial bhakti. The first and foremost feature of true bhakti is an egoless and desire-less life followed by meditation on God, divine knowledge, splendid wealth, glorifying and adoring God, becoming an Indra, protecting their own-self and others too. All these features contribute to a true and deep bhakti.

Quote :

(Tve agne svāhuta priyāsaḥ santu, RV 7.16.7, SV 38)

Agne, those of your people who offer oblations of self and are well meditated on self, are loving to You.

ऋग्वेद मन्त्र 7.16.11

Rigveda 7.16.11

देवो वो द्रविणोदाः पूर्णा विवष्ट्यासिचम् ।

उद्वा सिंचध्वमुप वा पृणध्वमादिद्वो देव ओहते ॥

Devo vo draviṇodāḥ pūrṇāṁ vivaṣṭyāsīcam.

Ud vā siñcadhvamupa vā pṛṇadhvamādid vo deva ohate.

(Devaḥ) divine (powers and people) (vaḥ) your's (draviṇodāḥ) holder and giver of strength and splendid wealth, agni, energy (pūrṇāṁ) complete, filled (vivaṣṭu) desire, pray (āsīcam) irrigation (of love, welfare, compassion, sacrifice) (ut vā siñcadhvam) and irrigate outside, towards others, give (upa vā pṛṇadhvam) and fill it, get it (āt it) immediately thereafter (vaḥ) your's (devaḥ) that divine (energy) (ohate) received, places oblations.

Note : This verse is same as SV 55.

Elucidation :

Whom shall we pray to irrigate our life?

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Who places our oblations appropriately?

The divine (draviṇodāḥ) holder and giver of strength and splendid wealth, agni, energy! I desire and pray for your complete irrigation (of love, welfare, compassion, sacrifice) in me.

Fill it, get it and give, irrigate outside, towards others. Immediately, thereafter, that divine (energy) is received and places your oblations appropriately.

Practical utility in life :

What is the principle of ‘Get and Give’?

The principle behind yajna life is ‘Get and Give’. Just as we get every breath in i.e. inhalation, to breath out i.e. exhalation and till the last breath i.e. till death, we continue this process of get and give, ultimately even our life journey halts at death with exhalation i.e. finally giving up breath.

Similarly, with every strength and wealth as draviṇodāḥ, we must ensure its proper utilization for the welfare of others.

Quote :

(Ut vā siñcadhvam upa vā pṛṇadhvam, Rigveda 7.16.11, SV 55)

Fill it, get it to irrigate outside, towards others.

Rig Veda 7.41.1

Morning Prayers

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥१॥

Prātaragniṁ prātarindraṁ havāmahe prātarmitrāvaruṇā prātaraśvinā.
Prātarbhagaṁ pūṣanaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ huvem. 1

(Prātaḥ) at dawn (agniṁ) the Supreme Energy, God, first to lead, fire, heat energetic, intellect (prātaḥ) at dawn (indraṁ) to the supreme controller (havāmahe) we call, invoke (prātaḥ) at dawn (mitrā) friend (varuṇā) ruler (prātaḥ) at dawn (śvinā) pair (of sun and moon, fire and water, teacher and taught, pranas) (prātaḥ) at dawn (bhagaṁ) to the giver of comforts, grandeur and glory etc.

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



(pūṣanam) to the nourishing (brahmaṇaḥ patim) to the supreme Lord and Protector of the knowledge of God and the universe (prātaḥ) at dawn (somam) to virtues and divine knowledge (uta) and (rudram) to the Rudra, the Lord of justice who controls all evils by making them cry (huvem) praise, glorify.

Note: This verse AV 3.16.1 is same as RV 7.41.1 and YV 34.34 with a difference of one word only. The last word in RV 7.41.1 and YV 34.34 is 'huvem' in place of 'havāmahe' in the present verse. 'huvem' means to praise and glorify.

Elucidation:

What divine powers are to be invoked and praised in the dawn time?

At dawn, I call, invoke the source of supreme energy and the Supreme Controller. I invoke God as my friend; as my ruler; as pair of all divinities like sun-moon, fire-water, teacher-taught etc.; as the giver of all comforts, grandeur, glory etc.; as the nourishing elements; as the Supreme Lord and Protector of the universe; as divine virtues, knowledge, wealth and medicines etc.; as Rudra, the Lord of justice who controls all evils by making them cry.

I praise and glorify all these attributes of God.

Practical utility in life:

How can we associate with divinities?

We should read this whole hymn with RV 1.48 and 1.49 which are on Usha time i.e. Brahmavela. A combined practice of all these hymns would certainly make our mornings i.e. the beginning of the day, filled with divinities.

This verse is an invocation to the Supreme energy, Supreme Controller and the Supreme Lord along with His divinities delegated to various divine powers, all virtues, and Rudra etc.

With all these ponderings and prayers regularly in the morning, we can feel an association with these divinities.

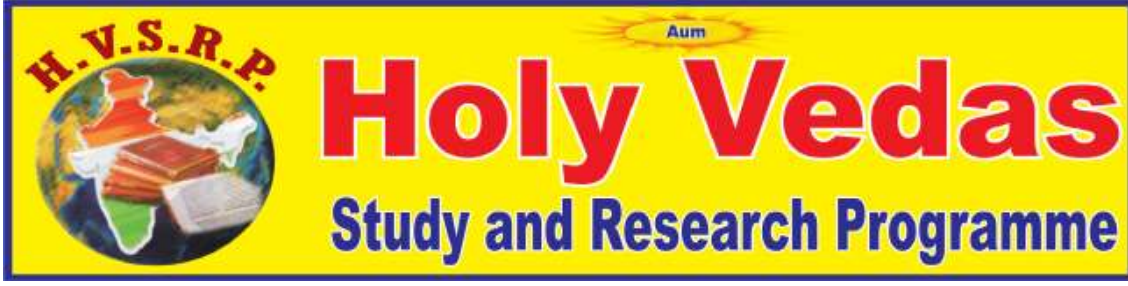
Rig Veda 7.41.2

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेयो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥२॥

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Prātarjitaṁ bhagamugraṁ huvem vayaṁ putramaditeryo vidhartā.
Ādhraścidyam manymānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha. 2

(Prātaḥ) At dawn (jitaṁ) liable to win (bhagam) to the giver of all comforts, grandeur, glory etc. (ugraṁ) lustre (huvem) praise, glorify (vayaṁ) we (putram) like sons (aditeḥ) of indestructible mother infinity, eternal power (yaḥ) who (vidhartā) sustaining all cosmic bodies (Ādhraḥ cit) held by all, from all sides (yaṁ) whom (manymanāḥ) while knowing and pondering (turaḥ) powerful speech (cit) certainly (rājā) king (cit) also (yaṁ) (bhagam) to the giver of all comforts, grandeur, glory etc. (bhakṣi) serve and praise (iti) this way (āha) speak, preach.

Note: This verse is same at AV 3.16.2, RV 7.41.2 and YV 34.35 with a difference of one word only. In RV 7.41.2 and YV 34.35 there is 'huvem' in place of 'havāmahe' in the present verse. 'huvem' means to praise and glorify.

Elucidation:

Do we have a right to pray for comforts?

At dawn, we call, invoke, praise and appeal to the Giver of the lustrous comforts, grandeur and glory that are liable to be won because we are like sons of mother infinity, the eternal power who is sustaining all cosmic bodies; whom all hold from all sides; whom all know and ponder over Him, certainly with all powerful speeches of people and of all kings also. Serve and praise that Supreme Giver of comforts, grandeur and glory. Speak and preach your prayers like this.

Practical utility in life:

What is the purpose of creation?

What is the object of humanistic life?

God has created this creation certainly for the consumption of all beings along with many instructions and advices. Consumption of the creation is our right because we are like sons and daughters of the creator but this act of consuming or collecting should not be the object of our life. Consumption should be kept in minimum limits. The principal object of life is to maintain a regular connectivity with the Giver of all comforts.

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



To receive His grants, we must ensure that we are competent and entitled to receive. Competence and entitlement comes from powerful and speedy acts like those of a king, like those of a performer of yajna for the welfare of all. Thus, the purpose of creation is certainly consumption but competence and entitlement to receive divine grants is preferred to the performer of yajna because he can ensure a better and equal distribution of all grants.

Rig Veda 7.41.3

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिराश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥३॥

Bhaga praṇetarbhaga satyarādhō bhagemām dhiyamudavā dadannaḥ.
Bhaga pra ṇo janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma. 3

(Bhaga) the Giver of all comforts, grandeur, glory etc. (praṇetaḥ) inspire and provide us the best path (bhaga) the Giver of all comforts, grandeur, glory etc. (satya rādhah) wealth of truth, true wealth i.e. knowledge of God (bhaga) the Giver of all comforts, grandeur, glory etc. (imām) this praiseworthy (dhiyam) intellect, wisdom (uta ava) progressing (dadat) while giving (naḥ) us (bhaga) the Giver of all comforts, grandeur, glory etc. (pra) the best (naḥ) us (janaya) produce (gobhiḥ) from cows, from senses of knowledge (aśvaiḥ) from horses, from senses of action (bhaga) the Giver of all comforts, grandeur, glory etc. (pra) the best (nṛbhiḥ) with the help of the best human beings (nṛvantaḥ) best human being (syāma) be.

Note: This verse is same at AV 3.16.3, RV 7.41.3 and YV 34.36.

Elucidation:

What type of wealth we should pray to God?

The Giver of all comforts, grandeur and glory etc.! inspire and provide us the best path for the wealth of truth or true wealth i.e. knowledge of God i.e. Vedas, while giving us the progressing and praiseworthy intellect and wisdom.



The Giver of all comforts, grandeur and glory etc.! produce in us the features from the best cows and horses, from the best senses of knowledge and action. We may be the best human beings with the help of best human beings.

Practical utility in life:

How to make our life a true human life?

If you wish the wealth of truth and the true wealth, it is only the knowledge of God received directly from God through vibrations i.e. Vedas. Meditation is the only path to receive that true knowledge and wisdom.

Secondly, we pray for the progressing intellect to perform various yajnas for the welfare of all. This is the second level of human life.

On the third level, while interacting in the society, we should be exceptional in our behaviour - soft, humble like cows. Our acts should be prompt, active and energetic like horses. We should be truthful.

Only then we can make our living as a true human being, loaded with all divinities, comforts, peace and progress.

Rig Veda 7.41.4

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।
उतोदितौ मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥४॥

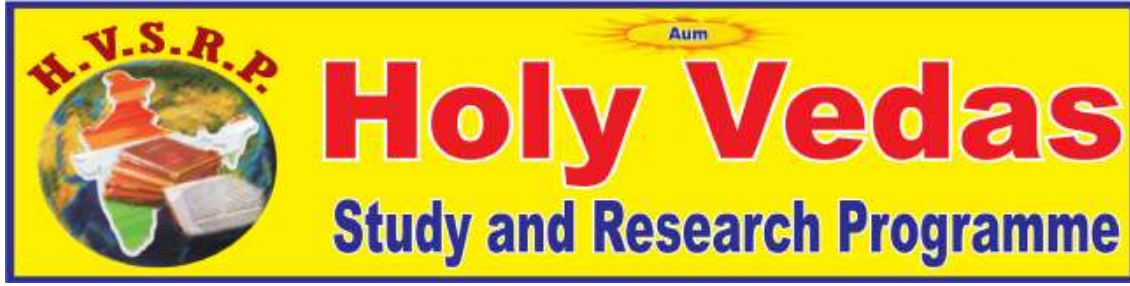
Utedānīm bhagavantaḥ syāmota prapitva uta madhye ahnām.
Utoditau maghavantsūryasya vayam devānām sumatau syāma. 4

(Uta) and (idānīm) this time (i.e. morning time) (bhagavantaḥ) owner of all comforts, grandeur and glory etc. (syām) be (uta) and (prapitva) while receiving the best comforts etc. (uta) and (madhye) in the middle (ahnām) of the day (utoditā) and (maghavan) Supreme owner of comforts etc. (sūryasya) of sun (vayam) we (devānām) of the divine (powers and people) (sumatau) good mind and intellect (syāma) be.

Note: This verse is same at AV 3.16.4, RV 7.41.4 and YV 34.37.

Elucidation:

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



What shall be the state of our mind while receiving comforts of life?
And this time i.e. morning time, be the owner of all comforts, grandeur and glory etc. and while receiving the best comforts etc. at the dawn i.e. sunrise and in the middle of the day, we all may be established in the good mind and intellect of the divine people.

Practical utility in life:

Why shall we maintain a regular company and guidance of the divine (powers and people)?

What are the fourfold targets of human life i.e. purushartha chatustaya?

When one starts receiving all types of comforts and wealth in life, there are chances of gearing up the mad race for accumulation of those comforts and wealth, developing ego, disregarding duties towards others and also towards the destination of human life i.e. God realisation.

Therefore, to avoid all such possibilities and going off-track the human life destination, it is advised to remain established in the company and guidance of the great and divine minds, not once in a while, but every moment all through out life.

The company of divine minds reminds us about the purushartha chatustaya i.e. fourfold targets of human life. – dharma, artha, kama, moksha i.e. righteousness, meaningfulness of material wealth, gratifying desires and God-realisation for salvation, respectively. The two middle targets i.e. artha and kama, should be based on dharma and focussed on moksha, the last target.

Quote:

(vayam devānām sumatau syāma, AV 3.16.4, RV 7.41.4 and YV 34.37)

We all may be established in the good mind and intellect of the divine people.

Rig Veda 7.41.5

भग एव भगवौ अस्तु देवस्तेना वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुरेता भवेह ॥5॥

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Bhaga eva bhagavāñ astu devastenā vyaṁ bhagavantah syāma.
Taṁ tvā bhaga sarva ijohavīti sa no bhaga pura-etā bhaveha. 5

(Bhagaḥ) the Giver of all comforts, grandeur and glory etc. (eva) only (bhagavāñ) the Supreme Lord (astu) be (devaḥ) the divine (powers and people) (tenā) of Him (vayaṁ) we (bhagavantah) enjoined with all comforts, grandeur and glory etc. (syāma) be (taṁ) that (tvā) of your (bhaga) the Giver of all comforts, grandeur and glory etc. (sarva) all (ita) here (johavīti) I call, praise (saḥ) He (naḥ) us (bhaga) the Giver of all comforts, grandeur and glory etc. (puraḥ etā) leading us, making us progressive (bhava) be (iha) here, in this life.

Note: This verse is same at AV 3.16.5, RV 7.41.5 and YV 34.38 with just one word difference. In RV 7.41.5 and YV 34.38, there is 'johavīti', in place of 'johavīmi' in AV 3.16.5 but there is no material difference in the meaning.

Elucidation:

Who is the Supreme Lord, the Giver of all comforts, grandeur and glory etc.?

The Giver of all comforts, grandeur and glory etc. only is the Supreme Lord. We, His divine people, be enjoined with all comforts, grandeur and glory etc.

The Giver of all comforts, grandeur and glory etc.! all those of your people call and praise you here. He, the Giver of all comforts, grandeur and glory etc., be leading for for us and make us progressive, here, in this life.

Practical utility in life:

Who can make us divine and help in maintaining this divinity?

Apparently, every child feels that his parents are the giver of all comforts etc. to him. Similarly, all employees feel that their respective employers are the giver of wealth. Of course, these are true in practice, but, spiritually, we should realise that the actual Supreme Lord of all comforts and Giver to us is God only.

From His supreme treasury, we get our share as per our past karmas.

Therefore, we must call and praise that Supreme Lord who can lead us for further progress in a better way. A connectivity to God can keep us divine in nature and conduct.

Similarly, in our family and social life, we should maintain a humble relation with our parents and employers also because God gives us all comforts through these seniors.

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Rig Veda 7.41.6

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ॥६॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya.
Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina ā vahantu. 6

(Sam – to be prefixed with namanta) (adhvarāya) for non-violent, virtuous conduct (uṣasaḥ) at dawn i.e. Usha time, Brahmavela (namanta – sam namanta) appropriately offer our salutations (dadhikrāvā iva) like a horse carry burden on its back, a vow full person (śucaye) with purity (padāya) for achieving destination (arvācīnaṁ) new (vasuvidaṁ) receiving wealth (bhagaṁ) Giver of all wealth etc. (nah) to us (ratham iva āśvā) like a horse pulling the chariot (vājinaḥ) special intellect (ā vahantu) lead to the destination.

Note: This verse is same at AV 3.16.6, RV 7.41.6 and YV 34.39 with just one word difference. In RV 7.41.6 and YV 34.39, there is 'naḥ' in place of 'me' in AV 3.16.6. 'naḥ' means us and 'me' means me. This there is no substantial difference in the meaning.

Elucidation:

Who enjoins the benefits of Usha?

At dawn i.e. Usha time, Brahmavela, we offer our salutations for achieving non-violent conduct progressing towards our destination with purity like a horse carrying burden on its back i.e. like a vow full person.

Like the Giver of all comforts etc., the special intellectuals may lead us to the destination, while receiving all new wealth, as if a horse pulls the chariot.

Practical utility in life:

What is special at Usha time?

Who are special intellectuals?

Dawn i.e. Usha time, Brahmavela, is very fruitful for those who wish their life to be non-violent and pure while progressing towards their destination as a vow full

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



person. Every morning, the Supreme Power, God, opens His treasures of activity, energy, knowledge and of course purity.

Special intellectual means those who have understood and imbibed the divine instructions. Such people have been equated with the horse pulling a chariot because their life actually inspires us to follow it. They are not simply package of knowledge but they are the practitioners of divinity.

Rig Veda 7.41.7

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥७॥

Aśvāvatīrgomatīrna uṣāso vīravatīḥ sadamucchantu bhadraḥ.
Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ. 7

(Aśvāvatīḥ) holding energy (gomatīḥ) holding best and humble speeches (naḥ) our (uṣāsaḥ) dawn, the Brahmavela (vīravatīḥ) holding brave sons (sadam) to house (ucchantu) enlighten (bhadraḥ) noble and welfare doing (ghṛtaṁ duhānāḥ) showering milk (viśvataḥ prapītāḥ) be healthy from all sides (yūyaṁ) you (pāta) protect (svastibhiḥ) with welfare (sadā) always (naḥ) us.

Note: This verse is same at AV 3.16.7, RV 7.41.7 and YV 34.40.

Elucidation:

What can Usha do for us?

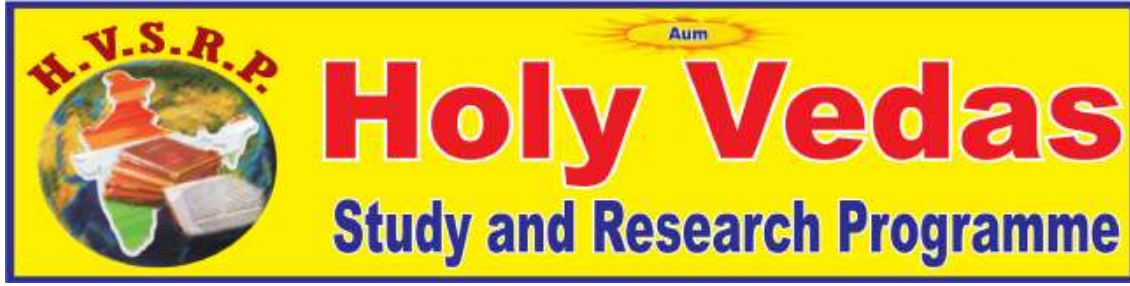
Usha, the dawn, you are holding energy, the best and humble speech, brave sons; you are doing all noble and welfare acts. Please enlighten our house. You protect us always with welfare while showering milk so that we may be healthy from all sides.

Practical utility in life:

Why are devotional ladies equated with Usha?

Getting up at Usha time has multiple benefits. Anyone can experience it. Lives of all rishis, great and divine saints have proved that divinity falls upon early riser.

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Devotional ladies in the house are equated with Usha because they open the door of fortunes for the whole family by getting up early, creating an atmosphere of devotion to God, praying for and inspiring the whole family on the devotional path.

This file is incomplete/under construction