



Study AV Kand 3 English

Atharva Veda 3.16.1

Morning Prayers

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

Prātaragniṁ prātarindram havāmahe prātarmitrāvaruṇā prātaraśvinā.
Prātarbhagaṁ pūṣaṇaṁ brahmaṇaspatiṁ prātaḥ somamuta rudraṁ havāmahe. 1

(Prātaḥ) at dawn (agniṁ) the Supreme Energy, God, first to lead, fire, heat, energetic, intellect (prātaḥ) at dawn (indram) to the supreme controller (havāmahe) we call, invoke (prātaḥ) at dawn (mitrā) friend (varuṇā) ruler (prātaḥ) at dawn (śvinā) pair (of divine powers, of sun and moon, fire and water, teacher and taught, pranas) (prātaḥ) at dawn (bhagaṁ) to the giver of comforts, grandeur and glory etc. (pūṣaṇaṁ) to the nourishing (brahmaṇas patiṁ) 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 (rudraṁ) to the Rudra, the Lord of justice who controls all evils by making them cry (havāmahe) we call, invoke.

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;

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as divine virtues, knowledge, wealth and medicines etc.; as Rudra, the Lord of justice who controls all evils by making them cry.

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.

Atharva Veda 3.16.2

प्रातर्जितं भगमुग्रं हवामहे वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ।। 2 ।।

Prātarjitaṁ bhagamugraṁ havāmahe vayaṁ putramaditeryo vidhartā.
Ādhraścidyaṁ manymānasturaścidrājā cidyaṁ bhagaṁ bhakṣītyāha. 2

(Prātaḥ) At dawn (jitaṁ) liable to win (bhagam) to the giver of all comforts, grandeur, glory etc. (ugraṁ) lustre (havāmahe) we call, invoke (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) whom (bhagaṁ) to the giver of all comforts, grandeur, glory etc. (bhakṣi) serve and praise (iti) this way (āha) speak, preach.

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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 glorify to the Giver of the lustrous comforts, grandeur and glory that are liable to be won because we are like sons of indestructible 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?

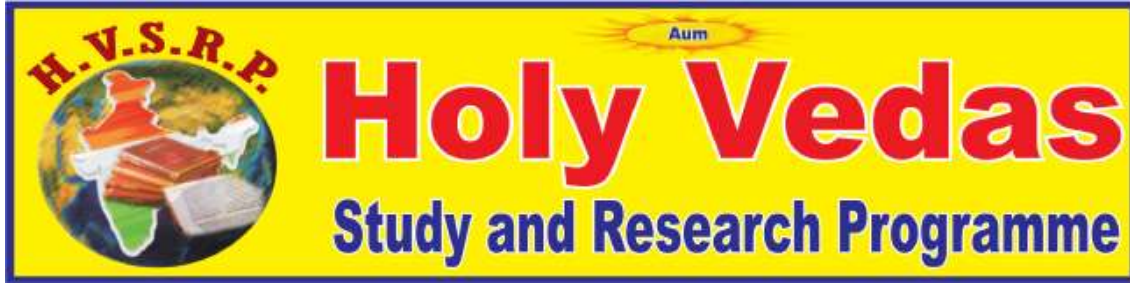
God has created this creation certainly for the consumption of all beings along with many instructions and advices. Consumption of the creation is our right because we are like sons and daughters of the creator but this act of consuming or collecting should not be the object of our life. Consumption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

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.

Atharva Veda 3.16.3

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

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Bhaga praṇetarbhaga satyarādhō bhagemām dhiyamudavā dadannah.
Bhaga pra ṇo janaya gobhiraśvairbhaga pra nṛbhirmṛvantaḥ 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 (ṇaḥ) 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.

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

Atharva Veda 3.16.4

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

Utedānīm bhagavantaḥ syāmota prapitva uta madhye ahnām. Utoditau
maghavantsūryasya vayaṁ 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 (uta) and (uditā) on the rise (maghavan) Supreme owner of comforts etc. (sūryasya) of sun (vayaṁ) 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:

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

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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 throughout life.

The company of divine minds reminds us about the purushartha chatushtaya 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:

(vayaṁ devānāṁ 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.

Atharva Veda 3.16.5

भग एव भगवौ अस्तु देवस्तेना वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीमि स नो भग पुरेता भवेह ॥५॥

Bhaga eva bhagavāñ astu devastenā vayaṁ bhagavantaḥ syāma.
Taṁ tvā bhaga sarva ijjahavīmi 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 (bhagavantaḥ) 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 (johavīmi) 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 and I call and praise you here. He, the Giver of all comforts, grandeur and glory etc., be leading 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.

Atharva Veda 3.16.6

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं मे रथमिवाश्वा वाजिन आ वहन्तु ॥ 6 ॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya.
Arvācīnaṁ vasuvidaṁ bhagaṁ me 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)

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appropriately offer our salutations (dadhikrāvā iva) like a horse carry burden on its back, like a vow full person (śucaye) with purity (padāya) for achieving destination (arvācīnam) new (vasuvidam) receiving wealth (bhagam) Giver of all wealth etc. (me) to me (ratham iva aśvā) like a horse pulling the chariot (vājinah) 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. Thus, there is no substantial difference in the meaning.

Elucidation:

Who enjoins with 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 me 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 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.

Atharva Veda 3.16.7

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

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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) us
(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.
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.

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