



## Study AV Kand 7 English

Atharva Veda 7.69.1

शं नो वातो वातु शं नस्तपतु सूर्यः ।  
अहानि शं भवन्तु नः शं रात्री प्रति धीयतां शमुषा नो व्युच्छतु ।।१।।

Śaṁ no vāto vātu śaṁ nastapatu sūryaḥ.  
Ahāni śaṁ bhavantu naḥ śaṁ rātrī prati dhīyatām śamuṣā no vyucchatu. 1

(Śaṁ) peace, happiness and welfare giving (naḥ) for us (vātaḥ) air (vātu) blow  
(śaṁ) peace, happiness and welfare giving (naḥ) for us (tapatu) warmth of shining  
(sūryaḥ) Sun (ahāni) day, not liable to be wasted (śaṁ) peace, happiness and  
welfare giving (bhavantu) be (naḥ) for us (śaṁ) peace, happiness and welfare  
giving (rātrī) night (prati) towards, for (dhīyatām) be held (śaṁ) peace, happiness  
and welfare giving (uṣāḥ) morning rays before Sun rise (naḥ) for us (vyucchatu)  
shine for knowledge, for removing ignorance, darkness.

Note: AV 7.69.1, YV 36.10 and YV 36.11 have many similarities. First line of AV 7.69.1 is similar to YV 36.10. Second line of AV 7.69.1 is similar to YV 36.11.

### Elucidation:

How are the opposite forces of nature - Sun and wind, day and night, work for our peace, happiness and welfare?

- May the blowing wind be peace, happiness and welfare giving for us.
- May the warmth of shining Sun be peace, happiness and welfare giving for us.
- May the day, which is not liable to be wasted, be peace, happiness and welfare giving for us.
- May the night be held for giving us peace, happiness and welfare.

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- May the morning rays before Sun rise shine for our knowledge, for removing ignorance, darkness from our life.

Practical utility in life:

What are the three dimensions of the Sun, wind and clouds?

What is the science of water-cycle?

What is the divine inspiration for welfare?

What is the spiritual science of pranayama?

Material i.e. Adhiboutic meaning: Warmth of Sun, blowing wind and roaring clouds raining all over the world are the three constituents of water cycle which is the science of supreme welfare for all living beings on earth and without which life on earth would become impossible.

Divine i.e. Adhidaivic meaning: The three divine powers, totally different from each other in nature, work together in perfect harmony for the welfare of all for the simple reason that they are divine and have no clash of any personal interest or ego. Sun energy is hot, wind and water are cool in nature. We need to take a divine inspiration from their working that irrespective of our nature, we all must work for the common good of all.

Spiritual i.e. Adhiatmic meaning: On spiritual path, a yogi develops his pranas i.e. breath through pranayama practices and thus develops the warmth of divine light i.e. knowledge and higher consciousness. Like Sun, he destroys the clouds of modifications of mind and causes the rain of divinity for the welfare of all.

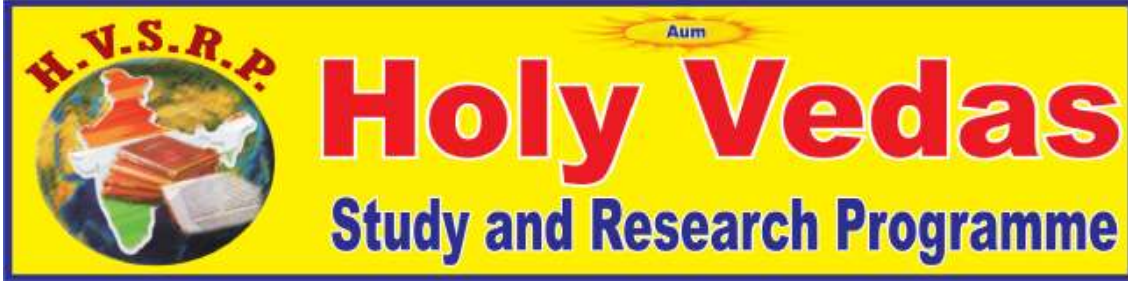
Atharva Veda 7.113.1

Trishtika devata i.e. desires

तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके ।  
यथा कृतद्विष्टासोऽमुष्मै शेष्यावते ॥१॥

Tr̥ṣṭike tr̥ṣṭavandana udamūṁ chindhi tr̥ṣṭike.  
Yathā kṛtadviṣṭāso'muṣmai śepyāvate. 1

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(Tr̥ṣṭike) O desires (tr̥ṣṭa vandane) loved, adored by victims of greed and desires (uta amūṛi) to that pain (chindhi) cut, uproot, destroy (tr̥ṣṭike) O desires (yathā) so that (kr̥ta dviṣṭā) averted, destroyer of envy (asaḥ) be (amuṣmai) for that (śepyāvate) vigorous man of yoga.

Elucidation:

Who love desires?

How shall we deal with desires?

O desires! You are loved, adored by victims of greed and desires.

O desires! Please cut, uproot and destroy the pain (arising out of you), so that the vigorous man of yoga may become the destroyer of envy, jealousy etc.

Practical utility in life:

What is the vicious circle of desires?

The prominent feature of desires is that they, fulfilled or unfulfilled, make us a victim. In the process of living with desires, our life gets wasted in materialistic pursuits. One after another, these desires entrap us in the vicious circle of innumerable pains, troubles and tribulations. Those, who are seekers of spirituality must give up the path of desires.

Quote:

(Tr̥ṣṭike tr̥ṣṭa vandane, AV 7.113.1)

O desire! You are loved, adored by victims of greed and desires.

Atharva Veda 7.113.2

तृष्टासि तृष्टिका विषा विषातक्यसि ।  
परिवृक्ता यथासस्यृषभस्य वशेव ॥२॥

Tr̥ṣṭāsi tr̥ṣṭikā viṣā viṣātakyaṣi.  
Parivṛktā yathā-sasyr̥ṣabhasya vaśeva. 2

(Tr̥ṣṭā) you desires (asi) are (tr̥ṣṭikā) rooted in desire (viṣā) poisonous (viṣātakī) making the life painful with your poison (asi) are (parivṛktā) be uprooted (up to the last fibre in mind) from all sides (yathā) so that (asasi) become (r̥ṣabhasya) of the strong, powerful (vasa) under control (iva) just as.

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Elucidation:

What are the dangers of desires?

Who can keep the desires under control?

O desires! You are insatiable (because you are yourself rooted in desire); you are poisonous, making the life painful with your poison. Please be uprooted (from our mind up to the last fibre) so that you may remain under the control of the strong, powerful (man of yoga).

Practical utility in life:

Why are desires painful and poisonous?

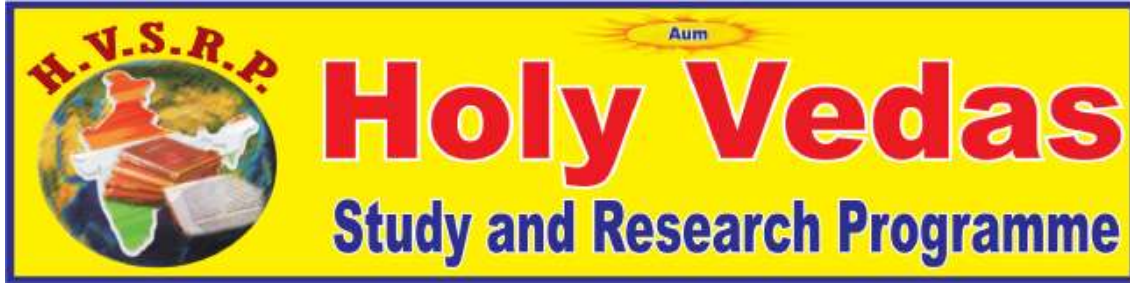
Desires are painful and poisonous for human being for many reasons:

- A. Desires, if remained unfulfilled, cause frustrations.
- B. Desires, even if fulfilled, also create a fear of being lost or ended, resulting in the end of comforts.
- C. Desires are unending and our whole life is wasted in their pursuits, which are material in nature.
- D. Desires often produce envy, jealousy etc.
- E. Desires (of materialistic nature) deviate us from our spiritual path of self-realisation which is the principal target of human life.
- F. Desires compel their victim to perform many acts, both good and bad, to fetch their respective rewards i.e. good for good and bad for bad. Some rewards are received instantly, whereas some are reserved for next births. Thus, the desiring person would remain trapped in the cycle of births and deaths and would remain away from the destination of salvation.

Quote:

(Tr̥ṣṭā asi tr̥ṣṭikā viṣā viṣātakī asi, AV 7.113.2)

O desire! You are insatiable (because you are yourself rooted in desire); you are poisonous, making the life painful with your poison.



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