

tah / ṛksāmavarṇāḥkṣarato yajuṣo 'tharvaṇas tathā) 12. 227. 1; Bhagavān (Kṛṣṇa) told Arjuna that the great sages had mentioned many of his names in the Atharvan as well as in the other vedas (ṛgvede sayajurvede tathāivātharvasāmasu ... bahūni mama nāmāni kīrtitāni maharṣibhiḥ) 12. 328. 8-9; the sage Sanatsujāta told Dhṛtarāṣṭra that the highest principle (brahman) was not to be found in the Atharvan mantras, nor in the ṛks, the yajus, or the sāmans (naivarkṣu tan na yajuhṣu nāpy atharvasu na caiva dṛśyaty amaleṣu sāmāsu) 5. 44. 21. C. Object of study : Sages versed in the Atharvaveda recited this Saṁhitā in accordance with the pada and the krama mode of recitation (atharvavedapravarāḥ ... saṁhitām irayanti sma padakramayutām tu te) 1. 64. 33; a certain Ṛṣi, born in the family of a Purohita (not named), when grew up learnt, among other sciences, the Veda and the Atharvaveda (atharvavede vede ca babhūvarṣiḥ suniścitaḥ) 13. 10. 34; Bhagavān (Kṛṣṇa) told Arjuna that the Vipras who had learnt the Atharvāṇa looked upon him as Atharvan consisting of five kalpas, enlarged by kṛtyās (pañcakalpam atharvāṇam kṛtyābhiḥ paribṛñhitam / kalpayanti hi mām viprā atharvāṇavidas tathā) 12. 330. 34. D. Use : 1. For worship : When the sage Aṅgīras visited Indra he used for worshipping the god the mantras from the Atharvaveda (atharvavedamantraiḥ ca); Indra, while giving the sage a boon addressed him as Atharvāṅgīras and said that the mantras from the Atharvaveda used by him for his praise would be known as the Atharvāṅgīrasa section of that Veda (atharvāṅgīrasam nāma asmin vede bha-viṣyati / udāharaṇam etad dhi) 5. 18. 5-7;

2. For magic : the Daityas and the Dānavas residing in the Pātāla and who had studied the different mantras performed a sacrificial rite (karma vaiṭānasambhavam) by using mantras which included those known from the Atharvaveda (brhaspatyutaṇoktaiḥ ca mantrair mantraviśārādāḥ / atharvaveda-proktaiḥ ca) in order to produce a kṛtyā who was commissioned to fetch Duryodhana who had decided to fast unto death 3. 239. 20. E. Personified : the Atharvaveda, along with the other three Vedas, seen by Nārada in the Sabhā of god Brahmadeva (atharvavedaś ca tathā ... sarvaṁ tasyām mayā dṛṣṭam) 2. 11. 23, 33, [See Atharvaśīras, Atharvāṅgīrasa, Atharvāṇa]

Atharvaśīras nt. : Name of an Upaniṣad ?

A Brahmacārī who had observed the vows (yatavrata) and who had studied the Atharvaśīras (atharvaśīraso 'dhyetā) was to be looked upon as respectable (pañkṭipāvana 'who purifies those who sit along with him in a line to take food') 13. 90. 22, [cf. ya idam atharvaśīro brāhmaṇo 'dhīte śrotriyaḥ śrotriyo bhavati section 7 of the Atharvaśīras Upaniṣad]; A Brāhmaṇa taught Kuntī a group of mantras which were revealed in the Atharvaśīras (tatas tām anavadyāṅgīm grāhayām āsa vai dvijaḥ / mantragrāmam tadā rājann atharvaśīraś śrutam); whichever deity Kuntī chose to invite with one of the mantras from this mantragrāmā was sure to arrive and be under her control 3. 289. 20. [See Atharvan, Atharvāṅgīrasa, Atharvāṇa]

Atharvāṅgīrasa m., nt. (sg., pl.), Atharvāṅgīrasī f. : Name of one of the four Vedas, or of an extract from that Veda,