

## AV Kand 13 English

### Atharva Veda- Kand-13, Sukta-4, verses-1 to 56 Adhyatma Devata

In some publications, all 56 mantras of this Sukta 4 of Kand 13 of Atharva Veda is divided as Sukta 4 to 9 in the following order :

Sukta 4 containing mantras 1 to 13,  
Sukta 5 containing mantras 14 to 21,  
Sukta 6 containing mantras 22 to 28,  
Sukta 7 containing mantras 29 to 45,  
Sukta 8 containing mantras 46 to 51,  
Sukta 9 containing mantras 52 to 56.

We have taken all these mantras as pertaining to Sukta 4 only, because Devata of all these mantras is 'Aadhyatma' only.

### AV 13.4.1

स एति सविता स्व दिवस्पृष्टे ऽ वचाकंशत् ।

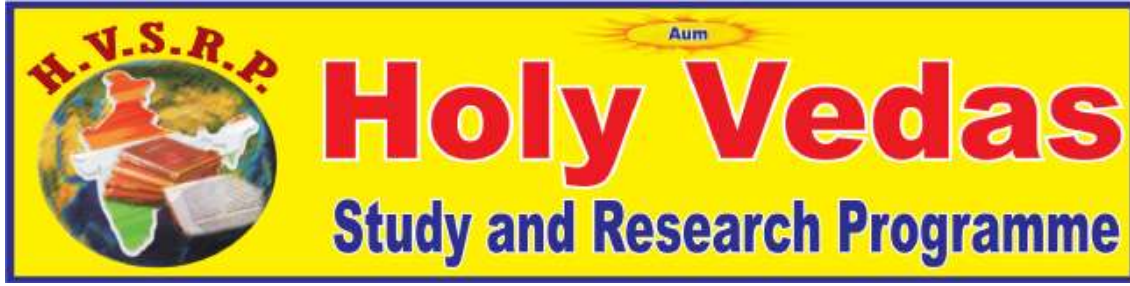
Sa eti savitā svardivaspr̥ṣṭhe ' vacākaśat.

(Sah) He (Atman) (eti) receives, goes (savitā) Creator of all, Inspirer of all (svah) bliss, light of knowledge, enlightened (divah) heavenly space (pr̥ṣṭhe) on the back (ava cākaśat) seeing, enlightening.

Elucidation :

Who is God?

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Where is God?

What does God do?

He, the Creator and Inspiratory for all, bliss, light of knowledge and enlightenment goes on the back of the heavenly space, seeing everything, enlightening every place.

Practical utility in life :

Is God personal for us or universal?

God is the Creator and Inspiratory for every being. Actually, He is everything. He sits on the back of the heavenly space. In our body, heavenly space is Brahmarandhra, on the top of our brain. If brain is kept purified, like sky, devoid of all modulations, only then God is realised at Brahmarandhra. Just as He is personal for each one of us, He is Universal for the universe. He sees everyone and enlightens every one.

This whole sukta establishes the permanent and universal existential reality of God.

## AV 13.4.2

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ।

Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

(Raśmibhiḥ) with His rays (of light, of knowledge) (nabhaḥ) the huge cloud mass, space, sky (ābhṛtaṁ) filled (mahendra) the great Indra, Supreme Controller (eti) receives, goes (āvṛtaḥ) covering from all sides.

Elucidation :

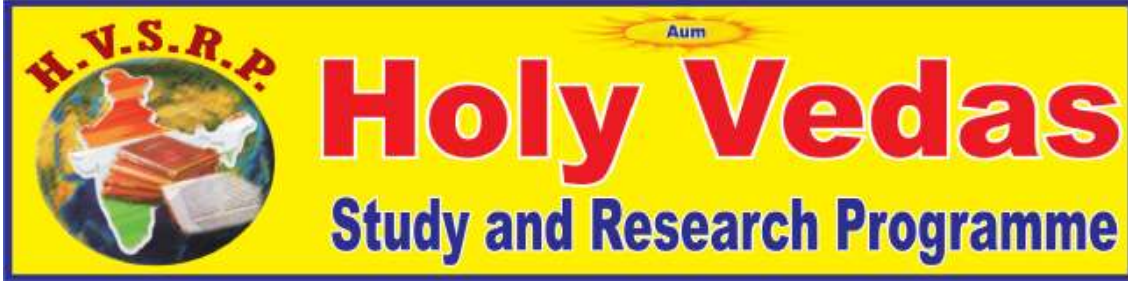
How God became Omnipresent?

With His rays (of light, of knowledge), the Great Indra, Supreme Controller, filled the whole cloud mass, space, sky and thus goes to cover every thing and place from all sides.

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Practical utility in life :

Where is God's knowledge?

How can we become the part of that Omnipresent?

God spreads His light of knowledge everywhere in the universe and become Omnipresent. We should also merge our entity in Him, in the same way, gain divine knowledge from Him through pure bhakti and spread that pure light of knowledge everywhere. We should feel that we are part of that Omnipresent, Sanatan.

Quotation :

(Raśmibhiḥ nabhaḥ ābhṛtaṁ mahendra eti āvṛtaḥ)

With His rays (of light, of knowledge), the Great Indra, Supreme Controller, filled the whole cloud mass, space, sky and thus goes to cover every thing and place from all sides.

## AV 13.4.3

स धाता स विधर्ता स वायुर्नभ उच्छ्रितम्  
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ।

Sa dhātā sa vidhartā sa vāyurnabha ucchritam.

Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

(Saḥ) He (dhātā) Creator (saḥ) He (vidhartā) specially holds by sustaining (saḥ) He (vāyuḥ) vast pervading with speed (nabhaḥ) managing and binding all (ucchritam) extremely best, top of all (Raśmibhiḥ) with His rays (of light, of knowledge) (nabhaḥ) the huge cloud mass, space, sky (ābhṛtaṁ) filled (mahendra) the great Indra, Supreme Controller (eti) receives, goes (āvṛtaḥ) covering from all sides.

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Elucidation :

How is God extremely best?

He is the Creator; He specially holds by sustaining all; He is vast pervading with speed; He is managing and binding all; He is extremely best, top of all. With His rays (of light, of knowledge), the Great Indra, Supreme Controller, filled the whole cloud mass, space, sky and thus goes to cover every thing and place from all sides.

Practical utility in life :

What is maya?

How does a spiritualist see this universe?

After creating the universe, God has not left it unattended. He holds the universe by sustaining every one. He pervades every place with speed like air and thus He manages by binding all. This shows that the actual doer of every act in this universe is God only. This whole universe is His manifestation only. That is why this universe in itself is neither real nor permanent. Thus creation is just a 'Maya' i.e. ignorance that causes us to believe that there are various different things but a spiritualist sees only God in everything e.g. our image in the mirror is our manifestation which is not real, on the other side of the mirror.

## AV 13.4.4

सो ऽर्यमा स वरुणः स रुद्रः स महादेवः  
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ।

So 'ryamā sa varuṇaḥ sa rudraḥ sa mahādevaḥ.

Raśmibhīrnabha ābhṛtaṁ mahendra etyāvṛtaḥ.

(Saḥ) He (aryamā) honouring all nobles and managing all evil minds to destroy evil thoughts (Saḥ) He (varuṇaḥ) worthy of being accepted by all (Saḥ) He (rudraḥ) making the evils cry (with the light of knowledge and power of giving rewards of all acts) (Saḥ) He (mahādevaḥ) the

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great Supreme Divine Donor (Raśmibhiḥ) with His rays (of light, of knowledge) (nabhaḥ) the huge cloud mass, space, sky (ābhṛtaṁ) filled (mahendra) the great Indra, Supreme Controller (eti) receives, goes (āvṛtaḥ) covering from all sides.

Elucidation :

How does God manage evils and nobles together?

God honours all nobles and manages all evil minded to destroy their evil thoughts; He is worthy of being accepted by all; He makes the evils cry (with His light of knowledge and power of giving rewards of all acts); He is the great Supreme Divine Donor.

With His rays (of light, of knowledge), the Great Indra, Supreme Controller, filled the whole cloud mass, space, sky and thus goes to cover every thing and place from all sides.

Practical utility in life :

Why everyone comes to God, sooner or later?

Since God is the Creator and thereafter He became Omnipresent in the universe. He knows each and every thought and holds the power of giving rewards of all acts in equal and opposite. He honours the noble persons. He manages evils through the process of transformation and punishment. That is why He is liked by all. Even all ignoble like Him because He accords many opportunities to them for reformation through inspirations. Otherwise God awards punishment for the evil conduct to bring them close to Him. They accept the supremacy of God and come to pray before Him, repent for their misdeeds and vow for the nobility and charity. Thus, sooner or later, everyone comes to knees before God.

## AV 13.4.5

सो अग्निः स उ सूर्यः स उ एव महायमः ।  
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ।



So agniḥ sa u sūryaḥ sa u eva mahāyamaḥ.  
Raśmibhīr nabha ābhṛtaṁ mahendra etyāvṛtaḥ.

(Saḥ) He (agniḥ) fire, energy, first to lead (Saḥ) He (u) and (sūryaḥ) Sun, the production house of energy (Saḥ) He (u) and (eva) only (mahāyamaḥ) the Supreme and great restraint, judicious, regulator, governor (Raśmibhīḥ) with His rays (of light, of knowledge) (nabhaḥ) the huge cloud mass, space, sky (ābhṛtaṁ) filled (mahendra) the great Indra, Supreme Controller (eti) receives, goes (āvṛtaḥ) covering from all sides.

Elucidation :

Who is the Giver and Governor of energy to all?

God is the fire, energy, first to lead and He is the Sun, the production house of energy and He is the Supreme and great inspiration for restrains, judicious, regulator, and governor (to keep a check and balance over the use of energy by us).

With His rays (of light, of knowledge), the Great Indra, Supreme Controller, filled the whole cloud mass, space, sky and thus goes to cover everything and place from all sides.

Practical utility in life :

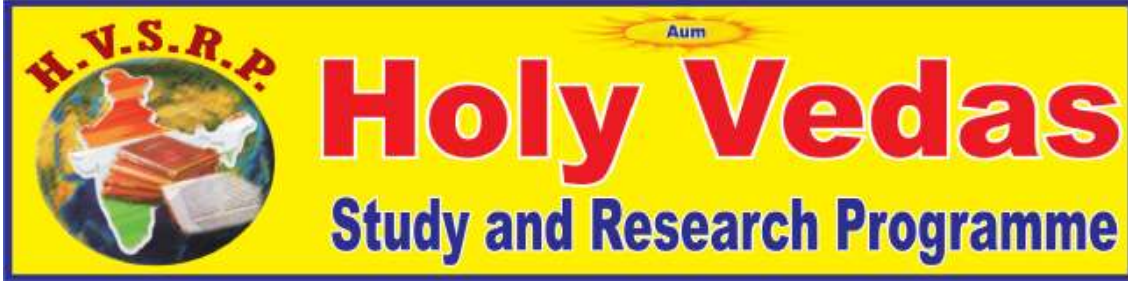
How is the energy giver, a Governor to check our efforts?

Everything we possess is only because of the energy given to us by God. Even if apparently one claims to have earned his wealth and knowledge with his own efforts but the basis of every effort is energy given by God without any discrimination, obviously as per our respective past deeds.

The authority, that gives us anything for our use, has a right to check the proper use of that thing or power.

Our parents are the giver of our body, mind and other types of wealth. They have a natural right to keep a check on us. Every son and daughter should keep this principle in mind as to what would they expect from their children in future.

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Similarly, every teacher is the giver of knowledge to us, every society and government provides us so many facilities, our employers give us wealth and comforts, our customers are the source of our living. All these givers have a moral and/or legal right to check and balance our efforts to ensure what do we give them in return.

## AV 13.4.6

तं वत्सा उप तिष्ठन्त्येकशीर्षाणो युता दश ।  
रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ 6 ॥

Taṁ vatsā upa tiṣṭhantyeकाशीर्षाणो yutā daśa.  
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ. (6)

(Taṁ) To That (God) (vatsā) pranas or directions (upa tiṣṭhanti) sit near (eka śīrṣāṇaḥ) having one head (yutā) associated together (daśa) ten (Raśmibhiḥ) with His rays (of light, of knowledge) (nabhaḥ) the huge cloud mass, space, sky (ābhṛtaṁ) filled (mahendra) the great Indra, Supreme Controller (eti) receives, goes (āvṛtaḥ) covering from all sides.

### Elucidation :

How are our pranas connected to God?

How are all directions connected to God?

The ten pranas associated together sit near That (God) having one head (Brahmarandra).

The ten directions associated together sit near that (God) having one head (Sun).

With His rays (of light, of knowledge), the Great Indra, Supreme Controller, filled the whole cloud mass, space, sky and thus goes to cover every thing and place from all sides.

### Practical utility in life :

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Who can help us in realising God?

How do all directions get energy from Sun?

In our body, God can be realised at Brahmarandra, the top part of brain. This realisation comes only with the help of pranas restraining their energies to meditate on that Brahmarandra.

Just as God filled the whole cloud mass with His light and knowledge, similarly we should concentrate to meditate on God with all our energies.

In the universe, when all directions associate together to meet near Sun they all get light and energy to spread in their respective directions.

## AV 13.4.7

पश्चात्प्रांच आ तन्वन्ति यदुदेति वि भासति ।

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ७ ॥

Paścātprāñca ā tanvanti yadudeti vi bhāsatī.  
Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ. (7)

(Paścāt) behind (God) (prāñcaḥ) spreading ahead (ā tanvanti) spread all around (yat) when (udeti) progress, uplift, enlightened (vi bhāsatī) with special splendour, shine (Raśmibhiḥ) with His rays (of light, of knowledge) (nabhaḥ) the huge cloud mass, space, sky (ābhṛtaṁ) filled (mahendra) the great Indra, Supreme Controller (eti) receives, goes (āvṛtaḥ) covering from all sides.

Elucidation :

How do divine powers spread their splendour all around?

Behind God, all divine powers, speeding ahead, spread their powers all around when these divine powers progress or are enlightened with special splendour, shine.

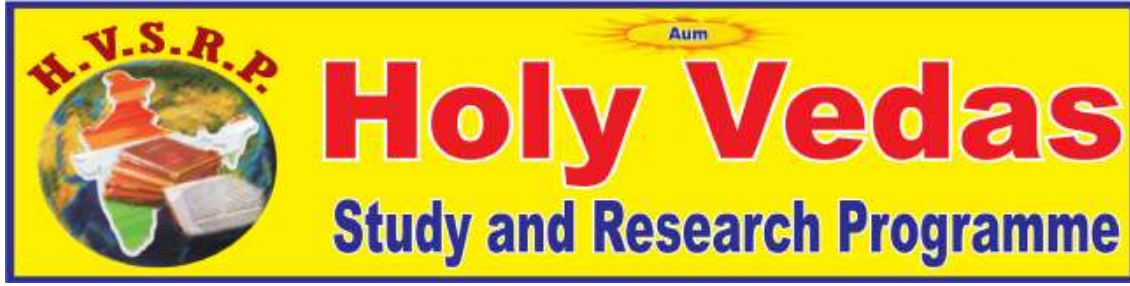
With His rays (of light, of knowledge), the Great Indra, Supreme Controller, filled the whole cloud mass, space, sky and thus goes to cover everything and place from all sides.

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Practical utility in life :

How do divine powers and people represent God?

Just as God spreads His light of knowledge everywhere around, similarly, His divine powers like Sun and other cosmic bodies as well as enlightened rishis speed ahead in their respective functions and spread their powers also when they themselves are enlightened with special splendour.

Thus, all divine powers and people appear to represent God.

## AV 13.4.8

तस्यैष मारुतो गणः स एति शिक्याकृतः ॥ ८ ॥

Tasyaiṣa māruto gaṇaḥ sa eti śikyākṛtaḥ. (8)

(Tasya) of that (God) (eṣa) these (mārutaḥ gaṇaḥ) group of pranas (saḥ) He (God) (eti) receives (the pranas, the devotee) (śikyā kṛtaḥ) a sling made above (hanging in the space).

Elucidation :

How does God receive pranas?

Group of these pranas belong to God. He receives (these pranas, the devotees) as a sling made above (hanging in space).

Practical utility in life :

What is the role and status of pranas in spiritual life?

Group of pranas can be understood as group of souls also. It's only because of pranas that the living element in our body i.e. our soul makes us a living being.

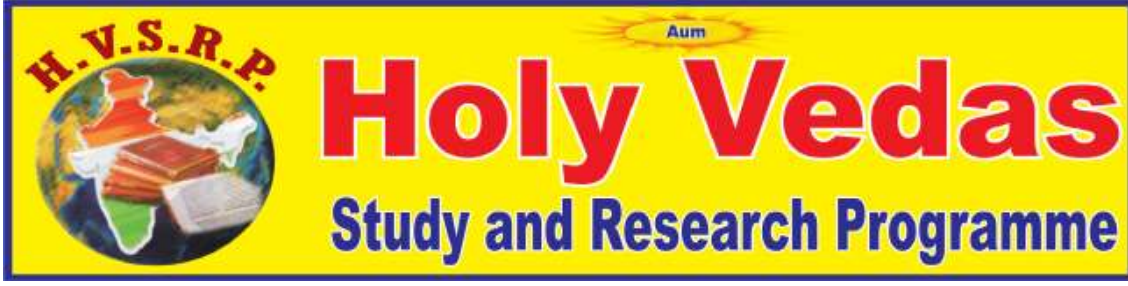
Through these pranas only, we can feel a merger with or realisation of God provided the hurdles of mind are destroyed.

It means every soul, every prana is very close to God and rather already merged in God but due to ignorance of mind i.e. maya, we wrongly feel the

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whole impermanent creation, including our name and form, as real and lose track of the permanent real God which is just hanging in the space very close to us i.e. our brahmarandra.

## AV 13.4.9

रश्मिभिर्नभ आभृतं महेन्द्र एत्यावृतः ॥ ९ ॥

Raśmibhirnabha ābhṛtaṁ mahendra etyāvṛtaḥ. (9)

(Raśmibhiḥ) with His rays (of light, of knowledge) (nabhaḥ) the huge cloud mass, space, sky (ābhṛtaṁ) filled (mahendra) the great Indra, Supreme Controller (eti) receives, goes (āvṛtaḥ) covering from all sides.

Elucidation :

Same as AV 13.4.2

## AV 13.4.10

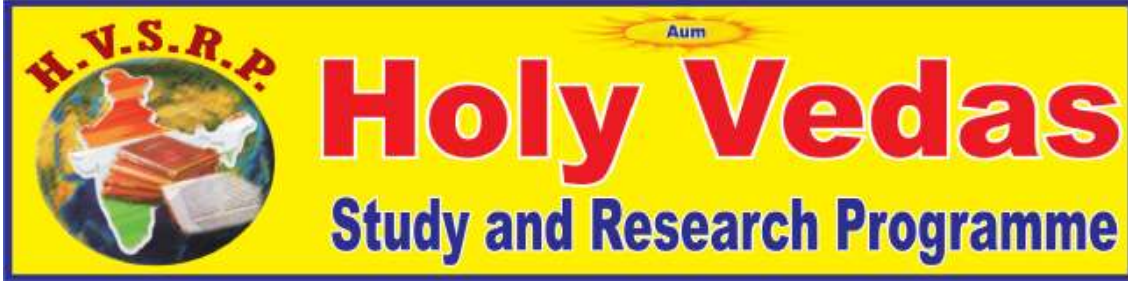
तस्येमे नव कोषा विष्टम्भा नवधा हिताः ॥ १० ॥

Tasyeme nava kośā viṣṭambhā navadhā hitāḥ. (10)

(Tasya) of That (God) (ime) are these (nava) nine (kośā) treasures, doors (2 ears, 2 eyes, 2 nostrils, mouth, rectum, penis) (viṣṭambhā) special pillars (navadhā) nine types of, at nine places (hitāḥ) established.

Elucidation :

What are the nine special treasurers established by God in us?



The nine treasurers i.e nine doors (2 ears, 2 eyes, 2 nostrils, mouth, rectum, penis) are the special pillars of That (God) established at nine places.

Practical utility in life :

What is the purpose of these doors in our body?

God created nine doors (2 ears, 2 eyes, 2 nostrils, mouth, rectum, penis) and gave special powers to all these places. The purpose was manifestly to enable a body perform all necessary functions to live smoothly, to see and enjoy the creation as manifest form of God and then to return back to God, withdrawing all senses from the objects of creation, to see Him in His un-manifest form.

These nine doors are the special powers given by God to all human beings.

## AV 13.4.11

स प्रजाभ्यो वि पश्यति यच्च प्राणति यच्च न॥११॥

Sa prajābhyo vi paśyati yacca prāṇati yacca na. (11)

(Sah) He (prajābhyah) all subjects, progenies (vi paśyati) specially sees, takes care of (yat) who (ca) and (prāṇati) holders, users of pranas (yat) who (ca) and (na) not.

Elucidation :

Does God see and take care of both the living beings and the non-living things?

He (God) specially sees and takes care of all objects of His creation i.e. those who hold and use pranas i.e. all living beings as well as those who don't hold and use pranas i.e. all non-living beings.

Practical utility in life :

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How to prove the Omnipresence, Omnipotence and Omniscience of God? Since this verse declares that God sees and takes care of every living being and non-living thing, it means, obviously, He is present everywhere to see every one, hence Omnipresent; He is the most powerful to take care of everything and every being, hence Omnipotent; He knows about every being and thing, hence Omniscience.

To discover the existence of this God-particle, as the core force of every atom and every part thereof i.e. electron, proton, and neutron, the western world has incurred unimaginable huge expenditure and took many decades of research work which was already there in the Holy Vedas since the advent of this creation and the great and divine seers saw this fact and principle in their meditative state.

(Sa prajābhyo vi paśyati yacca prāṇati yacca na) He (God) specially sees and takes care of all objects of His creation i.e. those who hold and use pranas i.e. all living beings as well as those who don't hold and use pranas i.e. all non-living beings.

## AV 13.4.12

तमिदं निगतं सहः स एष एक एकवृदेक एव ॥१२॥

Tamidam nigatam sahaḥ sa eṣa eka ekavṛdeka eva. (12)

(Tam) To That (God) (idam) this (nigatam) certainly possesses (sahaḥ) strength, prayer (saḥ) He (eṣaḥ) is (ekaḥ) one (eka vṛtam) one circle, surrounding every thing (ekaḥ eva) certainly one only.

Elucidation :

Who is the one and only one supreme?

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That (God) certainly possesses the strength and power (of being One i.e. Omnipresent, Omnipotent and Omniscient). He is one in one circle, surrounding everything and certainly one only.

Practical utility in life :

How is God a non-dual i.e. advaita?

After it is established, in AV 13.4.11, that God is Omnipresent, Omnipotent and Omniscient, to see and to take care of all living beings and non-living things, the present verse established that God is certainly one and the only one Supreme Power and rest everything and being has emerged out of that only. Thus, the non-duality i.e. advaita principle about God is established in this present and other following verses.

Quote :

(sa eṣa eka ekaḥ eka vṛtam ekaḥ eva) He is one in one circle, surrounding everything and certainly one only.

## AV 13.4.13

एते अस्मिन्देवा एकवृत्तो भवन्ति ||13||

Ete asmindevā ekavṛto bhavanti. (13)

(Ete) All these (Asmin) in that (God) (devāḥ) divinities (divine powers, people and thoughts) (eka vṛtaḥ) one circle, surrounding every thing (bhavanti) are.

Elucidation :

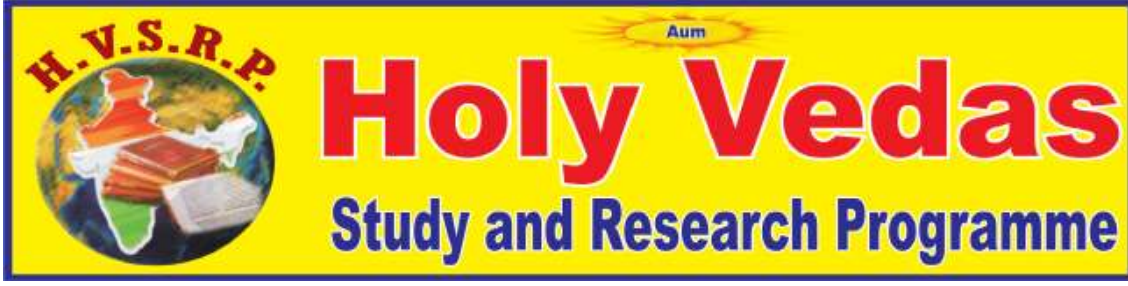
What is the origin of all divinities?

All divinities (divine powers, people and thoughts) are one in That (God) circle, surrounding everything.

Practical utility in life :

Where do all divinities merge?

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God is the source of all divine powers and people. Sun, moon, air, water, earth, stars, planets etc. innumerable divine bodies owe their source to God. They all emerged from God and always remain merged in God. Similarly, all those great souls who acquire divine powers in any manner by worship, love, penances, yoga and meditation practices etc. remain merged into God only from whom they derive divine powers.

Quote :

(Ete Asmin devāḥ eka vṛtaḥ bhavanti)

All divinities (divine powers and people) are one in That (God) circle, surrounding everything.

## AV 13.4.14 and 15

कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ॥14॥

Kīrtiśca yaśaścāmbhaśca nabhaśca brāhmaṇa-  
varcasam cānnam cānnādyam ca. (14)

(Kīrtiḥ) popularity, fame (ca) and (yaśaḥ) acceptability by wide number of people (ca) and (ambhaḥ) knowledge, strength, non-dying state (ca) and (nabhaḥ) managerial strength, enlightenment (ca) and (brāhmaṇa varcasam) splendour of knowledge of God (ca) and (annam) grains (ca) and (annādyam ca) and other eatables.

## AV 13.4.15

य एतं देवमेकवृत्तं वेद ॥15॥

Ya etam devamekavṛtam veda. (15)

(Yah) who ever (etam) this (devam) divine (Supreme) (eka vṛtam) one circle, surrounding everything (veda) knows.

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Elucidation :

What does a believer of non-duality of God, gain in life?

Whoever knows, believes this Supreme Divine (God) as one circle, surrounding everything, present (everywhere), gains :-

- (i) Popularity, fame,
- (ii) Acceptability by wide number of people,
- (iii) Knowledge and strength, non-dying state,
- (iv) Managerial strength, enlightenment,
- (v) Splendour of knowledge of God,
- (vi) Grains and other eatables.

Practical utility in life :

What is the effect of believing in oneness and supremacy of God?

One foundation of our life, one basis of all comforts, one power of all achievements is to believe and realise in the oneness and supremacy of God in all living beings and non-living things. Once we believe in the non-duality of God for all practical purposes, our popularity and acceptability, due to one belief is gained. The strength and splendour of this supreme divine principle creates a splendour in our life. Our life becomes pure with this belief and consequently, our acts and behaviour fetch all materials for our comfortable living. Above all, with the belief of oneness and supremacy of God, one feels fully contented in life and doesn't die for material comforts. Moreover, whatever he gains, the same is used as yajna for the welfare of all, believing the existence of oneness in all.

AV 13.4.16, 17 and 18

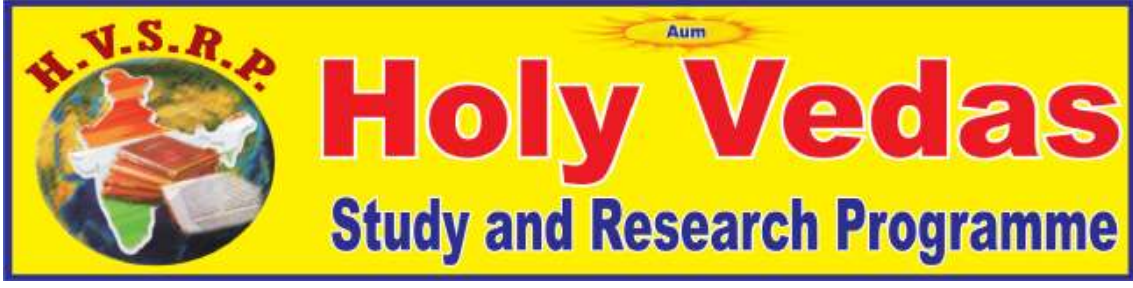
न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।  
य एतं देवमेकवृत्तं वेद ॥ 16 ॥

Na dvitīyo na tṛtīyaścaturtho nāpyucyate.

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Ya etaṁ devamekavṛtaṁ veda. (16)

(Na) not (dvitīyaḥ) second (na) not (tṛtīyaḥ) third (caturthaḥ) fourth (na api) not even (ucyate) is said (Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

### AV 13.4.17

न पंचमो न षष्ठः सप्तमो नाप्युच्यते ।  
य एतं देवमेकवृतं वेद ॥17॥

Na pañcamo na ṣaṣṭhaḥ sapṭamo nāpyucyate.  
Ya etaṁ devamekavṛtaṁ veda. (17)

(na) not (pañcama) fifth (na) not (ṣaṣṭhaḥ) sixth (sapṭamaḥ) seventh (na) not (api ucyate) even is said (Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

### AV 13.4.18

नाष्टमो न नवमो दशमो नाप्युच्यते ।  
य एतं देवमेकवृतं वेद ॥18॥

Nāṣṭamo na navamo daśamo nāpyucyate.  
Ya etaṁ devamekavṛtaṁ veda. (18)

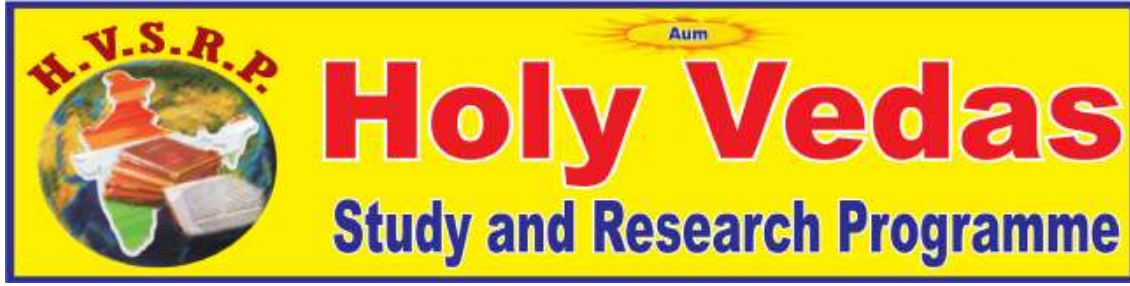
(na) not (aṣṭamaḥ) eighth (na) not (navamaḥ) ninth (daśam na api ucyate) tenth not even is said (Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

Elucidation :

How is the oneness of God established emphatically?

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In these three verses, the non-duality of God i.e. advaitism, is emphatically repeated ten times.

“Whoever knows, believes this Supreme Divine (God) as one circle, surrounding everything, present (everywhere), for such a person there is said not any second, not third and not even fourth; not any fifth, not sixth and not even seventh; not any eighth, not ninth and not even tenth.”

It means, despite differences of innumerable names and forms, That one is manifested in everything.

#### Practical utility in life :

What is the chain of verses to establish the oneness of God?

Where lies the foundation of mathematics?

When God is the only one supreme power (AV 13.4.15); when God is Omnipresent, Omnipotent and Omniscient (AV 13.4.11,12); when all divine powers emerge and remain merged in that One (AV 13.4.13), then there remains no question, objection or doubt about His non-duality or advaitism. Everything in the universe is just His manifestation, so actually, He alone is the real and permanent existential reality.

Additionally, AV 13.4.16, 17 and 18 establish that the basis of mathematics i.e. counting up to ten including the use of zero was there since vedic times. Mathematics is also the divine gift of God with the creation and with the knowledge and not the advent of later ages.

### AV 13.4.19

स सर्वस्मै वि पश्यति यच्च प्राणति यच्च न।  
य एतं देवमेकवृत्तं वेद।।19।।

Sa sarvasmai vi paśyati yacca prāṇati yacca na.  
Ya etaṁ devamekavṛtaṁ veda. (19)

(Saḥ) He (sarvasmai) all those (vi paśyati) specially sees, takes care of (yat) who (ca) and (prāṇati) holders, users of pranas (yat) who (ca) and



(na) not (Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

Note : This verse AV 13.4.19 is similar to AV 13.4.11, with just one word difference. In verse 11, the word ‘prajābhyah’ i.e. all subjects, progenies, is replaced by ‘sarvasmai’ i.e. all those, in verse 19. Thus, the meaning of both the verse remains same. Moreover, in the verse 19, there is an addition of last sentence from the verse 15

Elucidation :

Who does certainly and easily accept the Omnipresent, Omnipotent and Omniscient nature of God?

Whoever knows, believes this Supreme Divine (God) as one circle, surrounding everything, present (everywhere), he will certainly and easily accept that He (God) specially sees, takes care of all those who hold and use pranas i.e. living beings and those who don't hold and use pranas i.e. non-living things.

Practical utility in life :

What is the basic belief and realisation to avoid all troubles from the globe? The belief in the Omnipresent, Omnipotent and Omniscient nature of God i.e. oneness or non-duality or advaitism is the very foundation of believing many other features of God. Only in the absence of this basic belief and realisation, there is a prevalence of ignorance, difference, disputes, troubles and terrorism. If people are educated and trained to believe the oneness of their existence, no one will violate others.

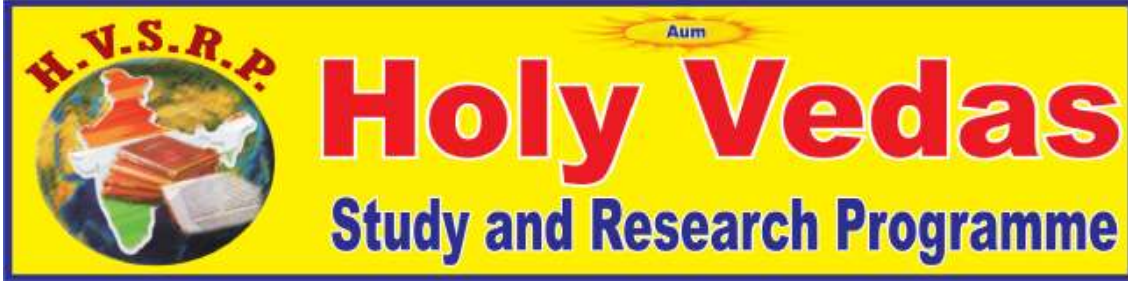
(Saḥ sarvasmai vi paśyati yat ca prāṇati yat ca na)

He (God) specially sees, takes care of all those who hold and use pranas i.e. living beings and those who don't hold and use pranas i.e. non-living things.

## AV 13.4.20

तमिदं निगतं सहः स एष एक एकवृदेक एव ।  
य एतं देवमेकवृतं वेद ।। 20 ।।

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Tamidam nigatam sahaḥ sa eṣa eka ekavṛdeka eva.  
Ya etaṁ devamekavṛtaṁ veda (20)

(Tam) To That (God) (idaṁ) this (nigatam) certainly posses (sahaḥ) strength, prayer (saḥ) He (eṣaḥ) is (ekaḥ) one (eka vṛtaṁ) one circle, surrounding every thing (ekaḥ eva) certainly one only (Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

Elucidation :

This verse is the combination of AV 13.4.12 and 15 without any change. The purpose of this combined verse is to focus on the oneness i.e. non-duality or advait of God (AV 13.4.12) with the inspiration to know Him as one present everywhere as supreme knowledge and supreme power (AV 13.4.15). Thus, this verse combines the Oneness with three Omnis – Omnipresent, Omnipotent and Omniscient.

## AV 13.4.21

सर्वे अस्मिन्देवा एकवृत्तो भवन्ति ।  
य एतं देवमेकवृत्तं वेद ।।21।।

Sarve asmindevā ekavṛto bhavanti.  
Ya etaṁ devamekavṛtaṁ veda. (21)

(Sarve) All these (Asmin) in that (God) (devāḥ) divinities (divine powers, people and thoughts) (eka vṛtaḥ) one circle, surrounding every thing (bhavanti) are (Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

Elucidation :

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This verse is the combination of AV 13.4.13 and 15 with just one word change. The first word 'ete' i.e. all these, used in AV 13.4.13 is replaced by 'sarve' in AV 13.4.15 which also means all these.

The purpose of this combination seems to emphasize on the emergence and merger of all divinities in God (AV 13.4.13) and to know Him as one present everywhere as supreme knowledge and supreme power (AV 13.4.15).

## AV 13.4.22

ब्रह्म च तपश्च कीर्तिश्च यशश्चाम्भश्च नभश्च ब्राह्मणवर्चसं चान्नं चान्नाद्यं च ।  
य एतं देवमेकवृत्तं वेद ॥ 22 ॥

Brahma ca tapaśca kīrtiśca yaśaścāmbhaśca  
nabhaśca brāhmaṇavarcaśam cānnāṁ cānnā-  
dyaṁ ca. Ya etaṁ devamekavṛtaṁ veda. (22)

(Brahma) Knowledge of God (ca) and (tapaḥ) penances (ca) and (Kīrtiḥ) popularity, fame (ca) and (yaśaḥ) acceptability by wide number of people (ca) and (ambhaḥ) knowledge, strength, non-dying state (ca) and (nabhaḥ) managerial strength, enlightenment (ca) and (brāhmaṇa varcaśam) splendour of knowledge of God (ca) and (annaṁ) grains (ca) and (annādyam ca) other eatables (Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

### Elucidation :

What are the additional gains for a believer in Oneness and supremacy of God expressed in three Omnis i.e. Omnipresent, Omnipotent and Omniscient nature of God?

Whoever knows Him as one present everywhere as supreme knowledge and supreme power (AV 13.4.15), he gains :-

- (i) The knowledge of Brahman.
- (ii) Life of penances.
- (iii) Popularity, fame,

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- (iv) Acceptability by wide number of people,
- (v) Knowledge and strength, non-dying state,
- (vi) Managerial strength, enlightenment,
- (vii) Splendour of knowledge of God,
- (viii) Grains and other eatables.

Practical utility in life :

How a devotee gains pure light of God?

On the strength of believing and realising Supremacy and Oneness of God, one starts leading a life of penances without following a mad race for materials. Such a person lives at Higher consciousness and certainly gains knowledge about and realise that pure light of God. These gains are in addition to those mentioned in AV 13.4.14.

## AV 13.4.23 and 24

भूतं च भव्यं च श्रद्धा च रुचिश्च स्वर्गश्च स्वधा च ॥23॥

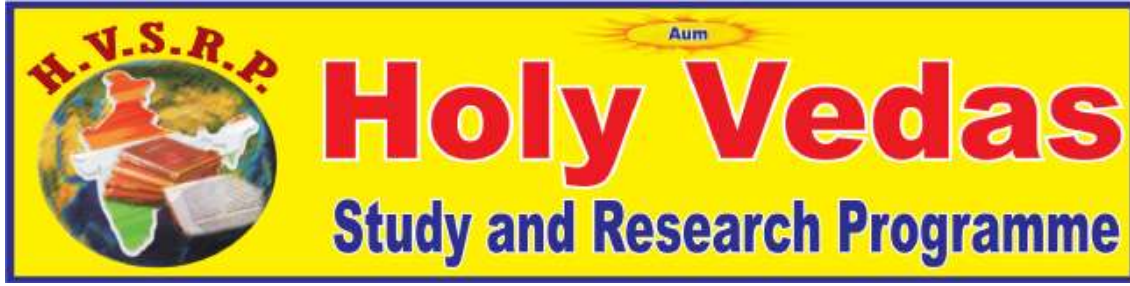
Bhūtaṁ ca bhavyaṁ ca śraddhā ca ruciśca  
svargaśca svadhā ca. (23)

(Bhūtaṁ) past (ca) and (bhavyaṁ) future (ca) and (śraddhā) devotion (ca) and (ruciḥ) interest (ca) and (svargaḥ) heavenly, comfortable situations (ca) and (svadhā) holding self (ca) and.

## AV 13.4.24

य एतं देवमेकवृत्तं वेद ॥24॥

Ya etaṁ devamekavṛtaṁ veda. (24)



(Yah) who ever (etaṁ) this (devam) divine (Supreme) (eka vṛtaṁ) one circle, surrounding everything (veda) knows.

Elucidation :

What are the spiritual gains for the knower of oneness of God?

Whoever knows Him as one present everywhere as supreme knowledge and supreme power (AV 13.4.15), he gains spiritually :-

- (i) The past and,
- (ii) The future,
- (iii) Devotion,
- (iv) Interest in God,
- (v) Heavenly comfortable situations,
- (vi) Holds the self (lives in self).

Practical utility in life :

How does a person progress on the spiritual path due to his belief in oneness of God?

After believing and realising about the oneness and supremacy of God, one beautifies his past and future. His devotion to God becomes dedicated, his interest in God increases, whereas his interest in material comforts decreases. He always feels every situation as comfortable, heavenly and divine while focussing on his living at the level of supreme spirit i.e. God.

## AV 13.4.25

स एव मृत्युः सो ऽमृतं सो ऽभ्वं १स रक्षः ॥ २५ ॥

Sa eva mṛtyuḥ so ' mṛtaṁ so ' bhvaṁ sa rakṣaḥ. (25)

(Saḥ) He (eva) only is (mṛtyuḥ) death (saḥ) He (amṛtaṁ) salvation (freedom from death) (saḥ) He (abhvaṁ) great (saḥ) He (rakṣaḥ) Protector.

Elucidation :

What are the factors of greatness in God?

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He only is the death; He is the freedom from death i.e. salvation; He is great; He is the protector of all.

Practical utility in life :

What are the three important functions of God in this creation?

This is the supreme spiritual truth that God is the only one, Supreme in all respects i.e. Omnipresent, Omnipotent and Omniscient i.e. the only existential reality and doer of every act in this universe. Due to these powers only He is the cause of our birth and death as well as freedom from this cycle. Death means God gives rebirth to our individual soul, whereas salvation means we have realised the merger, unity and existence of that Supreme power as the only one reality. In such a condition, the devotee doesn't get rebirth after death.

Greatness of God lies in His power to protect all without any discrimination. And His protection means He only induces us to undertake great, divine and brave acts, to live a life of penances without ego and desires.

This verse establishes the three important functions of God – Creation, Sustenance and Destruction.

(Saḥ eva mṛtyuḥ saḥ amṛtaḥ)

He only is the death; He is the freedom from death i.e. salvation.

## AV 13.4.26

स रुद्रो वसुवनिर्वसुदेये नमोवाके वषट्कारोऽ नु संहितः ॥ 26 ॥

Sa rudro vasuvanirvasudeye namovāke  
vaṣaṭkāro ' nu saṁhitaḥ. (26)

(saḥ) He (rudraḥ) making the evils cry (vasuvaniḥ) receiver, winner of splendid wealth (vasudeye) Giver of splendid wealth (namovāke) in the expression of homage, humbleness (vaṣaṭkāraḥ) of the divine (powers and people) (anu saṁhitaḥ) is established always, continuously.



Elucidation :

How does God give us right knowledge?

Who is the receiver as well as the giver of the splendid wealth?

In what expressions He is established?

He makes the evils cry (by His thunderbolt power of giving rewards of all acts which is aimed at reforming by giving right knowledge); He is the Receiver as well as Giver of the splendid wealth; He is established always, continuously in the expressions of homage, humbleness of the divine (powers and people).

Practical utility in life :

How to prove the three Omnis i.e. Omnipresent, Omnipotent and Omniscient nature of God?

This verse also proves the three Omnis i.e. Omnipresent, Omnipotent and Omniscient nature of God. He is Omnipotent to give the reward of all our acts. This is considered as His thunderbolt power, the last and the most powerful weapon to check everyone and to give right knowledge. This power proves His Omniscience also. His Omnipresence is proved by His presence in every receiver and every giver. We can feel His expression in every humble behaviour as well as in the words of homage for Him by praising and glorifying Him. It means He can be realised in great and divine acts by all commoners because it is only He who is a universal connectivity between good and bad.

## AV 13.4.27

तस्येमे सर्वे यातव उप प्रशिषमासते ।।27 ।।

Tasyeme sarve yātava upa praśiṣamāṣate. (27)

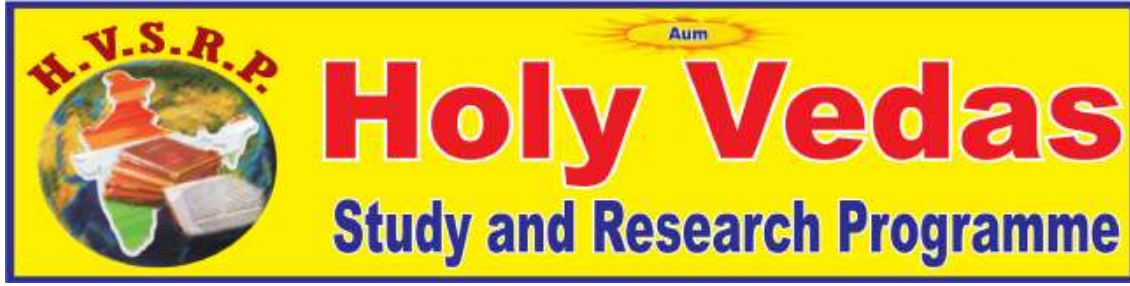
(Tasya) of that (God) (ime) these (sarve) all (yātavaḥ) moving (the whole world is moving) (upa – to be prefixed with āsate) (praśiṣam) the best rule (āṣate – upa āṣate) worship, accept.

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Elucidation :

Who accepts and worships the rule of God?

All this moving world accepts and worships the best rule of That (God). (The whole world i.e. jagat or sansar, as per literal meaning, is always moving, always flowing, changing)

Practical utility in life :

How is God the Supreme Ruler?

Can anyone be an atheist?

This verse also established the supremacy of That God whose rule is accepted and worshipped by every living being. Due to the thunderbolt power of awarding rewards of every act, thought or speech of all living beings, everyone and everything is the subject of that Supreme Ruler. He is the Ruler above rulers of all nations. Due to His thunderbolt power, He is three Omnis i.e. Omnipresent, Omnipotent and Omniscient.

Being the Supreme Ruler, He gives various types of energies to all living beings and non-living things. Since God is the ruler of all moving world, it means the whole world is moving because of God only.

Since God is the ruler of the whole moving world, how can anyone deny that rule and deny the existence of God. No one can be an atheist i.e. non-believer in God.

## AV 13.4.28

तस्यामू सर्वा नक्षत्रा वशे चन्द्रमसा सह ।।28 ।।

Tasyāmū sarvā nakṣatrā vaśe candramasā saha. (28)

(Tasya) of that (God) (amū) those (sarvā) all (nakṣatrā) the cosmic stars, constellations etc. (vase) in control (candramasā) moon (saha) with.

Elucidation :

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In whose control are all the stars etc.?

All cosmic stars and constellations along with moon are in the control of That God.

Practical utility in life :

Who is the ruler of the whole universe?

All stars and other cosmic bodies are also moving in the rule and control of God. The rule of God is not limited to earth but it extends to the heavenly bodies in the space also. Thus, God is the Supreme Ruler of the whole universe.

## AV 13.4.29

स वा अह्नोऽजायत तस्मादहरजायत ।।29।।

Sa vā ahno 'jāyata tasmādaharajāyata. (29)

(Saḥ) He (vā) That (God) (ahnaḥ) through the day (ajāyata) appearing (tasmāt) by That (God) (ahaḥ) day (ajāyata) appearing.

Elucidation :

How is God manifested through the day?

He That (God) is appearing or manifesting through the day because the day is appearing or manifesting by That (God).

(Saḥ vā ahnaḥ ajāyata tasmāt ahaḥ ajāyata)

He That (God) is appearing or manifesting through the day because the day is appearing or manifesting by That (God).

## AV 13.4.30

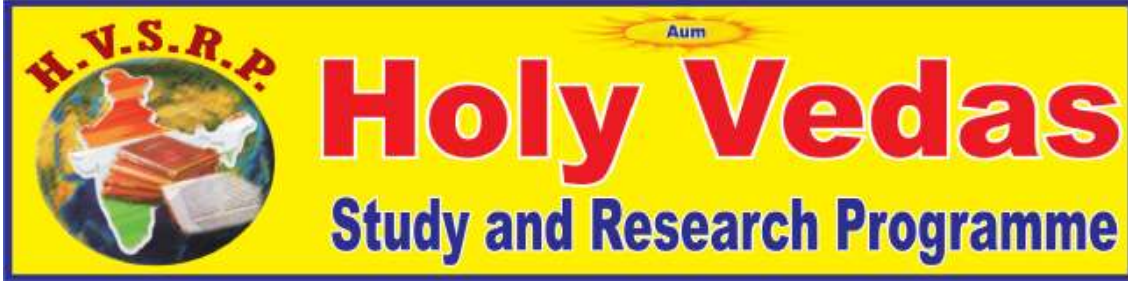
स वै रात्र्या अजायत तस्माद्रात्रिरजायत ।।30।।

Sa vai rātryā ajāyata tasmādrātrirajāyata. (30)

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(Sah) He (vai) That (God) (rātryā) through the night (ajāyata) appearing (tasmāt) by That (God) (rātriḥ) night (ajāyata) appearing.

Elucidation :

How is God manifested through the night?

He That (God) is appearing or manifesting through the night because the night is appearing or manifesting by That (God).

### AV 13.4.31

स वा अन्तरिक्षादजायत तस्मादन्तरिक्षमजायत ।।31।।

Sa vā antarikṣādajāyata tasmādontarikṣamajāyata. (31)

(Sah) He (vā) That (God) (antarikṣāt) through the sky, space (ajāyata) appearing (tasmāt) by That (God) (antarikṣam) sky, space (ajāyata) appearing.

Elucidation :

How is God manifested through the sky?

He That (God) is appearing or manifesting through the sky, space because the sky and space is appearing or manifesting by That (God).

### AV 13.4.32

स वै वायोरजायत तस्माद्वायुरजायत ।।32।।

Sa vai vāyorajāyata tasmādvāyurajāyata. (32)

(Sah) He (vai) That (God) (vāyoḥ) through the air (ajāyata) appearing (tasmāt) by That (God) (vāyuḥ) air (ajāyata) appearing.



Elucidation :

How is God manifested through the air?

He That (God) is appearing or manifesting through the air because the air is appearing or manifesting by That (God).

### AV 13.4.33

स वै दिवो ऽजायत तस्माद् द्यौरध्यजायत ।।33।।

Sa vai divo 'jāyata tasmād dyauradhyajāyata. (33)

(Sah) He (vai) That (God) (divah) through the Sun, full of light and divinities (ajāyata) appearing (tasmāt) by That (God) (dyauh) Sun, full of light and divinities (ajāyata) appearing.

Elucidation :

How is God manifested through the Sun?

He That (God) is appearing or manifesting through the Sun, full of light and divinities, because the Sun, full of light and divinities, is appearing or manifesting by That (God).

### AV 13.4.34

स वै दिग्भ्यो ऽजायत तस्मादिशो ऽ जायन्त ।।34।।

Sa vai digbhyo 'jāyata tasmāddiśo 'jāyanta. (34)

(Sah) He (vai) That (God) (digbhyah) through all directions (ajāyata) appearing (tasmāt) by That (God) (diśah) all directions (ajāyanta) appearing.

Elucidation :

How is God manifested through the all directions?

He That (God) is appearing or manifesting through all directions because all directions are appearing or manifesting by That (God).





## AV 13.4.35

स वै भूमेरजायत तस्माद्भूमिरजायत ।।35।।

Sa vai bhūmerajāyata tasmādbhūmirajāyata. (35)

(Sah) He (vai) That (God) (bhūmeḥ) through the earth (ajāyata) appearing (tasmāt) by That (God) (bhūmiḥ) earth (ajāyata) appearing.

### Elucidation :

How is God manifested through the earth?

He That (God) is appearing or manifesting through the earth because the earth is appearing or manifesting by That (God).

## AV 13.4.36

स वा अग्नेरजायत तस्मादग्निरजायत ।।36।।

Sa vā agnerajāyata tasmādag्निरजायता. (36)

(Sah) He (vā) That (God) (agneḥ) through the fire, energy (ajāyata) appearing (tasmāt) by That (God) (agniḥ) fire, energy (ajāyata) appearing.

### Elucidation :

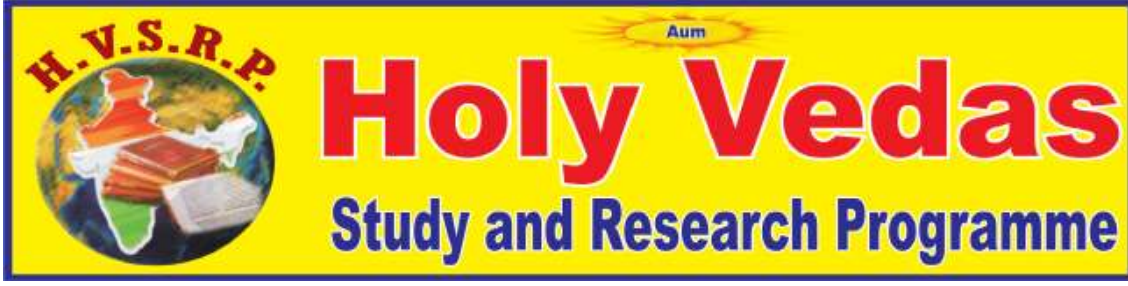
How is God manifested through the fire, energy?

He That (God) is appearing or manifesting through the fire, energy because the fire or energy is appearing or manifesting by That (God).

## AV 13.4.37

स वा अद्भ्यो ऽजायत तस्मादापोऽजायन्त ।।37।।

Sa vā adbhyo 'ajāyata tasmādāpo 'ajāyanta. (37)



(Sah) He (vā) That (God) (adbhyaḥ) through waters (ajāyata) appearing (tasmāt) by That (God) (āpaḥ) waters (ajāyanta) appearing.

Elucidation :

How is God manifested through the water?

He That (God) is appearing or manifesting through the water because the water is appearing or manifesting by That (God).

## AV 13.4.38

स वा ऋग्भ्यो ऽजायत तस्मादृचोऽ जायन्त ।।38।।

Sa vā ṛgbhyo jāyata tasmādṛco jāyanta. (38)

(Sah) He (vā) That (God) (ṛgbhyaḥ) from richas i.e. mantras (ajāyata) appearing (tasmāt) by That (God) (ṛcaḥ) richas i.e. mantras (ajāyanta) appearing.

Elucidation :

How is God manifested through the richas?

He That (God) is appearing or manifesting through the richas because the richas are appearing or manifesting by That (God).

## AV 13.4.39

स वै यज्ञादजायत तस्माद्यज्ञो ऽ जायत ।।39।।

Sa vai yajñādajāyata tasmādyajño jāyata. (39)

(Sah) He (vai) That (God) (yajñāt) through yajnas, welfare acts (ajāyata) appearing (tasmāt) by That (God) (yajñaḥ) yajnas, welfare acts (ajāyata) appearing.

Elucidation :

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How is God manifested through yajnas, welfare acts?

He That (God) is appearing or manifesting through yajnas, welfare acts because yajnas, welfare acts are appearing or manifesting by That (God).

Practical utility in life :

How to realise that God is manifested in everything and every being?

The common theme of verses AV 13.4.29 to 39 is to express that God is appearing through various innumerable acts or bodies or forms or conditions for the simple reason that all such acts, bodies, forms or conditions are also appearing or manifesting by That (God) Himself.

In common parlance, whosoever discovers, designs or produces anything new, he is known by that new creation, production or invention etc. Companies are known by their production and vice-versa because they have discovered, designed or produced that new thing.

Similarly, when we see anything in this universe, living or non-living, we must raise our consciousness to the level of supreme reality that God is the Creator of everything and every being. Therefore, God is manifested everywhere around in various forms.

## AV 13.4.40

स यज्ञस्तस्य यज्ञः स यज्ञस्य शिरस्कृतम् ।। 40 ।।

Sa yajñastasya yajñah sa yajñasya śiraskṛtam. (40)

(Sah) He (God) (yajñah) is yajna, associating and disassociating (tasya) His (yajñah) is yajna, associating and disassociating (sah) He (God) (yajñasya) of yajna, associating and disassociating (śirah) head, principal part (kṛtam) is made.

Elucidation :

Who is the head of yajna, the principal power of associating and disassociating everything in the universe?

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He (God) is yajna, the power of associating and disassociating everything in the universe. His is the yajna, the power of associating and disassociating everything. He is made the head of yajna, the principal power of associating and disassociating everything

Practical utility in life :

How God became the head of yajna?

How to perform yajna?

Performing an act, not for your own self, but for the welfare of all is verily a yajna.

God created this universe, the Supreme abode, not for Himself, but certainly for all beings in the universe. That is why He Himself looks like this universe i.e. His yajna.

His is this yajna. He is the Lord of this universe. He is the Head of this yajna. It means He is the supreme Receiver of all yajnas taking place in this universe by anyone. Therefore, start living for others. Your life will become a yajna and it will directly reach God.

A person who undertakes any act as yajna i.e. not for himself, but for others, becomes a monument of that project. Such a project certainly projects him and he becomes an unquestionable head of that project. What happens after yajna is detailed in AV 13.4.41

(Sa yajñastasya yajñah sa yajñasya śiraskṛtam)

He (God) is yajna. His is the yajna. He is made the head of yajna,

## AV 13.4.41

स स्तनयति स वि द्योतते स उ अश्मानमस्यति ।

Sa stanayati sa vi dyotate sa u aśmānamasyati.

(Sah) He (God, the performer of yajya) (stanayati) thunders like clouds

(Sah) He (God) (vi dyotate) produces light in various ways (Sah) He

(God) (u) and (aśmānam) stones, heavy bounty (asyati) drops.

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Elucidation :

What happens after yajna?

After a fire yajna is performed, that is received by God and becomes a power of God. Thereafter, He (God), the performer of yajna, thunders like clouds; He produces light in various ways; He drops stones, heavy bounty (in the form of ice balls).

Practical utility in life :

What are the three results of a divine yajna?

In principle, same ratio is applied to a person who undertakes any special project like yajna for the welfare of all.

His knowledge regarding the relevant work rises to a very high level and thunders, makes sound, makes an impact on the society.

At second stage, he and his yajna projects produces a current, a shine, a fame to attract the attentions of many.

Finally, he and his yajna starts dropping heavy bounties upon the people for their welfare.

Therefore, any small or big project, if performed with the spirit of yajna, produces three results :-

- (i) Thundering i.e. speaking aloud about the project.
- (ii) Lightening i.e. producing a shine, a fame.
- (iii) Dropping bounties i.e. welfare of many.

(Sa stanayati sa vi dyotate sa u aśmānamasyati)

He (God), the performer of yajna, thunders like clouds; He produces light in various ways; He drops stones, heavy bounty (in the form of ice balls).

## AV 13.4.42

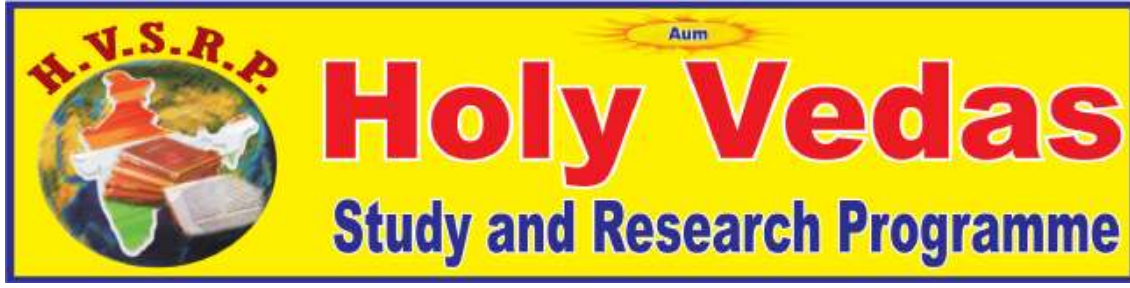
पापाय वा भद्राय वा पुरुषायासुराय वा ।

Pāpāya vā bhadrāya vā puruṣāyāsūrāya vā.

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(Pāpāya vā) whether it's a sinner (bhadrāya vā) whether it's an excellent, noble (puruṣāya) a normal man (asurāya vā) whether it's an anti-social, anti-national, anti-human or anti-divinity.

Elucidation :

Whom does yajna benefit?

The effect of real yajna is never restricted to a particular person or group of persons, but it extends to all living beings and non-living things in general, whether it's a sinner; whether it's an excellent, noble person, a normal human or an anti-social, anti-national, anti-humanity or anti-divinity.

Practical utility in life :

Why does yajna benefit without any discrimination?

The principle of yajna is welfare for all without any discrimination because God Himself is the monument of the yajna of the universe who has manifested Himself and His powers in the form of innumerable divinities to benefit all alike – both living beings and non-living things.

## AV 13.4.43

यद्वा कृणोष्योषधीर्यद्वा वर्षसि भद्रया यद्वा जन्यमवीवृधः ।

Yadvā kṛṇoṣyoṣadhīryadvā varṣasi bhadrayā  
yadvā janyamavīvṛdhaḥ.

(Yat) who (vā) certainly (kṛṇoṣi) makes (oṣadhīḥ) medicines (herbs, grains etc.) (yat vā) who certainly (varṣasi) rains (bhadrayā) in the best way, for the welfare of all (yat vā) who certainly (janyam) of all born (avīvṛdhaḥ) increase, progress.

Elucidation :

Who performs all welfare functions for the sustenance of all born?



Who certainly makes medicines i.e. herbs, grains etc.; who certainly rains in the best way for the welfare of all; who certainly increases, causes progress of all born.

Practical utility in life :

How is God established as the only one Supreme Care Taker of all?

All the special favours of God, for all born, certainly establish Him as the only one Supreme Care Taker of all, just like a father. He Himself created all and that is why became the sustainer of all.

**AV 13.4.44**

तावांस्ते मघवन्महिमोपो ते तन्वः शतम् ।

Tāvāṁste maghavanmahimopo te tanvaḥ śatam.

(Tāvāṁ) that much (as bigger as His care is) (te) your (maghavan) the richest, God (mahima) glory (upo) and (te) your (tanvaḥ) powers, obligations (śatam) hundreds of.

Elucidation :

How much is the glory of God?

God, the richest power! There are hundreds of Your glories i.e. as bigger as Your care is; there are hundreds of Your powers and obligations (innumerable).

Practical utility in life :

How does our care for others get converted into yajna act and make us glorified?

God's care for all beings is limitless. Therefore, His glories are also limitless. Similarly, when a person becomes rich, his powers, possessions and consequently his obligations increase proportionately.

His glory would increase, not in proportion to his powers or possessions, but in direct proportion to his care for others. This care for others only converts our acts into yajna which are accepted by God and to be glorified by others.

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## AV 13.4.45

उपो ते बध्वे बद्धानि यदि वासि न्य बुदम् ।

Upo te badhve baddhāni yadi vāsinyarbudam.

(Upo) and also (te) your (badhve) in bonds, in rules (baddhāni) are bound (yadi vā) because You (asi) are (nyarbudam) regularly all pervasive.

### Elucidation :

Why do all beings live in the bonds and in the rule of God?

After receiving all welfare obligations from God – “All are bound in Your bonds, in Your rule because You are regularly all pervasive.”

### Practical utility in life :

What are the rights and duties of a giver?

What would be the result if there is no moral-spiritual bond between the giver and the receiver?

After giving innumerable welfares to all born, He is regularly pervasive to keep a watch on everyone from within, that is why everyone is always and naturally bound in His bonds and in His rule.

Similarly, every giver, after giving welfare to his subjects, finds a place of honour in their minds and hearts. Thus, a giver pervades in the minds of the receiver. It's his right and a duty also to keep a watch on the receivers for keeping them in discipline, off course out of love, care and concern. Parents, social-religious leaders, employers and donors are expected to remain in the permanent cordial company of their subjects. Simple giving grants without a moral supervision makes the subjects free for all purposes and prone to the path of misusing grants. If there is no moral-spiritual bond, there would be no discipline.

On the other hand, in the absence of bond, there are chances that the giver may stop extending his help in future.

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## AV 13.4.46

भूयानिन्द्रो नमुराद्भूयानिन्द्रासि मृत्युभ्यः ।

Bhūyānindro namurādbhūyānindrāsi mṛtyubhyaḥ.

(Bhūyān) more powerful (indrah) the Supreme Controller, God (namurāt) not dying, indestructible (the causal world, the original nature) (Bhūyān) more powerful (indra) the Supreme Controller, God (asi) are (mṛtyubhyaḥ) liable to death (the effectual world).

### Elucidation :

Who is Omnipotent i.e. more powerful than the causal power of nature and the created nature?

The Supreme Controller, God! You are more powerful than the non-dying i.e. indestructible power of the causal nature or original nature. You are more powerful than those liable to death i.e. the effectual or created world.

### Practical utility in life :

How to maintain an egoless and humble mind?

We must maintain a regular consciousness that the Supreme Giver obviously is the Supreme Controller and He verily is more powerful than the most powerful in this creation. He is Omnipotent. This regular consciousness only can make us bound with Him for all purposes and can make us egoless.

We must maintain an egoless and humble mind in the presence of all powerful people around us – intellectually, materially or spiritually.

Moreover, to rise in any walk of life, always feel yourself just as a student, eager to learn anything from anyone.

## AV 13.4.47

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपास्महे वयम् ।

Bhūyānarātyāḥ śacyāḥ patistvamindrāsi vibhūḥ  
prabhūrityi tvopāasmahe vayam.

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(Bhūyān) more powerful (arātyāḥ) then the enemies, evils, impure (śacyāḥ) power, intelligence, speed (patiḥ) protector (tvam) you (indra) the Supreme Controller, God (asi) are (vibhūḥ) all pervading (prabhūḥ) all powerful, Omnipotent (iti) in this form, with these features (tvā) You (upāśmahe) worship, call near (vayam) we.

Elucidation :

Whom shall we worship and call near us?

The Supreme Controller, God! You are more powerful than the enemies, evils and impure; You are the Protector, Power, Intelligence and speed; You are all pervading.

The Omnipotent, all powerful, God! We worship You in this form and call near us.

Practical utility in life :

How to worship God for realisation?

How to worship and invoke various divine powers for fructification of prayers?

Everyone aspires for closeness with the powerful people. The most powerful in this universe is God. Therefore, we cannot afford a distance from that Omnipotent, God. His worship is possible only if we realise and honour His Omnipotence in reality and worship that real Supreme consciousness in meditative state. Since, He is Omnipresent power, there is no need for us move from one place to another to realise Him. Actual and effective worship is His realisation for which we have to be totally egoless and desire-less.

On the other hand, people worship various divine powers, called demigods, seeking various materials or fructification of other worldly prayers. No doubt various divine powers support the vow-full persons as regards their prayers, but more important than the prayers is to make serious concentrated efforts in pursuance of our prayers.

AV 13.4.48

नमस्ते अस्तु पश्यत पश्य मा पश्यत ।

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Namaste astu paśyata paśya mā paśyata.

(Namaste – namaḥ te) Salutations to You (astu) be (paśyata) the Seer (God) (paśya) see (mā) me (paśyata) the Seer (God).

Elucidation :

Whom shall we offer our salutations?

My salutations be to You, the Seer, God, who sees all. The Seer, God! Please see me.

Practical utility in life :

What is the purpose of offering salutations to the Seer of all?

What is the purpose of offering salutations to our elders?

God is the Omnipresent power of the universe. Therefore, we must salute to that God only with the prayer that He should see me also. Thus, we request our Supreme Controller, to keep a watch on us and inspire us every moment. Similarly, we should salute our elders with the expectation of their supervisory blessings upon us.

(Namaste astu paśyata paśya mā paśyata)

My salutations be to You, the Seer, God, who sees all. The Seer, God! Please see me.

AV 13.4.49

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ।

Annādyena yaśasā tejasā brāhmaṇavarcaśena.

(Annādyena) with food grains (yaśasā) with acceptability of wide number of people (tejasā) with penances (brāhmaṇa varcaśena) with the dominating knowledge of God.

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Elucidation :

In what conditions shall we salute God?

My salutations be to You, the Seer, God, who sees all. The Seer, God! Please see me – with anna i.e. food grains etc.; with yaśa i.e. acceptability of wide number of people; with tejas i.e. life of penances; with brāhmaṇa varcasena i.e. dominating knowledge of God.

Practical utility in life :

What is the importance of purity?

Success, in devotional spiritual life or in materialistic pursuits, is possible only on the strength of purity in all respects – purity in food, in working, in living, in knowledge etc. Only with all round purities, God accepts our salutations. And God also wishes to see us always in these purities. Therefore, we must ensure complete purities in all aspects of our life to progress spiritually as well as materially.

## AV 13.4.50

अम्भो अमो महः सह इति त्वोपास्महे वयम् ।  
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।  
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ।

Ambho amo mahah saha iti tvopāśmahe vayam.

Namaste astu paśyata paśya mā paśyata.

Annādyena yaśasā tejasā brāhmaṇavarcasena.

(Ambhaḥ) All pervading, Omnipresent (amaḥ) All knowing, Omniscient (mahah) great, Supreme Divine, worthy of worship (sahaḥ) bearing, Supreme Powerful, Omnipotent (iti) in this form, with these features (tvā) You (upāśmahe) worship, call near (vayam) we (Namaste – namaḥ te) Salutations to You (astu) be (paśyata) the Seer (God) (paśya) see (mā) me (paśyata) the Seer (God) (Annādyena) with food grains (yaśasā) with acceptability of wide number of people

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(tejasā) with penances (brāhmaṇa varcasena) with the dominating knowledge of God.

Elucidation :

What are the three Omni features of God?

What do we seek from God in return of our salutations?

The Omnipresent i.e. all pervading, Omniscient i.e. all knowing, great Supreme worthy of worship, Omnipotent i.e. supreme powerful and bearing all! we worship You with these features and call You near us.

“My salutations be to You, the Seer, God, who sees all. The Seer, God! Please see me – with anna i.e. food grains etc; with yaśa i.e. acceptability of wide number of people; with tejas i.e. life of penances; with brāhmaṇa varcasena i.e. dominating knowledge of God.”

## AV 13.4.51

अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् ।  
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।  
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ।

Ambho aruṇam rajataṁ rajaḥ saha iti tvopāśmahe vayam.

Namaste astu paśyata paśya mā paśyata.

Annādyena yaśasā tejasā brāhmaṇavarcasena.

(Ambhaḥ) All pervading, Omnipresent (aruṇam) enlightened with knowledge (rajataṁ) source of bliss (rajaḥ) full of splendor (sahaḥ) bearing, Supreme powerful, Omnipotent (iti) in this form, with these features (tvā) You (upāśmahe) worship, call near (vayam) we (Namaste – namaḥ te) Salutations to You (astu) be (paśyata) the Seer (God) (paśya) see (mā) me (paśyata) the Seer (God) (Annādyena) with food grains (yaśasā) with acceptability of wide number of people (tejasā) with penances (brāhmaṇa varcasena) with the dominating knowledge of God.

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Elucidation :

Who is the source of light of knowledge and bliss?

The Omnipresent i.e. all pervading, enlightening with knowledge, source of bliss, full of splendour, Omnipotent i.e. Supreme powerful and bearing all we worship You with these features and worship to call You near us.

“My salutations be to You, the Seer, God, who sees all. The Seer, God! Please see me – with anna i.e. food grains etc; with yaśa i.e. acceptability of wide number of people; with tejas i.e. life of penances; with brāhmaṇa varcasena i.e. dominating knowledge of God.”

## AV 13.4.52

उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम् ।  
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।  
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ।

Uruḥ pṛthuḥ subhūrbhuva iti tvopāśmahe vayam.

Namaste astu paśyata paśya mā paśyata.

Annadyena yaśasā tejasā brāhmaṇavarcasena.

(Uruḥ) Huge, Excellent (pṛthuḥ) vast, important (subhūḥ) present in everything in the best form (bhuvah) all pervading, pure Brahma (iti) in this form, with these features (tvā) You (upāśmahe) worship, call near (vayam) we (Namaste – namaḥ te) Salutations to You (astu) be (paśyata) the Seer (God) (paśya) see (mā) me (paśyata) the Seer (God) (Annādyena) with food grains (yaśasā) with acceptability of wide number of people (tejasā) with penances (brāhmaṇa varcasena) with the dominating knowledge of God.

Elucidation :

Who is huge and excellent, vast and important in this universe?

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The huge and excellent, the vast and important, present in everything in the best form, all pervading Brahman, we worship You with these features and worship to call You near us.

“My salutations be to You, the Seer, God, who sees all. The Seer, God! Please see me – with anna i.e. food grains etc; with yaśa i.e. acceptability of vide number of people; with tejas i.e. life of penances; with brāhmaṇa varcasena i.e. dominating knowledge of God.”

### AV 13.4.53

प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम् ।  
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।  
अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ।

Pratho varo vyaco loka iti tvopāśmahe vayam.  
Namaste astu paśyata paśya mā paśyata.  
Annadyena yaśasā tejasā brāhmaṇavarcasena.

(Prathaḥ) well known everywhere (Varaḥ) best to be adopted (Vyacaḥ) well mixed in all (lokaḥ) Seer of all (iti) in this form, with these features (tvā) You (upāśmahe) worship, call near (vayam) we (Namaste – namaḥ te) Salutations to You (astu) be (paśyata) the Seer (God) (paśya) see (mā) me (paśyata) the Seer (God) (Annādyena) with food grains (yaśasā) with acceptability of vide number of people (tejasā) with penances (brāhmaṇa varcasena) with the dominating knowledge of God.

#### Elucidation :

Who is well known everywhere and best to be adopted?

Who is mixed in all and sees everything?

The well known everywhere, the best to be adopted, well mixed in all, seer of all, we worship You with these features and worship to call You near us.

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“My salutations be to You, the Seer, God, who sees all. The Seer, God! Please see me – with anna i.e. food grains etc; with yaśa i.e. acceptability of wide number of people; with tejas i.e. life of penances; with brāhmaṇa varcasena i.e. dominating knowledge of God.”

## AV 13.4.54

भवद्वसुरिदद्वसुः संयद्वसुरायद्वसुरिति त्वोपास्महे वयम् ।

Bhavadvasuridadvasuḥ saṁyadvasurāyadvasuriti tvopāśmahe vayam.

(Bhavadvasuḥ) Producer and Provider of all wealth (idadvasuḥ) Provides comforts to all nobles (saṁyadvasuḥ) Regulator of all (āyadvasuḥ) competent to spread all abodes (iti) in this form, with these features (tvā) You (upāśmahe) worship, call near (vayam) we.

### Elucidation :

Who is the Producer, Provider and Regulator of all?

The Producer and Provider of all wealth who provides comforts to all nobles, Regulator of all bodies, competent to spread all abodes, we worship You in this form and call near us.

## AV 13.4.55

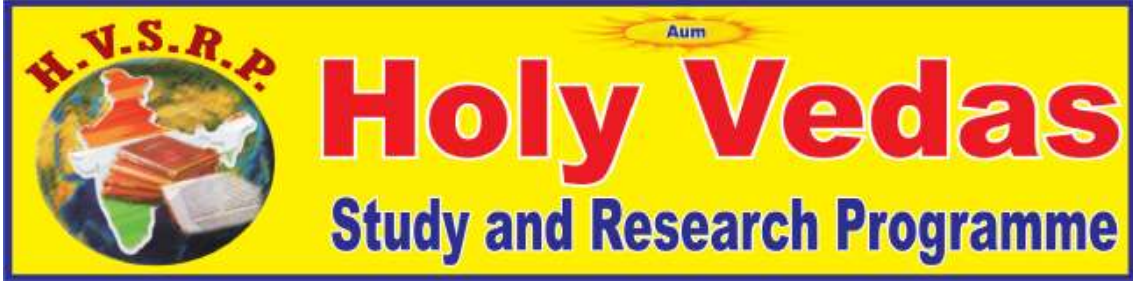
नमस्ते अस्तु पश्यत पश्य मा पश्यत ।

Namaste astu paśyata paśya mā paśyata.

(Namaste – namaḥ te) Salutations to You (astu) be (paśyata) the Seer (God) (paśya) see (mā) me (paśyata) the Seer (God).

Same as AV 13.4.48





## AV 13.4.56

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ।

Annādyena yaśasā tejasā brāhmaṇavarcasena.

(Annādyena) with food grains (yaśasā) with acceptability of vide number of people (tejasā) with penances (brāhmaṇa varcasena) with the dominating knowledge of God.

Same as AV 13.4.49

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