

Study AV Kand 17 English

Atharva Veda 17.1.1 to 30

Parame Vyoman Sukta

Atharva Veda 17.1.1

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम् ।
ईड्यं नाम हव इन्द्रमायुष्मान्भूयासम् ॥ १ ॥

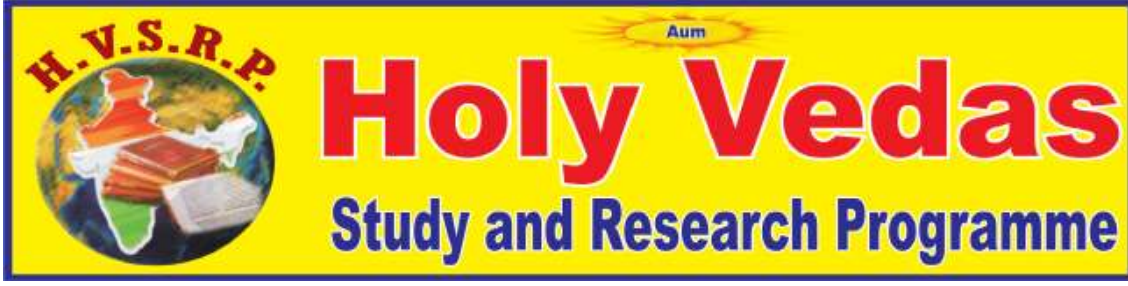
Viṣāsahim sahamānaṁ sāsahānaṁ sahīyāmsam.
Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitaṁ.
Īḍyaṁ nāma hva indramāyusmānbhūyāsam. 1

(Viṣāsahim) Omnipotent, having vanquishing powers over all powers (sahamānaṁ) who has overpowering strength (sāsahānaṁ) who is instant conqueror over all contradictions and challenges (sahīyāmsam) who is extremely strong (sahamānaṁ) who is steady and constant, patient, excessive tolerance and resistance (sahaḥ jitaṁ) who is ultimate victorious (svaḥ jitaṁ) who has mastered his own powers (go jitaṁ) who is master controller of cows etc. and his senses (sandhana jitaṁ) who has won over all diverse wealth (of humanity and divinity) (Īḍyaṁ) adorable, worthy of worship (nāma) name (hva) I call, invoke, worship (indram) the Supreme Controller, God (āyusmān) having long, healthy age (bhūyāsam) may I become.

Note: The verses AV 17.1.1 to 5 are similar in nature, with different prayers.

Elucidation:

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What are the divine features of Indra, the Supreme Controller?

What do the Indra persons pray for? (1)

Devata of this hymn is 'Aditya' having combined powers of 'Indra' and 'Vishnu'. Brahma Rishi is invoking 'Aditya'. Brahma Rishi is universally established in Brahman, God.

This verse lists nine great and divine features of Indra, the Supreme Controller, God:

1. (Viśāsahim) Omnipotent, having vanquishing powers over all powers.
2. (sahamānam) who has overpowering strength.
3. (sāsahānam) who is instant conqueror over all contradictions and challenges.
4. (sahīyāmsam) who is extremely strong.
5. (sahamānam) who is steady and constant, patient, excessive tolerance and resistance.
6. (sahaḥ jitaṁ) who is ultimate victorious.
7. (svaḥ jitaṁ) who has mastered his own powers.
8. (go jitaṁ) who is master controller of cows etc. and his senses.
9. (sandhana jitaṁ) who has won over diverse wealth (of humanity and divinity).

The great and divine Rishi prays that "I call, invoke, worship Indra, the Supreme Controller, God, the name that is adorable, worthy of worship. May I become a life having long and healthy age."

This verse inspires us also to adore God for all supreme powers and then pray for his complete well-being.

Quote:

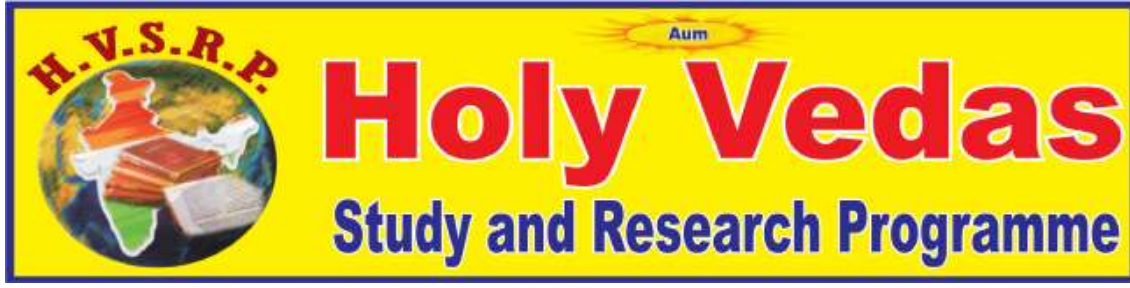
(āyusmān bhūyāsam, AV 17.1.1)

May I become a life having long and healthy age.

Atharva Veda 17.1.2

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम् ।
ईडयं नाम हव इन्द्र प्रियो देवानां भूयासम् ।। 2 ।।

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Viṣāsaḥiṁ sahaṁānaṁ sāsahānaṁ sahīyāṁsam.
Sahaṁānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitaṁ.
Īḍyaṁ nāma hva indraṁ priyo devānāṁ bhūyāsam. 2

(Viṣāsaḥiṁ) Omnipotent, having vanquishing powers over all powers
(sahaṁānaṁ) who has overpowering strength (sāsahānaṁ) who is instant
conqueror over all contradictions and challenges (sahīyāṁsam) who is extremely
strong (sahaṁānaṁ) who is steady and constant, patient, excessive tolerance and
resistance (sahaḥ jitaṁ) who is ultimate victorious (svaḥ jitaṁ) who has mastered
his own powers (go jitaṁ) who is master controller of cows etc. and his senses
(sandhana jitaṁ) who has won over diverse wealth (of humanity and divinity)
(Īḍyaṁ) adorable, worthy of worship
(nāma) name (hva) I call, invoke, worship (indraṁ) the Supreme Controller, God
(priyaḥ) loving (devānāṁ) of divine (powers and people) (bhūyāsam) may I
become.

Note: The verses AV 17.1.1 to 5 are similar in nature, with different prayers.

Elucidation:

What are the divine features of Indra, the Supreme Controller?

What do the Indra persons pray for? (2)

This verse lists nine great and divine features of Indra, the Supreme Controller,
God:

1. (Viṣāsaḥiṁ) Omnipotent, having vanquishing powers over all powers.
2. (sahaṁānaṁ) who has overpowering strength.
3. (sāsahānaṁ) who is instant conqueror over all contradictions and challenges.
4. (sahīyāṁsam) who is extremely strong.
5. (sahaṁānaṁ) who is steady and constant, patient, excessive tolerance and resistance.
6. (sahaḥ jitaṁ) who is ultimate victorious.
7. (svaḥ jitaṁ) who has mastered his own powers.
8. (go jitaṁ) who is master controller of cows etc. and his senses.
9. (sandhana jitaṁ) who has won over diverse wealth (of humanity and divinity).

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The great and divine Rishi prays that "I call, invoke, worship Indra, the Supreme Controller, God, the name that is adorable, worthy of worship. May I become loving of divine (powers and people)."

This verse inspires us also to adore God for all supreme powers and then pray for his complete well-being.

Quote:

(priyaḥ devānām bhūyāsam, AV 17.1.2)

May I become loving of divine (powers and people).

Atharva Veda 17.1.3

विषासहिं सहमानं सासहानं सहीयांसम् ।

सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम् ।

ईड्यं नाम हव इन्द्र प्रियः प्रजानां भूयासम् ।।३।।

Viśāsahim sahamānam sāsahānam sahīyāmsam.

Sahamānam sahojitam svarjitam gojitam sandhanājitam.

Īdyaṁ nāma hva indram priyaḥ prajānām bhūyāsam. 3

(Viśāsahim) Omnipotent, having vanquishing powers over all powers (sahamānam) who has overpowering strength (sāsahānam) who is instant conqueror over all contradictions and challenges (sahīyāmsam) who is extremely strong (sahamānam) who is steady and constant, patient, excessive tolerance and resistance (sahaḥ jitam) who is ultimate victorious (svaḥ jitam) who has mastered his own powers (go jitam) who is master controller of cows etc. and his senses (sandhana jitam) who has won over diverse wealth (of humanity and divinity) (Īdyaṁ) adorable, worthy of worship (nāma) name (hva) I call, invoke, worship (indram) the Supreme Controller, God (priyaḥ) loving (prajānām) of the people, of progeny, of disciples (bhūyāsam) may I become.

Note: The verses AV 17.1.1 to 5 are similar in nature, with different prayers.

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Elucidation:

What are the divine features of Indra, the Supreme Controller?

What do the Indra persons pray for? (3)

This verse lists nine great and divine features of Indra, the Supreme Controller, God:

1. (Viśāsaḥim) Omnipotent, having vanquishing powers over all powers.
2. (sahamānaṁ) who has overpowering strength.
3. (sāsaḥānaṁ) who is instant conqueror over all contradictions and challenges.
4. (sahīyāmsam) who is extremely strong.
5. (sahamānaṁ) who is steady and constant, patient, excessive tolerance and resistance.
6. (sahaḥ jitaṁ) who is ultimate victorious.
7. (svaḥ jitaṁ) who has mastered his own powers.
8. (go jitaṁ) who is master controller of cows etc. and his senses.
9. (sandhana jitaṁ) who has won over diverse wealth (of humanity and divinity).

The great and divine Rishi prays that "I call, invoke, worship Indra, the Supreme Controller, God, the name that is adorable, worthy of worship. May I become loving of people, of progeny, of disciples."

This verse inspires us also to adore God for all supreme powers and then pray for his complete well-being.

Quote:

(priyaḥ prajānāṁ bhūyāsam, AV 17.1.3)

May I become loving of people, or progeny, of disciples.

Atharva Veda 17.1.4

विषासहिं सहमानं सासहानं सहीयांसम् ।
सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम् ।
ईडयं नाम हव इन्द्र प्रियः पशूनां भूयासम् ।। 4 ।।

Viśāsaḥim sahamānaṁ sāsaḥānaṁ saḥīyāmsam.

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Sahamānaṁ sahojitaṁ svarjitaṁ gojitaṁ sandhanājitaṁ.
Īdyaṁ nāma hva indraṁ priyaḥ paśūnāṁ bhūyāsam. 4

(Viśāsaḥiṁ) Omnipotent, having vanquishing powers over all powers (sahamānaṁ) who has overpowering strength (sāsaḥānaṁ) who is instant conqueror over all contradictions and challenges (sahīyāṁsam) who is extremely strong (sahamānaṁ) who is steady and constant, patient, excessive tolerance and resistance (sahaḥ jitaṁ) who is ultimate victorious (svaḥ jitaṁ) who has mastered his own powers (go jitaṁ) who is master controller of cows etc. and his senses (sandhana jitaṁ) who has won over diverse wealth (of humanity and divinity) (Īdyaṁ) adorable, worthy of worship (nāma) name (hva) I call, invoke, worship (indraṁ) the Supreme Controller, God (priyaḥ) loving (paśūnāṁ) of all living beings (bhūyāsam) may I become.

Note: The verses AV 17.1.1 to 5 are similar in nature, with different prayers.

Elucidation:

What are the divine features of Indra, the Supreme Controller?

What do the Indra persons pray for? (4)

This verse lists nine great and divine features of Indra, the Supreme Controller, God:

1. (Viśāsaḥiṁ) Omnipotent, having vanquishing powers over all powers.
2. (sahamānaṁ) who has overpowering strength.
3. (sāsaḥānaṁ) who is instant conqueror over all contradictions and challenges.
4. (sahīyāṁsam) who is extremely strong.
5. (sahamānaṁ) who is steady and constant, patient, excessive tolerance and resistance.
6. (sahaḥ jitaṁ) who is ultimate victorious.
7. (svaḥ jitaṁ) who has mastered his own powers.
8. (go jitaṁ) who is master controller of cows etc. and his senses.
9. (sandhana jitaṁ) who has won over diverse wealth (of humanity and divinity).



The great and divine Rishi prays that "I call, invoke, worship Indra, the Supreme Controller, God, the name that is adorable, worthy of worship. May I become loving of all living beings."

This verse inspires us also to adore God for all supreme powers and then pray for his complete well-being.

Quote:

(priyaḥ paśūnām bhūyāsam, AV 17.1.4)

May I become loving of all living beings.

Atharva Veda 17.1.5

विषासहिं सहमानं सासहानं सहीयांसम् ।

सहमानं सहोजितं स्वर्जितं गोजितं सन्धनाजितम् ।

ईड्यं नाम हव इन्द्र प्रियः समानानां भूयासम् ।। 5 ।।

Viśāsahim sahamānam sāsahānam sahīyāmsam.

Sahamānam sahojitam svarjitam gojitam sandhanājitam.

Īdyaṁ nāma hva indram priyaḥ samānānām bhūyāsam. 5

(Viśāsahim) Omnipotent, having vanquishing powers over all powers (sahamānam) who has overpowering strength (sāsahānam) who is instant conqueror over all contradictions and challenges (sahīyāmsam) who is extremely strong (sahamānam) who is steady and constant, patient, excessive tolerance and resistance (sahaḥ jitam) who is ultimate victorious (svaḥ jitam) who has mastered his own powers (go jitam) who is master controller of cows etc. and his senses (sandhana jitam) who has won over diverse wealth (of humanity and divinity) (Īdyaṁ) adorable, worthy of worship (nāma) name (hva) I call, invoke, worship (indram) the Supreme Controller, God (priyaḥ) loving (samānānām) of equals (in features and powers) (bhūyāsam) may I become.

Note: The verses AV 17.1.1 to 5 are similar in nature, with different prayers.

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Elucidation:

What are the divine features of Indra, the Supreme Controller?

What do the Indra persons pray for? (5)

This verse lists nine great and divine features of Indra, the Supreme Controller, God:

1. (Viśāsaḥim) Omnipotent, having vanquishing powers over all powers.
2. (sahamānaḥ) who has overpowering strength.
3. (sāsaḥānaḥ) who is instant conqueror over all contradictions and challenges.
4. (saḥīyāṁsaḥ) who is extremely strong.
5. (sahamānaḥ) who is steady and constant, patient, excessive tolerance and resistance.
6. (saḥaḥ jitaḥ) who is ultimate victorious.
7. (svaḥ jitaḥ) who has mastered his own powers.
8. (go jitaḥ) who is master controller of cows etc. and his senses.
9. (sandhana jitaḥ) who has won over diverse wealth (of humanity and divinity).

The great and divine Rishi prays that "I call, invoke, worship Indra, the Supreme Controller, God, the name that is adorable, worthy of worship. May I become loving of equals (in features and powers)."

This verse inspires us also to adore God for all supreme powers and then pray for his complete well-being.

Practical utility in life:

How to be a great leader in spirit?

If a devotee, a king or any head, leader wishes to be an Indra, he should try to develop all the above nine features of the Supreme Controller, God, in his life while exercising full control over his senses and dedicating himself to the wish and will of God. Such a successful devotee can certainly become a unique leading personality having long healthy age, being loved by all divine (powers and people), all people, all living beings and all equals.

Such a leader becomes a leader of spirit of all beings.

Quote:

(priyaḥ samānānāḥ bhūyāsaḥ, AV 17.1.5)

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May I become loving of equals (in features and powers).

Atharva Veda 17.1.6

उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि ।
द्विषंश्च मह्यं रध्यतु मा चाहं द्विषते रधं तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 6 ॥

Udihyudihi sūrya varcasā mābhyudihi.

Dviṣaṁśca mahyaṁ radhyatu mā cāhaṁ dviṣate radhaṁ tavedviṣṇo bahudhā
vīryāṇi.

Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman. 6

(Uta ihi) wake up, rise (Uta ihi) wake up, rise (sūrya) Sun, the source of light, heat and energy (varcasā) splendour (mā) for me (abhyudihi) enlightenment, rising (dviṣaṁ) inimical (internally or externally) (ca) and (mahyaṁ) under me (radhyatu) control (mā) not (cā) and (ahaṁ) I (dviṣate) of the inimical (radhaṁ) control (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyāṁ) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Who rises for our arousal?

Who is enlightened for our enlightenment?

How shall we deal with enemies?

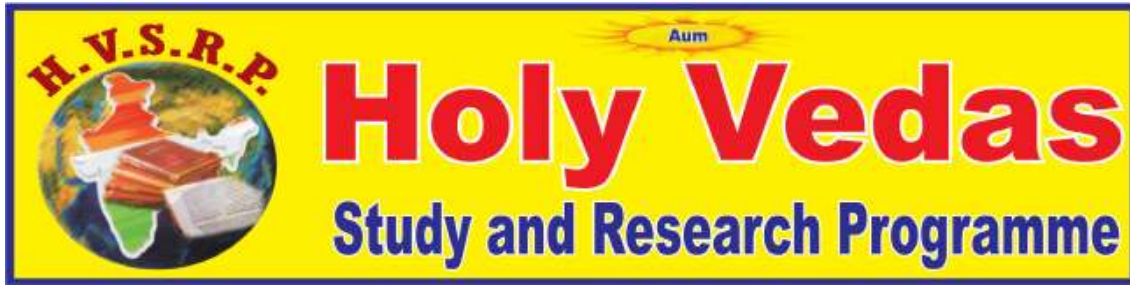
Who can complete our life with bliss?

Who is Parme Vyoman, as compared to quantum?

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Sun, the source of light, heat and energy! Wake up, rise – wake up, rise, with splendour for my enlightenment, for my rising.

Those inimical or jealous (internally or externally) be under my control, not myself under the control of inimical, jealous or rivals.

'Vishnu', the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

What is the spiritual science qua physics?

Parame Vyoman is the source of energy and the whole creation i.e. the vyoma i.e. the world of existence in the whole universe.

For Parame Vyoman, there is no boundary for time and space. That limitless time and space is Parame Vyoman. The subtlest form of all pervading energies, connected to all beings and elements, is God according to spiritualists and it is quantum according to scientists of physics. That is verily 'Vishvarupa', having all forms.

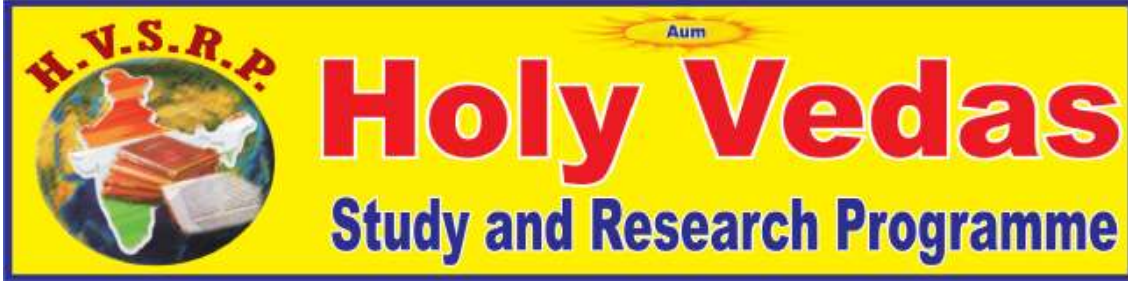
Quantum i.e. the creator of quantifiable existence, of the whole visible universe is associated to one invisible source of energy. Quantum concept can be used as a modern term for a connectivity with Parame Vyoman.

A devotee only one can remain connected to that energy at the subtle form within. Such a successful devotee becomes an experienced spiritual scientist or a realised person.

A saint, after waking up from Samadhi, claims that he has seen the whole world in an atom. And whatever exists in this world is all interconnected through energy. Thoughts in one mind reach other persons only through this connectivity.

Quote:

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(Uta ihi Uta ihi sūrya varcasā mā abhyudihi, AV 17.1.6 and 7)

Sun, the source of light, heat and energy! Wake up, rise – wake up, rise with splendour for my enlightenment, for my rising.

(dviṣaṁ ca mahyaṁ radhyatu mā cā ahaṁ dviṣate radhaṁ, AV 17.1.6)

Those inimical or jealous (internally or externally) be under my control, not myself under the control of inimical, jealous or rivals.

(tav ita viṣṇo bahudhā vīryāṇi, AV 17.1.6 to 19 and 24)

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

(tvaṁ naḥ pṛṇīhi paśubhiḥ viśva rūpaiḥ, AV 17.1.6 to 19 and 24)

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

(sudhāyām mā dhehi, AV 17.1.6 to 19 and 24)

Please give and establish me in complete nutrition, bliss, nectar of joy.

(Parame Vyoman, AV 17.1.6 to 19 and 24)

Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Atharva Veda 17.1.7

उदिह्युदिहि सूर्य वर्चसा माभ्युदिहि ।

यांश्च पष्यामि यांश्च न तेषु मा सुमतिं कृधि तवेद्विष्णो बहुधा वीर्याणि ।

त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ ७ ॥

Udihyudihi sūrya varcasā mābhyudihi.

Yāṁśca paśyāmi yāṁścha na teṣu mā sumatiṁ kṛdhi tavedviṣṇo bahudhā
vīryāṇi.

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Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman. 7

(Uta ihi) wake up, rise (Uta ihi) wake up, rise (sūrya) Sun, the source of light, heat and energy (varcasā) splendour (mā) for me (abhyudihi) enlightenment, rising (Yām) to whomsoever (ca) and (paśyami) I see (yām) to whomsoever (cha) and (na) not (teṣu) among them (mā) me (sumatiṁ) best in mind, welfare mind (kṛdhi) make

(tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyāṁ) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

How shall we deal with people around us or far from us?

Sun, the source of light, heat and energy! Wake up, rise – wake up, rise with splendour for my enlightenment, for my rising.

To whomsoever I see and to whomsoever I don't see, please make me having the best mind and welfare mind among all of them.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Quote:

(Yām ca paśyami yām cha na teṣu mā sumatiṁ kṛdhi, AV 17.1.7)

To whomsoever I see and to whomsoever I don't see, please make me having the best mind and welfare mind among all of them.

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Atharva Veda 17.1.8

मा त्वा दभन्त्सलिले अप्सवन्तर्ये पाशिन उपतिष्ठन्त्यत्र ।
 हित्वाशस्तिं दिवमारुक्ष एतां स नो मृड सुमतौ ते स्याम तवेद्विष्णो बहुधा वीर्याणि ।
 त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥८॥

Mā tvā dabhantsalile apsvantarye pāsina upatiṣṭhantyaatra.
 Hitvāśastiṁ divamārukṣa etāṁ sa no mṛḍa sumatau te syāma tavedviṣṇo
 bahudhā vīryāṇi.

Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 8

(Mā) not (tvā) to you (dabhan) suppress, violate (salile) in space, sky, ocean (apsu antaḥ) inside waters, in karmas (ye) these (pāsinaḥ) bonds and snakes, disturbances (upatiṣṭhantiḥ) present (atra) here (hitva) leaving (āśastiṁ) infamous acts and deeds (divam) at divine level, in heaven (ā arukṣa) you are raised, uplifted (etāṁ) in this (saḥ) he, you (naḥ) us (mṛḍa) keep happy, comfortable, at peace (sumatau) best mind, welfare mind (te) your (syāma) we be (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Why God remains inviolable and undisturbed by worldly bonds and snakes?

How can we be happy and at peace?

AV 17.1.6 to 19 and 24 address the three dimensions of God – Vishnu, Vishvaroopa and Parme Vyoman.

These bonds and snakes (i.e. pashinah) present here (at worldly level) don't suppress, violate you in the waters, in karmas while established at higher level of space, sky or ocean. Leaving infamous acts and deeds, you are raised, uplifted in this divine level, in space.

That you (God), please keep us happy, comfortable, at peace. May we be in your best mind, welfare mind.

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'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

How can we become inviolable and undisturbed by worldly bonds and snakes?

Once we are inspired by God to live with Him at higher consciousness level, the three dimensional existence of God - Vishnu, Vishvaroop and Parme Vyoman, must be kept in mind every moment, praised and glorified with a prayer and an endeavour that we too should live with these dimensions – (i) pervade in the society while praying and wishing for the welfare of all, (ii) perform multiple acts and deeds for the welfare of all, as yajna acts, and (iii) live inside at higher consciousness level of God as His companion and His form in us, focussing at the Brahmarandhra.

In this way only, we too can become inviolable by worldly bonds and snakes and can remain happy, and at peace.

Quote:

(Mā tvā dabhan salile apsu antaḥ ye pāśinaḥ upatiṣṭhantiḥ atra, AV 17.1.8)

These bonds and snakes (i.e. pashinah) present here (at worldly level) don't suppress, violate you in the waters, in karmas while established at higher level of space, sky or ocean.

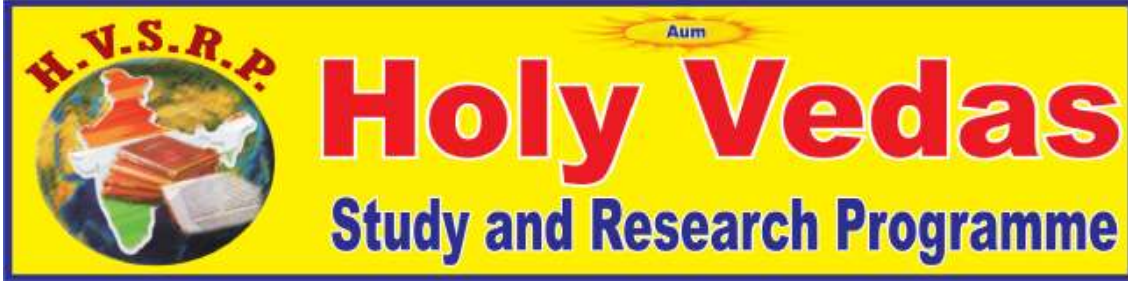
Atharva Veda 17.1.9

त्वं न इन्द्र महते सौभगायादब्धेभिः परि पाह्यक्तुभिस्तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥१॥

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Tvaṁ na indra mahate saubhagāyādabdhēbhiḥ pari pāhyaktubhis
tavedviṣṇo bahudhā vīryāṇi.

Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 9

(Tvaṁ) you (naḥ) us (indra) the Supreme Controller, God (mahate) for great (saubhagāya) best fortune (ādabdhēbhiḥ) inviolable, unharmed (pari pāhi) protect from all sides, in all manners (aktubhiḥ) with rays (of light, power) (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (prṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Whom to pray for our best fortune?

You, Indra, the Supreme Controller, God, please protect us from all sides, in all manners with your inviolable, unharmed rays (of light, powers) for our great and best fortune.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Quote:

(Tvaṁ naḥ indra mahate saubhagāya ādabdhēbhiḥ pari pāhi aktubhiḥ, AV 17.1.9)

You, Indra, the Supreme Controller, God, please protect us from all sides, in all manners with your inviolable, unharmed rays (of light, powers) for our great and best fortune.

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Atharva Veda 17.1.10

त्वं न इन्द्रोत्तिभिः शिवाभिः शन्तमो भव ।

आरोहंस्त्रिदिवं दिवो गृणानः सोमपीतये प्रियधामा स्वस्तये तवेद्विष्णो बहुधा वीर्याणि ।

त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥10॥

Tvaṁ na indrotibhiḥ śivābhiḥ śantamo bhava.

Arohaṁstridivam divo grṇānaḥ somapītaye priyadhāmā svastaye tavedviṣṇo
bahudhā vīryāṇi.

Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 10

(Tvaṁ) you (naḥ) our (indra) the Supreme Controller, God (utibhiḥ) with your protections (śivābhiḥ) with your welfare (śantamaḥ) peace, happiness and welfare giving (bhava) be (arohaṁ) rising (tridivam) above the three levels of divine light (devata, men and demonic; sattva, rajas and tamas; worship (devapuja), social unity (sangatikarna) and charity (dana); Physical, Mental, and Spiritual; awakened, dream, and sleep; gyan marg i.e path of knowledge, karma marg i.e. path of action, and upasana marg i.e. path of devotion and dedication; electron i.e. neutral charge, protons i.e. positive charge, and neutron i.e. negative charge; Ishwara i.e. God, Jeevatma i.e. soul, and prakriti i.e. nature) (divaḥ) divine, enlightened (grṇānaḥ) singing, glorifications (somapītaye) for consumption and protection of somas i.e. virtues, divine knowledge, herbs (priyadhāmā) for loving destination (svastaye) for welfare (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

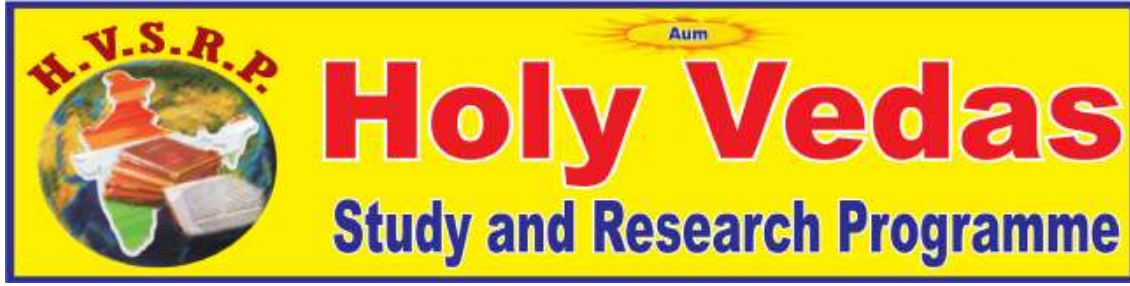
What are the three levels to rise above?

Indra, the Supreme Controller, God! You please be peace, happiness and welfare giving for us with your protections and welfares.

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You have risen above the three levels of divine light (devata, men and demonic; sattva, rajas and tamas; worship (devapuja), social unity (sangatikarna) and charity (dana); Physical, Mental, and Spiritual; awakened, dream, and sleep; gyan marg i.e path of knowledge, karma marg i.e. path of action, and upasana marg i.e. path of devotion and dedication; electron i.e. neutral charge, protons i.e. positive charge, and neutron i.e. negative charge; Ishwara i.e. God, Jeevatma i.e. soul, and prakriti i.e. nature).

Let me also sing glorifications of divine enlightenment, consuming and protecting soma i.e. virtues, divine knowledge, herbs for our loving destination, for my welfare.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

What is our loving destination?

Our loving destination is to realise a unity with the Parme Vyoman, God. To realise this destination, a devotee is required to live above all the three levels of creation, in all manners, in all situations, in all forms.

Quote:

(arohan tridivam divah gr̥ṇānaḥ somapītaye priyadhāmā svastaye, AV 17.1.10)

You have risen above the three levels (of divine light – devata, men and demonic; sattva, rajas and tamas; worship (devapuja), social unity (sangatikarna) and charity (dana); Physical, Mental, and Spiritual; awakened, dream, and sleep; gyan marg i.e path of knowledge, karma marg i.e. path of action, and upasana marg i.e. path of devotion and dedication; electron i.e. neutral charge, protons i.e. positive charge, and neutron i.e. negative charge; Ishwara i.e. God, Jeevatma i.e. soul, and prakriti i.e. nature).

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Let me also sing glorifications of divine enlightenment, consuming and protecting soma i.e. virtues, divine knowledge, herbs for our loving destination, for my welfare.

Atharva Veda 17.1.11

त्वमिन्द्रासि विश्वजित्सर्ववित्पुरुहूतस्त्वमिन्द्र ।
त्वमिन्द्रेमं सुहवं स्तोममेरयस्व स नो मृड सुमतौ ते स्याम तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 11 ॥

Tvamindrāsi viśvajitsarvavitpuruhūtastvamindra.
Tvamindremaṁ suhavaṁ stomamera-yasva sa no mṛḍa sumatau te syāma
tavedviṣṇo bahudhā vīryāṇi.
Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 11

(Tvam) you (Indra) the Supreme Controller, God (asi) are (viśvajit) sole victorious Lord of the universe (sarvavit) Omniscient (puruhūtaḥ) invoked and adored by all (Tvam) you (Indra) the Supreme Controller, God (Tvam) you (Indra) the Supreme Controller, God (imaṁ) this (suhavaṁ) charming and best in hearing (stomaṁ) Vedic speeches (ā) from all sides (erayasva) inspire, receive (saḥ) he, you (naḥ) us (mṛḍa) keep happy, comfortable, at peace (sumatau) best mind, welfare mind (te) your (syāma) we be (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Who inspires all knowledge in us?

Indra, the Supreme Controller, God, you are the sole victorious Lord of the universe, Omniscient, invoked and adored by all; Indra, the Supreme Controller,

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God, you inspire and make us receive that Vedic speeches, charming and best in hearing, from all sides.

That you (God), please keep us happy, comfortable, at peace. May we be in your best mind, welfare mind.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

Why is God the destination of human life?

Indra, the Supreme Controller, God, Vishnu, Vishvaroop and Parme Vyoman is the destination of all human beings because of His supremacy in all aspects of this universe.

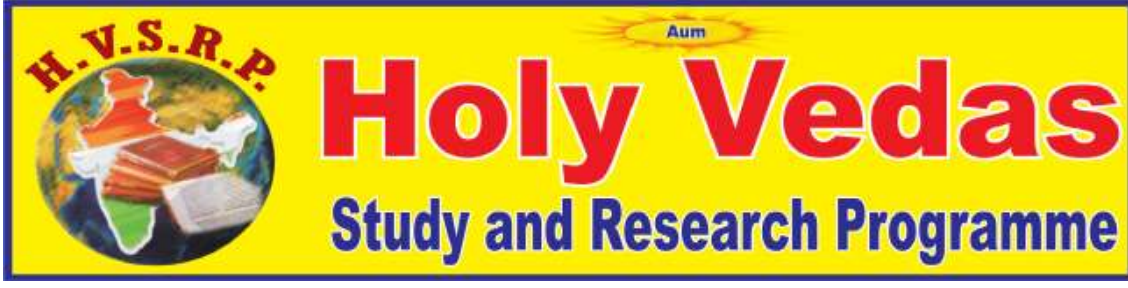
Everyone wishes to rise high in human life. Since God is supreme in all aspects of this universe, therefore, every human being should strive hard to achieve the destination of that Supreme power who is limitless in time and space.

Efforts to be supreme in materials and ego is a serious fallacy of human beings of the present age because no one can achieve that supremacy. Whatever one achieves is perishable and is liable to be left behind at the point of an uncertain event of death which is beyond the control of any human being despite his material wealth or powers.

Quote:

(Tvam Indra asi viśvajit sarvavit puruhūtaḥ, AV 17.1.11)

Indra, the Supreme Controller, God, you are the sole victorious Lord of the universe, Omniscient, invoked and adored by all.



Atharva Veda 17.1.12

अदब्धो दिवि पृथिव्यामुतासि न त आपुर्महिमानमन्तरिक्षे ।
अदब्धेन ब्रह्मणा वावृधानः स त्वं न इन्द्र दिवि षंच्छर्म यच्छ तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 12 ॥

Adbdho divi prthivyāmutāsi na ta āpurmahimānamantarikṣe.
Adabdhena brahmaṇā vāvṛdhānaḥ sa tvaṁ na indra divi ṣaṁccharma yaccha
tavedviṣṇo bahudhā vīryāṇi.
Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman. 12

(Adbdhaḥ) inviolable, uninjured (divi) in heavenly space (prthivyām) on earth (uta) and (asi) are (na) not (te) your (āpuḥ) compete, know (mahimānam) glory and grandeur (antarikṣe) in heaven (adabdhena) with the inviolable (brahmaṇā) divine knowledge (about God) (vāvṛdhānaḥ) extremely progressing (saḥ) he (tvaṁ) you (naḥ) us (indra) the Supreme Controller, God (divi) present (ṣarma) comforts (yaccha) provide (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (prṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyāṁ) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Who is inviolable in the universe?

Whose glory can neither be known nor competed?

Indra, the Supreme Controller, God, you are inviolable, uninjured in heavenly space and on earth. No one can compete with or know your glory and grandeur. Extremely progressing with divine knowledge, you are inviolable, that you Indra, present in heavenly space, provide us comforts.



'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

Who is a real devotee?

How does a real devotee live?

A real devotee, who remains in connectivity with the Supreme Power, God, also becomes inviolable or non-dying for material desires of physical level or emotions at mental level. God, who is Parme Vyoman, grants same level of living at higher consciousness to His real devotees. A real devotee's life vibrates like the divinities of God. He enjoys comforts without materials. He enjoys a life of isolation or loneliness because he is contented within.

Quote:

(na te āpuḥ mahimānam, AV 17.1.12)

No one can compete with or know your glory and grandeur.

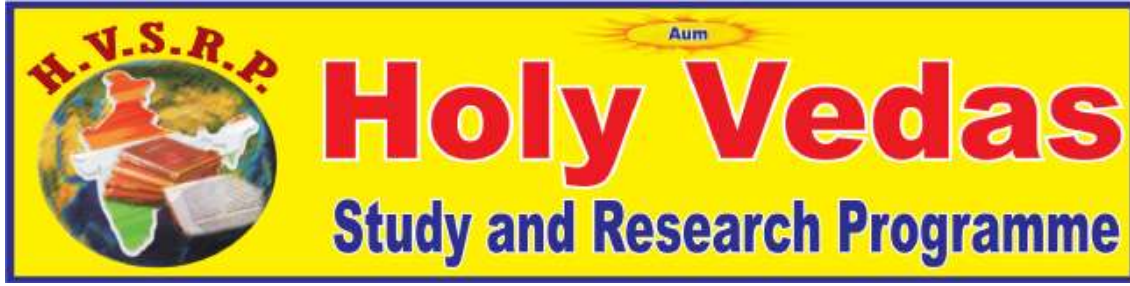
Atharva Veda 17.1.13

या त इन्द्र तनूरप्सु या पृथिव्यां यान्तरग्नौ या त इन्द्र पवमाने स्वर्विदि ।
ययेन्द्र तन्वा३न्तरिक्षं व्यापिथ तया न इन्द्र तन्वा३ शर्म यच्छ तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 13 ॥

Yā ta indra tanūrapsu yā pṛthivyāṁ yāntara-gnau yā ta indra pavamāne svarvidi.
Yayendra tanvāntarikṣaṁ vyāpitha tayā na indra tanvā śarma yaccha tavedviṣṇo
bahudhā vīryāṇi.

Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman. 13

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(Yā) that (te) your (indra) the Supreme Controller, God (tanūḥ) manifested in forms, pervasion (apsu) in waters (yā) that (pṛthivyām) in earth (yā) that (antaḥ) inside (agnau) fire (yā) that (te) your (indra) the Supreme Controller, God (pavamāne) purifying (svaḥ vidi) giving bliss, delight i.e. air (yayā) by which (indra) the Supreme Controller, God (tanvā) manifestation in forms, pervasion (antarikṣam) in middle regions (vyāpitha) pervade (tayā) with that (naḥ) for us (indra) the Supreme Controller, God (tanvā) manifestation in forms, pervasion (śarma) comforts (yaccha) provide (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvam) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Who is pervading in all five gross elements?

Indra, the Supreme Controller, God! That your power manifested in many forms and your pervasion in waters; in earth; inside the fire; in purifying, bliss and delight giving (air), by which, that your manifested form and power of pervasion, pervades in the middle region i.e. space or akash, with that manifestation in forms and pervasion, please provide us comforts.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

How to achieve complete health i.e. physical, mental and spiritual well-being?

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Every living being is made of the five gross elements. These five gross elements of our body are the part of cosmic gross elements. We must consciously be thankful to these cosmic gross elements. In case of any trouble with personal gross elements, people rush for medical aid. But we must try to understand the science of these gross elements and about their maintenance with the help of cosmic gross elements.

Since, the Supreme Controller, God, pervades in all these cosmic gross elements, it would be a spiritual achievement for those conscious and contemplative human beings to realise God through this relationship of personal gross elements with cosmic gross elements.

That Parme Vyoman is the Supreme Controller, hence, the giver of all nutrition, bliss and nectar of joy.

Atharva Veda 17.1.14

त्वामिन्द्र ब्रह्मणा वर्धयन्तः सत्रं नि षेदुर्ऋषयो नाधमानास्तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 14 ॥

Tvāmindra brahmaṇā vardhayantaḥ satraṁ ni ṣedur-ṛṣayo nādhamānās
tavedviṣṇo bahudhā vīryāṇi.

Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 14

(Tvām) to you (indra) the Supreme Controller, God (brahmaṇā) with the knowledge of God (vardhayantaḥ) exalting, promoting (satraṁ) in meditation, in yajna (ni ṣedaḥ) regularly sitting (ṛṣayaḥ) the great and divine seers (nādhamānāḥ) desiring and praying for ultimate salvation (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

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Elucidation:

Who can desire and pray for salvation?

You, Indra, with knowledge of God, are exalting, promoting for the great and divine seers who are regularly sitting in meditation, in yajna acts desiring and praying the ultimate destination i.e. salvation i.e. realising a unity and merger with you.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

Who is a Rishi?

Rishi is one who seeks realisation of God and thus, nothing except salvation, far away from worldly desires. A rishi is one who doesn't live for himself or for some material achievements or target. Even while performing yajna acts, he neither claims to be the doer nor claims any rewards of his acts. Thus, his life is without ego or desires.

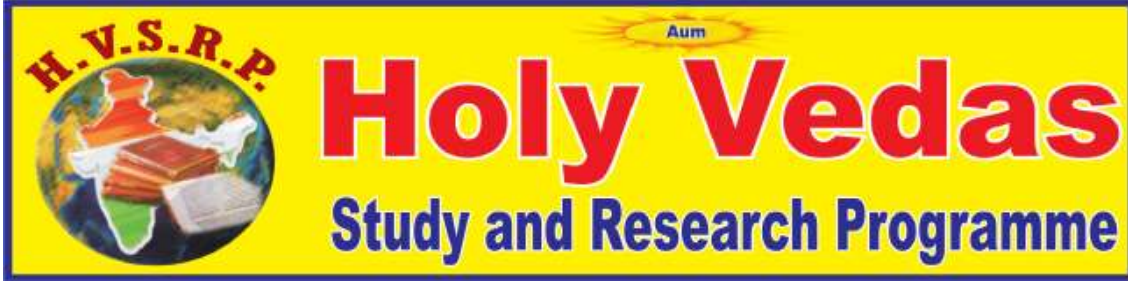
Only such a person is able to clear his mind from all modifications and devote it to God.

Quote:

(Tvām indra brahmaṇā vardhayantaḥ satraṁ ni śedaḥ ṛṣayaḥ nādhamānāḥ, AV 17.1.14)

You, Indra, with knowledge of God, are exalting, promoting for the great and divine seers who are regularly sitting in meditation, in yajna acts desiring and praying the ultimate destination i.e. salvation i.e. realising a unity and merger with you.

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Atharva Veda 17.1.15

त्वं तृतं त्वं पर्येष्युत्सं सहस्रधारं विदथं स्वर्विदं तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 15 ॥

Tvaṁ tṛtaṁ tvaṁ paryeṣyutsaṁ sahasradhāraṁ vidathaṁ svarvidaṁ tavedviṣṇo
bahudhā vīryāṇi.

Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman. 15

(Tvaṁ) you (tṛtaṁ) in the three (of divine light – devata, men and demonic; sattva, rajas and tamas; worship (devapuja), social unity (sangatikarna) and charity (dana); Physical, Mental, and Spiritual; awakened, dream, and sleep; gyan marg i.e path of knowledge, karma marg i.e. path of action, and upasana marg i.e. path of devotion and dedication; electron i.e. neutral charge, protons i.e. positive charge, and neutron i.e. negative charge; Ishwara i.e. God, Jeevatma i.e. soul, and prakriti i.e. nature)

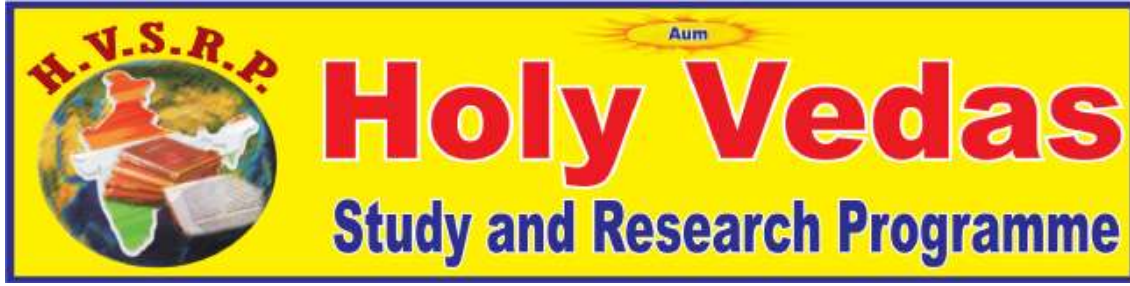
(tvaṁ) you (paryeṣi) pervade from all sides (utsaṁ) the source (of everything in the three) (sahasradhāraṁ) having thousands of streams i.e. innumerable (vidathaṁ) knowledge and yajna (svaḥ vidaṁ) giving bliss, delight (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyāṁ) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Who is the source of everything?

You, Vishnu, Vishvarupa, Parme Vyoman, God, pervade from all sides in the three (of divine light – devata, men and demonic; sattva, rajas and tamas; worship (devapuja), social unity (sangatikarna) and charity (dana); Physical, Mental, and Spiritual; awakened, dream, and sleep; gyan marg i.e path of knowledge, karma marg i.e. path of action, and upasana marg i.e. path of devotion and dedication;

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electron i.e. neutral charge, protons i.e. positive charge, and neutron i.e. negative charge; Ishwara i.e. God, Jeevatma i.e. soul, and prakriti i.e. nature) and source of everything in the three.

That you, God, has three features:

1. (sahasradhāram) having thousands of streams i.e. innumerable,
2. (vidatham) knowledge and yajna,
3. (svaḥ vidam) giving bliss, delight.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

When God is the source of everything and pervades everywhere in the universe, then why is it difficult to realise Him?

The only hurdle between God and us is the ignorance due to which we are lost in names and forms of various things and beings. Moreover, people feel delighted to enjoy the company of these names and forms considering them as real. Thus, they forget to trace the real and permanent source of everything in visible form.

Once we wish to trace that real source, God, through the process of 'neti-neti' i.e. not this, not this, we will be able to realise who is that, the real force, the formless force.

Quote:

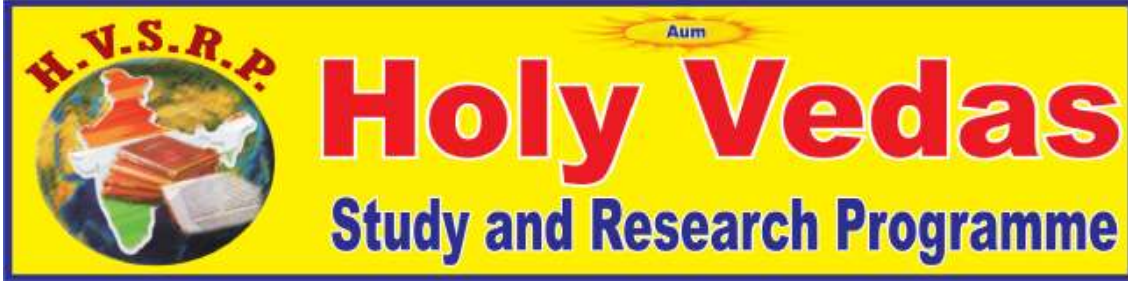
(Tvam tṛtaṁ tvam paryeṣi utsam, AV 17.1.15)

You, Vishnu, Vishvarupa, Parme Vyoman, God, pervade in the three (of divine light – devata, men and demonic; sattva, rajas and tamas; worship (devapuja), social unity (sangatikarna) and charity (dana); Physical, Mental, and Spiritual; awakened, dream, and sleep; gyan marg i.e path of knowledge, karma marg i.e. path of action, and upasana marg i.e. path of devotion and dedication; electron

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i.e. neutral charge, protons i.e. positive charge, and neutron i.e. negative charge; Ishwara i.e. God, Jeevatma i.e. soul, and prakriti i.e. nature) and source of everything in the three.

Atharva Veda 17.1.16

त्वं रक्षसे प्रदिशश्चतस्रस्त्वं शोचिषा नभसी वि भासि ।
त्वमिमा विश्वा भुवनानु तिष्ठस ऋतस्य पन्थामन्वेषि विद्वांस्तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पूणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 16 ॥

Tvaṁ rakṣase pradiśaścatastrastvaṁ śociṣā nabhasī vi bhāsi. Tvamimā viśvā bhuvanānu tiṣṭhasa ṛtasya panthāmanveṣi vidvāṁs tavedviṣṇo bahudhā vīryāṇi. Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyāṁ mā dhehi parame vyoman. 16

(Tvaṁ) you (rakṣase) protect (pradiśaḥ) all directions (catasraḥ) four (tvaṁ) you (śociṣe) with light and purity (nabhasī) in heaven and space (vi bhāsi) shine specially, in various ways (tvam) you (imā) these (viśvā) all (bhuvana) worlds of existence (anu tiṣṭhasa) pervade and establish (ṛtasya) of truth (panthām) path (anu eṣi) be received (vidvāṁs) intelligence (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyāṁ) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Who protects and shines everywhere in this universe?

You, Vishnu, Vishvarupa, Parme Vyoman, God, protect all the four directions. You specially and in various ways, shine in heaven and space with light and purity. You pervade and establish in all the three words of existence.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

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You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

How does God protect everyone everywhere?

God, being Vishnu, Vishvarupa, and Parme Vyoman, protects and shines everywhere in this universe. Therefore, there should be no worry, tension, anxiety or depression of the past, present or future. We need to understand this science of Supreme Power as to how is God, the universal protector.

He is Omnipresent, Omniscient and Omnipotent. Being present everywhere, he knows all thoughts and acts and with His supreme powers, He rewards all acts and thoughts in equal and opposite. This way he punishes for inspiring everyone to reform. Thus, he protects everyone.

Therefore, we must try to associate with the Supreme Divine within our own life to keep our mind under control and to realise that He is the actual doer of all acts. With His association, our mind would start generating thoughts following the Divine knowledge and act accordingly. Thus, we will remain protected.

Quote:

(Tvaṁ rakṣase pradiśaḥ catasraḥ, AV 17.1.16)

You, Vishnu, Vishvarupa, Parme Vyoman, God, protect all the four directions.

Atharva Veda 17.1.17

पंचभिः पराङ् तपस्येकयार्वाङ्शस्तिमेषि सुदिने बाधमानस्तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पूणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 17 ॥

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Pañcabhiḥ parāṇ tapasyekayārvāṇśastimeṣi sudine bādhamānas tavedviṣṇo
bahudhā vīryāṇi.

Tvaṁ naḥ prṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 17

(Pañcabhiḥ) with five (parāṇ) far away (in outside world) (tapasi) matures, shines (ekayā) with one (arvāṇ) closest (inside) (astim) infamous (acts and thoughts) (eṣi) moves towards (sudine) best days, time, situation (bādhamānaḥ) removes, stops (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (prṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

What are the instruments of divine protection?

A person matures and shines far away (in outside world) with five (senses to gain knowledge and senses of action), whereas, closest (inside) with one i.e. mind. He removes, stops (the mind moving towards) infamous (thoughts and acts) and he takes towards the best days, time, situation (by inspiring for the best thoughts and acts).

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

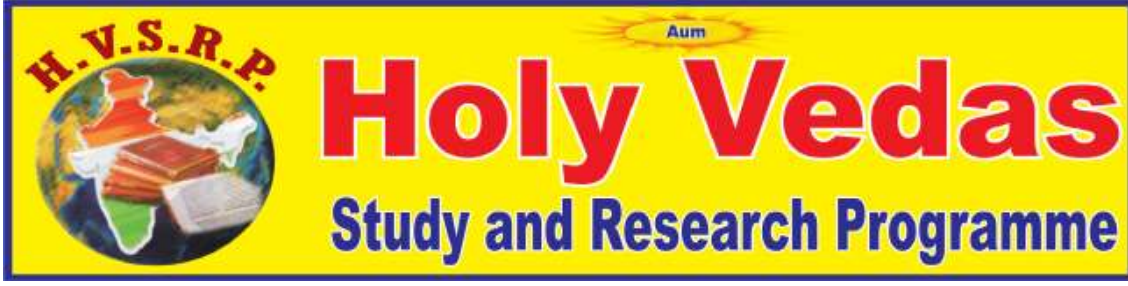
Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

How to keep the senses under control?

The five instruments of divine protection work successfully with mind only if a devotee trains them to work only for the destined target, otherwise these

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instruments work as uncontrolled horses and take the owner of the chariot to unknown and uncalled for destination.

There are many ways to control sense organs of knowledge and mind. Working without ego and desires is the common path to success in any walk of life. An exit from the clutches of ego and desire is not at all possible without full control over all sense organs and mind. Further, dedication, devotion, concentration and mindfulness in every work becomes easy, of course, through every moment control over sense organs.

Besides mind and five senses of knowledge, it is also important to control five sense of action.

Quote:

(Pañcabhiḥ parāṇ tapasi ekayā arvāṇ, AV 17.1.17)

A person matures and shines far away (in outside world) with five (senses to gain knowledge and senses of action) and closest (inside) with one i.e. mind.

Atharva Veda 17.1.18

त्वमिन्द्रस्त्वं महेन्द्रस्त्वं लोकस्त्वं प्रजापतिः ।

तुभ्यं यज्ञो वितायते तुभ्यं जुह्वति जुह्वतस्तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥ 18 ॥

Tvamindrastvaṁ mahendrastvaṁ lokastvaṁ prajāpatiḥ.

Tubhyaṁ yajño vi tāyate tubhyaṁ juhvati juhvas tavedviṣṇo bahudhā vīryāṇi.

Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 18

(Tvam) you (indrah) the Supreme Controller, God (tvam) you (mahendrah) the great and Supreme Controller (tvam) you (lokaḥ) the worlds of existence (tvam) you (prajāpatiḥ) the Lord and Protector of all beings (tubhyaṁ) for you (to obey you) (yajñaḥ) yajna acts (vi tāyate) enacted and extended (tubhyaṁ) for you (to obey you) (juhvati) the performer of yajna, offering oblations (juhvataḥ) perform yajna, offer oblations (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvam) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi)

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give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

Who is the organiser of all yajna acts?

You are the Supreme Controller, God; you are the great and Supreme Controller, God; you are the worlds of existence; you are the Lord and Protector of all beings. Yajna acts are enacted and extended for you, to obey you. The performer of yajna performs yajna and those offering oblations offer oblations for you, to obey you.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

Where does the journey of yajna life reach?

The whole creation is manifestation of God as a cosmic yajna i.e. for the welfare of all, of course according to respective acts and thoughts of every being. Therefore, to ensure a unity with the cosmic intellect, every human being must follow the principle of yajna life. The core of yajna life is not to live for yourself but live for others. Think and act for the welfare of others. One can be a Rishi with yajna life only and maintain a connectivity with God. A Rishi can be a seeker and receive the vibrations and light of knowledge from cosmic intellect, to live a life of peace permanently and proceed towards salvation.

Quote:

(tubhyam yajñāḥ vi tāyate tubhyam juhvati juhvataḥ, AV 17.1.18)



Yajna acts are enacted and extended for you, to obey you. The performer of yajna performs yajna and those offering oblations offer oblations for you, to obey you.

Atharva Veda 17.1.19

असति सत्प्रतिष्ठितं सति भूतं प्रतिष्ठितम् ।
भूतं ह भव्य आहितं भव्यंभूते प्रतिष्ठितं तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पृणीहि पशुभिर्विश्वरूपैःसुधायां मा धेहि परमे व्योमन् ॥१९॥

Asati satpratiṣṭhitam sati bhūtam pratiṣṭhitam.
Bhūtam ha bhavya āhitam bhvayam bhūte pratiṣṭhitam tavedviṣṇo bahudhā
vīryāni.
Tvaṁ naḥ pṛṇīhi paśubhirviśvarūpaiḥ sudhāyām mā dhehi parame vyoman. 19

(Asati) in unreal (material world of existence) (sat) real (Brahman) (pratiṣṭhitam) is established, depends (sati) in real (in Brahman) (bhūtam) the gross world (pratiṣṭhitam) is established, depends (bhūtam) the past (ha) certainly (bhavye) in future (āhitam) is invested (bhvayam) the future (bhūte) in the past (pratiṣṭhitam) is established, depends (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāni) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

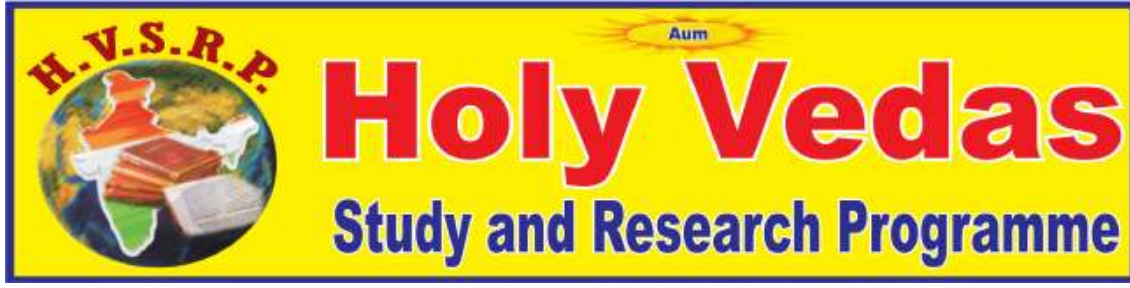
Where are real and unreal established?

Where is time established?

Real (Brahman) is established in unreal (the material world of existence) and the gross world (manifested universe) is established in real (Brahman). The past certainly is invested in future and the future depends on the past.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

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You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

Who created the space and where is He Himself?

What are the principles behind the correlation of past and future?

The manifest world is in space. The whole space is the manifestation of God who is established within and without universe. It means both have a correlation, of course, God being the creator, the Omnipotent and Omnificent.

Similarly, the past is invested in future and future depends upon the past. It points out towards the principle of karmaphala i.e. acts and rewards. Whatever one did in the past, he will face equal and opposite in future.

The future depends upon the past. It means whatever event will take place in future is predestined in the past.

We should derive, from this correlation of the past and future, two main principles as stated aforesaid. Neither past nor future is in our control. Therefore, we should concentrate only on the present.

Quote:

(Asati sat pratiṣṭhitam sati bhūtam pratiṣṭhitam, AV 17.1.19)

Real (Brahman) is established in unreal (the material world of existence) and the gross world (manifested universe) is established in real (Brahman).

(bhūtam ha bhavye āhitam bhvayam bhūte pratiṣṭhitam, AV 17.1.19)

The past certainly is invested in future and the future depends on the past.

Atharva Veda 17.1.20

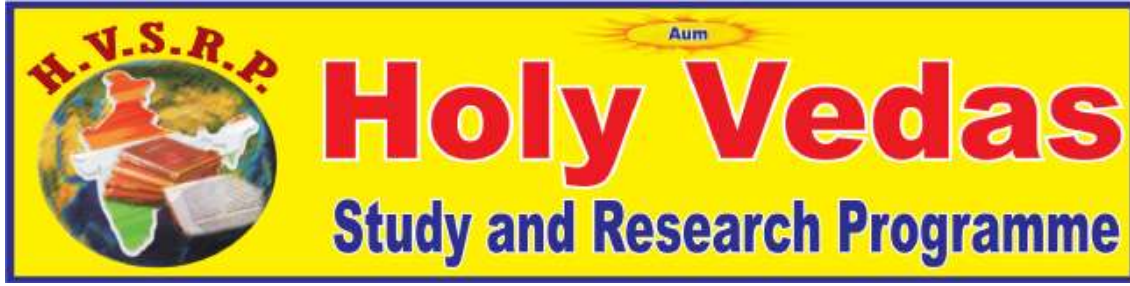
शुक्रोऽसिभ्राजोऽसि ।

स यथा त्वं भ्राजता भ्राजोऽस्येवाहं भ्राजता भ्राज्यासम् ।।20।।

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Śukro'si bhrājo'si.
Sa yathā tvam bhrājatā bhrājo'syevāham bhrājatā bhrājyāsam. 20

(Śukrah) pure, powerful (asi) are (bhrājah) bright, blazing, shining (asi) are (saḥ) He that (yathā) just as (tvam) you (bhrājatā) with self-refulgence (bhrājah) bright, blazing, shining (asi) are (eva) similarly (aham) I (bhrājatā) with self-refulgence (bhrājyāsam) become bright, blazing, shining.

Elucidation:

What is the source of brightness?

You (God and all divine powers) are pure and powerful; you are bright, blazing, shining. Just as that you, are bright, blazing, shining, similarly, I may also become bright, blazing, shining with self-refulgence.

Practical utility in life:

How to establish a connectivity with the source of brightness?

God is self-refulgent. All His divine powers are shining due to His supreme refulgence. Human beings can also shine by establishing a conscious connectivity with that God only because it's His shine only that illumines the whole world and can enlighten Human beings also.

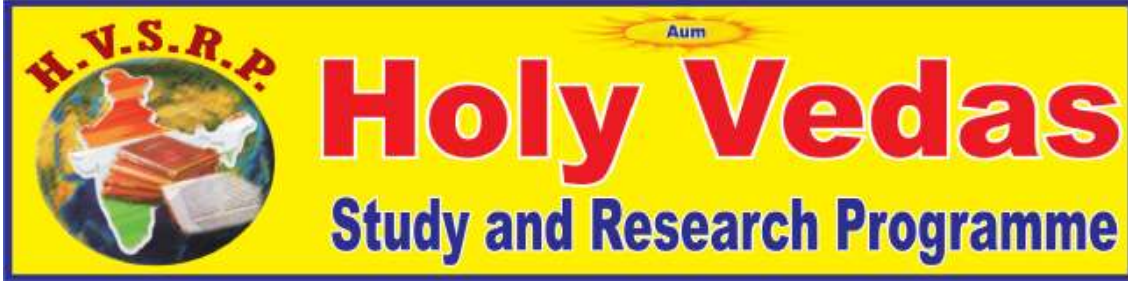
All divine powers are unconscious existence that is why they don't have any ego or desires. But human beings, due to their conscious mind, intellect, develop ego of existence and doer-ship followed by desires. The only way for spiritual seeker human beings is to train their mind to shed ego and all desires to maintain a close connectivity and to realise unity with God. Since God is self-refulgent, we too can shine with His refulgence, provided we establish a connectivity with Him and arouse His presence and powers in our life.

Quote:

(Śukrah asi bhrājah asi, AV 17.1.20)

You (God) are pure and powerful; you are bright, blazing, shining.

(saḥ yathā tvam bhrājatā bhrājah asi eva aham bhrājatā bhrājyāsam, AV 17.1.20)



Just as that you, are bright, blazing, shining, similarly, I may also become bright, blazing, shining with self-refulgence.

Atharva Veda 17.1.21

रुचिरसि रोचोऽसि ।

स यथा त्वं रुच्या रोचोऽस्येवाहं पशुभिश्च ब्राह्मणवर्चसेन चरुचिषीय ॥21॥

Rucirasi roco'si.

Sa yathā tvam rucyā roco'syevāham paśubhiṣca brāhmaṇavarcaṣena ca ruciṣīya.

21

(Ruciḥ) love, lustre (asi) are (rocaḥ) creating love, illumining lustre (asi) are (saḥ) He that (yathā) just as (tvam) you (rucyā) with love, lustre (rocaḥ) love, lustre (asi) are (eva) similarly (aham) I (paśubhiḥ) with all living beings (ca) and (brāhmaṇa varcaṣena) with the shine of the knowledge of God (ca) and (ruciṣīya) become full of love, become full of lustre.

Elucidation:

Who is the creator of love, lustre?

Whom shall we share love?

How can we gain lustre?

You (God and all divine powers) are love, lustre; you are creator of love, lustre.

Just as that, you, are love, lustre with your love, lustre, similarly, I may also become full of love and lustre with all living beings and with the shine of the knowledge of God.

Practical utility in life:

How to generate universal love for all?

'Ruchi' has two meanings – love and lustre. Both these are correlated. Love produces lustre. The divine knowledge of God with dedication also produces lustre. Such a lustre produces love for all beings.

Worldly knowledge and wealth also produce lustre but that lustre is of ego, of showcasing the life. Such a worldly lustre is not real and often doesn't carry love. It may or may not carry welfare.

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Therefore, love for all beings is the gift of God to all beings. It is generated in universal form only in divine people who are connected the source of love i.e. God and His divine knowledge. This is divine love and creates natural lustre.

Quote:

(Ruciḥ asi rocaḥ asi, AV 17.1.21)

You (God and all divine powers) are love, lustre; you are creator of love, lustre.

(Saḥ yathā tvam rucyā rocaḥ asi eva aham paśubhiḥ ca brāhmaṇa varcasena ca ruciṣīya, AV 17.1.21)

Just as that, you, are love, lustre with your love, lustre, similarly, I may also become full of love and lustre with all living beings and with the shine of the knowledge of God.

Atharva Veda 17.1.22

उद्यते नम उदायते नम उदिताय नमः ।

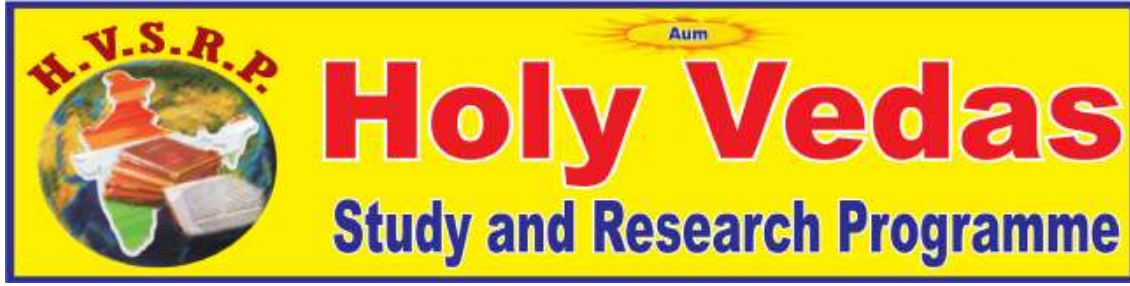
विराजे नमः स्वराजे नमः सम्राजे नमः । ॥२२॥

Udyate nama udāyate nama uditāya namaḥ.
Virāje namaḥ svarāje namaḥ samrāje namaḥ. 22

(Udyate) to the primitive state of creation, to the emerging (Sun) (namaḥ) salutations (udāyate) to the process of creation, to the rising (Sun) (namaḥ) salutations (uditāya) to the manifested universe, to the high on the zenith (Sun) (namaḥ) salutations (virāje) to the specially established, vast ruler, shining in luminosities (namaḥ) salutations (svarāje) to the established in self, to the ruling with powers of self-refulgence (namaḥ) salutations (samrāje) to the established with equanimity in all times, universal ruler, refulgent for all (namaḥ) salutations.

Elucidation:

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When do we salute Sun?

When do we salute God?

What are the three states of supremacy of God?

This verse offers salutations to God and Sun in different states of appearance as well as in the different levels of their supremacy in ruling.

Our salutations to God when He is in the primitive state of creation; when He is in the process of creation; when He is manifested in the creation.

Our salutations to Sun when He is emerging; when He is rising; when He is high on the zenith.

Our salutations to God who is specially established vast ruler, shining in luminosities; who is established in His own self i.e. His own powers, self-refulgent; who is established at all times, everywhere, refulgent for all.

Practical utility in life:

Who is a rising personality?

Everyone salutes the emerging and rising people. A person who focusses on his duties of performing yajna and devoting his life to God with full love and dedication, is considered a rising person. Even God loves such devotees.

Quote:

(Udyate namaḥ udāyate namaḥ uditāya namaḥ, AV 17.1.22)

Our salutations to God when He is in the primitive state of creation; when He is in the process of creation; when He is manifested in the creation.

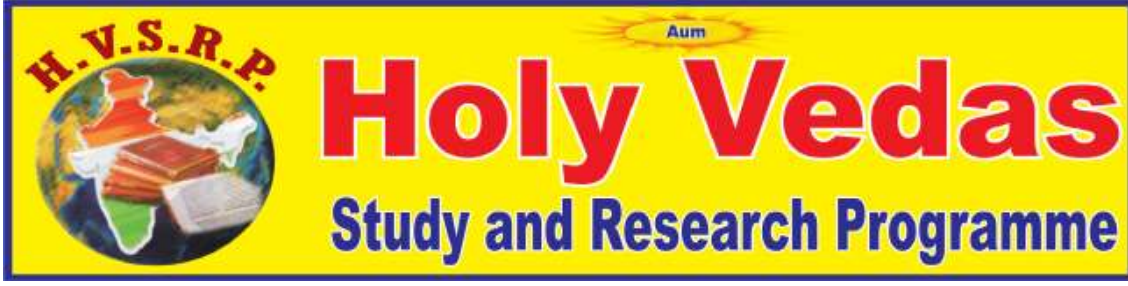
Our salutations to Sun when He is emerging; when He is rising; when He is high on the zenith.

(virāje namaḥ svarāje namaḥ samrāje namaḥ, AV 17.1.22 and 23)

Our salutations to God who is specially established vast ruler, shining in luminosities; who is established in His own self i.e. His own powers, self-refulgent; who is established at all times, everywhere, refulgent for all.

Atharva Veda 17.1.23

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अस्तंयते नमोऽस्तमेष्यते नमोऽस्तमिताय नमः ।
विराजे नमः स्वराजे नमः सम्राजे नमः । 23 ।।

Astamnyate namo 'stameṣyate namo 'stamitāya namaḥ.
Virāje namaḥ svarāje namaḥ samrāje namaḥ. 23

(Astamnyate) to the beginning to dissolve, to the setting (Sun) (namaḥ) salutations (astameṣyate) to the engaged in dissolving, to the about to set (Sun) (namaḥ) salutations (astamitāya) to the complete dissolution, to the set (Sun) (namaḥ) salutations (virāje) to the specially established, vast ruler, shining in luminosities (namaḥ) salutations (svarāje) to the established in self, to the ruling with powers of self-refulgence (namaḥ) salutations (samrāje) to the established with equanimity in all times, universal ruler, refulgent for all (namaḥ) salutations.

Elucidation:

Shall we salute God for dissolving the creation?

Shall we salute Sun while setting?

This verse offers salutations to God and Sun in different states of dis-appearance.

Our salutations to God when He is beginning to dissolve the creation; when He is engaged in the process of dissolving; when He completes the dissolution of the creation.

Our salutations to Sun when He is setting; when He is about to set; when He is set.

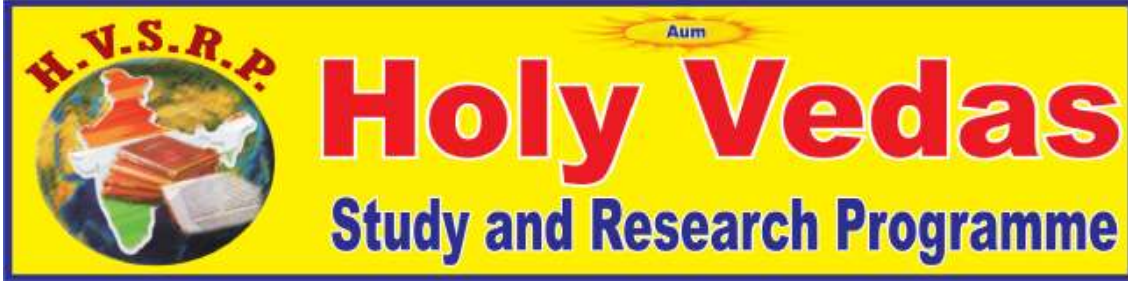
Our salutations to God who is specially established vast ruler, shining in luminosities; who is established in His own self i.e. His own powers, self-refulgent; who is established at all times, everywhere, refulgent for all.

Practical utility in life:

Whom do people salute in their absence?

If a person disappears or goes to oblivion after completing his life duties as yajna acts, he is saluted by people even in his absence. Sun never sets, God never becomes non-est. Similarly, true devotees of God also never disappear or go to oblivion. Lives of all great men remind us that we too can become great. Be a Sun to realise your unity with the source of your existence, the real power in you.

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Quote:

(Astamīyate namaḥ astameṣyate namaḥ astamitāya namaḥ, AV 17.1.23)

Our salutations to God when He is beginning to dissolve the creation; when He is engaged in the process of dissolving; when He completes the dissolution of the creation.

Our salutations to Sun when He is setting; when He is about to set; when He is set.

Atharva Veda 17.1.24

उदगादयमादित्यो विश्वेन तपसा सह ।

सपत्नान्मह्यं रन्धयन्मा चाहं द्विषते रधं तवेद्विष्णो बहुधा वीर्याणि ।
त्वं नः पूणीहि पशुभिर्विश्वरूपैः सुधायां मा धेहि परमे व्योमन् ॥24॥

Udagādayamādityo viśvena tapasā saha.

Sapatnānmahyam randhayanmā cāham dviṣate radham tavedviṣṇo bahudhā
vīryāṇi.

Tvaṁ naḥ pṛṇehi paśubhirviśvarūpaiḥ sudhā-yām mā dhehi parame vyoman. 24

(Udagāt) has emerged (ayam) this (ādityaḥ) imperishable divinity, combined force of Indra and Vishnu (viśvena) all (tapasā) penances, lustre (saha) with (sapatnān) the foes (internal and external) (mahyam) to me (randhayan) under control (mā) not (ca) and (aham) me (dviṣate) holding inimical minds (radham) kill (tav) you (ita) only (viṣṇo) all pervading, God (bahudhā) multiple, in many forms (vīryāṇi) bravery, powers, activities (tvaṁ) you (naḥ) us (pṛṇīhi) complete, bless (paśubhiḥ) with all living beings (viśva rūpaiḥ) having all forms (sudhāyām) in complete nutrition, in bliss, in nectar (mā) me (dhehi) give, establish (parame vyoman) Himself sitting at the highest firmament, beyond material world of existence, quantum (creator of quantifiable existence).

Elucidation:

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What shall we pray after emergence of divinity?

This imperishable divinity, combined force of Indra and Vishnu, has emerged with all penances and with all lustre. Let my foes (internal and external) be under my control and let me not be under the control of those holding inimical minds for me to kill me.

'Vishnu' the all-pervading, God, only your brave powers and activities are multiple and in many forms.

You, Vishvarupa, having all forms, please bless us with all living beings, with all means.

Please give and establish me in complete nutrition, bliss, nectar of joy.

Parame Vyoman i.e. Himself sitting at the highest firmament, beyond material world of existence is much more than the quantum concept of the modern scholars.

Practical utility in life:

How is human birth an emergence of divinity?

This human birth is a divine achievement in itself. After birth, a person doesn't remember his past enemies. The chain of inimical tendencies is broken physically. Of course, as modifications of mind it remains. Therefore, after birth as human being, we should pray to God to discontinue the chain of connectivity with foes.

Similarly, at every achievement, progress or promotion, we should consider it as an emergence of divinity in our life, with a prayer not to be overpowered by enemies of all kinds, including our inner thoughts of any weakness, rather we should keep them under control.

If we consider every stage of human life as divine and devote it to the supreme divinity, we will never face any decline. Life is for ascension not for dissension. Our foes (inner or external, bonds and snakes of life) pull us towards descension.

Quote:

(Udagāt ayam ādityaḥ viśvena tapasā saha, AV 17.1.24)

This imperishable divinity, combined force of Indra and Vishnu, has emerged with all penances and with all lustre.

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Atharva Veda 17.1.25

आदित्य नावमारुक्षः शतारित्रां स्वस्तये ।
अहर्मात्यपीपरो रात्रिं सत्राति पारय । 25 ।।

Āditya nāvamārukṣaḥ śatāritrām svastaye.
Aharmātyapīparo rātriṁ satrāti pāraya. 25

(Āditya) God, Lord of unending powers (nāvam) on the boat (of this universe) (ārukṣaḥ) mount (śatāritrām) having hundreds of oars (innumerable divine support systems) (svastaye) for welfare, happiness (ahaḥ) day (mā) me, my (ati apīparaḥ) made cross over completely (rātriṁ) night (satrā) also (ati pāraya) make cross over completely.

Elucidation:

Who is sailing the boat of this universe?

What shall we pray to God in night?

Aditya, the Lord of unending power, God, is mount on the boat (of this universe) having hundreds of oars (i.e. innumerable divine support systems) for our welfare.

You (God) had made my day cross over completely, beautifully, please make my night also cross over completely, beautifully.

Practical utility in life:

What is the purpose of expressing gratitude to God for the past time?

What is the boat with innumerable oars?

Omnipotent God has unending divine powers by which He sails the boat of this universe. All His divine powers are the innumerable oars. For us every day and rather every moment should be full of gratitude for the past time and prayerful for the coming time.

Our gratitude should include all divine powers and our pitra loka i.e. the world of our ancestors due to whom we are enjoying the present.

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This gratitude and prayer would certainly help in making us realise that we are not the doer of any act in life independently but only God and His divine powers and people are the real doer and facilitator of our comforts.

Quote:

(Āditya nāvam āruṣaḥ śatāritrām svastaye, AV 17.1.25)

Aditya, the Lord of unending power, God, is mount on the boat (of this universe) having hundreds of oars (i.e. innumerable support systems) for our welfare.

Atharva Veda 17.1.26

सूर्य नावमारुक्षः शतारित्रां स्वस्तये ।
रात्रिं मात्यपीपरोऽहः सत्राति पारय ।। 26 ।।

Sūrya nāvamāruṣaḥ śatāritrām svastaye.
Rātriṁ mātīpīparō 'haḥ satrāti pāraya. 26

(Sūrya) Sun, the illumining and enlightening divine power of God (nāvam) on the boat (of this universe) (āruṣaḥ) mount (śatāritrām) having hundreds of oars (innumerable divine support systems) (svastaye) for welfare, happiness (rātriṁ) night (mā) me, my (ati apīparaḥ) made cross over completely (ahaḥ) day (satrā) also (ati pāraya) make cross over completely.

Elucidation:

What is the role of Sun in our life?

Sun, the illumining and enlightening divine power of God, is mount on the boat (of this universe) having hundreds of oars (i.e. innumerable divine support systems) for our welfare.

You (God) had made my night cross over completely, beautifully, please make my day also cross over completely, beautifully.

Practical utility in life:

Do our status, powers or possessions help us in night during sleep?

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How are the visible Sun and God similar in trait?

Even a person having very high ego of his status, powers and possessions must realise that who has helped him cross over the night and would keep him alive in the next day to enjoy his status. During sleep none of his status, powers and possessions appear to help him. These are only the divine support systems of God that are protecting him during sleep also. Therefore, after spending every day comfortably, everyone should address his gratitude to God with prayer of protection in night. Similarly, on waking up every morning, same gratitude should be expressed in the presence of Sun.

Besides this visible Sun of our solar system, God Himself is the real and fundamental Sun of this universe, in invisible form because He is illumining and enlightening all divine powers and people. The visible Sun also illumines and enlighten all divine powers and people. Thus, the visible Sun follows the trait of God only.

Atharva Veda 17.1.27

प्रजापतेरावृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च ।
जरदष्टिः कृतवीर्यो विहायाः सहस्रायुः सुकृतश्चरेयम् ॥ 27 ॥

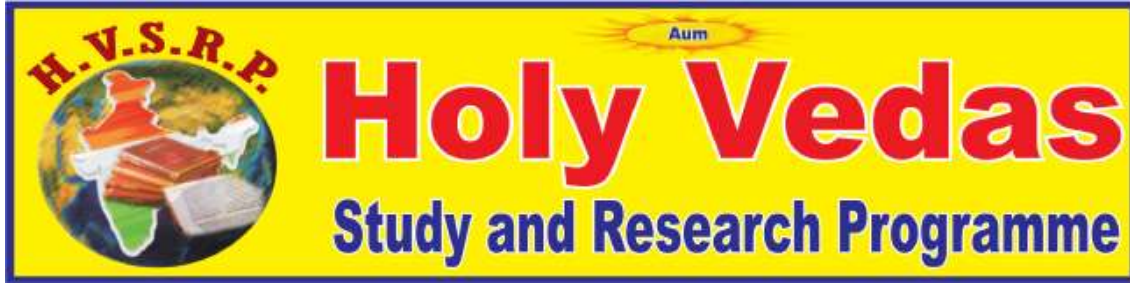
Prajāpaterāvṛto brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca.
Jaradaṣṭiḥ kṛtavīryo vihāyāḥ sahasrāyuḥ sukṛtaścareyam. 27

(Prajāpateḥ) of the Lord and Protector of all living beings (āvṛtaḥ) covered, protected (brahmaṇā) with the divine knowledge (varmaṇā) armoured by (ahaṁ) me, I (kaśyapasya) of the all visionary, God (jyotiṣā) with light of knowledge (varcasā) with brilliance, shine (ca) and (jaradaṣṭiḥ) senile state of life (kṛtavīryaḥ) undertaking brave ventures (vihāyāḥ) having various knowledge and speed (sahasrāyuḥ) having attained complete long age (sukṛtaḥ) performing best acts (careyam) continue moving.

Elucidation:

How can we attain an active long life?

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Covered with, protected by the divine knowledge of the Lord and Protector of all living beings, I am armoured by the light of knowledge and with brilliance, shine etc. of the all visionary, God. Despite reaching at the senile state of life, having knowledge of various subjects and speed in activity, undertaking brave ventures, continue moving while performing best acts even after attaining complete long age.

Practical utility in life:

Who becomes a divine life?

A great noble man devotes all his acts and even his whole life to God. He lives in the knowledge of God, believing and feeling His protection every moment. Such a devotee always gains the loving company of God and on maturity, becomes a divine life.

Atharva Veda 17.1.28

परिवृतो ब्रह्मणा वर्मणाहं कश्यपस्य ज्योतिषा वर्चसा च ।
मा मा प्रापन्निषवो दैव्या या मा मानुषीरवसृष्टाः वधाय ।।28।।

Parīvr̥to brahmaṇā varmaṇāhaṁ kaśyapasya jyotiṣā varcasā ca.
Mā mā prāpanniṣavo daivyā yā mā mānuṣīrava-sṛṣṭā vadhāya. 28

(Parīvr̥taḥ) covered from all sides (brahmaṇā) with the divine knowledge (varmaṇā) armoured by (ahaṁ) me, I (kaśyapasya) of the all visionary, God (jyotiṣā) with light of knowledge (varcasā) with brilliance, shine (ca) and (mā) not (mā) me (prāpana) receive, come (iṣavaḥ) arrows (daivyā) of divine (yāḥ) those that are (mā) not (mānuṣīḥ) from me (ava sṛṣṭāḥ) created, thrown (vadhāya) for killing.

Elucidation:

Who can avoid arrows from the divine world?

Covered from all sides with divine knowledge of God, I am armoured by the light of knowledge and with brilliance, shine etc. of the all visionary, God.

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The arrows from the divine word may not come to me. And those (arrows) that are created or thrown by men or the material world for killing may not come to me.

Practical utility in life:

Why are people in the modern world unaware of the powers of spiritual world? One who is associated with his spiritual world i.e. Adhiatmic powers of God, he doesn't get disturbed by arrows from material world i.e. adhibhoutic and even from the divine world i.e. adhidaivic.

The strength of spiritual powers is great and divine. But the people of modern world are so much engrossed in material visible world that they are almost unaware of the powers of spiritual world because these are invisible.

Atharva Veda 17.1.29

ऋतेन गुप्त ऋतुभिश्च सर्वैर्भूतेन गुप्तो भव्येन चाहम् ।
मा मा प्रापत्पाप्मा मोत मृत्युरन्तर्दधेऽहं सलिलेन वाचः ॥ 29 ॥

Ṛtena gupta ṛtubhiṣca sarvairbhūtena gupto bhavyena cāham.
Mā mā prāpatpāpmā mota mṛtyurantardadhe'haṁ salilena vācaḥ. 29

(Ṛtena) by real Truth (guptaḥ) protected (ṛtubhiḥ) with seasons (ca) and (sarvaiḥ) all (bhūtena) from the past, from the five gross elements (guptaḥ) protected (bhavyena) from the future, from the progeny (cā) and (aham) I (mā) not (mā) me (prāpat) receive, come (pāpmā) sins, evils (mā) not (uta) and (mṛtyuḥ) death (antaḥ) inside (dadhe) holds, establish (aham) I (salilena) with water (vācaḥ) of speeches (divine knowledge).

Elucidation:

What is the result of following real Truth?



I am protected by the real Truth (God) and with all seasons i.e. every moment; protected from the past, from the five gross elements and from the future, from the progeny.

I may never receive sins, evils or death. I hold, establish inside me, divine speeches with water (as if I am living in the ocean of divine knowledge, I am holding divine knowledge with the strength of vital fluids).

Practical utility in life:

Who sails in the ocean of God?

If we follow God in our consciousness every moment, we will ensure a grand spiritual uplift. We would realise that we are living in the lap of God. Our body boat is sailing in the ocean of God. We are in connection with all divinities in the ocean of God.

Quote:

(Ṛtena guptaḥ ṛtubhiḥ ca sarvaiḥ bhūtena guptaḥ bhavyena cā, AV 17.1.29)

I am protected by the real Truth (God) and with all seasons i.e. every moment; protected from the past, from the five gross elements and from the future, from the progeny.

(aham mā mā prāpat pāpmā mā uta mṛtyuḥ antaḥ dadhe ahaṁ salilena vācaḥ, AV 17.1.29)

I may never receive sins, evils or death. I hold, establish inside me, divine speeches with water (as if I am living in the ocean of divine knowledge, I am holding divine knowledge with the strength of vital fluids).

Atharva Veda 17.1.30

अग्निर्मा गोप्ता परि पातु विश्वत उद्यन्तसूर्यो नुदतां मृत्युपाशान् ।
व्युच्छन्तीरुषसः पर्वता ध्रुवाः सहस्रं प्राणा मय्या यतन्ताम् ॥ 30 ॥

Agnirmā goptā pari pātu viśvata udyantsūryo nudatām mṛtyupāśān.
Vyucchantīruṣasaḥ parvatā dhruvāḥ sahasraṁ prāṇā mayyā yatantām. 30

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(Agniḥ) the energy form of God (mā) me (goptā) the protector of life (pari pātu) protect from all sides (viśvataḥ) all (beings) (udyan) the emerging (sūryaḥ) Sun (of light, of knowledge) (nudatām) remove (mr̥tyu pāsān) the bonds and snakes of death (vyucchantīḥ) producing shine, removing darkness and ignorance (uśasaḥ) the first rays (of dawn, of emerging Sun) (parvatāḥ) mountains (dhruvāḥ) determined (sahasraṁ) thousands of (innumerable) (prāṇāḥ) breaths, life forces (mayi) in me (ā yatantām) provide efforts.

Elucidation:

What does the energy do in our life?

The energy form of God, the protector of life, may protect us, all beings, from all sides.

The emerging Sun (of light, of knowledge) may remove the bonds, snakes of death.

The first rays (of dawn, of emerging Sun), producing shine, removing darkness and ignorance, are determined like mountains.

Thousands of (innumerable) breath, life forces provide efforts in me.

Practical utility in life:

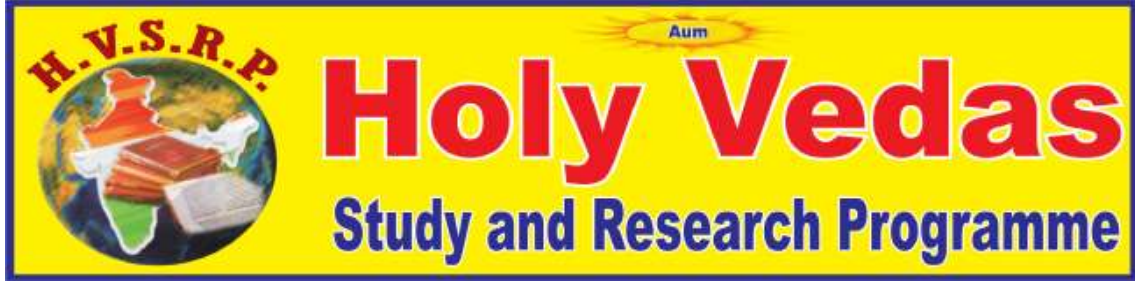
How is our individual ego a non-est?

The Almighty God manifests and appears before us everyday, every moment in His energy form in innumerable ways like Usah, Sun, air, water, breath etc. We cannot live without the energy form of God. That is why all our efforts are attributable to God only. They have no independent existence of their own. Therefore, there should not be any thought of feeling or expressing ego or claiming doer-ship. Ego of our individual existence or ego of our powers, possessions and status etc. is a non-est. The formation of family, society, community, country etc. are the bigger form of ego.

Rather feeling, expressing or promoting individual or group ego should be considered as a sin, an act of blasphemy, because when a person claims himself as a doer, it means he has forgotten that the real doer and giver of pranas and innumerable divine powers is God only. We work under His authority and therefore, we should work only in His name, as is required in every disciplined force, may it be our armed forces or governmental working.

Without the authority of God, we are non-est. Without the authority of supreme officers also, we are non-est.

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Quote:

(Agniḥ mā goptā pari pātu viśvataḥ, AV 17.1.30)

The energy form of God, the protector of life, may protect us, all beings, from all sides.

(sahasraṁ prāṇāḥ mayi ā yatantām, AV 17.1.30)

Thousands of (innumerable) breath, life forces provide efforts in me.

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