

Study AV Kand 16 English

Atharva Veda 16.1.1 to 13

**Devata of this hymn is 'Prajapati' i.e. Lord and Protector of people.
Subject of this Hymn is 'Health and good atmosphere'**

Atharva Veda 16.1.1

अतिसृष्टो अपां वृषभोऽतिसृष्टा अग्नयो दिव्याः ॥१॥

Atisrṣṭo apām vṛṣabho' tisrṣṭā agnayo divyāḥ. 1

(Atisrṣṭaḥ) released (apām) of water (vṛṣabhaḥ) Rainer (atisrṣṭā) released (agnayaḥ) fire, electricity, heat (divyāḥ) in heavenly space.

Elucidation:

What is the relation of water and heat?

Released are the Rainer of water i.e. clouds. Released are the fire, electricity, heat in heavenly space.

Practical utility in life:

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

What is negative heat of mind?

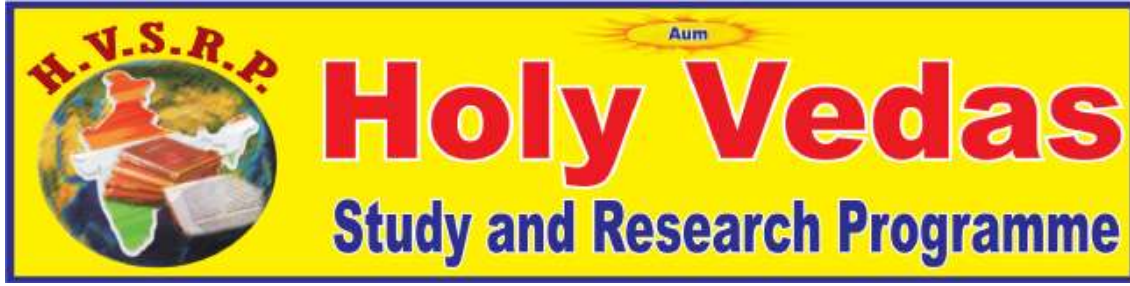
Clouds of water and heat have direct relation – clouds of water increase and consequently heat also increases, clouds of water are released and consequently, heat is also released. This verse inspires us to target the negative heat of mind.

Just as when clouds of water in the sky are released, the heat of the earth and atmosphere is also released. Similarly, when clouds of mind i.e. modifications or manifestations or impressions of past acts and thoughts or desires of mind are released, the heat of mind also vanishes. This negative heat creates rajasic impact

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by inducing various acts to satisfy ego and desires or creates tamasic impact by creating inertia, blockage of mind.

At atmospheric level, with the release of clouds of water, sky becomes clear, paving way for the Sun rays to reach earth for the welfare of all.

Similarly, with the release of clouds of mind, path of spiritual progress clears while working with body for the welfare of all without ego and desires.

Sun clears the clouds of waters. When an Indra person devotes himself to God, the drops of devotion i.e. bhakti clears the clouds of mind.

When the modifications of mind are cleared, it results into sound physical and mental health due to the absence of psychosomatic causes that counts around 80 percent of the diseases.

Thus, only a clear mind, devoid of all selfish or centred at fake self, can provide complete health – physical, mental and spiritual. A clear mind is possible only and only through a life devoted to God, and by invoking His powers of 'Prajapati' i.e. Lord and Protector of all people.

Negative heat from atmosphere and from the mind must be the target of our attack to spend a peaceful and progressive life within and outside. Global warming is the cause of concern for all social and environmentalist leaders. Negative heat of mind (generated by ego and desires) is the cause of concern of spiritual leaders. If the negative heat of mind is finished, the issue of global warming would be finished automatically.

Quote:

(Atisṛṣṭaḥ apām vṛṣabhaḥ atisṛṣṭā agnayaḥ divyāḥ, AV 16.1.1)

Released are the Rainer of water i.e. clouds, released are the fire, electricity, heat in heavenly space.

Atharva Veda 16.1.2

रुजन्परिरुजन्मृणन्प्रमृणन् ।।2।।

Rujan parirujan mṛṇan pramṛṇan. 2

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(Rujan) breaking (pari rujan) breaking from all sides (mr̥ṇan) destroying (pra mr̥ṇan) destroying completely.

Elucidation:

What are the harms of negative heat? (1)

When it (negative heat) becomes breaking, it breaks from all sides.

When it (negative heat) becomes destroying, it destroys completely.

Quote:

(Rujan pari rujan mr̥ṇan pra mr̥ṇan, AV 16.1.2)

When it (negative heat) becomes breaking, it breaks from all sides.

When it (negative heat) becomes destroying, it destroys completely.

Atharva Veda 16.1.3

म्रोको मनोहा खनो निर्दाह आत्मदूषिस्तनूदूषिः ।।३।।

Mroko manohā khano nirdāha ātmadūṣistanūdūṣiḥ. 3

(Mrokaḥ) mortifying (humiliating) (manohā) supressing mind (khanah) uprooting (niḥ dāhaḥ) regularly burning (ātmadūṣiḥ) spoiling self (tanūdūṣiḥ) spoiling body.

Elucidation:

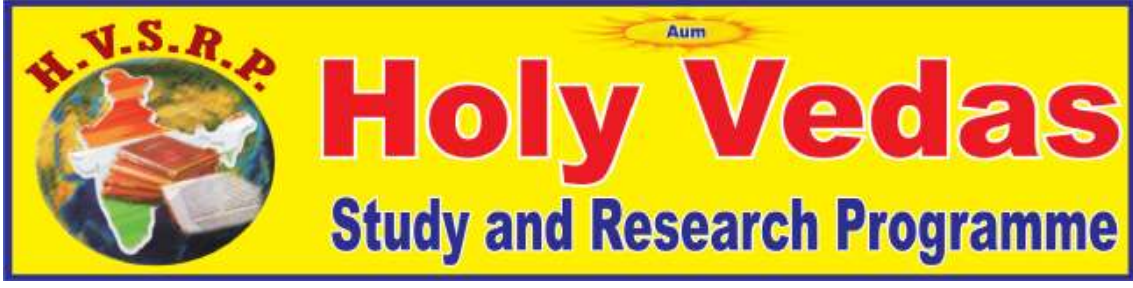
What are the harms of negative heat? (2)

This (negative heat) is mortifying (humiliating), supressing mind, uprooting mind, regularly burning mind, spoiling our own self and spoiling our body.

Quote:

(Mrokaḥ manohā khanah niḥ dāhaḥ ātmadūṣiḥ tanūdūṣiḥ, AV 16.1.3)

This (negative heat) is mortifying (humiliating), supressing mind, uprooting mind, regularly burning mind, spoiling our own self and spoiling our body.



Atharva Veda 16.1.4

इदं तमति सृजामि तं माभ्यवनिक्षि ।।4।।

Idaṁ tamati sṛjāmi taṁ mābhyavanikṣi. 4

(Idaṁ) hence (tam) to that (ati sṛjāmi) I release, destroy (taṁ) to that (mā) not (abhyavanikṣi) I nurture, touch.

Elucidation:

How shall we deal with the negative heat? (1)

Hence, I release, destroy that (negative heat) and may I never nurture, touch it.

Quote:

(Idaṁ tam ati sṛjāmi taṁ mā abhyavanikṣi, AV 16.1.4)

Hence, I release, destroy that (negative heat) and may I never nurture, touch it.

Atharva Veda 16.1.5

तेनतमभ्यतिसृजामो योऽस्मान्द्वेष्टि यं वयं द्विष्मः ।।5।।

Tena tamabhyatisṛjāmo yo'smāndveṣṭi yaṁ vayaṁ dviṣmaḥ. 5

(Tena) with that (tam) to that (abhi atisṛjāmaḥ) I release far away (yaḥ) who (asmān) of us (dveṣṭi) jealous (yaṁ) who (vayaṁ) we (dviṣmaḥ) jealous.

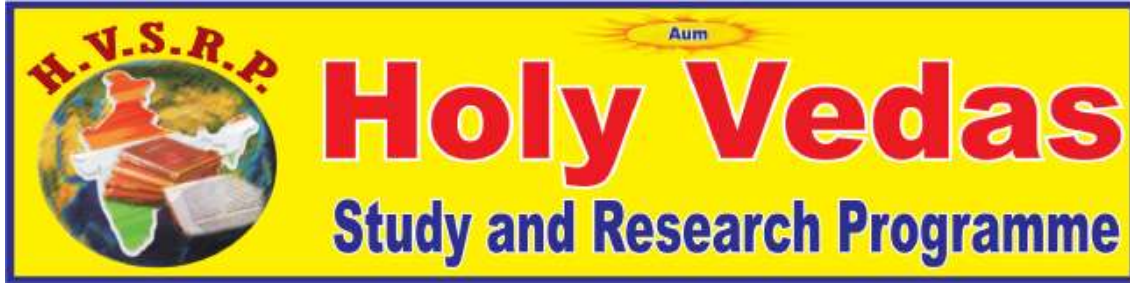
Elucidation:

How shall we deal with the negative heat? (2)

I release, destroy that (negative heat) with that (negative heat) far away i.e. those who are jealous of us and whom we are jealous.

Practical utility in life:

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Who is an Atharva Rishi i.e. a stable seer?

Negative heat or energies are totally harmful to our life. For complete health, we must completely give up all sources of negative thoughts and energies, even the negativities of others also.

We must develop a strong and determined personality like an Atharva Rishi, the stable and determined seer, to ensure that only 'I', my real 'I' i.e. God within me is the creator and holder of my thoughts, acts and intents. Let that God only guide me. In every situation, I should seek guidance from God only without the indulgence of my ego personality or materialistic desires.

We must keep in mind that the negative heat generated by our ego and desires is most damaging in all walks of life and create hurdles in our progress every moment.

Quote:

(Tena tam abhi atisrjāmaḥ yaḥ asmān dveṣṭi yaṁ vayaṁ dviṣmaḥ, AV 16.1.5)

I release, destroy that (negative heat) with that (negative heat) far away i.e. those who are jealous of us and who we are jealous.

Atharva Veda 16.1.6

अपामग्रमसि समुद्रं वोऽभ्यवसृजामि ॥६॥

Apāmagramasi samudraṁ vo'bhyavasrjāmi. 6

(Apām) of waters (agram) frontier (asi) are (samudraṁ) to the sea (vaḥ) to you (abhi avasrjāmi) I release.

Elucidation:

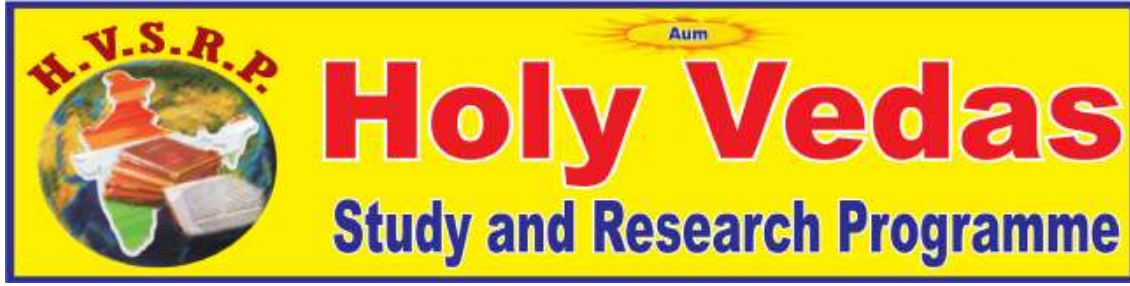
Where are the clouds of waters released?

You (clouds) are frontier of waters. I release you towards the sea.

Practical utility in life:

Where shall we submit all negative thoughts and energies?

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Just as Sun, the stable and confident divine power, releases the clouds of waters towards the sea, we, as Indra person, should release all negative thoughts and energies, developing within us or approaching us from outside, by submitting everything to the ocean of the Supreme Divine, God. Only then we can keep them away from us to remain stable in our concentration on yajna acts and in meditating upon God.

Quote:

(Apām agram asi samudraṁ vaḥ abhi avasrjāmi, AV 16.1.7)

You (clouds) are frontier of waters, I release you towards the sea.

Atharva Veda 16.1.7

योऽप्स्व॑ग्निरति तं सृजामि म्रो॒कं खनिं॑ तनू॒दूषि॑म् ।।७।।

Yo'psvagnirati tam srjāmi mrokaṁ khaṇiṁ tanūdūṣim. 7

(Yah) that (negative heat) (apsu) in waters (agniḥ) in energy (ati – to be prefixed with srjāmi) (tam) to that (srjāmi – ati srjāmi) I release (mrokaṁ) mortifying (humiliating) (khaṇiṁ) uprooting (tanūdūṣim) spoiling body.

Elucidation:

What to do with negative energy of water?

That (negative heat) in energy, even if it is in waters, I release that because it is – (i) mortifying (humiliating), (ii) uprooting, and (iii) spoiling body.

Practical utility in life:

How does water bear negative energies?

How can we make water full of positivity?

Negative energies in water means pollutants. This is negativity at material level.

Negative energies in water i.e. mental disturbances even in peace are at mental level.

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Living in peace, drinking water, without the consciousness of praises and glorifications for the Giver, makes the water or our peace time also devoid of spiritual thoughts, hence, it is called spiritual negativity.

Therefore, even water should be consumed and peace of mind should be enjoyed with complete positivity at all the three planes – physical, mental and spiritual.

Quote:

(Yah apsu agniḥ ati tam sṛjāmi mrokaṁ khaṇiṁ tanūdūṣim, AV 16.1.7)

That (negative heat) in energy, even if it is in waters, I release that because it is – (i) mortifying (humiliating), (ii) uprooting, and (iii) spoiling body.

Atharva Veda 16.1.8 and 9

Atharva Veda 16.1.8

यो व आपोऽग्निराविवेश स एष यद्वो घोरं तदेतत् ।।८।।

Yo va āpo'gnirāviveśa sa eṣa yadvo ghoram tadetat. 8

(Yah) that (negative heat) (vaḥ) in you (āpaḥ) waters (agniḥ) energy (ā viveśa) entered (saḥ) that (eṣaḥ) this (yat) which (vaḥ) for you (ghoram) is terrible (tat) that (etat) is this.

Atharva Veda 16.1.9

इन्द्रस्य व इन्द्रियेणाभि षिचेत् ।।९।।

Indrasya va indriyeṇābhi ṣiñcet. 9

(Indrasya) of the Indra (vaḥ) to you (indriyeṇa) with the powers (abhi ṣiñcet) irrigate, consecrate.

Elucidation:

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Who can save us from negative energies in water?

Waters! That (negative heat) energy has entered in you. That, this negative energy, which is terrible for you, that is this (negative energy).

May the powers of Indra, irrigate, consecrate you.

Practical utility in life:

How to seek the powers of Indra to protect our life?

Once we become an Indra, after establishing full control over our senses, no negativity can harm us, just as the disturbances caused by clouds in the atmosphere are removed by the Sun.

The Supreme controller, God, in His Indra form and powers can certainly save us from all harms in life provided we consciously and completely devote our mind to Him.

Quote:

(Yah vaḥ āpaḥ agniḥ ā viveśa saḥ eṣaḥ yat vaḥ ghoram tat etat, AV 16.1.8)

Waters! That (negative heat) energy has entered in you. That, this negative energy, which is terrible for you, that is this (negative energy).

(Indrasya vaḥ indriyeṇa abhi śiñcet, AV 16.1.9)

May the powers of Indra, irrigate, consecrate you.

Atharva Veda 16.1.10 and 11

Atharva Veda 16.1.10

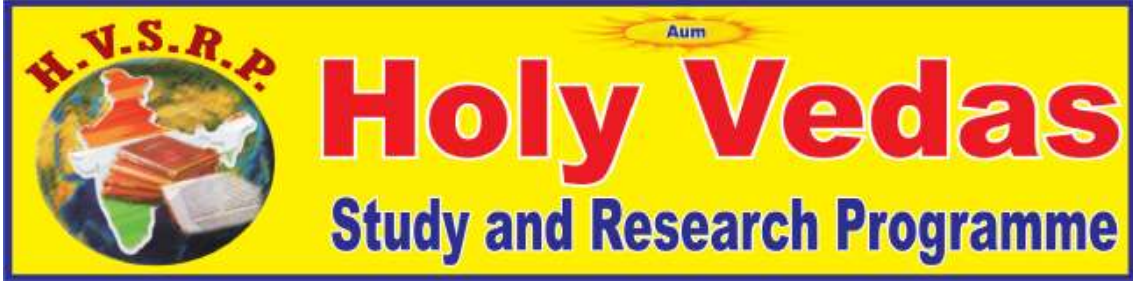
अरिप्रा आपो अप रिप्रमस्मत् ॥१०॥

Aripṛā āpo apa ripramasmat. 10

(Aripṛāḥ) sinless, stainless, pure (āpaḥ) waters (apa) keep away (ripram) to the sins, impurities (asmat) from us.

Atharva Veda 16.1.11

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प्रास्मदेनो वहन्तु प्र दुःष्वप्यं वहन्तु ।।11।।

Prāsmadeno vahantu pra duḥṣvapnyaṁ vahantu. 11

(Pra – to be prefixed with vahantu) (asmat) from me (enaḥ) sins, evils (vahantu – pra vahantu) drive away, keep out (Pra – to be prefixed with vahantu) (duḥ ṣvapnyaṁ) bad dreams (vahantu – pra vahantu) drive away, keep out.

Elucidation:

What is pure, sinless?

Waters are sinless, stainless and pure. Please keep all sins and impurities away from us.

Drive away, keep out sins, evils from us. Drive away, keep out bad dreams.

Practical utility in life:

Who can keep us pure, sinless?

Water, due to its pristine purity, in all its three dimensions – physical, mental and spiritual, can certainly help us in achieving good health and to cross the ocean of world of existence and to realise an association with God.

Reference may be made to RV hymn 10.9 on water

Quote:

(Aripṛāḥ āpaḥ apa ripram asmat, AV 16.1.10)

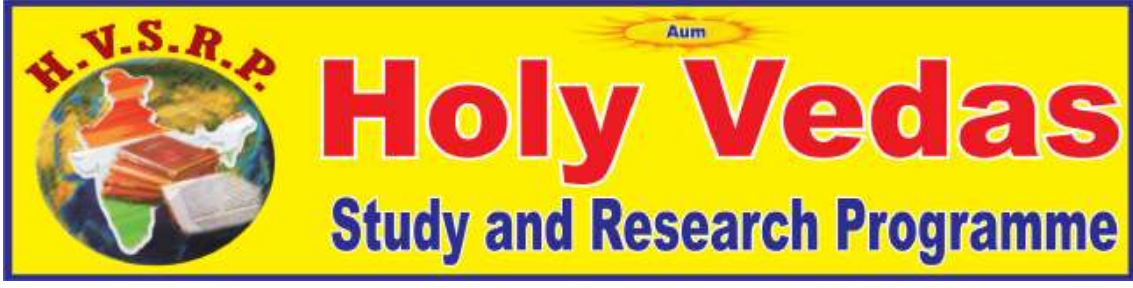
Waters are sinless, stainless and pure. Please keep all sins, impurities away from us.

(Pra asmat enaḥ vahantu Pra duḥ ṣvapnyaṁ vahantu, AV 16.1.11)

Drive away, keep out sins, evils from us. Drive away, keep out bad dreams.

Atharva Veda 16.1.12

शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे ।।12।।



Śivena mā cakṣuṣā paśyatāpaḥ śivayā tanvopa spr̥ṣata tvacaṁ me. 12

(Śivena) your welfare (mā) me (cakṣuṣā) with eyes (paśyat) see (āpaḥ) waters (śivayā) your welfare (tanvā) body (upa spr̥ṣata) touch closely (tvacaṁ) skin (me) my.

Elucidation:

Can water ensure our welfare?

Waters, please see me with your welfare doing eyes.

Please touch closely my skin with your welfare doing body.

Practical utility in life:

What shall we pray while bathing?

How to seek the blessings of great divine intellectuals?

The sensitivity of water is so high that it can see us if we consciously pray to it.

Physically, it's touch while bathing is a great welfare for us.

Great divine intellectuals are emotionally liquidated like water to see us and touch us with blessings for our complete welfare.

Quote:

(Śivena mā cakṣuṣā paśyat āpaḥ, AV 16.1.12)

Waters, please see me with your welfare doing eyes.

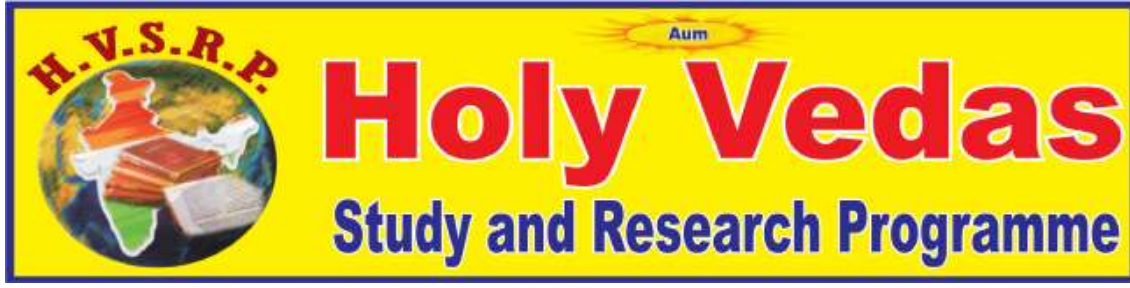
(śivayā tanvā upa spr̥ṣata tvacaṁ me, AV 16.1.12)

Please touch closely my skin with your welfare doing body.

Atharva Veda 16.1.13

शिवानग्नीनप्सुषदो हवामहे मयि क्षत्रं वर्च आ धत्त देवीः ॥13॥

Śivānagnīnapsuṣado havāmahe mayi kṣatraṁ varca ā dhātta devīḥ. 13



(Śivān) welfare doing (agnīn) energies (apsu śadaḥ) established in waters (havāmahe) I call, invoke (mayi) in me (kṣatram) power and strength (varcaḥ) splendour (ā dhātta) give me, held in me (devīḥ) the divine power.

Elucidation:

What can water energies give us?

I call, invoke all welfare energies established in waters. That divine power may give in me, held in me power and strength, splendour and shine.

Practical utility in life:

What are the uses of water in daily life?

Waters can provide us external physical power, internal health as well as mental and spiritual strength etc.

Water is used for drinking to quench thirst and to support digestive tract.

Water is used for bathing.

Water is used in religious and spiritual ceremonies.

Water is used for expressing vows and gain mental strength.

Water has many therapeutic properties. Refer to RV hymn 10.9.

Quote:

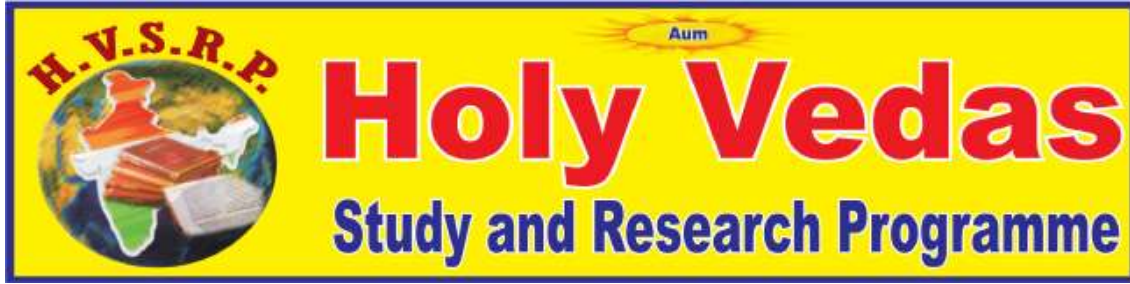
(Śivān agnīn apsu śadaḥ havāmahe, AV 16.1.13)

I call, invoke all welfare energies established in waters.

(mayi kṣatram varcaḥ ā dhātta devīḥ, AV 16.1.13)

That divine power may give in me, held in me power and strength, splendour and shine.

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