



## Study AV Kand 11 English

### Atharva Veda 11.1.1 to 5

#### Sukta on Brahmoudanam i.e. food of Brahman, Vedic knowledge

Atharva Veda 11.1.1

अग्ने जायस्वादितिर्नाथितेयं ब्रह्मौदनं पचति पुत्रकामा ।  
सप्तऋषयो भूतकृतस्ते त्वा मन्थन्तु प्रजया सहेह ।।1।।

Agne jāyasvāditirnāthiteyaṁ brahmaudanaṁ pacati putrakāmā.  
Saptaṛṣayo bhūtakṛtaste tvā manthantu prajāyā saheha. 1

(Agne) the fire, energy, heat (jāyasva) be produced, be manifested (aditiḥ) mother of divine powers (an attribute of God) (nāthitā) desiring (iyam) this (brahmaudanaṁ) food of Brahman, Vedic knowledge (pacati) matures (putrakāmā) having desire to beget sons (and daughters) (sapta ṛṣayaḥ) seven rishis i.e. saintly elements, five gross elements, ego (feeling of existence) and mahat (cosmic intellect) (bhūtakṛtaḥ) competent to work, to create (te) they (tvā) to you (to agni) (manthantu) churn, imbibe (prajāyā) progenies (saha) with (iha) here.

#### Elucidation:

Who desired to produce human beings?

What was the food of God?

Devata of this hymn is Brahmodanam i.e. food for God.

Aditi, the mother of divine powers (an attribute of God) desiring that the agni i.e. fire, energy, heat be produced, be manifested, matures the food of Brahman, the Vedic knowledge, with her desire to beget sons (and daughters).

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The seven rishis i.e. saintly elements, five gross elements, ego (feeling of existence) and mahat (cosmic intellect) who were competent to work, to create, they churn, deliberate, imbibe you (agni) with their progenies, here (in this creation).

#### Practical utility in life:

Why do people perform yajna and invite intellectuals?

Aditi is the mother power of creation, an attribute of God. She created food of God for seven rishis i.e. saintly elements, five gross elements, ego (feeling of existence) and mahat (cosmic intellect) and served them this food i.e. divine knowledge of Vedas, which the seven rishis churned and enjoyed with their progenies.

In household life also, a housewife prepares food, invokes yajna agni and invites divine intellectuals to consume that food so that the blessings of divine intellectuals in the form of divine knowledge and the process of yajna is enjoyed by the whole family.

The knowledge of God is the actual food for all human beings, given to us at the time of creation and continuing in the present. This tradition should be continued by all human beings. It's a divine tradition.

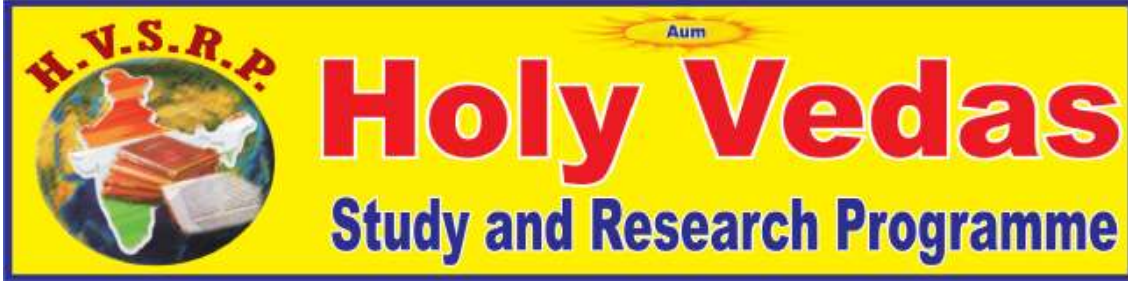
#### Atharva Veda 11.1.2

कृणुत धूमं वृषणः सखायोऽद्रोघाविता वाचमच्छ ।  
अयमग्निः पृतनाषाट् सुवीरो येन देवा असहन्त दस्यून् ॥ 2 ॥

Kṛṇuta dhūmaṁ vṛṣaṇaḥ sakhāyo'droghāvitā vācamaccha.  
Ayamagniḥ pṛtanāṣāṭ suvīro yena devā asahanta dasyūn. 2

(Kṛṇuta) create (dhūmaṁ) smoke, vibrations, tremble (vṛṣaṇaḥ) the Rainer of comforts (sakhāyaḥ) friend (adrogha) not of rebellion nature (avitā) protect (vācam) speech, knowledge (accha) move towards target (ayam) this (agniḥ) energy (pṛtanāṣāṭ) winner of struggles, wars, difficulties (suvīraḥ) best in bravery (yena) with which (devāḥ) divine (powers and people) (asahanta) won, defeat others (dasyūn) the evils, wicked etc.

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Note: AV 11.1.2 and RV 3.29.9 are similar with a some changes. In AV 11.1.2, words 'adrogha' i.e. not of rebelian nature and 'avitā' i.e. protect, are replaced in RV 3.29.9 by 'asredhantaḥ itana' i.e. make us receive enthusiasm or move without hurdle. Further, the word 'vācam' i.e. speech, knowledge in AV 11.1.2 is replaced by vājam i.e. power, strength in RV 3.29.9.

Elucidation:

What are the divine beneficial features of 'Agni'?

This 'Agni' i.e. energy has many great, divine and beneficial features:

- (i) Creates smoke, vibrations, tremble.
- (ii) Rains comforts.
- (iii) Friendly (for invokers).
- (iv) Protects all those who are not of rebellion nature.
- (v) Move towards targets of speech, knowledge.
- (vi) Winner of wars, struggles, difficulties.
- (vii) Best in bravery.
- (viii) With which all divine (powers and people) won and defeated evils and wicked etc.

Practical utility in life:

Why shall we devote every thought and act to God?

'Agni' i.e. energy is the first to lead the whole divine universe. Through this energy only, God became Omnipresent in every being and every particle. Proper use of this energy in yajna acts and devotion to God is the most important duty of every human being. Every thought and act is taking place only because of energy. Therefore, every thought and act should be devoted to the source of that energy only i.e. God.

**Rig Veda 3.29.9**

कृणुत धूमं वृषणः सखायोऽस्रेधन्त इतन वाजमच्छ ।  
अयमग्निः पृतनाषाट् सुवीरो येन देवा असहन्त दस्यून् ॥२॥

Kṛṇuta dhūmaṁ vṛṣaṇaḥ sakhāyo' asredhantaḥ itana vājamaccha.  
Ayamagniḥ pṛtanāṣaṭḥ suvīro yena devā asahanta dasyūn. 2

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(Kṛṇuta) create (dhūman) smoke, vibrations, tremble (vṛṣaṇaḥ) the rainer of comforts (sakhāyaḥ) friend (asredhantaḥ itana) make us receive enthusiasm or move without hurdle (vājam) power, strength (accha) move towards, target (ayam) this (agniḥ) energy (pṛtanāṣāt) winner of struggles, wars, difficulties (suvīraḥ) best in bravery (yena) with which (devāḥ) divine (powers and people) (asahanta) won, defeat others (dasyūn) the evils, wicked etc.

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'Agni' i.e. energy is the first to lead the whole divine universe. Through this energy only, God became Omnipresent in every being and every particle. Proper use of this energy in yajna acts and devotion to God is the most important duty of every human being. Every thought and act is taking place only because of energy, therefore, every thought and act should be devoted to the source of that energy only i.e. God.





### Atharva Veda 11.1.3

अग्नेऽजनिष्ठा महते वीर्याय ब्रह्मौदनाय पक्तवे जातवेदः ।  
सप्तऋषयो भूतकृतस्ते त्वाजीजनन्नस्यै रयिं सर्ववीरं नि यच्छ ॥३॥

Agne'janiṣṭhā mahate vīryāya brahmaudanāya paktave jātavedaḥ.  
Saptaṛṣayo bhūtakṛtaste tvājījanannasyai rayim sarvavīraṁ ni yaccha. 3

(Agne) the fire, energy, heat (ajaniṣṭhāḥ) you are born (mahate) great, famous (vīryāya) for bravery, for vital strength (brahmaudanāya) for food of Brahman, for Vedic knowledge (paktave) for maturing, for developing (jātavedaḥ) knower of all that is born, created (God) (sapta ṛṣayaḥ) seven rishis i.e. saintly elements, five gross elements and ego (feeling of existence) and mahat (cosmic intellect) (bhūtakṛtaḥ) competent to work, to create (te) they (tvā) to you (ajījanann) gave birth, created (asyai) to this (to agni) (rayim) wealth, manifest nature (sarvavīraṁ) with all bravery (ni yaccha) regularly move towards targets.

#### Elucidation:

For what purpose was 'Agni' produced?

'Agne', the fire, energy, heat! You are born for great, famous bravery, vital strength; for maturing, developing the food of Brahman i.e. Vedic knowledge. The seven rishis i.e. saintly elements, five gross elements and ego (feeling of existence) and mahat (cosmic intellect), competent to work, to create, gave birth to you, created you. To this (to Agni), give wealth, manifest material nature with all bravery (for yajna acts), so that 'Agni' may move regularly towards a target i.e. jātavedaḥ, God, who knows all that is born, created.

#### Practical utility in life:

What is the sequence of creation?

What is the destination of human beings?

How should human beings proceed towards their destination?

Aditi, the mother power of all divinities, is an attribute of God, through which the food of God i.e. Vedic knowledge, was created. Therefore, through the powers of seven rishis i.e. saintly elements, five gross elements and ego (feeling of



existence) and mahat (cosmic intellect), 'Agni' was manifested in the form of human beings, other creatures and the whole of material creation, called Rayim. Therefore, all human beings are required to move towards their destination i.e. God, while holding these features :-

1. To develop and protect vital strength.
2. To mature the food of God i.e. Brahmodanam, the Vedic knowledge.
3. To use all wealth of the material creation for yajna acts.

#### Atharva Veda 11.1.4

समिद्धो अग्ने समिधा समिध्यस्व विद्वान्देवान्यज्ञिर्यो एह वक्षः ।  
तेभ्यो हविः श्रपयं जातवेद उत्तमं नाकमधि रोहयेमम् ।। 4 ।।

Samiddho agne samidhā samidhyasva vidvāndevānyajñīyāñ eha vakṣaḥ.  
Tebhyo haviḥ śrapayaṁ jātaveda uttamaṁ nākamadhi rohayemam. 4

(Samiddhaḥ) illumined, enlightened (agne) the fire, heat, energy (samidhā) the material to burn, body to perform penances (samidhyasva) to be appropriately illumined or enlightened (vidvān) knower of divine knowledge (devān) divine (powers and people) (yajñīyāñ) revere able, worship able (iha) here, in this life (āvakṣaḥ) bring (tebhyaḥ) for them (haviḥ) oblations (for sacrifice) (śrapayaṁ) maturing (jātavedaḥ) knower of all that is born, created (uttamaṁ) noblest (nākam) without pains, sufferings i.e. blissful (adhi rohaya) make him progress upwards (imam) to him.

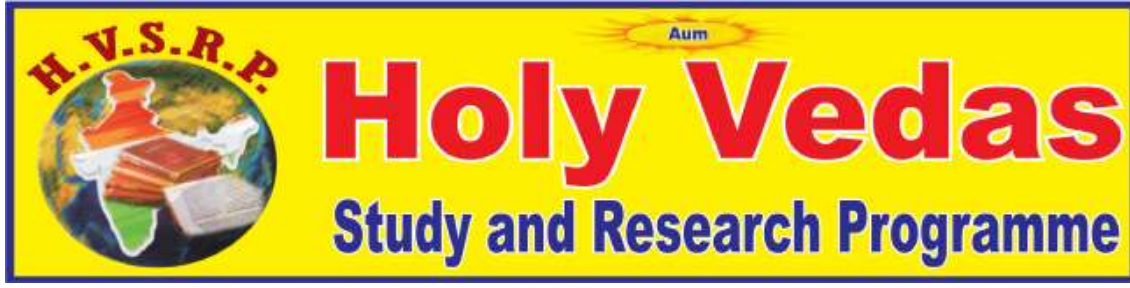
#### Elucidation:

What is the result of penances and yajna acts?

Where do such devotees reach?

Agne, the vital energy (present in human beings), enlighten this body (with penances) to enlighten (with the light of God) or illumine the material to be burnt (in fire yajna) to be illumined properly.

Bring the knower of divine knowledge, divine (powers and people), revere able and worthy of worship, here, in this life.



The jātavedaḥ i.e. knower of all that is born, created, will mature all oblations, penances etc. for such devotees, and make him progress on the noblest upward path which is without pains and sufferings i.e. blissfully.

Practical utility in life:

How is yajna a multi-dimensional religious tradition?

Life of penances, yajna acts, determined and mature oblations are the essential acts for progressing upward for bliss, for realising unity with God.

Yajna is symbolised in offering oblations to the sacred fire, that has become a vast accepted religious tradition of India. Fire yajna has great scientific results in preventing atmospheric pollution also. It invites and reveres divine (powers and people) along with five great elements of nature i.e. earth, water, air etc. These are vedic devatas, that are purified through the traditional process of fire yajna, to ensure our own good ultimately.

Thus, yajna has multi-dimensional consequences and is a science of complete purification – material, mental and spiritual.

Atharva Veda 11.1.5

त्रेधा भागो निहितो यः पुरा वो देवानां पितॄणां मर्त्यानाम् ।  
अंशंजानीध्वं वि भजामि तान्वो यो देवानां स इमां पारयाति ॥ 5 ॥

Tredhā bhāgo nihito yaḥ purā vo devānām pitṛṇām martyānām.  
Amśāñ jānīdhvaṁ vi bhajāmi tānvo yo devānām sa imām pārayāti. 5

(Tredhā) in three ways (bhāgaḥ) shares (nihitaḥ) are established (yaḥ) that (purā) ancient, since past (vaḥ) for you (devānām) for divine (powers and people) (pitṛṇām) for ancestors (martyānām) for dying human beings (amśāñ) shares (jānīdhvaṁ) you know (vi bhajāmi) specially divide, distribute (tān) those (vaḥ) for you (yaḥ) that (devānām) of divine (powers and people) (saḥ) that (imām) this (to the people, to this life) (pārayāti) helps cross over.

Elucidation:

How is the share of yajna established?

Which share of yajna is beneficial for ultimate bliss?

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That share (of yajna, of creation) is established in trinity i.e. three ways:

1. devānām i.e. for divine (powers and people),
2. pitṛnām i.e. for ancestors, and
3. martyānām i.e. for dying human beings.

You know those shares that God and the performer of yajna specially divide, distribute for you. That which is for divine (powers and people) can help this (present life) to cross over (the worldly ocean).

Practical utility in life:

What are the three benefits of yajna?

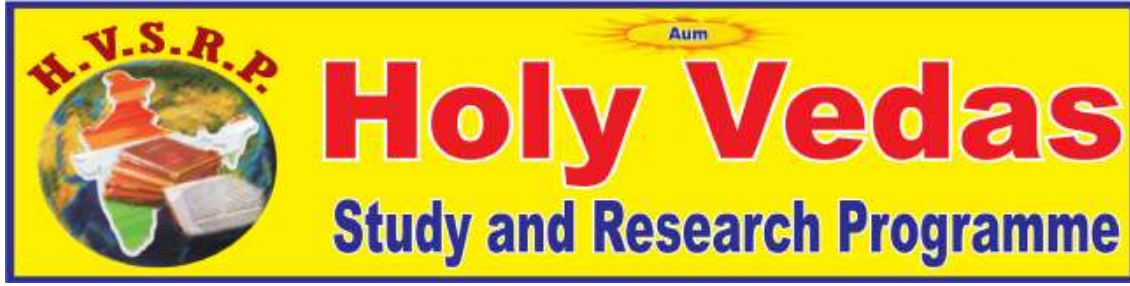
What are the three types of people performing yajna?

- A. From cosmic yajna to individual yajna, the benefits of all yajna acts are shared in three ways - (i) Dev puja i.e. reverence or worship of divine (powers and people), (ii) Sangatikaran i.e. association with equal levels, and (iii) Daan i.e. donation in charity.
- B. Yajna share benefits all the three levels of our individual existence as well as that of the universe – (i) Physical, (ii) Mental, and (iii) Spiritual.
- C. Similarly, yajna share is for another trinity of qualities of nature - (i) sattva i.e. purity, (ii) rajas i.e. activity, and (iii) tamas i.e. inertia.
- D. Yajna share is available for all the three states of life – (i) awakened, (ii) dream, and (iii) sleep.
- E. Yajna share helps in all the three paths of God-realisation – (i) gyan marg i.e. path of divine knowledge, (ii) karma marg i.e. path of self-less action, and (iii) upasana marg i.e. path of devotion and dedication.
- F. Yajna share reaches all the three parts of every atom – (i) electron i.e. neutral charge, (ii) protons i.e. positive charge, and (iii) neutron i.e. negative charge.
- G. Yajna share reaches all the three participants of visible trinity – (i) Ishwara i.e. God, (ii) Jeevatma i.e. soul, and (iii) prakriti i.e. nature.

On the other side, there are three types of human beings – (i) Devata i.e. divine intellectuals and givers, having no selfish interests, (ii) Manav i.e. ordinary men, the consumers, looking after their selfish interests, (iii) Rakshas i.e. demonic people who plunder the rights and wealth of others for accumulation and for disturbing the peace of others.

This verse declares three shares of yajnas – for divine, for ancestors and for men.





Normally, men wish to derive benefits out of cosmic yajna, to fulfil their desires. This is the third level, the lowest level.

Out of all yajna acts, a share goes to the ancestors i.e. a chain from our existence in the present form to the Supreme Reality i.e. Rita. In this way, through yajna acts, we are able to show our gratitude to our ancestors also.

The Supreme level of yajna is the performance like the divine (powers and people) when the performer neither seeks the fulfilment of any desires nor does he feels the sense of doer-ship. Such a great and divine yajna places the performer in divine category. Such a devoted yajna performer succeeds in crossing over the worldly ocean to attain salvation.

Everything and every being has three levels of existence i.e. physical, mental and spiritual. Every act in the universe also covers or creates an impact on all these three levels i.e. physical, mental and spiritual.

Quote:

(Tredhā bhāgaḥ nihitaḥ vi bhajāmi, AV 11.1.5)

The share (of yajna, of creation) is established, specially divided, distributed in trinity i.e. three ways.

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