

Study AV Kand 10 English

Atharva Veda 10.2.1 to 33

Purush Brahma Prakashan
Hymn on Kena i.e. Who

केन पार्श्वी आभृते पूरुषस्य केन मांसं संभृतं केन गुल्फौ ।
केनाङ्गुलीः पेशनीः केन खानि केनोच्छलङ्खौ मध्यतः कः प्रतिष्ठाम् ॥१॥

Kena pārṣṇī ābhṛte pūruṣasya kena māṁsaṁ sambhṛtaṁ kena gulphau.
Kenāṅgulīḥ peśanīḥ kena khāni kenocchlaṅkhau madhyataḥ kaḥ pratiṣṭhām. 1

(Kena) who, how, why, the Lord Supreme (pārṣṇī) heels (ābhṛte) shaped (pūruṣasya) of human beings (kena) who, how, why, the Lord Supreme (māṁsaṁ) flesh (sambhṛtaṁ) associated (kena) who, how, why, the Lord Supreme (gulphau) ankles (kena) who, how, why, the Lord Supreme (aṅgulīḥ) fingers (peśanīḥ) nimble, beautiful (kena) who, how, why, the Lord Supreme (khāni) holes of senses, golaks, apertures (kena) who, how, why, the Lord Supreme (ucchlaṅkhau) soles of feet (madhyataḥ) in the middle (kaḥ) who, the Lord Supreme (pratiṣṭhām) established.

Note: 'kaḥ' means who as well as the Lord Supreme. Therefore, in this verse all questions have answers in the second meaning of 'kaḥ'.

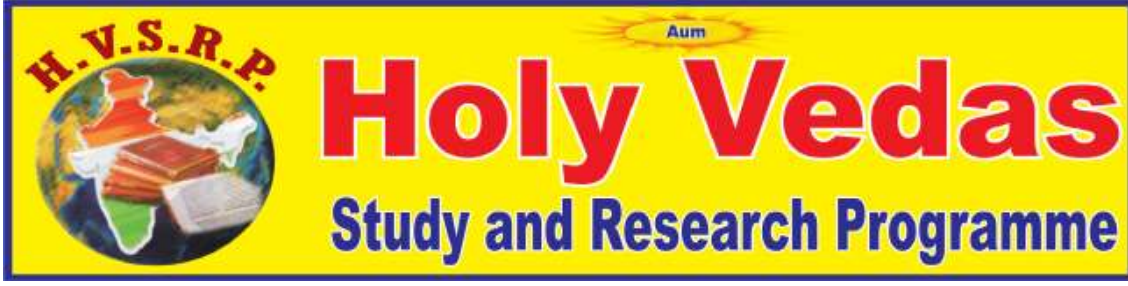
Elucidation:

How, why and who assembled and empowered various parts of human body?
Who shaped the heels of human beings; who associated flesh (with the body); who fixed ankles; who made nimble, beautiful well-moulded fingers; who framed holes i.e. golakas of sense organs; who carved the foot soles; and who got established in the middle (the Lord got established in the middle).

Practical utility in life:

Why do contemplative people pose questions about the creation?

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The purpose of this sukta is to inspire and induce all people to explore who shaped this whole body, its systems and organs so nicely as to make us work and live comfortably. These questions are raised by contemplating human beings since creation. The ancient rishis also posed such questions and got Vedas in return. Even today, human beings are posing such questions in meditating state and get connected to God as answer.

Atharva Veda 10.2.2

कस्मान्नु गुल्फावधराव कृण्वन्नष्टीवन्तावुत्तरौ पूरुषस्य ।
जङ्घे निर्ऋत्य न्य दधुः क्व स्विज्जानुनोः सन्धी क उ तच्चिकेत ॥2॥

Kasmānu gulphāvadharāvakṛṇvannaṣṭhīvantāvuttarau pūruṣasya.
Jaṅghe nir-ṛtya nya dadhuḥ kva svijjānunoḥ sandhī ka u tacciketa. 2

(Kasmāt) from what material, for what purpose (nu) now (gulphau) ankles (adharau) towards lower side (akṛṇvan) made (aṣṭhīvantau) knees (uttarau) upper (pūruṣasya) of human beings (jaṅghe) thighs (nirṛtya) separate (ni adadhuḥ) together (kva svit) inside what (jānunoḥ) of both (knees) (sandhī) joints (kaḥ) who, the Lord Supreme (u) certainly (tat) to that (ciketa) knows.

Elucidation:

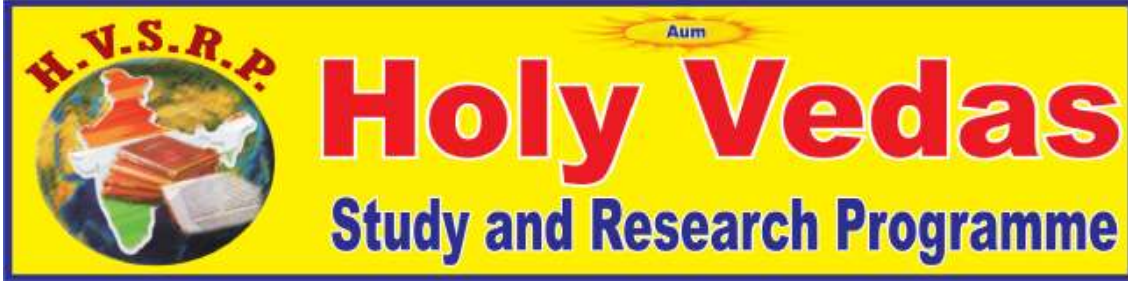
Who knows about the arrangement of joints of legs?

From what material and for what purpose, now, both the ankles were made on the lower side and knees on the upper side; thighs ever separate and together; inside what, both the joints (of knees) fixed. Who certainly knows about all these. The Lord Supreme knows about all these.

Atharva Veda 10.2.3

चतुष्टयं युज्यते संहितान्तं जानुभ्यामूर्ध्वं शिथिरं कबन्धम् ।
श्रोणी यदूरु क उ तज्जजान याभ्यां कुसिन्धं सुदृढं बभूव ॥3॥

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Catuṣṭayaṁ yujyate saṁhitāntaṁ jānubhyāmūrdhvaṁ śithiraṁ kabandham.
Śroṇī yadūrū ka u tajjajāna yābhyāṁ kusindham sudṛḍham babhūva. 3

(Catuṣṭayaṁ) the four (yujyate) associated, joined (saṁhitāntaṁ) with closed ends (jānubhyām) knees (ūrdhvaṁ) above (śithiraṁ) flexible (kabandham) trunk (Śroṇī) the hips (yat) which (urū) up side (kaḥ) who, the Lord Supreme (u) certainly (tat) to that (ajāna) produced (yābhyāṁ) by which (kusindham) the body of minute nerves etc. (sudṛḍham) firm (babhūva) became.

Elucidation:

Who associated the knees with the flexible trunk and made the minute nerves firm?

The four (two legs and two arms) are associated with closed ends with flexible trunk, the hips and the thighs above knees.

Who certainly produced that by which the body of minute nerves became firm.

The Lord Supreme certainly produced that by which the body of minute nerves became firm.

Atharva Veda 10.2.4

कति देवाः कतमे त आसन्य उरो ग्रीवाश्चिक्युः पूरुषस्य ।
कति स्तनौ व्य दधुः कः कफोदौ कति स्कन्धान्कति पृष्टीरचिन्वन् ।। 4 ।।

Kati devāḥ katame ta āsanya uro grīvāścikyuh puruṣasya.
Kati stanau vya dadhuḥ kaḥ kaphodau kati skandhānkati pṛṣṭīracinvan. 4

(Kati) how many (devāḥ) divine powers (katame) who (te) those (āsan) were (ye) who (uraḥ) chest (grīvāḥ) throat (cikyuh) associated, joined (puruṣasya) of human beings (kati) how many (stanau) both the breasts (vi adadhuḥ) specially made, designed (kaḥ) who, the Lord Supreme (kaphodau) cheeks (kati) how many (skandhān) shoulders (kati) how many (pṛṣṭīḥ) all bones (acinvan) gathered, arranged.



Elucidation:

Who gathered bones and shaped beautiful parts of body?

How many and who were those divine powers, who associated throat over chest of human beings; how many made, designed both the breasts specially; who made the cheeks, elbows; how many made the shoulders; how many gathered, arranged all bones. The answer is – the Lord Supreme with His unlimited powers did all this.

Atharva Veda 10.2.5

को अस्य बाहू समभरद्वीर्यं करवादिति ।
अंसौ को अस्य तद देवः कुसिन्धे अध्या दधौ ॥ 5 ॥

Ko asya bāhū samabharadvīryaṁ karavāditi.
Aṁsau ko asya taddevaḥ kusindhe adhyā dadhāu. 5

(Kaḥ) who, the Lord Supreme (asya) of this (human beings) (bāhū) arms (sam abharat) appropriately empowered (vīryaṁ) brave acts (karavāt) perform (iti) this way (aṁsau) both the shoulders (kaḥ) who, the Lord Supreme (asya) of this (tat) that (brave act) (devaḥ) divine (supreme) (kusindhe) the body (adhi) related to (ā dadhāu) appropriately established, fixed.

Elucidation:

who provided arms and fixed shoulders?

Who has appropriately empowered the arms of this (human being), so that he may perform brave acts. Who is the divine Supreme who has appropriately fixed both the shoulders, for those (brave acts and responsibilities) related to the body. The answer is – the Lord Supreme.

Atharva Veda 10.2.6

कः सप्त खानि वि ततर्द शीर्षणि कर्णाविमौ नासिके चक्षणी मुखम् ।
येषां पुरुत्रा विजयस्य मद्भानि चतुष्पादो द्विपदो यन्ति याम् ॥ 6 ॥

Kaḥ sapta khāni vi tatarda śīrṣaṇi karṇāvimaṁ nāsike cakṣaṇī mukham.

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Yeṣāṁ purutrā vijayasya mahmani catuṣpādo dvipado yanti yāmam. 6

(Kaḥ) who, the Lord Supreme (sapta) seven (khāni) apertures, gates of senses, golakas (vi tatarda) bored out (śīrṣaṇi) in the top, in the head (karṇo imau) these two ears (nāsike) nostrils (cakṣaṇī) both the eyes (mukham) mouth (yeṣāṁ) by virtue of (purutrā) in many ways (vijayasya) victory of (mahmani) greatness of its powers and faculties (catuṣpādaḥ) quadrupeds (dvipadaḥ) bipeds (yanti) move (yāmam) on the path.

Elucidation:

How can we move in our life?

Who bored out seven apertures, gates of senses in the top, in the head – these are two ears, two nostrils, two eyes, and one mouth. By virtue of the victory of the greatness of its powers and faculties, the quadrupeds and bipeds move on their path. The answer is – the Lord Supreme.

Practical utility in life:

What is the importance of winning over our sense organs?

This verse inspires us to be victorious over or to control over sense organs, only then the greatness of these sense organs would make us move on our life path appropriately. If we allow these sense organs to rule over us, our life would become a burden.

Atharva Veda 10.2.7

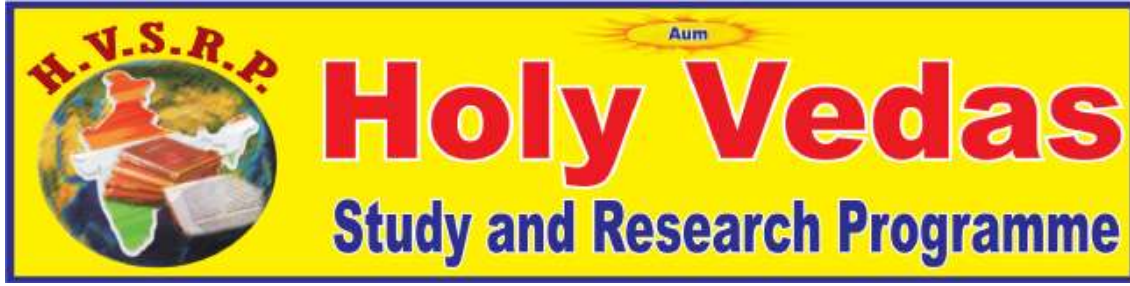
हन्वोर्हि जिह्वामदधात्पुरुचीमधा महीमधि शिश्राय वाचम् ।
स आ वरीवर्ति भुवनेष्वन्तरपो वसानः क उ तच्चिकेत ॥७॥

Hanvorhi jihvāmadadhāt purūcīmadhā mahīmadhi śīsrāya vācam.

Sa ā varīvarti bhuvaneṣvantarapo vasānaḥ ka u tacciketa. 7

(Hanvoḥ) in the midst of jaws (hi) only (jihvām) the tongue (adadhāt) held, established (purūcīm) versatile (adha) and then (mahīm) great effective (adhi śīsrāya) vested fully (vācam) with speech (saḥ) He (ā varī varti) rolls (bhuvaneṣu)

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all abodes (antah) inside (apah) the skies (vasānah) covering and pervading (kah) who, the Lord Supreme (u) certainly (tat) that (ciketa) knows.

Elucidation:

What are the features of tongue?

In the midst of jaws only, the versatile tongue was held, established and then great and effective speech was vested fully.

On the other side, He (the Giver) roles inside all bodies in the sky, covering and pervading everything.

Who certainly knows that.

The Lord Supreme certainly knows that.

Practical utility in life:

How to enjoy the power of tongue on spiritual path?

Our tongue is versatile. God has given it for great and effective purpose. Therefore, it should not be used unnecessarily. Moreover, Agni i.e. energy is the devata of speech power which should be preserved for divine purposes.

God rolls, covers and pervade everywhere. We should enjoy the Supremacy of God even in our own life, by silence and by avoiding the overuse or misuse of our sense organs

Atharva Veda 10.2.8

मस्तिष्कमस्य यतमो ललाटं ककाटिकां प्रथमो यः कपालम् ।
चित्वा चित्यं हन्वोः पूरुषस्य दिवं रुरोह कतमः स देवः ॥ ८ ॥

Mastiṣkamasya yatamo lalāṭam kakāṭikām prathamō yaḥ kapālam.
Citvā cityam hanvoḥ pūruṣasya divam ruroha katamaḥ sa devaḥ. 8

(Mastiṣkam) Brain (asya) this (yatamaḥ) who has (lalāṭam) to the forehead (kakāṭikām) to the hind-head (prathamamaḥ) first among all (yaḥ) who has (kapālam) to the skull (citvā) forming (cityam) to the pile (hanvoḥ) of both the jaws (pūruṣasya) of human being (divam) to light (ruroha) rose up (katamaḥ) who is (saḥ) He (devaḥ) the divine.

Elucidation:

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Where does God rose in our body?

The first among all, who has given this brain to the forehead, to the hind-head, to the skull and who is forming pile of both the jaws of human body and (Himself) rose to the heavenly light. Who is He, the divine Supreme.

Practical utility in life:

How to enjoy the supremacy of God through nervous system?

The Supreme Divine, God, arranged a miraculous system of brain by arranging all parts in and around skull to make the human beings contemplative. He Himself made His seat as the heavenly light on the top of the nervous system.

Atharva Veda 10.2.9

प्रियाप्रियाणि बहुला स्वप्नं संबाधतन्द्रयः ।
आनन्दानुग्रो नन्दाश्च कस्माद्वहति पूरुषः ॥९॥

Priyāpriyāṇi bahulā svapnaṁ sambādhatandryaḥ.
Anandānugro nandāṁśca kasmādvahati pūruṣaḥ. 9

(Priya apriyāṇi) dear and not dear (bahulā) many (svapnaṁ) dream (sambādhatandryaḥ) oppressing, weariness (anandāt) delights (ugraḥ) formidable, brilliant (nandān) pleasures (ca) and (kasmāt) from whom, for what reason (vahati) brings, receives (pūruṣaḥ) Supreme being, human being.

Elucidation:

What is the cause of different situations in our life?

From whom, for what reasons, the formidable, brilliant Supreme being brings, receives dear and not dear, dream, oppressions, weariness, delights and pleasure.

2nd meaning: From whom, for what reasons, the formidable, brilliant human being brings, receives dear and not dear, dream, oppressions, weariness, delights and pleasure.

Practical utility in life:

Why do we invoke God in various situations?

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Different situations appear in our life. In this verse, we are invoking 'Brahman Prakash' devata i.e. the light of God or the establishment of God in our life. It means God Himself is the direct cause of all situations, that is why we invoke Him to maintain a balance in various dualities. A consciousness about the Supremacy of God helps us in maintaining a balance of mind instead of fear or joy. God's presence in us only makes us formidable. So we must be conscious about the presence of God.

Atharva Veda 10.2.10

आर्तिरवतिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः ।
राद्धिः समृद्धिरव्युद्धिर्मतिरुदितयः कुतः ॥ १० ॥

Ātiravatirnir-ṛtiḥ kuto nu puruṣe 'matih.
Rāddhiḥ samṛddhiravyṛddhirmatiruditayaḥ kutaḥ. 10

(Ārtiḥ) pain (avatiḥ) poverty (nir ṛtiḥ) calamity (kutaḥ) whence, for what reason (nu) now (puruṣe) in human beings amatiḥ) stupidity (rāddhiḥ) accomplishment, achievement (samṛddhiḥ) prosperity (avyṛddhiḥ) no lack, success against struggles and odds (matih) intelligence and wisdom (uditayaḥ) rise and progress (kutaḥ) whence, for what reason.

Elucidation:

What are the mental ups and downs in human beings?

Whence, for what reason, now there are (i) pains, (ii) poverty, (iii) calamity and (iv) stupidity in human beings?

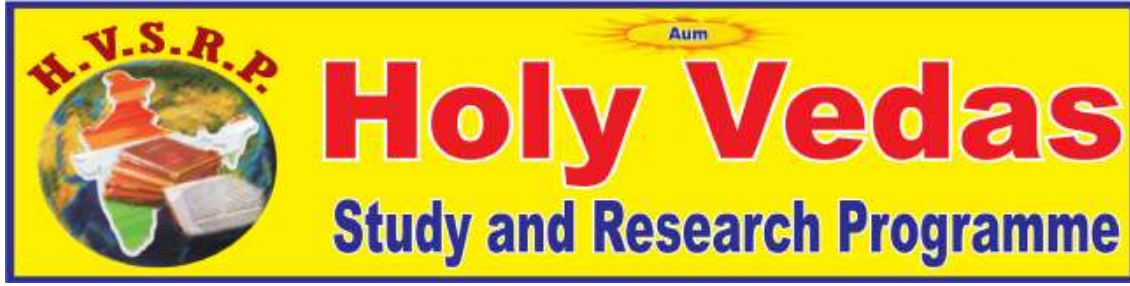
Whence, for what reason, there is rise and progress of (i) accomplishment or achievements, (ii) prosperity, (iii) no lack, success against struggles and (iv) intelligence and wisdom etc.

Practical utility in life:

How to maintain an equanimity in all ups and downs?

All ups and downs at physical or mental level of human beings, individually or collectively at social, national or international level, are only due to association

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or disassociation with God – realisation or non-realisation of the Supreme Power behind every particle and every situation around; the knowledge or ignorance about the path to that association and realisation. More importantly, in the present dark age of ignorance, a crave, a longing for knowing and loving the real is a necessary persuasion for every human being, that will create a permanent delight at spiritual level which will never change with comforts or discomforts at physical or mental level.

Atharva Veda 10.2.11

को अस्मिन्नापो व्य दधाद्विषूवृतः पुरुवृतः सिन्धुसृत्याय जाताः ।
तिव्रा अरुणा लोहिनीस्ताम्रधूम्रा ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः ॥११॥

Ko asminnāpo vya dadhādviṣūvṛtaḥ purūvṛtaḥ sindhusṛtyāya jātāḥ.
Tivrā aruṇā lohinīstāmradhūmrā ūrdhvā avācīḥ puruṣe tiraścīḥ. 11

(Kaḥ) who, the Lord Supreme (asmin) in this (āpaḥ) liquids (in blood form) (vi adadhāt) specially held, give (viṣūvṛtaḥ) moving in various ways (purūvṛtaḥ) moving in abundance (sindhu sṛtyāya) flowing like river (jātāḥ) produced (tivrāḥ) moving intensely (aruṇāḥ) reddish (lohinīḥ) iron carrying dark red (tāmra dhūmrāḥ) copper red (ūrdhvāḥ) upwards (avācīḥ) downwards (puruṣe) in human being (tiraścīḥ) transverse.

Elucidation:

How are the movement of blood in our body strange?

Who has produced and specially held, gave liquids (in blood form) in this human body that are moving in various ways, moving in abundance, flowing like river, moving intensely, reddish, dark red and copper red in colour, moving upwards, downwards and transverse. The Lord Supreme did all this.

Practical utility in life:

How to realise God through our consciousness about God?

This verse presents a question and a hidden answer about the strange movements of liquid i.e. blood in our body. With movements of every drop of blood, we must

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be conscious about the supremacy of the Supreme Lord, our father and a real friend in deed.

Atharva Veda 10.2.12

को अस्मिन्नूपमदधात्को महमानं च नाम च ।
गातुं को अस्मिन्कः केतुं कश्चरित्राणि पूरुषे ॥12॥

Ko asminrūpamadadhātko mahmānaṁ ca nāma ca.
Gātuṁ ko asminkaḥ ketuṁ kaścāritrāṇi pūruṣe. 12

(Kaḥ) who, the Lord Supreme (asmin) in this (rūpam) form (adadhāt) held, give (kaḥ) who, the Lord Supreme (mahmānaṁ) importance, glory (ca) and (nāma) name, fame (ca) and (gātuṁ) speed, movement (kaḥ) who, the Lord Supreme (asmin) in this (kaḥ) who, the Lord Supreme (ketuṁ) knowledge, consciousness (kaḥ) who, the Lord Supreme (caritrāṇi) character, behavior (pūruṣe) in human beings.

Elucidation:

Who has given name, form and mind to human beings?

Who has held, given form to this human body; who has given importance, glory to human beings; and who has given name, fame; who has given speed, movement; who has given consciousness, knowledge; and who has held, given character, various behaviours.

The answer to all these is – the Lord Supreme.

Practical utility in life:

How to live consciously with the Supremacy of God?

Everything in human life is given by God including physical and mental body as well as our name, which is visibly given by our parents, because all events are predetermined. If we believe in it only then we can realise it as a reality and live in connectivity with God. Every moment of our life, every thought in our mind must be loaded with the consciousness about the supremacy of God. Only such a living would ensure permanent peace.

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Atharva Veda 10.2.13

को अस्मिन्प्राणमवयत्को अपानं व्यानमु।
समानमस्मिन्को देवोऽधि शिश्राय पूरुषे॥13॥

Ko asminprāṇamavayatko apānaṁ vyānamu.
Samānamasminko devo'dhi śisrāya pūruṣe. 13

(Kaḥ) who, the Lord Supreme (asmin) in this (prāṇam) vital air, inward going (avayata) weaves (kaḥ) who, the Lord Supreme (apānaṁ) downward air, outward going (vyānam) air pervading all throughout in the body (u) and (samānam) middle air, for systemic metabolism (asmin) in this (kaḥ) who, the Lord Supreme (devaḥ) divine (adhi śisrāya) completely established (pūruṣe) in human being.

Elucidation:

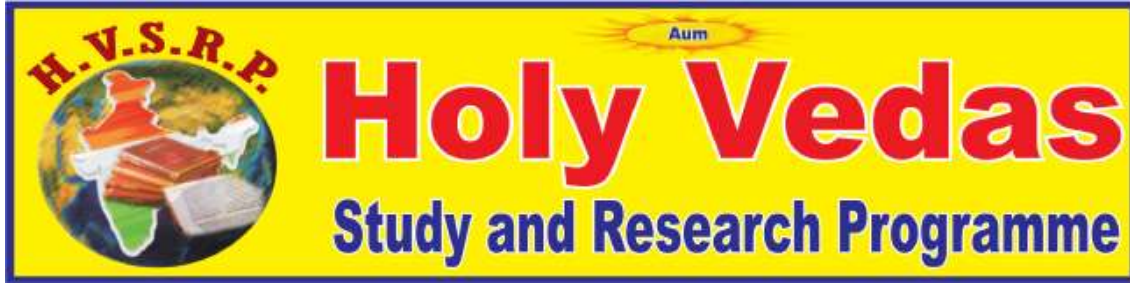
Who has woven and established different dimensions of air in human body?
Who has woven (i) prāṇam i.e. the vital air, inward going air, (ii) apānaṁ i.e. the downward air, outward going, (iii) vyānam i.e. the air pervading all throughout in the body and (iv) samānam i.e. the middle air for systemic metabolism.
Who is the Divine Supreme, that has completely established all these in this human body?
The Lord Supreme is that Supreme Divine Power.

Practical utility in life:

How to perform meditation or yoga nidra with breathing and vibrations in the body?
This verse inspires us to feel the establishment and the print of Brahman on every breath and the air pervading in all parts of body.
This verse can be used for meditation or yoga-nidra practices with inward and outward breathing as well as by focussing on the vibrations in any part of body due to this breathing to realise the supremacy of the supplier of this breath.

Quote:

(Kaḥ asmin prāṇam avayat kaḥ apānaṁ vyānam u samānam, AV 10.2.13)



Who has woven (i) the vital air, prāṇam i.e. inward going air, (ii) apāṇam, the downward air, outward going, (iii) vyāṇam, the air pervading all throughout in the body and (iv) samānam, the middle air for systemic metabolism.

Atharva Veda 10.2.14

को अस्मिन्यज्ञमदधादेको देवोऽधि पूरुषे ।
को अस्मिन्त्सत्यं कोऽनृतं कुतो मृत्युः कुतोऽमृतम् ॥14॥

Ko asminyajñamadadhādeko devo'dhi puruṣe.
Ko asmintsatyam ko'nṛtam kuto mṛtyuḥ kuto'amṛtam. 14

(Kaḥ) who, the Lord Supreme (asmin) in this (yajñam) yajna, sacrificing acts (dadhāt) established (ekaḥ) one (devaḥ) divine (adhi) related (puruṣe) in human being (kaḥ) who, the Lord Supreme (asmin) in this (satyam) truth, realness (kaḥ) who, the Lord Supreme (anṛtam) untruth, unreal (kutaḥ) whence (for what reason) (mṛtyuḥ) death (kutaḥ) whence (for what reason) (amṛtam) non-dying, salvation.

Elucidation:

Who has established yajna acts in human being?

Who has established truth and untruth in human being?

Who has established death and salvation in human being?

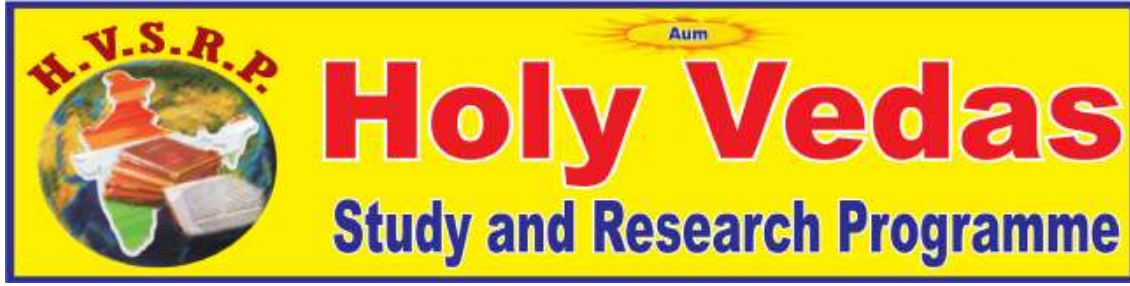
Who is the Divine Supreme that has established yajna acts in human being; who has established truth or realness and untruth or unreal; whence (for what reason) comes the death and whence (for what reason) the non-dying state i.e. salvation.

The answer to all these is – the Lord Supreme.

Practical utility in life:

What is the importance of yajna acts?

The Divine Supreme Power has established yajna acts among human beings. Those who follow the path of yajna in all its dimensions i.e. divine worship, divine companionship and divine contribution or sacrifice, obviously and certainly without ego and desires, they proceed to realise truth or real i.e. God and ultimately achieve the level of salvation.



Those who don't follow yajna path or perform yajna with ego and desires, they remain groping in untruth or unreal i.e. darkness of ignorance and remain in the cycle of births and deaths.

Atharva Veda 10.2.15

को अस्मै वासः पर्यदधात्को अस्यायुरकल्पयत् ।
बलं को अस्मै प्रायच्छत्को अस्याकल्पयज्जवम् ॥15॥

Ko asmai vāsaḥ paryadadhātko asydyurakalpayat.
Balaṁ ko asmai prāyacchatko asyākalpayajjavam. 15

(Kaḥ) who, the Lord Supreme (asmai) to this (human being) (vāsaḥ) abode in this body and on the earth (paryi) from all sides (adadhāt) gave (kaḥ) who, the Lord Supreme (asya) of this (āyuh) age and health (akalpayat) created (balaṁ) strength, courage (kaḥ) who, the Lord Supreme (asmai) in this (prāyacchat) gave (kaḥ) who, the Lord Supreme (asya) to this (ākalpayat) created (javam) speed and progress.

Elucidation:

Who gave us every aspect of this moving life?

Who gave us an abode in this body and on earth to this human being from all sides; who gave age and health; who gave strength, courage for human beings; who gave speed and progress to this human being.

The answer to all these is – the Lord Supreme.

Practical utility in life:

How can all aspects of our life fructify spiritually?

God has given us this abode i.e. human body to live. Simultaneously, he has given us all knowledge, inspirations and instructions to live a healthy and long life. During the continuity of this present life, one needs various types of strength and courage to perform various acts with speed and progress.

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With all these gifts of God, we must remain conscious about the Giver with a love full association every moment, only then all these gifts can fructify this life spiritually, as well as mentally and physically too.

Atharva Veda 10.2.16

केनापो अन्वतनुत केनाहरकरोदुचे ।
उषसं केनान्वैन्द्र केन सायंभवं ददे ।।16।।

Kenāpo anvatanuta kenāharakarodruce.
Uṣasaṁ kenānvainddha kena sāyambhavaṁ dade. 16

(Kena) who (how, why) (āpaḥ) waters (anu) continuously (atanuta) spread (kena) who (how, why) (ahāḥ) day and Sun (akarot) made (ruce) for shinning (uṣasaṁ) the dawn (kena) who (how, why) (anvainddha) enlightened continuously (kena) who (how, why) (sāyaṁ bhavaṁ) the existence of evening (dade) gave.

Elucidation:

Who created and spread waters i.e. clouds and ocean?

By whom various dimensions of time were made?

By whom were the waters (oceans and clouds) continuously spread; by whom the day i.e. sun was made for shinning; by whom was Usha enlightened continuously; by whom the existence of evening was given.

Atharva Veda 10.2.17

को अस्मिन्नेतो न्य दधात्तन्तुरा तायतामिति ।
मेधां को अस्मिन्नध्यौहत्को बाणं को नृतो दधौ ।।17।।

Ko asminreto nya dadhāttanturā tāyatāmiti.
Medhāṁ ko asminnadhyauhatko bāṇaṁ ko nṛto dadhau. 17

(Kaḥ) who, the Lord Supreme (asmin) in this (body) (retāḥ) seed of vitality, seed of procreation (ni) regularly (adadhāt) vested (tantuḥ) network (ātāyatām) spread

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(iti) by that (medhām) intellect (kaḥ) who, the Lord Supreme (asmin) in this (adhi auhat) brought and vested (kaḥ) who, the Lord Supreme (bāṇam) speech (kaḥ) who, the Lord Supreme (nṛtaḥ) faculty to move and dance in ecstasy (dadhau) gave.

Elucidation:

Who vested the seed of spreading physical, mental and spiritual network of human existence?

Who regularly vested in this (human being) the seed of vitality and the seed of procreation, to spread the network by that; who brought and vested intellect in this (human being); who gave speech, faculty to move and dance in ecstasy.

The answer is – the Lord Supreme.

Practical utility in life:

How did the human existence spread since creation?

Human beings spread the network of human existence not only physically through vital fluid and mentally through intellect, but spiritually also by dancing in ecstasy i.e. living in association of their Supreme Power, common in all beings. Thus, since creation, human existence has spread in all its dimensions by the Lord Supreme.

Atharva Veda 10.2.18

केनेमां भूमिमौर्णोत्केन पर्यभवद दिवम् ।
केनाभि महना पर्वतान्केन कर्माणि पुरुषः ॥१८॥

Kenemām bhūmimaurṇotkena paryabhavaddivam.
Kenābhi mahnā parvatānkena karmāṇi pūruṣaḥ. 18

(Kena) who (how, why) (imām) this (bhūmim) earth (aurṇot) was covered (kena) who (how, why) (pari) from all sides (abhavat) surrounded (divam) the sky (kena) who (how, why) (abhi) vests (mahnā) with glory (parvatān) the mountains and clouds (kena) who (how, why) (karmāṇi) acts (pūruṣaḥ) human being.

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Elucidation:

Who has vested glories in various organs of nature?

Who holds all acts of the creation?

By whom the earth was covered (with greenery); by whom the skies are surrounded from all sides; by whom the mountains and clouds are vested with glory; by whom all karmas i.e. all acts of human beings as well as of nature are held.

The Lord Supreme did all these for human beings.

Practical utility in life:

How can we get rid of our ego?

Just as God vested glories and various powers to different organs of nature, similarly all glories of our acts are also given by God. Therefore, there can be no question of our ego or claim over our personal existence.

All ego would vanish if we are able to successfully invoke 'Brahma Prakashan' i.e. the prints, impressions of God, in our life.

Atharva Veda 10.2.19

केन पर्जन्यमन्वेति केन सोमं विचक्षणम् ।
केन यज्ञं च श्रद्धां च केनास्मिन्निहितं मनः ॥१९॥

Kena parjanyaṃ manveti kena somaṃ vicakṣaṇam.
Kena yajñaṃ ca śraddhāṃ ca kenāsminnihitaṃ manaḥ. 19

(Kena) who (how, why) (parjanyaṃ) clouds rain (anu eti) continuously receive (kena) who (how, why) (somaṃ) virtues, divine knowledge, herbs (vicakṣaṇam) specially shining (kena) who (how, why) (yajñaṃ) sacrificing (ca) and (śraddhāṃ) faith and devotion (ca) and (kena) who (how, why) (asmin) in this (nihitaṃ) deeply enliven (manaḥ) mind (from surface consciousness to bottomless unconsciousness).

Elucidation:

Who gives us all materials and consciousness?

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By whom clouds and rains (of waters and all comforts) are received continuously; by whom all virtues, divine knowledge and herbs etc. specially shine; by whom yajna i.e. sacrificing acts and faith, devotion etc. are received; by whom our mind is deeply enliven (from surface consciousness to bottomless unconsciousness).

Practical utility in life:

How shall we use that material world and consciousness?

Whatever we receive in our possession both materially and mentally, is only from the divine treasury. Therefore, everything should be devoted for divine purposes, in divine manner.

Atharva Veda 10.2.20

केन श्रोत्रियमाप्नोति केनेमं परमेष्ठिनम् ।
केनेममग्निं पूरुषः केन संवत्सरं ममे ॥20॥

Kena śrotriyamāpnoti kenemaṁ parameṣṭhinam.
Kenemamagniṁ pūruṣaḥ kena saṁvatsaraṁ mame. 20

(Kena) who (how, why) (Śrotriyam) dedicated and competent to listen (Vedas) (āpnoti) receives (kena) who (how, why) (imaṁ) this (parameṣṭhinam) established at higher level (of consciousness i.e. of God) (kena) who (how, why) (imaṁ) this (agniṁ) energy, fire, Sun etc. (pūruṣaḥ) human beings (kena) who (how, why) (saṁvatsaraṁ) the cosmic time span (mame) measured, comprehend.

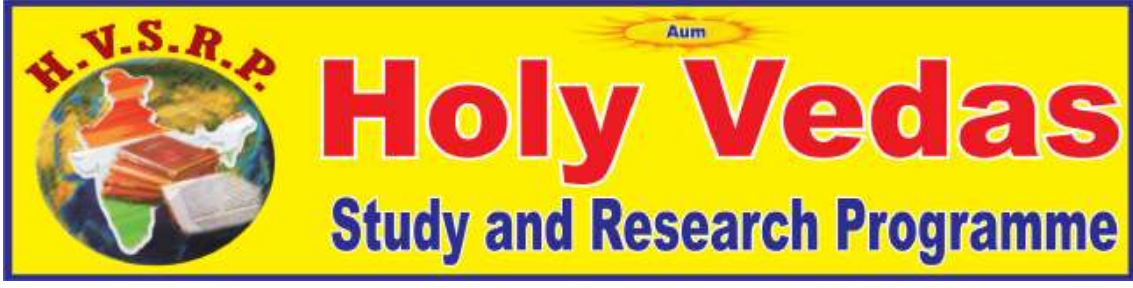
Elucidation:

By whom does a human body receive divine knowledge, energy and cosmic time span?

By whom does the human being receives those dedicated and competent to listen (Vedas) or himself receives such dedication; by whom he receives the supreme power, God, established at higher level (of consciousness); by whom he receives energy, fire, Sun etc.; and by whom he measures, comprehends the cosmic time span.

The obvious answer to all these questions is – the Lord Supreme. Yet it is specifically answered in AV 10.2.21.

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Atharva Veda 10.2.21

ब्रह्म श्रोत्रियमाप्नोति ब्रह्मेमं परमेष्ठिनम् ।
ब्रह्मेममग्निं पूरुषो ब्रह्म संवत्सरं ममे ।।21।।

Brahma śrotriyamāpnoti brahmemaṁ parameṣṭhinam.
Brahmemamagniṁ pūruṣo brahma saṁvatsaraṁ mame. 21

(Brahma) Brahman, the Supreme Lord of the universe (Śrotriyam) dedicated and competent to listen (Vedas) (āpnoti) receives (Brahma) Brahman, the Supreme Lord of the universe (imaṁ) this (parameṣṭhinam) established at higher level (of consciousness) i.e. God (Brahma) Brahman, the Supreme Lord of the universe (imaṁ) this (agniṁ) energy, fire, Sun etc. (pūruṣaḥ) human beings (Brahma) Brahman, the Supreme Lord of the universe (saṁvatsaraṁ) the cosmic time span (mame) measured, comprehend.

Elucidation:

Do we receive everything in life through Brahman?

Through Brahman, the Supreme Lord of the universe, the human being receives those dedicated and competent to listen (Vedas) or himself receives such dedication; through Brahman he receives the supreme power, God, established at higher level (of consciousness); through Brahman he receives energy, fire, Sun etc.; and through Brahman he measures, comprehends the cosmic time span.

Atharva Veda 10.2.22

केन देवाँ अनु क्षियति केन दैवजनीर्विशः ।
केनेदमन्यन्नक्षत्रं केन सत्क्षत्रमुच्यते ।।22।।

Kena devāñ anu kṣiyati kena daivajanīrviśaḥ.
Kenedamanyannakṣatraṁ kena satkṣatramucyate. 22

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(Kena) who (how, why) (devāñ) the divine (powers and people) (anu kṣiyati) regularly lives (kena) who (how, why) (daivajanīḥ) born of divinities (viśaḥ) people (kena) who (how, why) (idam) this (anyat) other (na kṣatram) no rule, no order, no power (kena) who (how, why) (sat) true, real (kṣatram) rule, order, power (ucyate) is called.

Elucidation:

Who is the creator of all divinities, true rule and no rule?

By whom the human beings regularly live with divine (powers and people); by whom people are born out of divinities; by whom the other situation of no rule, no order, no power appears; by whom the true rule, order, power is called.

Answer to all these questions is given in AV 10.2.23.

Atharva Veda 10.2.23

ब्रह्म देवाँ अनु क्षियति ब्रह्म दैवजनीर्विशः ।
ब्रह्मेदमन्यन्नक्षत्रं ब्रह्म सत्क्षत्रमुच्यते । 23 ॥

Brahma devāñ anu kṣiyati brahma daivajanīrviśaḥ.
Brahmedamanyannakṣatram brahma satkṣatramucyate. 23

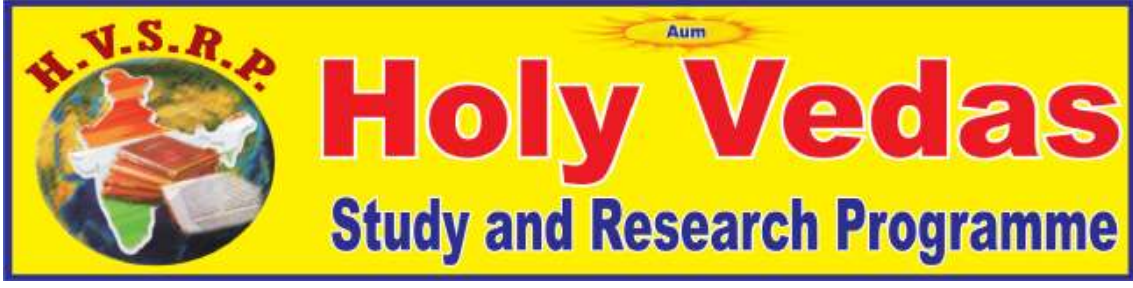
(Brahma) Brahman, the Supreme Lord of the universe (devāñ) the divine (powers and people) (anu kṣiyati) regularly lives (Brahma) Brahman, the Supreme Lord of the universe (daivajanīḥ) born of divinities (viśaḥ) people (Brahma) Brahman, the Supreme Lord of the universe (idam) this (anyat) other (na kṣatram) no rule, no order, no power (Brahma) Brahman, the Supreme Lord of the universe (sat) true, real (kṣatram) rule, order, power (ucyate) is called.

Elucidation:

Do we always exist in Brahman?

Through Brahman, the Supreme Lord of the universe, human beings regularly live with divine (powers and people); through Brahman people are born out of divinities; through Brahman the other situation of no rule, no order, no power appears; through Brahman the true rule, order, power is called.

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Atharva Veda 10.2.24

केनेयं भूमिर्विहिता केन द्यौरुत्तरा हिता ।
केनेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम् ।।24।।

Keneyam bhūmirvhitā kena dyauruttarā hitā.
Kenedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam. 24

(Kena) who (how, why) (iyam) this (bhūmiḥ) earth (below) (vhitā) specially made and established (kena) who (how, why) (dyauḥ) heavenly space (uttarā) high above (hitā) made and established (kena) who (how, why) (idam) this (ūrdhvaṁ) above (tiryak) across (ca) and (antarikṣaṁ) the space between (earth and sky) (vyacaḥ) spread (hitam) made and established.

Elucidation:

Who created various divisions of the universe?

By whom is the earth (below) specially made and established; by whom is the heavenly space made and established high above; by whom is the space between (earth and sky) made, established and spread above and across.

Answer to all these questions is given in AV 10.2.25.

Atharva Veda 10.2.25

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता ।
ब्रह्मेदमूर्ध्वं तिर्यक्चान्तरिक्षं व्यचो हितम् ।।25।।

Brahmaṇā bhūmirvhitā brahma dyauruttarā hitā.
Brahmedamūrdhvaṁ tiryakcāntarikṣaṁ vyaco hitam. 25

(Brahmaṇā) by Brahman, the Supreme Lord of the universe (bhūmiḥ) earth (below) (vhitā) specially made and established (Brahma) Brahman, the Supreme Lord of the universe (dyauḥ) heavenly space (uttarā) high above (hitā) made and

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established (Brahma) Brahman, the Supreme Lord of the universe (idam) this (ūrdhvaṁ) above (tiryak) across (ca) and (antarikṣaṁ) the space between (earth and sky) (vyacah) spread (hitam) made and established.

Elucidation:

Is everything in the universe created by Brahman?

By Brahman, the Supreme Lord of the universe, is the earth (below) specially made and established; by Brahman is the heavenly space made and established high above; by Brahman is the space between (earth and sky) made, established and spread above and across.

Atharva Veda 10.2.26

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।
मस्तिष्कादूर्ध्वः प्रैरयत्पवमानोऽधि शीर्षतः ॥ 26 ॥

Mūrdhānamasya saṁsīvyātharvā hṛdayaṁ ca yat.
Mastiṣkādūrdhvaḥ prairayatpavamāno'dhi śīrṣataḥ. 26

(Mūrdhānam) to the brain (asya) of this (human being) (saṁsīvyā) integrate, sew (atharvā) the unmoved, firm, God, yogi (hṛdayaṁ) to the heart (ca) and (yat) when (mastiṣkā) from the brain (ūrdhvaḥ) above (prairayat) inspires, beyond reach (pavamānaḥ) purifying (adhi śīrṣataḥ) above the top.

Elucidation:

How does God associate to inspire us?

Where does a yogi establish himself?

The unmoved and firm, God, when, integrates with the brain and heart, and sew these together, that purifying God inspires from above the brain, Himself above the top i.e. beyond the reach of brain and heart.

Second meaning: The unmoved, firm yogi, when integrates the brain and heart with God, becomes a purifying soul, inspires from above the brain, himself being established at the top i.e. Brahmarandhra.

Practical utility in life:

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How to realise a unity with God?

What are the harms of integration of heart and mind?

God integrates with our brain and heart but Himself is above that. Purpose of this integration of God with heart and mind is to inspire us. But the joining of heart and mind can become misguiding for us. This association of heart and mind forgets that they need to seek inspirations from God. Heart keeps on its factory of desires and mind keeps on fulfilling those desires and piles up ego of its own glory. This association strengthens the ego of the individual mind as if it exists independently. This becomes the biggest hurdle on our path to spiritual realisation.

We cannot realise God till we continue to live in our individual existence. Realisation of God is possible only through long and continuous meditative living with full dedication and love to God.

This integrity of heart and mind should be utilised for keeping a connectivity with the third dimension i.e. God, who is prime power of this integration, and not at all for ego and desires.

A determined focus on the ratio laid down by this verse can certainly help in creating a permanent print of Brahman on our mind and heart i.e. Brahma Prakashan.

Quote:

(Mūrdhānam asya saṁsīvyā atharvā hṛdayaṁ ca, AV 10.2.26)

The unmoved and firm, God, integrates with the brain and heart, and sew these together.

Atharva Veda 10.2.27

तद्वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत्प्राणो अभि रक्षति शिरो अन्नमथो मनः । 27 ।।

Tadvā atharvaṇaḥ śiro devakośaḥ samubjitaḥ.
Tatprāṇo abhi rakṣati śiro annamatho manaḥ. 27

(Tat) that (vai) certainly (atharvaṇaḥ) the unmoved, firm, God, yogi (śiraḥ) head (devakośaḥ) the treasure of divinities (samubjitaḥ) keeps under check (tat) that

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(prāṇaḥ) the vital life, breath (abhi rakṣati) protects from all sides (śiraḥ) the head (annam) the food (sheath) (atho) and (manaḥ) mind.

Elucidation:

What are the powers of 'Atharva' i.e. God and a yogi?

The unmoved, firm, God, certainly makes the head, a treasure of divinities by keeping (heart and mind) under check, by subduing them. The vital life, breath, protects the head, the food (sheath) and the mind also from all sides.

Second meaning: The unmoved yogi, in the state of tranquillity, makes his head, a treasure of divinities by keeping his heart and mind under check, by subduing them. The vital life breath of that yogi protects his head, the food (sheath) and the mind from all sides.

Practical utility in life:

How can we become a living example of Brahma Prakashan?

When an Atharva yogi lives at the level of Atharva God, his life becomes a living example of 'Brahma Prakashan', the devata of this sukta and the prime mission of human life.

Therefore, we must focus our head (the integrated heart and mind) towards God through long and continuous meditation practices, by subduing desires of heart and ego of mind.

Atharva Veda 10.2.28

ऊर्ध्वो नु सृष्टा ऽस्तिर्यङ्नु सृष्टाऽऽर्वा दिशः पुरुष आ बभूवौ ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ 28 ॥

Ūrdhvo nu sṛṣṭā stīryaṇ nu sṛṣṭāḥ sarvā diśaḥ puruṣa ā babhūvāñ.
Puraṁ yo brahmaṇo veda yasyāḥ puruṣa ucyate. 28

(Ūrdhvaḥ) above (nu) certainly (sṛṣṭāḥ) the Creator of the universe (tīryaṇ) across (from one top end to another bottom end of opposite side) (nu sṛṣṭāḥ) certainly the Creator of the universe (sarvāḥ diśaḥ) in all directions (puruṣaḥ) the Supreme

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Being (ā babhūvā) as it is established (puraṁ) the city (of immanent God), the completeness (yaḥ) who (brahmaṇaḥ) Brahman, the Supreme Lord of the universe (veda) knows (yasyāḥ) due to which (puruṣaḥ) the Supreme Being (ucyate) is called.

Elucidation:

What is the city of Brahman?

When does a yogi become a microcosmic puruṣa?

The Creator of the universe is certainly above all; the Creator of the universe is certainly across (from one top end to another bottom end of opposite side); that Supreme Being is established as it is in all directions.

One who knows this city of Brahman, the Supreme Lord of the universe, in His completeness, due to this Brahman is called Cosmic Puruṣa and that yogi is called microcosmic puruṣa.

Practical utility in life:

Which sole feature of God is to be realised to become a glimpse of God?

The presence of God everywhere i.e. His Omnipresence, is the sole feature of God that a yogi realises to become a glimpse of that Supreme Puruṣa. The Omnipresence of God is not only in respect of place, but it's applicable in respect of all times, acts and movements also.

On the basis of this verse, Mundaka Upanishada (3.2.9) says 'Brahma vidam Brahmeva Bhavati', the knower of Brahman becomes Brahman himself. That is why such a yogi is called microcosmic puruṣa.

Quote:

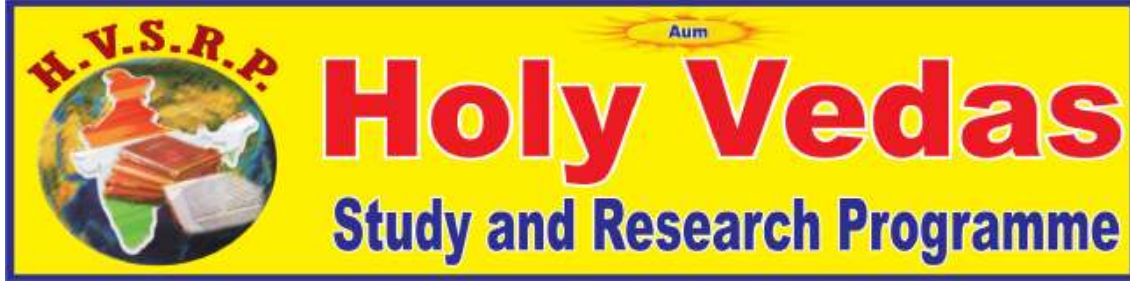
(puraṁ yaḥ brahmaṇaḥ veda yasyāḥ puruṣaḥ ucyate, AV 10.2.28)

One who knows this city of Brahman, the Supreme Lord of the universe, in His completeness, due to this Brahman is called Cosmic Puruṣa and the yogi is called microcosmic puruṣa.

(Brahma vidam Brahmeva Bhavati', Mundaka Upanishada 3.2.9)

The knower of Brahman becomes Brahman himself.

Atharva Veda 10.2.29



यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम् ।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ।।29।।

Yo vai tāṁ brahmaṇo vedāmṛtenāvṛtāṁ puram.
Tasmai brahma ca brāhmāśca cakṣuḥ prāṇaṁ prajāṁ daduḥ. 29

(Yah) who (vai) certainly (tām) to that (brahmaṇaḥ) to Brahman, the Supreme Lord of the universe (veda) knows (amṛtena) with the non-dying (bliss) (āvṛtām) covered, pervaded (puram) the city, completeness (tasmai) to that (human being) (brahma) Brahman, the Supreme Lord of the universe (ca) and (brāhmāḥ) every divine power related to Brahman (ca) and (cakṣuḥ) the divine vision (prāṇaṁ) vital breath (life force) (prajāṁ) the progeny, followers (for continuing) (daduḥ) give.

Elucidation:

What does a yogi get after knowing the cosmic purusha?

One who certainly knows that Brahman, the Supreme Lord of the universe, His city, His completeness, covered, pervaded with the non-dying (bliss), to that (human being) the Brahman, the cosmic being and every divine power related to that Brahman, give divine vision, vital breath (life force) and the progeny, followers (for continuation).

Practical utility in life:

What is the state of a realised yogi?

A knower, of all pervasiveness and non-dying bliss of Brahman, enjoys the complete knowledge as well as the ecstasy of His non-dying level.

Atharva Veda 10.2.30

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ।।30।।

Na vai taṁ cakṣurjahāti na prāṇo jarasaḥ purā.
Puraṁyo brahmaṇo veda yasyāḥ puruṣa ucyate. 30

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(Na) not (vai) certainly (taṁ) to that (microcosmic puruṣa) (cakṣuḥ) the divine vision (jahāti) leaves (na) not (prāṇaḥ) the vital air (jarasaḥ purā) before the completion (puraṁ) the city (of immanent God), the completeness (yaḥ) who (brahmaṇaḥ) Brahman, the Supreme Lord of the universe (veda) knows (yasyāḥ) due to which (puruṣaḥ) the Supreme Being (ucyate) is called.

Elucidation:

Is the divine vision indestructible?

Neither the divine vision nor the vital air certainly don't leave that (micro cosmic puruṣa) before the completion i.e. salvation.

One who knows this city of Brahman, the Supreme Lord of the universe, in His completeness, due to this Brahman is called Cosmic Puruṣa and the yogi is called microcosmic puruṣa.

Practical utility in life:

How to feel and follow the microcosmic puruṣa?

Once the divine vision is achieved and it becomes indestructible, there is no question falling of such a microcosmic puruṣa to a lower level of living in deed. He should not be judged from his outside appearance or behaviour. His blessings should be sought by following him in spirit.

Atharva Veda 10.2.31

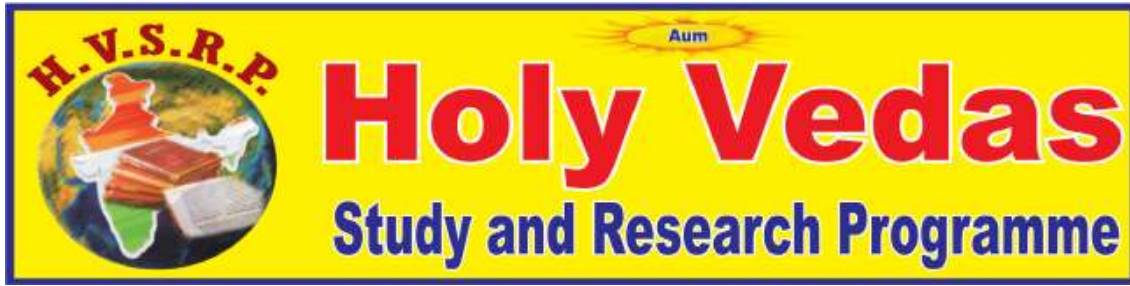
अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥३१॥

Aṣṭācakrā navadvārā devānāṁ pūrayodhyā.
Tasyāṁ hiraṇyayaḥ kośaḥ svargo jyotiṣāvṛtaḥ. 31

(Aṣṭā cakrā) having eight chakras, energy centres (nava dvārā) having nine gates (devānāṁ) of the divine powers and people (pūrayodhyā) in invincible city (tasyāṁ) in that (city) (hiraṇyayaḥ) golden, having multi-powers (kośaḥ) treasure (svargaḥ) blissful, taking towards God (jyotiḥ) enlightenment (āvṛtaḥ) covered.

Elucidation:

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How is the human body invincible i.e. Ayodhya?

The invincible city of divine powers and people (the micro version of the macro form of Creator and His creation i.e. human being) has eight chakras i.e. energy centres and nine gates (of exit). That golden treasure, having multi-powers, is blissful, taking him towards God. It is covered with the enlightenment i.e. light of knowledge about Brahman.

Practical utility in life:

What is the importance of eight chakras and nine gates of exit?

Who should rule over this human body?

This verse inspires us to focus our attention on eight chakras i.e. energy centres by focussing on the importance of each. Thus, step by step, raising our consciousness to higher level up to Brahmarandhra. With this practice we will be able to live at higher consciousness of God-realisation.

Similarly, by focussing on nine gates of exit and by controlling these exits, we can rise in living. These gates are - two ears, two eyes, two nostrils, a mouth, rectum and genital organ.

A normal human being uses these gates for material joy, whereas a yogi uses these gates only for gaining divine thoughts and food and to subdue the demands of senses.

Normally, on death, our causal body i.e. jeevatma makes an exit through mouth in normal human beings. But jeevatma of a true yogi departs from Brahmarandhra.

Thus, by controlling and focussing upon these chakras, we can realise the presence of golden and powerful treasure in us and through that, the light of God. We must make thus human body invincible through meditation and penances so that no inimical or non-divine forces may win over it, only God should rule over this body i.e. all pervading power i.e. Rama should be the king of this Ayodhya.

Quote:

Whole mantra

Atharva Veda 10.2.32



तस्मिन्हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठिते ।
तस्मिन्यद्यक्षमात्मन्वत्तद्वै ब्रह्मविदो विदुः ।।32।।

Tasminhiranyaye kośe trya're tripratiśṭhite.
Tasminyadyakṣamātmānvattadvai brahmavido viduḥ. 32

(Tasmin) in that (hiranyayaḥ) golden, having multi-powers (kośe) treasure (tryare) moving in three (tri pratiśṭhite) three are established (tasmin) in that (yat) which (yakṣam) worship-able divine being (ātmanvat) like soul, the supreme power (tat vai) to that certainly (brahma vidāḥ) the knower of knowledge of Brahman (viduḥ) knows.

Elucidation:

What are the three modes of God-realisation?

Where do the modes of God-realisation get established?

The three {types modes of God-realisation i.e. divine knowledge (gyan), selfless actions (karma) and worship (upasana)} are established in the three moving or changing features {purity (sattva), activity (rajas) and inertia (tamas)} in that golden treasure i.e. the valuable human being having multi-powers.

In that (golden treasure) which is worship-able divine being, is the soul i.e. the Supreme Power. A knower of the knowledge of Brahman certainly knows That.

Practical utility in life:

How does a yogi attain tranquillity?

Every human being is engaged in either of the three acts, pursuing for divine knowledge, and in various acts to ripe the fruits accordingly.

We are living in this universe which itself is having three qualities – sattvic, rajasic and tamasic. All these three qualities are present every moment and everywhere together, with a domination of one of them.

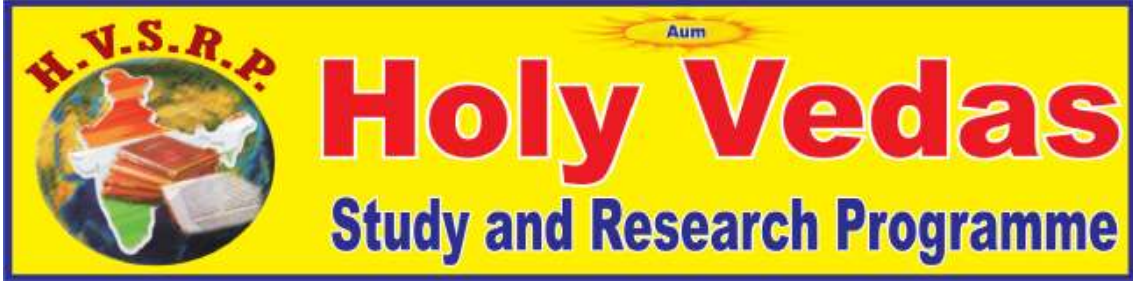
When all his acts become free from ego and desires, he rises up these three qualities and maintains a tranquillity. Then, he is able to know the Brahman.

Quote:

(tat vai brahma vidāḥ viduḥ, AV 10.2.32)

A knower of the knowledge of Brahman certainly knows That.

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Atharva Veda 10.2.33

प्रभ्राजमानां हरिणीं यशसा संपरीवृताम् ।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ।।33।।

Prabhrājamānām hariṇīm yaśasā saṁparīvṛtām.
Puraṁ hiraṇyayīm brahmā viveśāparājitām. 33

(Prabhrājamānām) the refulgent (light of knowledge of Brahman) (hariṇīm) destroyer of pains (yaśasā) with glories (saṁparīvṛtām) wrapped (puraṁ) the city, the completeness (hiraṇyayīm) golden, having multi-powers (brahma) Brahman, the Supreme Lord of the universe (aviveśa) enter from all sides (aparājitām) invincible, indomitable.

Elucidation:

How is Brahman visible in the lives of glorified human beings?

That Brahman is the refulgent (light of knowledge), destroyer of all pains and wrapped with innumerable glories.

In such a golden and powerful city, i.e. the lives of divine human beings, the invincible, indomitable Brahman enters from all sides.

Atharva Veda 10.7.35

स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो दाधारोर्वन्तरिक्षम् ।
स्कम्भो दाधार प्रदिशः षडुर्वीः स्कम्भ इदं विश्वं भुवनमा विवेश ।।35।।

Skambho dādharma dyāvāpṛthivī ubhe ime skambho dādharorvantarikṣam.

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Skambho dādhāra pradiśaḥ ṣaḍurvīḥ skambha idaṁ viśvaṁ bhuvanamā viveśa.

(Skambhaḥ) the support pillar, the basis of all, the cosmic support, God (dādhāra) holds, sustains (dyāvā prthivī) heaven and earth (ubhe) both (ime) these (skambhaḥ) the support pillar, the basis of all, God (dādhāra) holds, sustains (uru) the vast (antarikṣam) atmospheric space between Sun and earth (skambhaḥ) the support pillar, the basis of all, God (dādhāra) holds, sustains (pradiśaḥ) main directions (ṣat) six (urvīḥ) vast (skambhe) in that support pillar, in the basis of all, in the cosmic support, in God (idaṁ) this (viśvaṁ) all (bhuvanam) world of existence (ā viveśa) entered, established.

Note: The two verses AV 4.11.1 and 10.7.35 are similar in theme. In AV 4.11.1, devata is 'Anadvaan' i.e. the draft-ox, the force pulling the cart named universe, the cosmic burden bearer, God. In AV 10.7.35, devata is 'Skambha' i.e. the support pillar, the basis of all, the cosmic support, God. Thus, both these verses are addressed in different words to God only who is the lone sustainer, bearer and support of this whole universe.

Elucidation:

Who holds and sustains the universe?

In whom is this universe established?

Skambhaḥ, the support pillar, the basis of all, the cosmic support, God, holds and sustains both the heaven and the earth.

Skambhaḥ, the support pillar, the basis of all, the cosmic support, God, holds and sustains the vast atmospheric space between Sun and earth.

Skambhaḥ, the support pillar, the basis of all, the cosmic support, God, holds and sustains the vast six main directions – east, west, north, south, up and down.

In that Skambha, the support pillar, the basis of all, the cosmic support, in God, the whole of this world of existence is entered, established.

Practical utility in life:

How to realise 'Yoga Anushasanam' of God?

How to realise discipline of our mentors, seniors etc.?



God has created this universe. He is holding and sustaining this world for obvious reason that the whole universe is His manifestation and rests in Him only. This is for proper sustenance of all living beings.

Therefore, spiritually we must feel protected because we are established in Him only. We cannot remain out of His reality, out of His power and domain. This belief and feeling would keep us in His association, disciplined in His discipline i.e. His Yoga Anushasanam, the discipline of His unity or the unity with His discipline.

We must feel and follow the same ratio with our seniors and mentors, be they our parents, teachers, seniors or leaders in any field. They all hold and sustain us. We should always feel a unity with them and remain established in their discipline.

AV 10.8.23

Atharva Veda- Kand-10, Sukta-8, verse 23

सनातन ऐनम आहुः उत अद्य स्यात् पुनर्नवाः ।
अहो रात्रे प्रजायेते अन्यो अन्यस्य रूपयोः ॥

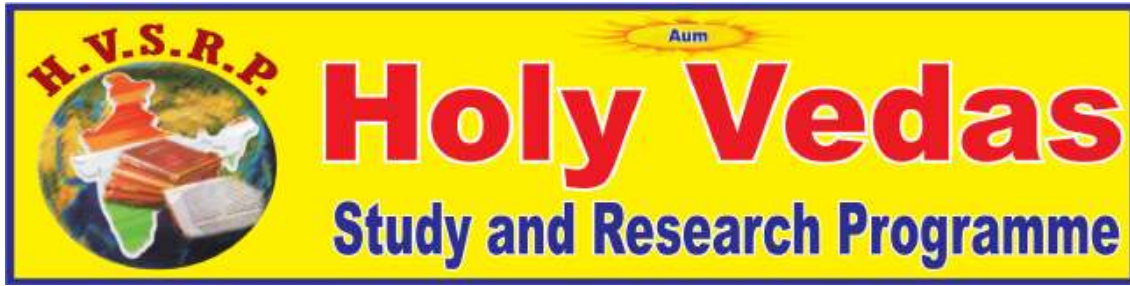
Sanātan enam āhuḥ uta adya syāt purarṇnavāḥ.
Ahorātre prajāyete anyo anyasya rupayoḥ.

(Sanātan) eternal, every moment new (enam) to this (Atman, God) (āhuḥ) say (uta) and (adya) today (syāt) becomes (purarṇnavāḥ) new again (by manifesting in new forms) (aho rātre) day and night (prajāyete) created (anyaḥ anyasya) of one another (rupayoḥ) from the form of.

Elucidation:

Who is eternal i.e. sanatan?

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To That (Atman) God, say Eternal i.e. Sanatan. And That becomes new again today, at present (by manifesting in newer forms), just as day and night are created from the form of one another.

Practical utility in life:

How is God Sanatan i.e. eternal?

Just as there is no beginning or end of the day and night as each day is created from out of night and every night comes out of the day, but the beginning of this cycle of day and night is associated with the creation of Sun, that itself is created by God. It means, being the Creator of everything, God must be there before this whole creation. That is why, God is Sanatan.

Sanatan means eternal, that neither has any beginning nor end. Sanatan also means taking newer forms every moment or manifesting Himself in newer innumerable forms every moment.

It implies that, God being part and parcel, an integral part, of every being and thing, His Sanatan nature is manifest in every being and thing around. Nothing or nobody can remain untouched with that Sanatan.

Only a group of people, in any name or rank, cannot claim to be Sanatan to the exclusion of other social or religious groups. Similarly, no group can disown Sanatan nature of the Almighty Supreme Power, God. Even an atheist cannot disown Sanatan because he is also breathing and thus, getting newer life every moment and that newer manifestation every moment is Sanatan.

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