

Study AV Kand 2 English

Atharva Veda 2.1.1

वेनस्तत्पश्यत्परमं गुहा यद्यत्र विश्वं भवत्येकरूपम् ।
इदं पृश्निरदुहज्जायमानाः स्वर्विदो अभ्यनूषत ब्राः ॥१॥

Venastatpaśyatparamaṁ guhā yadyatra viśvaṁ bhavatyekarūpam.
Idaṁ pṛśniraduhajjāyamānāḥ svarvido abhya nūṣata vrāḥ. 1

(Venah) the devoted seeker, seer (Tat) to that (paśyata) sees, realises (paramaṁ) highest (guhā) secret recess, cave (yat) who (Brahman) (yatra) in which (viśvaṁ) all (the whole universe) (bhavati) become (ekarūpam) one form, united (assumes causal form, homogeneous state) (idaṁ) this (pṛśniḥ) the material nature (aduhat) obtained (jāyamānāḥ) various produced forms (svaḥ vidah) knowing self (abhya nūṣata) praise and glorify in various ways (vrāḥ) vow-full people.

Note: One step of this verse resembles YV 32.8 wherein it is stated - yatra viśvaṁ bhavati eka needam, meaning "where all become under one shelter."

Elucidation:

What is non-dual?

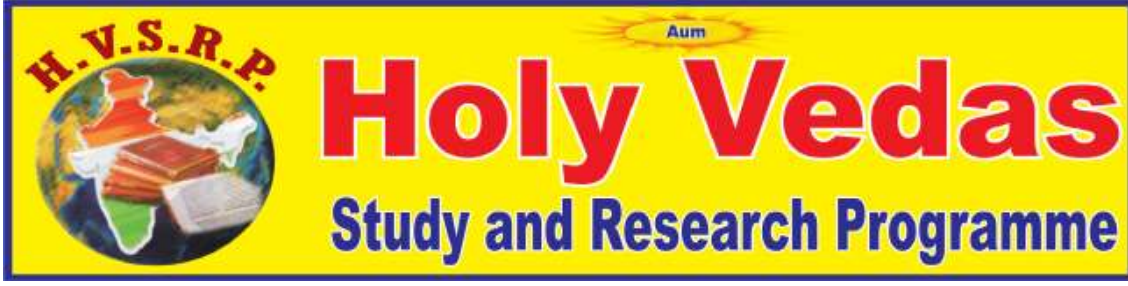
Where from was the nature produced?

Rishi of this hymn is 'Venah' i.e. the devoted seeker, seer and devata is 'Brahma'. The 'Venah' i.e. the devoted seeker, seer sees and realises that who (Brahman) is in the highest secret recess, cave in which all (the whole universe) become one form, united (assumes causal form, homogeneous state i.e. non-dual). From this (Brahman), the material nature obtained various produced forms and the vow-full people, knowing self, praise and glorify in various ways.

Practical utility in life:

Where do all modes of worship, love and yajna acts go?

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Once it is believed and realised that there is no second to the Brahman, there remains no doubt that the whole nature has assumed forms from out of that Omnipotent, Supreme Power.

Just like nature, people worship, praise and glorify Him in various forms and all such devotional sentiments reach that Brahman including our love and sacrifices for others. All yajna acts of welfare certainly go to Him because He is present in every beneficiary and loved beings.

Quote:

(Venaḥ tat paśyata paramaṁ guhā, AV 2.1.1)

The Venaḥ i.e the devoted seeker, seer sees and realises that who (Brahman) is in the highest secret recess, cave.

(yat yatra viśvaṁ bhavati ekarūpam, AV 2.1.1, YV 32.8)

In which all (the whole universe) become one form, united (assumes causal form, homogeneous state i.e. non-dual).

Atharva Veda 2.1.2

प्र तद्वोचेदमृतस्य विद्वान् गन्धर्वो धाम परमं गुहा यत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुष्वितासत् ॥२॥

Pra tadvocedamṛtasya vidvān gandharvo dhāma paramaṁ guhā yat.

Trīṇi padāni nihitā guhāsyā yastāni veda sa pituṣpitāsat. 2

(Pra – to be prefixed with vocet) (tat) of that (vocet – pra vocet) appropriately speak, preach (amṛtasya) of the immortal (vidvān) the divine intellectual (gandharvaḥ) holding divine speech, divine senses, knower of Brahman (dhāma) place, destination (paramaṁ) highest (guhā) secret recess, cave (yat) which is (trīṇi) three (padāni) steps (nihitā) established, hidden (guhā) secret recess, cave (asya) of that (Brahman) (yaḥ) who (tāni) to that (veda) knows (saḥ) he (pituḥ) of the father (pitā) father (asat) becomes.

Elucidation:

What should the divine intellectuals speak, preach?

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Who becomes the father of the father?

The divine intellectuals holding divine speech, divine senses and knowing Brahman, should appropriately speak, preach about the immortal whose destination is the highest secret recess or the cave.

Three steps of that Brahman are established, hidden in that highest secret recess or the cave. Who knows that (Brahman and His destination) becomes the father of the father.

Practical utility in life:

What are the three steps of God?

A devotee who knows the Brahman and His destination place, knows the three steps of God that have many connotations or dimensions:

1. Evolution i.e. creation, sustenance and dissolution.
2. The three syllables of AUM – akār, ukār, makār.
3. Three qualities - sattva, raja and tamas i.e. purity, activity and inertia respectively.
4. Three periods - past, present and future.
5. Three steps of Gayatri – Cosmic creation power, Cosmic intellect and inspiration for individual intellect.

A realised devotee sees all situations, all features in God without any discrimination and always maintains the equilibrium of his mind.

Quote:

(Pra tat vocet amṛtasya vidvān gandharvaḥ dhāma paramaṁ guhā yat, AV 2.1.2)

The divine intellectuals holding divine speech, divine senses and knowers of Brahman, should appropriately speak, preach about the immortal whose destination is the highest secret recess or the cave.

(trīṇi padāni nihitā guhā asya yaḥ tāni veda saḥ pituḥ pitā asat, AV 2.1.2)

Three steps of that Brahman are established, hidden in that highest secret recess or the cave. Who knows that (Brahman and His destination) becomes the father of the father.

Atharva Veda 2.1.3

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विश्वा ।
यो देवानां नामध एक एव तं संप्रश्नं भुवना यन्ति सर्वा ॥३॥

Sa naḥ pitā janitā sa uta bandhurdhāmāni veda bhuvanāni viśvā.
Yo devānām nāmadha eka eva taṁ sampraśnaṁ bhuvanā yanti sarvā. 3

(Saḥ) He (God) (naḥ) our (pitā) the Lord, protector (janitā) generator (saḥ) He (God) (uta) and (bandhuḥ) brother, binding force (binding on Him) (dhāmāni) establishments, situations, destinations (veda) knows (bhuvanāni) places and beings (viśvā) all (yaḥ) who (devānām) of divine (powers and people, rishis and devatas) (nāmadhaḥ) comprehends the names (ekaḥ eva) one only (taṁ) to Him (sampraśnaṁ) appropriate questions, object of all questions, queries, research and meditations (bhuvanā) worlds of existence (yanti) are received (sarvā) all.

Note: This verse is same at AV 2.1.3, RV 10.82.3 and YV 17.27 with small variations. In RV and YV – (i) 'yoḥ' is used in place of 'saḥ'. 'yoḥ' means who (God), (ii) 'nāmadhāḥ' is used in place of 'nāmadhaḥ', (iii) 'anyā' is used in place of 'sarvā'. 'anyā' means others.

Elucidation:

Where do all divinities and queries merge?

He (God) is our generator, Lord and Protector;

He is our brother i.e. binding in Him;

He (God) knows all establishments, situations, destinations and all beings;

He is the only one who comprehends the names of all divine (powers and people, rishis and devatas).

All appropriate questions, queries, research and meditations and whole world of existence reach Him.

Practical utility in life:

Who is every relation and every care for us?

A Sanskrit composition in glorification of God – tvam eva matā ca pita tvameva, tvam eva bandhu ca sakhā tvam eva, appears to have been composed on the basis of this verse. All divinities and all queries take His form. That is why a real devotee always remain conscious of His supremacy and intelligence. He is truly, everything for us human beings. Feeling and believing in His brotherhood and

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



care etc. no one should feel or allow any sort of imbalance in mind due to any situation whatsoever.

Quote:

(Saḥ veda bhuvanāni viśvā, AV 2.1.3, RV 10.82.3, YV 17.27)

He (God) knows all establishments, situations, destinations, places and all beings.

(yaḥ devānām nāmadhaḥ ekaḥ eva, AV 2.1.3, RV 10.82.3, YV 17.27)

He (God) is the only one who comprehends the names of all divine (powers and people, devatas and rishis).

(taṁ sampraśnam bhuvanā yanti sarvā, AV 2.1.3, RV 10.82.3, YV 17.27)

All appropriate questions, queries, research and meditations and whole world of existence reach Him.

Atharva Veda 2.1.4

परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य ।
वाचमिव वक्तारि भुवनेष्ठा धास्युरेष नन्वेऽषो अग्निः ॥४॥

Pari dyāvāpṛthivī sadya āyamupātiṣṭhe prathamajāmṛtasya.

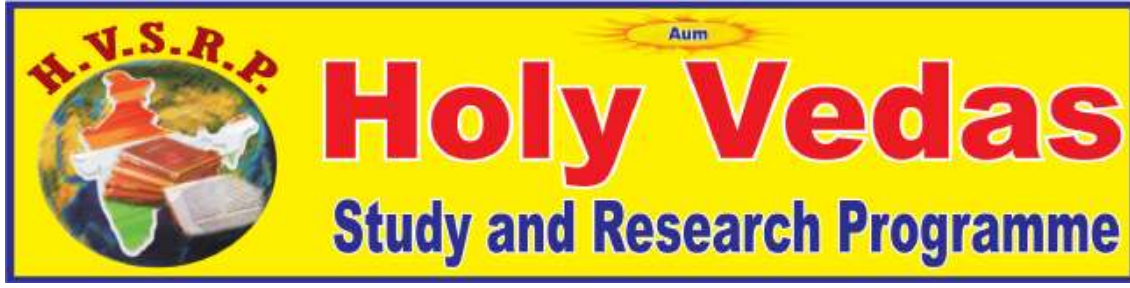
Vācamiva vaktari bhuvaneṣṭhā dhāsyureṣa nanveṣo agniḥ. 4

(Pari) from all sides (dyāvā pṛthivī) heaven and earth (sadya) just now (āyam) I have come (upātiṣṭhe) sit, establish near (prathamajām) first born (God, who manifested Him in the first man and His knowledge i.e. Vedas) (ṛtasya) of the real truth (vācam iva) like the speech (vaktari) in speaker (bhuvaneṣṭhā) established in all bodies (dhāsyuḥ) holding, sustaining (eṣaḥ) this (God) (nanu) certainly (eṣaḥ) this (God) (agniḥ) the Supreme Energy, God, first to lead, fire, heat, energetic, intellect.

HOLY VEDAS STUDY AND RESEARCH PROGRAM

Download Vedic Pedia app from play store or join on Telegram app.

For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Elucidation:

What does a meditative mind realise about God?

Just now I have come from all sides, earth to heaven and sit, establish near the first born (God, who manifested Him in the first man and His knowledge i.e. Vedas) of the real truth. Like the speech in the speaker, this (God) is established in all bodies, while holding and sustaining (everyone and everything) and certainly this (God) is the agni i.e. the Supreme Energy, God, first to lead, fire, heat energetic, intellect.

Practical utility in life:

What is the universal core force?

After a successful meditative life, a yogi, a spiritualist realised and sees the presence of creator i.e. God in each particle. He becomes a seer of one identity, unity of soul and matter. For him there is no second in core force despite innumerable names and forms. This should be our supreme and lone target to meditate upon God within as core force of the whole creation, instead of running behind differences from pillar to post in search of That (God) who is present very much within us.

Once a yogi realises that real truth, he becomes equanimous in all situations and never discriminates all beings with the realisation that everyone is ruled by That (God).

Atharva Veda 2.1.5

परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम् ।
यत्र देवा अमृतमानशानाः समाने योनावध्यैरयन्त ॥ 5 ॥

Pari viśvā bhuvanānyāyamṛtasya tantuṁ vitatam dṛśe kam.
Yatra devā amṛtamānaśānāḥ samāne yonāva-dhyairayanta. 5

(Pari) from all sides (viśvā) all (bhuvanāni) lokas, worlds of existence (āyam) I have come (ṛtasya) of the real truth (tantuṁ) threads (network) (vitatam) spread (all over) (dṛśe) to see (kam) that (God) (yatra) in whom (devāḥ) all divine (powers and people) (amṛtam) immortal, state of bliss (ānaśānāḥ) receive, enjoy (samāne) equal (yonou) level of living (adhi airayanta) reach towards (that God).

HOLY VEDAS STUDY AND RESEARCH PROGRAM
Download Vedic Pedia app from play store or join on Telegram app.
For any query feel free to contact on thevedicpedia@gmail.com or whatsapp 0091-9968357171



Note: AV 2.1.3 and 2.1.5 have resemblance with YV 32.10. In AV 2.1.3 and YV 32.10, first step of first line is same. In AV 2.1.5 and YV 32.10, second line is same with some difference.

Elucidation:

Where do all divine (powers and people) reach?

What do the divine (powers and people) enjoy?

I have come from all sides of all lokas, worlds of existence, to see the truth of that God whose thread (network) are spread (all over); in which all divine (powers and people) reach towards the equal level (of that God) and receive, enjoy the immortal state of bliss.

Practical utility in life:

What does a real devotee do to seek the ecstasy of permanent unity with God?

Everywhere all over in the creation, one can see the vast network of God but only divine (powers and people) of that God can enjoy the bliss of realising unity with Him.

To enjoy the ecstasy of that permanent unity, certainly a devotee has to discard all interests of enjoyments in this creation. In the name of karmas, perform acts only for the welfare of others, but all these acts should be done without the ego of being a doer and without any desire of any nature and even without the desire of doing any act. Therefore, we should all that comes before us as a situation, without any attachment.

This file is incomplete/under construction