



## Study AV Kand 15 English

### Atharva Veda 15.1.1 to 8

Devata of the whole Kanda 15 of Atharva Veda is 'Vrātya'. This word has multiple meanings – (a) protector of group, society, people i.e. God, (b) vow full person performing penance, dedicated to his words, thoughts, (c) parivrajak i.e. roaming as a saint, recluse and preaching about God, (d) group, society.

In view of the supremacy and purpose of Vedic knowledge about God, we are primarily taking 'Vrātya' as protector of group, society, people. In some verses other meanings can also be applied. 'Vrat' refers to circle or all that is covered with some material body. Therefore, 'Vrātya' means the Lord and Protector of all that is covered with material, the group of created beings and things.

'Vrātya' devata is also referred as 'Adhyatmam'.

#### Atharva Veda 15.1.1

व्रात्य आसीदीयमान एव स प्रजापतिं समैरयत् ।।१।।

Vrātya āsīdīyamāna eva sa prajāpatiṁ samairayat. 1

(Vrātyaḥ) protector of group, society, people i.e. God (Āsīt) was there (īyamānaḥ) moving (eva) only (saḥ) he (prajāpatiṁ) to the feature of protecting people (sam airayat) appropriately inspired, directed.

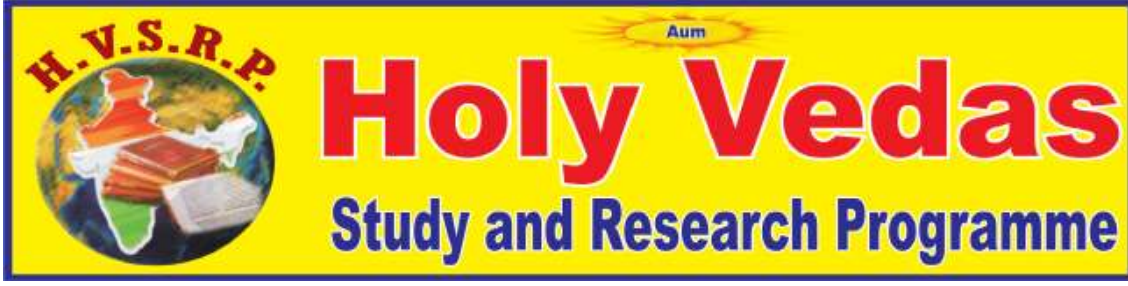
#### Elucidation:

How did the inspiration of creation come into effect?

Only 'Vratya' i.e. protector of group, society, people i.e. God was already there, moving. He appropriately inspired, directed the feature of protecting people in Him.

#### Practical utility in life:

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What is expected from roaming saints and recluse persons?

Just as God inspired His powers of 'Prajapati' to activate the creation, similarly all 'Vratya' persons i.e. Parivrajakas, roaming as saint, recluse etc. and preaching about God, activate the power of 'Prajapati' in them. That is how, such saints actually become 'Prajapati' and take care of lots of people as a father cares his sons.

Quote:

(Vrātyaḥ Āsīt īyamānaḥ eva, AV 15.1.1)

Only 'Vratya' i.e. protector of group, society, people i.e. God was already there, moving.

(saḥ prajāpatiḥ sam airayat, AV 15.1.1)

He appropriately inspired, directed the feature of protecting people in Him.

Atharva Veda 15.1.2

स प्रजापतिः सुवर्णमात्मन्नपश्यत्तत्प्राजनयत् । २ । ।

Sa prajāpatiḥ suvarṇamātmannapaśyattatprājanayat. 2

(Saḥ) He (God) (prajāpatiḥ) the Lord and Protector of people (suvarṇam) golden, most valuable in importance, His power of nature (ātman) in His own self (apaśyat) saw (tat) to that (pra ajanayat) completely manifested.

Elucidation:

Who was manifested in this creation?

He (God), the Lord and Protector of people, saw the golden, most valuable in importance, His power of nature in His own self and completely manifested (Himself) in that (creation).

Practical utility in life:

Whether this nature and our individual life has any independent existence or powers?

This verse supports the factual principle that all powers vest in God, including the powers of nature and our individual soul. Actually, in everything, God

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manifested Himself. Mother nature is also a manifestation of God's power, not at all a separate or independent power. Same is the dependence of our individual life upon Him. Verily He (God) is manifested in various life forms. Individual existence of human beings gives them freedom to act only through their mental powers and that too subject to the management of acts and rewards principle i.e. karmaphala in the powers of God. The whole of nature and other non-human beings even don't enjoy these mental powers to act freely.

Quote:

(Saḥ prajāpatiḥ suvarṇam ātman apaśyat tat pra ajanayat, AV 15.1.2)

He (God), the Lord and Protector of people saw the golden, most valuable in importance, His power of nature in His own self and completely manifested (Himself) in that (creation).

Atharva Veda 15.1.3

तदेकमभवत्तल्ललाममभवत्तन्महदभवत्तज्ज्येष्ठमभवत्तद्  
ब्रह्माभवत्तत्तपोऽ भवत्तत्सत्यमभवत्तेन प्राजायत ॥३॥

Tadekamabhavat tallalāmamabhavat tanmahadabhavattajjyēṣṭhamabhavat tad  
brahmābhavat tattapo'bhavat tatsatyamabhavat tena prājāyata. 3

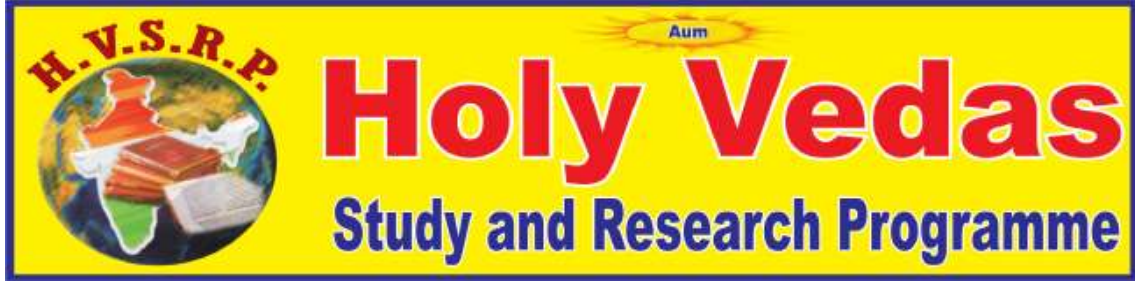
(Tat) that (God) (ekam) one only (non-dual) (abhavat) was there (tat) that (God) (lalāmam) having special powers (abhavat) was there (tat) that (God) (mahat) great power (of creation of nature) (abhavat) was there (tat) that (God) (jyēṣṭham) Supreme chief (abhavat) was there (tat) that (God) (brahma) spread and pervaded (abhavat) was there (tat) that (God) (tapah) fervour (abhavat) was there (tat) that (God) (satyam) truth (abhavat) was there (tena) with all those (attributes) (pra ajāyata) manifested.

Elucidation:

With what attributes was God manifested in the creation?

That (God) was there one only (non-dual); That (God) was there having special powers; That (God) was there with great power (of creation of nature); That (God)

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was there as Supreme chief; That (God) was there spread and pervaded; That (God) was there with fervour; That (God) was there as truth. With all those (attributes) He manifested Himself in the creation.

Quote:

(Tat ekam abhavat, AV 15.1.3)

That (God) was there one only (non-dual).

(tat lalāmam abhavat, AV 15.1.3)

That (God) was there having special powers.

(tat mahat abhavat, AV 15.1.3)

That (God) was there with great power (of creation of nature).

(tat jyeṣṭham abhavat, AV 15.1.3)

That (God) was there as Supreme chief.

(tat brahma abhavat, AV 15.1.3)

That (God) was there spread and pervaded.

(tat tapaḥ abhavat, AV 15.1.3)

That (God) was there with fervour.

(tat satyam abhavat, AV 15.1.3)

That (God) was there as truth.

(tena pra ajāyata, AV 15.1.3)

With all those (attributes) He manifested Himself in the creation.

Atharva Veda 15.1.4

सोऽवर्धत स महानभवत्स महादेवोऽभवत् ।। 4 ।।

So'vardhata sa mahānabhavatsa mahādevo' bhavat. 4

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(Sah) He (God) (avardhata) grew, evolved, expanded (sah) He (God) (mahān) great, reverend (abhavat) was there (sah) He (God) (mahādeva) the Supreme Divine Power (abhavat) was there.

Elucidation:

How did the manifestation of God evolved and expanded?

He (God) grew, evolved, expanded; He (God) was there great, reverend; He (God) was there as the Supreme Divine Power.

Quote:

(Sah avardhata, AV 15.1.4)

He (God) grew, evolved, expanded.

(sah mahān abhavat, AV 15.1.4)

He (God) was there great, reverend.

(sah mahādeva abhavat, AV 15.1.4)

He (God) was there as the Supreme Divine Power.

Atharva Veda 15.1.5

स देवानामीशां पर्यैत्स ईशानोऽभवत् ।। ५ ।।

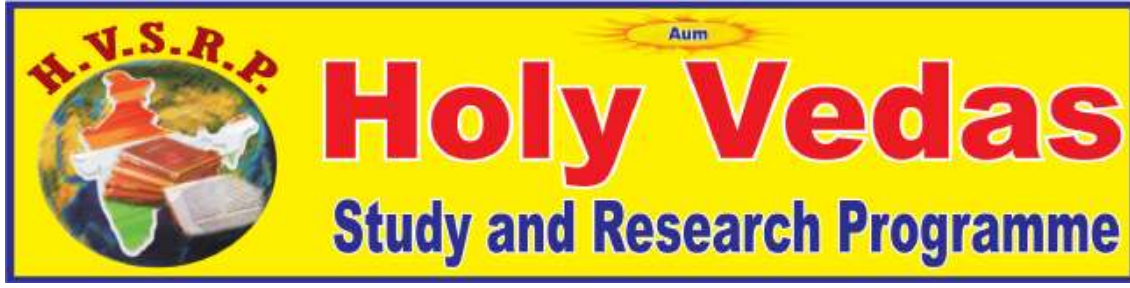
Sa devānāmīśāṁ paryaitsa īśāno'bhavat. 5

(Sah) He (God) (Devānām) to all divine powers (īśāṁ) ruled, pervaded (pari ait) from all sides, in all ways (sah) He (God) (īśānaḥ) ruler, pervade (abhavat) was there.

Elucidation:

Who ruled, pervaded all divine powers?

He (God) ruled, pervaded all divine powers; He (God) was there as ruler to pervade.



Quote:

(Saḥ Devānām īśām pari ait, AV 15.1.5)

He (God) ruled, pervaded all divine powers.

(saḥ īśānaḥ abhavat, AV 15.1.5)

He (God) was there as ruler to pervade.

Atharva Veda 15.1.6

स एकव्रात्योऽभवत्स धनुरादत्त तदेवेन्द्रधनुः ।।६।।

Sa ekavrātyo'bhavatsa dhanurādatta tadevendradhanuḥ. 6

(Saḥ) He (God) (eka vrātyaḥ) the only one protector of group, society, people i.e. God (abhavat) was there (saḥ) He (God) (dhanuḥ) bow (that causes expansion) (ādatta) held (tat) That (eva) only (indra dhanuḥ) power of expansion, power of giving birth to living beings.

Elucidation:

Who expanded the creation?

He (God) was the only one 'vrātyaḥ', the protector of group, society, people i.e. God; He (God) held the bow (that causes expansion); That bow only was His power of expansion, power of giving birth to living beings.

Practical utility in life:

What was the bow of expansion?

The bow of the powers of God was 'pranas' which He used to give birth to living beings.

The bow was the principle of awarding fruits of all acts through which the lives and qualities of living beings are decided naturally.

The bow was 'Om', the vibration through which He vibrated the whole creation.

Quote:

(Saḥ eka vrātyaḥ abhavat, AV 15.1.6)



He (God) was the only one 'vrātyaḥ', the protector of group, society, people i.e. God.

(saḥ dhanuḥ ādatta, AV 15.1.6)

He (God) held the bow (that causes expansion)

(tat eva indra dhanuḥ, AV 15.1.6)

That bow only was His power of expansion, of giving birth to living beings.

Atharva Veda 15.1.7

नीलमस्योदरं लोहितं पृष्ठम् ।। ७ ।।

Nīlamasyodaram lohitam prṣṭham. 7

(Nīlam) firm, unambiguous knowledge (asya) of His (God's) (udaram) the central part, like stomach (lohitam) capacity to produce (prṣṭham) like His back i.e. principle power of His strength.

Elucidation:

What are the main powers of God?

- A. Firm and unambiguous knowledge is the central part of God, like stomach.
- B. Capacity to produce is like His back i.e. principal power of His strength.

Practical utility in life:

How does God use His principal powers?

The divine and exclusive powers of God create and sustain this creation in a smooth manner. His powers have two dimensions:

1. His knowledge i.e. Omniscience and
2. His power of giving birth i.e. Omnipotence.

Knowledge is central part for the human creation. All human beings are associated to God only through this knowledge. Of course, in Kaliyuga, due to



rampant selfish interests, people tend to avoid divine knowledge and therefore, remain disassociated with that central part of God.

Second power of God is giving birth to living beings in accordance with their acts, called act and reward principle. Through this power, God punishes wrong doers, inspires them to correct themselves and give rewards to noble people to promote them towards self-realisation.

With these powers, He regulates the creation.

First power of knowledge is for sattvic i.e. pure people.

Second power of karmaphal is for rajasic i.e. active and tamasic i.e. ignorant and demonic people.

Quote:

(Nīlam asya udaram, AV 15.1.7)

Firm and unambiguous knowledge is the central part of God, like stomach.

(lohitam prṣṭham, AV 15.1.7)

Capacity to produce is like His back i.e. principal power of His strength.

### Atharva Veda 15.1.8

नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ॥८॥

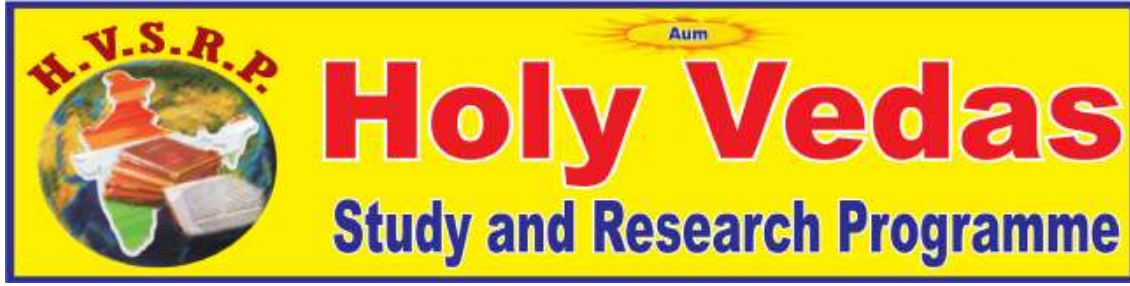
Nīlenaivāpriyam bhrāṭṛvyam prorṇoti lohiteṇa dviṣantam vidhyatīti  
brahmāvādinō vadanti. 8

(Nīlen) with certain, unambiguous knowledge (Eva) only (apriyam) hostile i.e. internal rivalries, evils etc. (bhrāṭṛvyam) brotherhood (pra urṇoti) completely covers (lohiteṇa) with capacity to give birth (dviṣantam) jealous, rivals (vidhyati) pierces (iti) this (brahmāvādinah) knowers of Brahman, speakers about God (vadanti) speak.

Elucidation:

How does God treat the two types of evils – internal and external?





With certain, unambiguous knowledge only, He (God) completely covers the hostile brotherhood i.e. internal rivalries, evils etc.

With His capacity to give birth, He (God) pierces jealous, rivals i.e. outside enemies.

Knowers of Brahman, speakers about God speak like this.

Practical utility in life:

What are the two types of evils?

The two types of evils are – (i) internal and (ii) external.

Internal evils or rivalries are the evil thoughts or modifications of mind related to past acts and thoughts. These can be ended with divine knowledge and devotion to God.

External evils or rivalries are the problems coming to us from outside, from our family or society. We should deal with these rivalries by giving birth to knowledge in their heart and mind or by doing welfare acts for others.

Quote:

(Nīlen Eva apriyaṃ bhrātr̥vyaṃ pra ur̥noti, AV 15.1.8)

With certain, unambiguous knowledge only, He (God) completely covers the hostile brotherhood i.e. internal rivalries, evils etc.

(lohitena dviṣantaṃ vidhyati, AV 15.1.8)

With His capacity to give birth, He (God) pierces jealous, rivals i.e. outside enemies.

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