

AUM
ATHARVA-VEDA

अथर्ववेदः

KANDA-1

Kanda 1/Sukta 1 (Hymn of Victory)
(Development of Intelligence)

Vachaspati Devata, Atharva Rshi

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।

वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥ १ ॥

1. *Ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ.
Vācaspatirbalā teṣām tanvo adya dadhātu me.*

Thrice seven are the entities which bear, wear and comprise the entire world of forms in existence. May Vachaspati, omniscient lord of speech, awareness and the phenomenal world bless me with the body of knowledge pertaining to their essences, names, forms, powers, functions and relationships here and now.

Note: The ‘thrice-seven’ of phenomenal world is to be explained: The phenomenal world is an evolution of one basic material cause, Prakṛti or Nature. The efficient cause of the evolution is Vachaspati,

Supreme Spirit, immanent, transcendent, omniscient, omnipresent, omnipotent. The evolution is initiated and sustained by the will and presence of the spirit immanent implosive in Nature, therefore it is creative and intelligent evolution, not blind and wild growth. The initiation is like the spark, the Big Bang. With the big bang the one basic material cause, Prakrti, takes on the evolutionary process of diversification. The phenomenal world, whatever it may be at any time, is the consequence of that one cause according to the laws of evolution.

Prakrti originally is non-descript. When the divine will initiates the process of evolutionary change and development, it takes on the name and character of Mahat. Mahat then changes into Ahankara, a generic identity, which then evolves into two directions: physical and psychic. The psychic direction develops into the mind, intellect and the senses and the physical develops into the five elements, akasha, vayu, agni, apah and Prthivi.

The physical development passes through two stages, subtle and gross from Ahankara. The subtle elements are called Tanmatras, and Tanmatras then develop into the gross elements, akash or space, vayu or energy, agni or heat and light, apah or liquids, and Prthivi or solids.

The five gross elements, their subtle precedents, and Ahankara are the ‘seven’ of the mantra.

These seven entities, further, have their qualitative character. All phenomenal forms have their

qualitative characteristics. Even human beings have qualitative, characteristic differences. A person may be intellectually very high, a research oriented introvert, another an energetic playful extrovert, still another may be dull. Why this?

Nature, the basic material cause of our physical existence, itself has its qualitative modes and variants. These are Satva (mind, intellect, transparency), Rajas (energy, activeness), and Tamas (matter, inertia). We may call them thought, energy and matter, or, matter, motion and mind. That matter and energy, and even mind, are interconvertible is a very late scientific rediscovery of a Vedic truth, or it may just be a reminder of something we had forgot, though actually it was lying deposited in a dormant account.

The seven variants of Prakrti into one direction of evolution, further qualified and characterised by these three qualitative modes, makes the phenomenal forms into thrice seven. A great intellectual with an agitated mind may be a great destroyer, another great intellectual with a balanced mind may be a great creative innovator. The two are human physically, yet different in character and achievement.

Prayer: May Vachaspati enlighten us about these thrice seven. This is the Atharva-vediya projection of knowledge and education. This is the prayer for our intelligential development in terms of facts, processes and values.

पुनरेहि वाचस्पते देवेन मनसा सह ।
वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम् ॥ २ ॥

2. *Punarehi vācasbate devena manasā saha.
Vasoṣpate ni ramaya mayyevāstu mayi śrutam.*

O Vachaspati, lord of phenomenal world, giver of knowledge and power, wealth and value, come and bring me a brilliant holy mind, stop not the process, and whatever I hear, let it stay with me.

इ॒है॒वा॒भि॒ वि॒ त॒नू॒भे॒ आ॒र्त्नी॒ इ॒व॒ ज्य॒या ।
वा॒च॒स्प॒ति॒र्नि॒ य॒च्छ॒तु॒ म॒य्ये॒वा॒स्तु॒ म॒यि॒ श्रु॒तम् ॥ ३ ॥

3. *Ihaivābhi vi tanūbhe ārtnī-iva jyayā.
Vācaspatirni yacchatu mayyevāstu mayi śrutam.*

Here itself, in the process of learning and teaching, let both teacher and disciple be at the optimum tension of joyous instruction like the string at both ends of the bow. May Vachaspati lead on in the discipline. What I hear and learn, let it stay with me. (The word ‘ubhe’, both, has also been interpreted as ‘knowledge and knowledge-based action in top condition’.)

उ॒प॒हू॒तो॒ वा॒च॒स्प॒ति॒रु॒पा॒स्मा॒न्वा॒च॒स्प॒ति॒र्ह्य॒ता॒म् ।
सं॒ श्रु॒तेन॑ ग॒मे॒महि॑ मा श्रु॒तेन॑ वि रा॒धि॒षि ॥ ४ ॥

4. *Upahūto vācaspatirupāsmānvācaspatirhva-
yatām. Saṁ śrutena gamemahi mā śrutena
virādhīṣi.*

Invoked is Vachaspati, may Vachaspati give us the call and inspiration. Let us follow and practice what we have heard and confirmed. Do not lose, do not disvalue, never revile what you have learnt.