MAN AND NATURE

THE PICTURE OF THE ATHARVAVEDA
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Human attitude towards nature is seen generally to be of two types, namely: dominating and submissive. Language along with the brains is the basic differentiating faculty that man has and animals do not have. It perhaps makes the human being as the supreme-being, and this is the very reason why a human being thinks he is the enjoyer and everything that is there in the universe is meant for his enjoyment. He takes that everything is meant for him only. This attitude which is a dominating one is the factor that is responding for the undue destruction of the nature, but there also has been another side to the coin. A man also has been aware of the fact in this part of the globe at least since centuries that he is just one of the elements of the nature. Not only this but being so he also owes many a thing to the generous nature.

Looking at the devastating attitude of modern man towards nature, one is prompted to look into man's attitude towards nature through ages. Were there same attitude as that of modern men?

If we look into the ancient Indian literature, right from the RV period down to very recent centuries, man has established various relationships with natural
elements. Ancient people had treated them as their father, mother, brother, sister and also son and daughter etc. i.e. they have as if personified these natural elements and have treated them as their own family members. The following verse from the RV bears testimony to this.

\[ \text{RV. 1.1.9} \]

(Tr: Be to us easy of approach, even as a father to his son: Agni, be with us for our weal.)

Also verse 1.35.1, of the RV speaks of respect and homage that man paid to natural elements:

\[ \text{RV. 1.35.1} \]

(Tr: Agni I first invoke for our prosperity; I call on Mitra, Varuna to aid us here, I call on Night who gives rest to all moving life, I call on Savitār the God to lend us help).

The verse 1.160.2 of the RV deals with the relationship between man and natural elements.

\[ \text{RV. 1.160.2} \]

(Tr: Widely-capacious pair, mighty, that never fail, the father and the mother keep all creatures safe: The
two world-halves, the spirited, the beautiful, because the Father hath clothed them in goodly forms.)

The verse 3.59.4 says of the relationship between the man and Mitra.

अयं मिट्रो नमस्य: भुक्रेवो राजा सुमस्पो मजनिष्ट वेद्या: ||
तस्य वर्ष सुमती यज्ञियस्यापि भवेद्र सौमयम्ये क्ष्याम ||

(RV. 3.59.4)

(Tr: Auspicious and adorable, this Mitra was born with fair dominion, king, Disposer. May we enjoy the grace of him the holy, yea, rest in his propitious loving-kindness.)

As a matter of fact it can be said of all our ancient literature that right from the vedic people, our forefathers had established various relations with the nature, which they believed is bound by the cosmos and of which even the human being is not an exception.

If we peep into the other civilizations in the old world to see the attitude of man towards nature, we may conclude the following; the order of heaven was quite apparent to the Mesopotamians, who developed both astrology and astronomy to a high degree and noticed that the motions of the moon and the sun, stars and planets are constant and predictable.¹

Greeks tried to understand nature rationally, not

mythically, and they did this in a sustained and purposeful way. Democritus believed that many of the advances made in human civilizations are the result of observing the habits of other animals. People have learned to weave from the spider, to sing from the birds, and to build houses of clay because they have watched the swallow at work. But mankind to the Greeks was not a mere victim or pupil of the environment. They saw the human species have ability to alter the world, as mankind has the faculties of reasoning and foresight.

Sophocles, in his play Antigone, gives the chorus, a great hymn, to sing in praise of the ability of mankind to control and change the earth and its creatures, although it ends with an ironic twist. Man, the chorus sings, can cross the sea and plough the earth, he snares birds and beasts, and tames the horse and mountain bull. He knows speech and thought, and how to escape frost and rain, but not how to escape death, or to prefer justice to evil.

It was the opinion of "Anaxagoras" that human beings were cleverer than the beasts because they had hands with which to manipulate. The Greeks seem to

See
2. Hughes, J.D., 1975: p. 60
3. Hughes, J.D., 1975: p. 60
have realized that mankind was less advances in past ages, and attributed civilization to two things, the use of fire and the cultivation of grain. ⁴

The Roman mind was marked by it's practicality and Roman attitudes toward nature were distinctly utilitarian. The Romans generally believed that the world is here for human use, and they proceeded in a very pragmatic way to find uses for its components. This dominant Roman characteristic is reflected in religion, literature, philosophy, and science. They sought knowledge for its own sake very rarely, always seeming to demand a practical application for intellectual endeavor. Closely allied to practicality was a profound desire for order; this was demonstrated in their view of nature as everywhere else. ⁵

The Romans believed that the world is directed by its own principle of reason, and everything in it has a rational purpose. Plants exist for the sake of animals, animals for the sake of mankind, and mankind exists to contemplate and imitate the perfection of the world. ⁶

We have already seen that Indian attitude toward

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4. Hughes, J.D., 1975: p.60
5. Hughes, J.D., 1975: p.87
6. Hughes, J.D., 1975: p.95
nature was and is never dominating. Always our predecessors have respected and praised the natural elements. They often deified them also treated them as their father, mother, etc. i.e. the sun, fire are the lord of energitical source or vital force. They are treated as father. The earth is the source of food, water etc. who is always treated as mother. In fact, the natural elements giving energy are treated as father and those who are source of food are treated as mother.

The sun is the centre of the universe and earth rotates around it. As we are born and brought up on the earth, it is rightly called mother earth. Earth also herbers natural resources, animals and plants. Living organisms are reared and fed by these resources for their survivals. The controlling factor for sustaining life on earth is the energy which we get from the sun.

Plants prepare food using sun light as the fuel and animals survive by eating these plants and plants products. As one can not imagine earth without the sun and living organisms without the earth, the invocations of the vedic seers are well justified when they say the earth is my mother (AV.12.1.12, 12.1.10) and the sun is the soul of the whole universe (AV.2.1.3, RV.1.115.1). As the children of the mother earth, living organisms have to live in coherence, as the children of a family
live in a society. So man has to love and care for other animals and plants for reciprocal benefits from them. That is why, since ancient periods, Indians showed tolerance towards other animals. Nurture and prayed plants as deities and preserved natural resources without disturbing them. That is why all living and non-living elements of nature were praised, deified by ancient Indians.

From the references in the chapter on man and flora and fauna it is very clear that the vedic man is well aware of the medicinal properties of various herbs and trees and he knows their utility fully well. Though this feature is special to the AV, we do find many references to deification and realisation of natural elements in the RV as well. To have a few examples:

The verse RV 1.50.4 says that the sun is the source of light and that he enlightens the whole of the universe.

\[ \text{र्वः में विश्वविश्वासी ज्योति सुर्यं} \]
\[ \text{विश्वम् भासि रोमकम्} \]

(Tr: You are the active and all beautiful maker of light, O' sun you brighten up the whole firmament.)

Also in the RV verse 1.115.1, we find that the sun is the source of energy, and that he is the very soul of the whole world which implies that the world both
static and mobile can not survive without the sun.

The Rv verse 5.11.1, says that Agni is the source of energy and in the same verse he is said to be the dexterious guardian of the mankind.

(RV 5.11.1)

(Tr: The watchful guardian of the people hath been born, Agni, the very strong, for fresh prosperity, with oil upon his face, with high heaven-touching flame, he shineth splendidly, pure, for the Bharatas.)

In the verse Rv 1.25.20, the deity Varuṇa is addressed as the king of the earth and the heaven. As Varuṇa is the giver of waters without which no life is possible, he is invoked as the king of both the worlds. Also verse Rv 1.35.2, reflects that the sun is the controller of the universe. He watches all the three worlds.

With this in mind, let us now turn to the AV. In the AV, we get ample references that speak of man and nature relationship. In this chapter we are going to have many of the verses from the AV which depict this relationship prominently. I have found not less than two hundred verses in all the twenty chapters of the AV. Here I have given all these verses with their translations as given by Griffith to substantiate my claim. They are self-sufficient to speak of the relationship between man and nature.
Verse

विद्ध्या शरस्थ्य पितां पर्जियं भूरिधायसम्।
विद्ध्यो भस्य मातां पृथिविः भूरिधायसम्॥

Tr: We know the father of shaft, Parjanya, liberal nourisher, know well his mother, Prthivi, earth with her manifold designs.

Verse:

विद्ध्या शरस्थ्य पितां मित्रं शानवुष्णयम्
तेना ते तन्वे ३ इं कारं पृथिविः ते निवेयां वाहिले
अस्तु बालिति। (AV. 1.2.1)

Tr: We know the father of shaft, Mitra, the lord of hundred powers: By this may I bring health unto thy body: let the channels pour their burden freely as of old.

Verse:

विद्ध्या शरस्थ्य पितां वारुं शानवुष्णयम्
तेना ते तन्वे ३ इं कारं पृथिविः ते निवेयां वाहिले
अस्तु बालिति। (AV. 1.3.2)

Tr: We know the father of the shaft, Varuna, strong with hundred powers: By this may I bring health unto thy body: let the channels pour their burden freely as of old.

Verse:

आयो हिञ्या मयोभुदस्ता न तथं देहातनं
भेषे रणाय -पशसे। (AV. 1.5.1)

Tr: Ye waters, truly bring us bliss: so help ye us to strength and power. That we may look on great delight.

Verse:

शो भवं शिवतनो रसस्तन्त्य भाजयतेह नः।
उशातीरिव माताः। (AV. 1.5.2)

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Tr: Here grant to us a share of dew, that most auspicious dew of yours, like mother in their longing love.

Verse:

लक्ष्यमाय घरस्यं क्रमताय सवय | 
आयं ज्ञानश्च नः ॥ (AV. 1.5.3)

Tr: For you we fain would go to him to whose abode ye send us forth, and waters give, us procreant strength.

Verse:

इण्ड्रानि वायुविद्रोहं वर्षणात्सर्वकालानां | 
अपो अन्तर्गते भेषजः ॥ (AV. 1.5.4)

Tr: I pray the floods to send us balm, those who bear rule o'er precious things and have supreme control of men.

Verse:

ि...सं र...वनू सिन्धवत्: सं बाता: सं पतरीणः। इम...प्रीतिवो में गुणंती संस्त्रान्वेन हरिभा जुहोभि ॥ (AV. 1.15.1)

Tr: Let the streams flow together, let the winds and bird assembled come. Let this my sacrifice delight them always. I offer it with duly mixt oblation.

Verse:

उमनु सुर्यस्मिनु दद्योनां हरिभा-सं तेन। 
जो शहितस्य वर्णिनि तेन र्वा परिदच्छसि ॥ (AV. 1.22.1)

Tr: As the sun rises, let thy sore disease and yellowness depart. We compass and surround thee with the colour of a ruddy ox.

Verse:

परि त्वा शहितस्यादि घर्षणयुतवाय द्यधिशि | 
मधयाध्येघ्या असदयो अस्मितो मुखः ॥ (AV. 1.22.1)
Tr: With ruddy hues we compass thee that thou mayst live a lengthened life: So that this man be harm, and cast his yellow tint away.

Verse: विद्यमान हारस्य पिताः सूर्य शतवर्षथम् ।
तेना ते तत्वं ३ ठीं करं पृथिविः ने निषेधयनं वहिष्टे उपस्थ वालिनि

(C.A.V. 1.3.5.)

Tr: We know the father of the shaft, the sun endowed with hundred: powers: By this may I bring health unto thy body: Let the channels pour their burthen freely as of old.

Verse: अद्य नक्तरमृतमनु सेषजम् ।
आपामुन ग्राहिनिसिद्धवा स्वास्थ्य वाजिनि
गातो भवास्थ वाजिनोऽ॥ (C.A.V. 1.4.4)

Tr: Amrit is in the waters, in the waters balm. Yea, through our praises of the floods, O horses, be ye fleet and strong, and O ye kine, be full of streng.

Verse: स नैः पिता जनिता महत वन्यार्थामानि वेदे
भुवनामिनी विद्यः ।
यो देवानां नामस्य एक एव ते संप्रासः
भूवनामानि आंवर ॥ (C.A.V. 2.1.3)

Tr: He is our kinsman, father and begetter: he knows all beings and all ordiances. he only gave the Gods their appellations: all creatures go to him to ask direction.

Verse: दिनो गद्यावं भुवलस्य शस्यार्थेक एव नमस्योऽ
बिद्यां यथः ।
वै रविवा योहे व्रतमानं दिव्यः देव नमस्यो अस्मि
दिव्ये ने सशंक्षोम् ॥ (C.A.V. 2.2.1)
Tr: Lord of the worlds, divine, Gandharva only he should be honoured in the tribes and worshipped. Fast with my spell, celestial God, I hold thee homage to thee! Thy home is in the heavens.

Verse: आदे अदवसावत्त्वात्तेताः शातां।
नतुः तेः कृष्णोमि भेंवजः सुषमेऽवंग्यं प्रशामात्।।
(AV, 2.3.1)

Tr: That little spring of water which is running downward from the hill. I turn to healing balm for thee that thou mayst be good medicine.

Verse: श्रेष्ठो श्वासनुष्ठयो औषधिः॥
कम्बश्च वज्रो अपि हनुः रक्षसः स्मारात् विसुध्वता
इष्ववः पतन्तुर रक्षसाम।।
(AV, 2.3.6)

Tr: Bless us the waters! be the plants auspicious! may Indra’s thunderbolt drive of the demons. Far from us fall the shafts they shoot against us!

Verse: समास्वात्त्वाः भृतवद वर्धिण्यं ज्ञानस्तवः अस्वरो
प्राणः मनःिििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििििşi
Tr: Gracious to thee be Agni with the waters, let Soma with the plants be kind and bless thee from family sickness, kinsmans curse, destruction from druh, from Varuna's noose I thus release thee.

Verse: श्रृं ते बलो उमःतिर्वे तयो धार्षेऽ ते भक्तं प्रदिबिल्।
- कः तं वा अभोग्याविणिर्तथा उथमिः दिदव तुहे मुखाभिः
अनुयथ ब्रह्मणं वा कृष्णोम विषये ते यातापृ विविषि इसमें स्त्राभ्। (AV. 2.10)

Tr: May kind wind strenghten thee in air's mid-region, to thee may heaven's four quarters be auspicious. From family sickness, kinsmans curse, destruction from druh from Varun's curse I thus release thee.

Verse: आपुष्टा अः जनस्ते ज्ञाक्तानो ज्ञातात्र्वेको धूलपृक्षो अकमेऽ
धूर्ते पीव्या मधुपाला गाढः पितेर्व मुहान्निरहृदतनादिवम्। (AV. 2.13.1)

Tr: Strength giver, winning lengthened life, O Agni, with face and back shining with molten butter. Drink thou the butter and fair milk and honey and as a sire his sons, keep this man safely.

Verse: सूर्ये यद्रुश्च मा पाहि स्वाहा। (AV. 2.16.3)

Tr: Do thou, o'sūrya, with thine eye protect me! all hail to thee!

Verse: अः जनेन वैश्चात्तर विक्रियाका देवें पाहि स्वाहा। (AV. 2.16.4)
Tr: Agni, Vaisvānara, with all Gods preserve me! all hail to thee.

Verse: 

Tr: O Agni, with the splendour that is thine darken the man who hates us, whom we hate.

Verse: 

Tr: O wind, with the splendour that is thine darken the man who hates us, whom we hate.

Verse: 

Tr: Let the wise Agni go against our fomen, burning against ill will and imprecation, let him bewilder our opponents army, let Jātavedas smite and make them handless.

Verse: 

Tr: Mighty are ye for such a deed, O Maruts! go forward, over come them and destroy them. The Vasus slew, and these were left imploring. Wise Agni as our
messenger assail them.

Verse: आसिने दुर्ग प्रत्येकु विद्वान व्रतिदहननिष्ठालिनिगतिम् ।
स विन्दुम अपि च भद्र संहित नानिवुकुलाकानेवः।

(A.V. 3.2.1)

Tr: May Agni, he who knows our envoy, meet them, burning against ill will and imprecation. May he bewilder our opponents senses. May Jatavedas smite and make them handless.

Verse: आसिने दुर्ग प्रत्येकु विद्वान व्रतिदहननिष्ठालिनिगतिम् ।
स विन्दुम अपि च भद्र संहित नानिवुकुलाकानेवः।

(A.V. 3.2.2)

Tr: This Agni hath bewildered all the senses that were in your hearts: Now let him blast you from your home, blast you away from every side.

Verse: आसिने दुर्ग प्रत्येकु विद्वान व्रतिदहननिष्ठालिनिगतिम् ।
स विन्दुम अपि च भद्र संहित नानिवुकुलाकानेवः।

(A.V. 3.3.1)

Tr: Loudly he roared. Here let him labour deftly. spread, Agni, over spacious earth and heaven. Let maruts who posseses all treasures yoke thee. Bring him who reverently paid oblations.

Verse: आसिने दुर्ग प्रत्येकु विद्वान व्रतिदहननिष्ठालिनिगतिम् ।
स विन्दुम अपि च भद्र संहित नानिवुकुलाकानेवः।

(A.V. 3.3.3)

Tr: King Varuna call thee hither from the waters! from hills and mountains, soma call thee hither! let Indra
call thee hither to these people. Fly hither to these people as a falcon.

**Verse:** अद्वितिया त्वाग्ने मित्रावस्थोभ्या विषेदेवा भक्ततत्स्वा हृदयामानुः।

अहं मनोर्युदेवाय कृपापूर्वा ततो न करो नंतो न च मना परमाँ || (AV·3·4·4)

Tr: First shall the Äśvins, Varuna and Mitra, the universal Gods and Marutas call thee. Then turn thy mind to giving gifts of treasures, thence, mighty one, distribute wealth among us.

**Verse:** आप इति वा उ भेषाजीर्षो अभ्यवचात्तमोः।

आपो विक्ष्रय भेषाजीस्तास्वा मूृच्छन्य वेलेनिंद्रायः || (AV·3·7·5)

Tr: Water, indeed, hath power to heal, water drives malady away. may water for it healeth all free thee from permanent disease.

**Verse:** अपायामः भेषाजीर्षो भेषाजीर्षमपबास्ता अपायायामः।

अपाष्ठरत सन्यो हुर्मुहकमप्तक्षेत्रियमवज्नानुः || (AV·3·7·7)

Tr: What time the starlight disappears, what time the gleams of dawn depart, may evil fortune pass from us, the chronic sickness disappear.

**Verse:** आ यथानु मित्र अहं ग्रामेऽक्षेत्रियानः कालसानं स्तेक्षेत्रियानि पृथिवी- 

मुहर्षिग्रामेऽ।।।

अधारश्रमायं वर्णो वायुर्मिति: वृहद: राष्ट्रः स्तेक्षेत्रः 

द्विनातुः || (AV·3·8·1)

Tr: Let Mitra come, arranging with the seasons, lulling
the earth to rest with gleams of splendour. And so let
Agni, Varuṇa and vāyu make our dominion tranquil and
exalted.

Verse: हुवे सोम स्वयंतार समोभि विक्वतातिदिथ। आभुस्तरावे ।
अयमविनिदेशदयदू दीर्घेभव सजागे रिभोप्रतिवृक्षे॥

(A.V. 3.8.3)

Tr: Soma I call, and Savitar with homage and all the
Ādityas in the time of contest. Long may this fire send
forth its splendour, lighted by kinsman uttering no
word against me.

Verse: या देवाः प्रतिनिधानी राशिः भ्रेतुमुनायति प्रियः।
संवत्सरस्य या पति सा मै असतु भुमण्डली॥

(A.V. 3.10.2)

Tr: May she whom gods accept with joy. Night who
approacheth as a cow. She who is consort of the year,
bring us abundant happiness.

Verse: अष्टकुण्ड यजा अष्टपुर्तितिनितिबोधुनु हयजनानि।
समाः संवत्सरानि मात्रानि भुतस्य पतये यज्ञे॥

(A.V. 3.10.9)

Tr: The seasons, and the seasons lords I worship,
anual parts and groups, Half years, years, months, I
offer to the lord of all existing things.

Verse: अष्टकुण्डधवात्स्ये मादव्यः संवत्सरे भ्यः।
धात्रे विधात्रे समु० हे भूतस्य पतये यज्ञे॥

(A.V. 3.10.10)

Tr: I offer to the seasons, to their several groups to
months, to years, Dhātar, Vidhātar, fortune to the lord

47
of all existing things.

Verse:

Tr: As ye, when Ahihad been slain, flowed forth together with a roar. So are ye called the roaring ones: This, o ye rivers is your name.

Verse:

Tr: Water is good, water indeed is fatnes, Agni and Soma truly both bring water. May the strong rain of those who scatter sweetness come helpful unto me with breath and vigour.

Verse:

Tr: Here, O ye waters is your heart. Here is your calf, ye holy ones. Flow here, just here, o mighty streams, whither I now am leading you.

Verse:

Tr: Turn hither, Agni, speak to us, come to us with a friendly mind. Enrich us, sovran of the tribes! thou art the giver of our wealth.
Verse: ये भूमियो अर्ध-विनायको तुरे मे फुंसे ये अन्ध्मं ।
अन्नव्रीशेशको वर्तमानत्ते मे अजगरोक्तवति ।
(Verses 3.24.1-2)

Tr: All fires that are in water and in yūtra, all those
that man and stones contain within them. That which
hath entered herbs and trees and bushes, to all these
fires be this oblation offered.

Verse: ये भूमियो अन्तत्ते गौणवत्ते अन्ताविषो व्रयः ।
हो मृगेषु ।
अन्तिविषेश लिपिदे वहयतुष्यदस्तेन अजगरोक्तवति ।
(Verses 3.21.2-3)

Tr: That which abides in soma and in cattle, that which
lies deep in birds and sylvan creatures. That which
hath entered quadrupeds and bipeds to all these fires
be this oblation offered.

Verse: समित्पातनु प्रदिष्टो नष्टस्वतीः समाभाबी वहनस्ताति
| नन्दनु ।
भह अनृवयस्य नदन्तो नष्टस्वतीः वाच्या आङ्गः भृगिविना
| तर्पिणो
(Verses 4.15.1-2)

Tr: Let all the mighty regions fly together, let all
the rain-clouds sped by mind, assemble. Let waters
satisfy the earth, the voices of the great mist-
enveloped Bull who roareth.

Verse: समीक्ष्यनतु तत्ततिष्ठा: सुदानवोक्षपो रसा महध्याभिरः
| संत्वाणी: ।
वर्षस्य समाः महत्यनन्तु भृगी: पृथ्वी आयतामोष्ट्यो
| विकृदुः
(Verses 4.15.2)

Tr: Let them show forth, the strong, the bounteous
maruts: let plants and shrubs be hung with drops of
moisture. Let floods of rain refresh the ground with
glandness and herbs spring various with each form and colour.

Verse: महानं केशमुद्यान्ते षिष्या समिद्धरं भवतु शान्ति वानः ।
रूपनं यशो वहुद्या विफळता उआनंदिनिरोधयो
भवति ॥ (AV. 4.15.16)

Tr: Lift up the mighty cask and pour down water; let the wind blow, and lightings flash around us. Let sacrifice be paid, and widely scattered, let herbs and plants be full of joy and glandness.

Verse: बृहुद्वेषामिषाधिष्ठिता अतिकादिव पद्यति ।
प्रस्तावनन्त्यते वर्जनमादेव ईदं विदुः ॥ (AV. 4.16.1)

Tr: The mighty ruler of these worlds beholds as though from close at hand, the man who thinks he acts by stealth: all this Gods perceive and know.

Verse: ते ने पाषाण वस्त्रण संक्षरण प्रद्धा लिषणान्ते विषिता
सुइन्द्रः । खिन्न नु सवे अनुषं वदन्ति यः संधवीयाक्षे नै स्तंभनं ॥ (AV. 4.16.6)

Tr: Those fatal snares of thine which stand extended, three fold, O Varuna, seven by seven, may they all catch the man who tells a falsehood, and pass unharmed the man whose words are truthful!

Verse: महानंमन्त्रे प्राप्यमस्य प्रवेण्टसः पायवनान्स्य वहुद्या
यानिष्ठनाते ।
विद्योऽवेशः प्रवेष्टिवास्मातीवहे स नै भुज्यवत्ससः ॥ (AV. 4.23.1)

Tr: I fix my heart on wise and ancient Agni, the five
tribes' lord, in many a place enkindled. We seek him who hath entered all our houses. May he deliver us from grief and trouble.

Verse: तामुः सावितृ पवित्रार्को ममहेऽऽरवतत्वदू विद्वाय गौ-गौर्तकः।
यो निश्चित्ता परिभ्रमणेऽऽव यूग्मुक्तमेहस्तः।

Tr: I think on Vāyu's and Savitar's holy rites, ye twain who penetrate and guard the living world: Ye who have come to be this All's pervaders, deliver us, ye two from grief and trouble.

Verse: मन्दुः यो त्यावपृयिवो शुभमोजस्मि समयतस्या मे अप्रयुहामाश्चत्वः योजमाश्च।
प्रतिनापे ह्यमवत्ते वसुः ते यो मुनयतमेहस्तः।

(AV. 4.26.1)

Tr: O Heaven and Earth, I think on you, wise, givers of abundant gifts, ye who through measureless expanses have spread forth. For ye are seats and homes of goodly treasures. Deliver us, ye twain from grief and trouble.

Verse: प्रकृतता मन्त्रे अधि मे बुधनु प्रेरॉ मानाः दायासां मिवनः।
आरुङ्गिवु सुयमानंहल्ख कन्याः ते यो मुनयतमेहस्तः।

(AV. 4.27.1)

Tr: I think upon the Marutas: May they bless me, may they assist me this wealth in battle. I call them like swift well trained steeds to help us. May they deliver us from grief and trouble.

Verse: उत्समोक्तिः व्याच्याः मे सदा थ आरुङ्गिवुः समर्थोऽहुः।
पुरो देशे महात्सुः पुज्यमात्तृत्तः ते मुनयतमेहस्तः।

(AV. 4.27.2)

Tr: Those who surround the never failing fountain for ever, and bedew the plants with moisture, Marutas, Prśī's sons, I chiefly honour, may they deliver us
from grief and trouble.

Verse: पुरुषों के मुख्य रसभोजनका अवश्य, कौन अनुसार! 
    शोभा अवस्था में, ना रंगों के रंगों ने मुख्य अवश्य! ।
Tr: Bards who invigorate the milk of milch-kihe, the sap of growing plants, the speed of coursers. To us may the strong Marutas be auspicious. May they deliver us from grief and trouble.

Verse: अग्नि: समुद्र से दिवंगुलु चढ़ने दिवन्यानीमि येसुजानी! 
    मे अन्तर रोशनी ने वैहित्य ने से मुख्य अवश्य! ।
Tr: They who raised water from the sea to heaven and send it from the sky to earth in showers the Maruts who move mighty with their waters, may they deliver us from grief and trouble.

Verse: अपे: श्रौशुंचंधधधधः मुख्यं रघुमधधः! 
    अपे: श्रौशुं चंधधधः! ।
Tr: You twain, o Maruta, Varuna, I honour, lawstrengtheners, wise who drive away oppressors. ye who protect the truthful in his battles, deliver us, ye twain from grief and trouble.

Verse: चाचियो सुगमो वसु यो वसु दो अजमाहै! 
    अपे: श्रौशुं चंधधधः! ।
Tr: Chasing our pain with splendid light, o Agni, shine thou wealth on us. His lustre flash our pain away.
Tr: For goodly fields, for pleasant homes, for wealth we sacrifice to thee. His lustre flash our pain away.

Verse:
स न: निषुभिव आवाति पवित्र स्वस्तये ।
अष्ट स्वामन्यदधाम् ॥ (AV. 4·33·8)

Tr: As in a ship across the flood, transport us to felicity, this lustre flash our pain away.

Verse:
पृथिवियामनेये समनमन्ति साध्योऽथ |
यथा पृथिवियामनेये समनमन्तिवा भव्यं सेनमः |
से अभवन्तु ॥ (AV. 4·39·2)

Tr: Agni no earth hath had mine homage. May he bless me.
As I have bowed me down to Agni on the earth, so let the favouring graces bow them down to me.

Verse:
पृथिवि देनुस्तरस्थिया आदि दर्तात् ।
शेषमेस्विना वस्त्रेनेषभूर्जे कामं दुहाम् ॥ |
आयु: प्रस्थां प्रजां पोवें रथिं स्वाहाः ॥ (AV. 4·39·2)

Tr: Earth is the cow, her calf is Agni, may she with her calf Agni yield me food, strength, all my wish life first of all and offspring, plenty wealth. All hail!

Verse:
अल्लामस्ते वायोऽसमनमन्ति आदि दर्तात् ।
फावः नारिकले वायोऽसमनमन्ति कथ्यं सेनमः |
से अभवन्तु ॥ (AV. 4·39·3)

Tr: Vāyu in air hath had mine homage. May he bless me.
As I have bowed me down to vāyu in the air, so let the favouring graces bow them down to me.
Verse:
एतरिद्वे भृगुस्तस्था वायुविस्तः।
आयुः प्रथम द्रवणे पोषेन स्वाहा। (A.V. 4.39.4)

Tr: Air is the cow, her calf is Vāyu. May she with her calf Vāyu yield me food, strength, all my wish life first of all and offspring plenty wealth. All hail!

Verse:
दिव्योऽदित्याय समनमनम् आदिनात।
गंधा दिव्योऽदित्याय समनमनवः महाः सेनम्।
आयुः प्रथम द्रवणे पोषेन स्वाहा। (A.V. 4.39.5)

Tr: The sun in heaven hath had my homage. May he bless me. As I have bowed me down unto the Sun in heaven. So let the favouring graces bow them down to me.

Verse:
धीरे भृगुस्तस्था आदिक्रो तस्माः।
आयुः प्रथम द्रवणे पोषेन स्वाहा। (A.V. 4.39.6)

Tr: Heaven is the cow, her calf Āditya. May she yield with her calf the sun food, strength and all my wish life first of all, and offspring, plenty wealth. All hail!

Verse:
दिव्योऽदित्याय समनमनवः महाः सेनम्।
आयुः प्रथम द्रवणे पोषेन स्वाहा। (A.V. 4.39.7)

Tr: The Chandra in the quarters have I bowed me. May he bless me. As unto Chandra in the quarters I have bent, so let the favouring graces bow them down to me.
May they yield with their calf the moon food, strength
and all my wish, life first of all, and offspring,
plenty wealth. All hail!

Verse:
उत्त पुजः पितां क्षत्रिय उपेशी स्मरिम मलयोस्वर्तये
दर्शने नु ता वर्णा यासते विलहु आश्रिततः कृष्णो वर्णाशि

(AV. 5.1.8)

Tr: Yea, the son asks dominion of his father: This they
declared the noblest path to welfare. Varuna, let them
see thy revelations: display the wondrous shapes of
times to follow.

Verse:
अर्धमेध्येऽपि पुष्पादिः पुणाहस्तवादेन शुक्मं वद्धस्ते आहुरा
अविक्षणां वैद्यवाच्च वसमेव शुक्मादिक्षां दिबि षिमां
कविश्वासथार्यामहावृक्षवाच्कोम वेदस्ती साधनोया

(AV. 5.1.9)

Tr: Half with the milk, it’s other half, thou minglest
and with that half, strong unbeguiled! increasest. Let
us exalt the gracious friend, the mighty, Varuṇa son of
Aditi, strength giver. We have told him marvels sung by
poets. The utterence of heaven and earth is truthful.

Verse:
माङ्गे वद्यो विहेष्यस्मु वर्म वेधात्मर्थवर्म शुक्मस्य
महं सामजन्ताः प्रद्रश्यस्त्रास्त्रवालिहेष्यण पृतिना

(AV. 5.3.1)

Tr: Let strength be mine while I invoke thee Agni!
enkinding thee may we support our bodies. May the four
regions bend and bow before me: with thee for guardian
may we win the combat.

Verse:

धाता विद्याना भुवनस्य यस्माति देवः सविताम्भिष्मिकाःः ||
आदित्यो रूपः अधिकोमा देवः पान्तु यजमानं निरुप्यात् ||

(AV. 5.3.9)

Tr: Lord of the world, creator and disposer, may the
God Savitar who quells assailants. May the Ādityas,
Rudras, both the Advinis, Gods guard the sacrificer
from destruction.

Verse:

सविता प्रमवनाधिकाति: स हविन्तुः ||
आदित्यं रूपं अधिकोमा देवं पान्तु यजमानं निरुप्यात्
नित्यायं मात्स्यम्
चिर्यायं स्यामकुक्षस्माकेस्तं देवहृथ्यां स्वाहा ||

(AV. 5.24.1)

Tr: Savitar, lord of furtheing aids, protect me in this
my prayer, in this mine act, in this my sacerdotal
charge, in this performance, in this thought, in this my
plan and wish, in this my calling on the Gods! All
hail!

Verse:

गोभीं अन्योधीर्मा गोभीं वनस्पतीनाम् धातृं विख्यः भूतस्य थै अनेन गोभिर्मेदयाः ||

(AV. 5.25.7)

Tr: Thou art the germ of plants and herbs, thou art the
germ of forest trees. The germ of each existing thing
so here, o Agni, lay the germ.

Verse:

छ्यासीं थरेम भस्तुः सवाहिः
भातेव पुनं विपुर्वेतेह सुक्ता ||

(AV. 5.26.5)
Tr: As a dame brings her son, all hail! o Maruts, connected in the rite bring measures.

Verse:
अरिन्द्रु: शुद्धिविद्यु: भूमिरको धौरवतिर्यं प्रददिः \nअत्तता ज्युत्स्मिः संविदाना अनेन श्रीवृत्ता षारेरण्गु।
(A V. 5.28.2)

Tr: May Agni, Sun, Moon, Earth, Waters, Sky, Air, the Quarters and the points between them, and parts of years accordant with the seasons by this three-threaded amulet preserve me.

Verse:
रथना रविवे कुणु ज्याब्देदो विक्षेपिते: समह संविदानि।
यो नी वदिव धतमो अञ्जाय यथा ओ उस्य परिग्धि ज्याताति।
(A V. 5.29.2)

Tr: Accordant with all Gods, o Jātavedas Agni, perform this work as we beseech thee, that this defence of his may fall, who ever hath caused us pain, who ever hath consumed us.

Verse:
पाण्यः न निरुपाळाचितचिन: पाण्यु महतः।
अपहन निरुपालिकेष्व: सपन पातिर्पान्तो नो विपुलतेन यो।
(A V. 5.3.1)

Tr: Guard the Maruts! guard us well, O Indra, Puşān, Aditi, guard us, O Waters child, and rivers seven, may Viṣṇu guard us and the Sky.

Verse:
अन्तरेष भृगो दस्रणो भिन्नो अर्थम्भावितीः धान्यु महतः।
अयु सस्कृते भेष्यो गमेदाभितो यवक्य एकद्विंभितान।
(A V. 6.4.2)

Tr: May Anśa, Bhaga, Varuṇa, and Mitra, Aryamān, Aditi, and Marutas guard us may we be freed from that
oppressors' hatred. May he, keep off that foeman who is 

near us.

Verse:

\begin{align*}
\text{शरणमुक्ते नयागे धूतेनाहुतं |} \\
\text{समेन वर्षभा सूजन प्रजया - व यहै कृति} \\
\text{(AV: 6·5·1)}
\end{align*}

Tr: Agni adored with sacred oil, lift up this man to 

high estate, endow him with full store of strength and 

make him rich in progeny.

Verse:

\begin{align*}
\text{पृथिवीं गोः च वनस्पतिमयोऽनेयं धिष्यते} \\
\text{स्वाहा} \quad \text{(AV: 6·10·2)}
\end{align*}

Tr: All hail for hearing to the earth, to trees, to 

Agni, sovran lord.

Verse:

\begin{align*}
\text{शांकायनरिद्धे वायोऽहो वायवेस धिष्यते} \\
\text{स्वाहा} \quad \text{(AV: 6·10·3)}
\end{align*}

Tr: All hail for breath to air, for power to life to 

Vayu, sovran lord!

Verse:

\begin{align*}
\text{दिवे वसुखे अक्षेरभा सूर्यदिवी} \\
\text{धिष्यते} \quad \text{स्वाहा} \quad \text{(AV: 6·19·1)}
\end{align*}

Tr: All hail for vision to the stars, to Heaven, to 

Sūrya, sovran lord!
Tr: Let the Gods purify me, let men purify me with a prayer. Cleanse me all creatures that exist! may Pavamāna make me pure.

Verse:

उद्वर्त्तेऽभुसततः इति दुर्गिता विश्वा निवत्तस्मृतानाः ।
पवान्ति शलहा कर्मेऽव्र नुन्त्वैरुः पन्येव जाया ॥

(AV. 6.22.3)

Tr: O Maruts, and ye down, streaming with water rain which, may filling all the sloping valleys, leap like a bold girl in a man's embraces or like a matron tumbled by her husband.

Verse:

देवस्य स्विनुः सर्वै कर्म कृष्णतनु मानुषा: ।
हासो भववन्य अपुरो: शिवा: ॥

(AV. 6.23.3)

Tr: Let all the people celebrate the rite of savitar the God sweet unto us be waters, plants propitious!

Verse:

हिमवन्तः प्र द्रवति सिर्दौ समह सदृष्टम: ।
आपो ह महाय तद्वे देवविदेशः हृदयोन्त मेषजाम ॥

(AV. 6.24.1)

Tr: Forth from the hills of snow they stream, and meet in sindhu here or there. To me the sacred waters gave the balm that heals the heart's disease.

Verse:

प्राणिवे वात्यक्षेर्य युध्माय दितोनाम ।
स न: पर्यदिति दिखः ॥

(AV. 6.34.1)

Tr: Send forth thy voice to Agni, to the manly hero of our homes, so may he bear us past our foes.
Verse: आसयं द्वागृहिविर्ड्वु नोभयं सोमः साविता नं कुणोतु।
अस्मं नोडसन्तवं द्वेविर्तं सपनग्रहणं या
हविधास्य जै उनस्तु॥ (AV. 6.40.1)
Tr: Here may we dwell, O Heaven and Earth, in safety.
May Savitar and Soma send us safety. Our safety be the wider air: our be safety through the oblation of the seven R's.

Verse: अन्नं प्रथं सबं द्वागृहिणं द्वेविर्तं विश्वकुड़े
संतं धातकं द्रविषतं लहातवं तुष्यमं साहमध्यं
स्मानं॥ (AV. 6.47.1)
Tr: Dear to all men, all prosperer, all creating, may Agni, guard us at the morn's libation. May he, the brightly pure one, give us riches; may we have life enjoying food together.

Verse: अन्नं प्रथं सबं द्वागृहिणं द्वेविर्तं विश्वकुड़े
संतं धातकं द्रविषतं लहातवं तुष्यमं साहमध्यं
स्मानं॥ (AV. 6.51.2)
Tr: May the maternal waters make us ready: Cleans us with fatness they who cleans with fatness! The Goddesses bear off each bolt and tarnish: I come forth from the waters cleaned and stainless.

Verse: यदृ तकं उदः तकं देव्य जनेकपिष्टेन भनुः रक्षयति
अयिः येन तव भमं तुष्योगिम मा नस्तस्मादेनस्मात
देव श्रीरिषः॥ (AV. 6.51.3)
Tr: O Varuṇa! whatever the offence may be, the sin which men commit against the heavenly folk, when, through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

Verse: द्रोह्य म हदः पुष्यिविर्च्यकं न्वत्रस्तस्मैं शुकस्य बृहतृतिकः विषु।
अनु स्वतः विविषितं सोमो आत्मविविषः नं पानु साविता भम्भः॥
(AV. 6.53.1)
Tr: May Heaven and Earth, wise pair, may loft Sukra grant me this thing by reason of the doubt. May Agni, soma mark through this libation: May Vāyu, Savitar and Bhaga guard us.

Verse:
श्रीणां हेमन्ताः सिद्धिरो वसन्ते: शरदू पर्वता: स्विते भी देवताः
आं एव गोष्ठे भजता प्रजायं निवातं हर्दू व: शारणे स्वयम् ॥
(AV. 6. 55. 2)

Tr: Maintain us in well-being summer, Winter dew time, and spring, Autumn and Rainy season. Give us our share of cattle and of children. May we enjoy your unassailed protection.

Verse:
महानसी: प्र पतन्तु सुप्रभो कस्मोतिरिव ।
भूय: कृष्णो भूत्वा वनं वानको वो जो नदिकन्तु ॥
(AV. 6. 83. 1)

Tr: Hence, sores and pustules, flyaway even as the angle from his home. Let surya bring a remedy, the moon shine forth and banish you.

Verse:
समुद्र इहैं ज्वातामालिनी: पृथिवी वर्षा ।
वनं भव नक्षत्राकारिनये येमेकमृत्युष्णो भव ॥
(AV. 6. 86. 2)

Tr: The sea is regent of the floods, Agni is ruler of the land, the moon is regent of stars: the one and only lord be thou.

Verse:
श्रीव तौ श्रीव विश्वातो श्रीवं विश्वमिदं जगान् ।
श्रीववम: पवित्रा इम: श्रीवं राजा विश्वायं भव ॥ (AV. 6. 88. 1)

Tr: Firm the sky, firm the earth, and firm is all this living world, firm are these mountains on their base and steadfast is this king of men.

Verse:
श्रीवं ने राजा कर्णो श्रीवं देवो वृहस्पति: ।
श्रीवं ने श्रुत्वयातीर्थम् राष्ट्रे धारायतां श्रुवम् ॥
(AV. 6. 88. 2)
Tr: Stedfast may Varuṇa the king, stedfast the God Brhaspati, stedfast may Indra stedfast, too, may Agni keep thy stedfast reign.

Verse: वा वा वा वा न तपसुः तपसुः सूर्यः ।
नीयोजयं तुहः सुग्रीवं भवनुः ते परः ॥
(AV. 6.91.2)

Tr: Vāta breathes downward from above, and downward sūrya sends downward go thy malady.

Verse: अन्नों हः सुर्यं भृस्मिरीतिः अमीवान्यानं ।
आपो विश्वः सुर्यीतिः तस्मान कुष्ठं भवान भगवान ॥
(AV. 6.91.3)

Tr: The waters verily bring health, the waters drive disease away. The waters cure all malady: may they bring medicine for thee.

Verse: वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा

Tr: O House, we compass thee about with coolness to envelop thee. Cool as a lake be thou to us. Let Agni bring us healing balm.

Verse: वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा

Tr: Do thou, O Agni, make me wise this day with that intelligence. Which the creative Rishis, which the men endowed with wisdom knew.

Verse: वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा वा

Tr: Earth is our mother, Aditi our birth place: Our brother Air save us from the imprecation! Dyaus, Father, save us from the world of fathers! May world
not lost, may I approach my kindred.

Verse: देवाँ पिताः वितते देवाः ।
मैं आपके मैं आपके ॥ (A.V. 6.123.3)
Tr: Gods are the fathers, and the fathers Gods. I am
the very man I am.

Verse: जाकाधुम महक्रमाधिष्ठ ।
भद्राहेमस्मे प्रयाणपूजितः सम्रामवाचिति ॥ । (A.V. 6.128.1)
Tr: What time the heavenly bodies close the weather
prophet as their king, they brought him favouring
weather, and let this be his domain they said.

Verse: भद्राहेम को महक्रमे भद्राहेम सम्रामस्तु ने ।
भद्राहेम को अहमां ग्राता राजो भद्राहमस्तु ने ॥ (A.V. 6.128.2)
Tr: May we have weather fair at noon, may we have
weather fair at eve, Fair weather when the morning
breaks, fair weather when the night is come.

Verse: अहेतः राजाप्रेमान् वनमुक्तः भद्रास्मान् सामायम् ।
भद्राहेमस्मान राजानुशाश्यन तव कृपिः ॥ (A.V. 6.128.3)
Tr: Fair weather to day and night, and to the stars and
sun and moon. Give favourable weather thou, king,
weather prophet, unto us.

Verse: तस्मां ने नक्षत्रराज जाकाधुम सदा नमः ॥ (A.V. 6.128.4)
Tr: Be worship ever paid to thee, 0 weather prophet,
king of star's who gavest us goo weather in the evening
and by night and day.

Verse: अभी त्यो देवस्म सत्यस्मान्योऽयोऽयेष्वः कविक्रितम् ।
अर्थामि सत्यस्मान्यं स्त्रिक्षोभि प्रियं मनोम ॥ (A.V. 7.14.1)
Tr: I praise this God, parent of heaven and earth,
exceeding wise, possessed of real energy giver of treasure, thinker dear to all.

Verse:

तां साप्तेत् मन्दस्मां सुनिक्षामां हुणे सुमासैं विशवारम्।
यामस्य कण्वो असुभिप्रकोणाः सहक्षमां महिषेन अंगास।

Tr: I choose, o' Savitar, that glorious favour, with fruitful energy and every blessing. Even this one's teeming cow, erst milked by Kanva, thousand-streamed, milked for happines by the mighty.

Verse:

ता श्रृङ्गतापृम न हिंदो तताधाने प्र नमयां दृष्यिवो ओरद्यनुः।
आप्विद्यकं धून्नामित धरणिन मल्ल मोः सदेशित तत्र मद्यम्।

Tr: Let not the sun's heart born, nor cooled destroy her, let earth with all her quickening drops burst open. Even for her the waters flow, and fatness: Where soma is even there is bliss forever.

Verse:

देवं सुमां बुन्हतमपमं भारं दृष्यिवतेद्भिमाम्।
असभिपनो बुधों मां तप्निनाम। श्रध्याकाश श्रापाधानि।

Tr: May he establish in our home the master of riches, gladdening with rain in season. Mighty, strong-winged, celestial, dropping moisture, bull of the plants and embryo of waters.

Verse:

श्राहि ये चाने चानु श्रा महतपत्तु सूर्यं।
अधूरि हृ भवनु मं दशा राजी धनियां धार्यां श्रामुखा ने

Tr: May the wind kindly breathe on us, may the sun warm us pleasantly, may days pass happily for us, may night draw near delightfully, may dawn break joyfully for us!

Verse:

पारी रा कामे पुरं वं विप्र सहस्य धीमाहि।
धूर्भवनि दिवेकि हल्मां अंगुरावन।

Tr: We set thee round us as a fort, victorious Agni!
thee a sage. Bold in thy colour day by day, destroyer of the treacherous foe.

Verse: आगे शारी महते सोभाग्य ततद दुष्कृतियुतामानि समस्त 
| संतुष्टवर्यु निषुमभां कर्णायतात्वामः सिद्धमहावे ।
| AV: 7.73.10

Tr: Show thyself strong for mighty bliss, O Agni! most excellent be thine effulgent splendours! make easy to maintain our house-hold lordship, over come the mighty of those who hate us.

Verse: प्रत्येक तत्पत्र समस्तो विलक्षणा सुमिभ दोषिद्वेष्टे 
| ते उव यायं निवेद्यं समिधं प्रजावतं उपस्थितं संविद ।
| AV: 7.74.4

Tr: Lord of religious rites, by law, anointed, shine thou forth here for ever friendly-minded. So may we all with children, Jätaveda worship and humbly wait on the enkindled.

Verse: सांतप्ता इदै लक्ष्मीसनुजुगूष्टन ।
| अस्मोकोष्ठी रिष्टानं । (AV: 7.77.1)

Tr: Ye Maruts, full of fiery heat, accept this offering brought for you, to help us, ye who slay the foe.

Verse: संवर्षस्त्रितम महतः कवकं उश्कियं सुपीणा महापावतः 
| ते अस्मां पावनं स मुक्तिन्वतस्मां सांतप्ता महतर 
| मातृहेपालव: । (AV: 7.7.73)

Tr: Each year come, friends to man, the tuneful Maruts, dwelling in specious mansions, trooped together, exhilarating, gladdening full of fiery heat, may they deliver us from binding bonds of sin.

Verse: मन्यमेः अग्नि मृगसाहित्य वाक्षक्त्राणि कर्ष्टि चकलन ।
| प्रजा मन्यमुखीविधामि स्वाहा मन्यामिनि । (AV: 7.82.2)

Tr: Agni I first appropriate with power with splendour,
and with might, I give myself children and lengthened life, with hail! take Agni to myself.

**Verse:** धार्मिकोऽक्ष्यते जातिनिनो वृहण मुच्यते। अद्वाये अविन्यः धनि धन्यतानि अद्वयमानै वनै वनै मुच्यते।

**Tr:** Hence free thou us, king Varūṇa, from each successive bond and tie. As we have cried, o Varūṇa! have said, the waters, they are kine, thence set us free, o Varūṇa.

**Verse:** अनायाध्यो नातवेदा अमायो विरागेऽनात्र श्रमविद्वेदे।

**Tr:** Holder of sway, shine here refugent, Agni! invincible immortal Jātaveda with succours friendly to mankind, auspicious, driving away all maladies, guard our dwelling.

**Verse:** से मामेक्षः क्वसा जूज संप्रजया समायुषा।

**Tr:** Endow me with the gift of strength, with children, and a lengthened life may the Gods mark this prayer of mine, may Indra with the Rishis mark.

**Verse:** समायः प्र वहनवेद्या यान्त् याण्ड यत्।

**Tr:** Ye waters wash away this stain and whatsoever taint be here, Each sinful wrong that I have done and every harmless curse of mine.

**Verse:** यदस्यैवं यथक्षम क्षितम पदमेघं च यात्वे जातिवेदय।

**Tr:** Each thoughtless ill that we have done, o Agni, all error in our conduct, Jātavedas there from do thou, o sapient God, preserve us. May we thy friends, for bliss, have life eternal.
Verse: अर्थत् विदेशतरणिः सप्त सुयश्चिय (सम्बन्धे)
आपः समुद्रियाः धारास्तः से शाल्यस्मेतस्या
(AV. 7.107.1)
Tr: The seven bright beams of Sūrya bring the waters downward from the sky. The streams of ccean: these have made the sting that pained the drop away.

Verse: महां ते वर्णां श्रद्धालयं तोमांलो ज्ञातो नुषुमानाम्
उर्वरियो वसलस्य कुणौन अयस्तत् वोस सु देवा भद्रहा
(AV. 7.118.1)
Tr: Thy vital part I cover with thine armour: with immortality king soma clothe thee! Varuna give thee what is more than ample, and in thy triumph let the Gods the joyful.

Verse: यद्विचिन्तां गौहायणादन्तृतं किं चोदिम्
आपो भा स्तम्भाः सर्वमादुरूखो धुर्तिनां पार्ववहनः
(AV. 9.1.2)
Tr: They call thee earths great strength in every or, they call thee too the ocean’s general seed. Whence comes the Honey-whip bestowing bounty, there vital spirit is, and Amṛt treasured.

Verse: मात्रायं आपो अपि रिप्रमस्मितः
प्रात्स्वेणे दूरिः भुपमिकाः प्र जुवस्यां प्र भृतं विएतु
(AV. 10.5.22)
Tr: Whatever evil I have done within this last triennium, from all that woe and misery let the waters shieled and guard me well.

Verse: आपो दिययः अमाय्येष रसेष्ठ समपृष्टेष्ठ
प्रयस्तुतत्वं आलम्बनं ते मां भृत्य स्नेन वशिष्या
(AV. 10.5.46)
Tr: May the pure waters cleanse us from defilement, Fair to behold remove our sin and trouble, and bear away ill-dream and all pollution.

Verse: अपो दिययः अमाय्येष रसेष्ठ समपृष्टेष्ठ
(AV. 10.5.46)
Tr: Celestial waters have I sought: with juice have I be sprinkled them with milk, O Agni, have I come:

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bestow upon me splendid strength.

Verse: श्रूते सूतः गोशिनि अन्जिताः समा ग्रामदेव रूढः श्रीनिव शुभः ।
अर्दुः प्रजा बहुलने प्रभुणां पव्वादनस्ये सुकाल्मभिन्तनु लोकमः ।

Tr: Purified, bright, and holy, let these women; these
lucid waters glide into the cauldron. Cattle and many
children may they give us. May he who cooks the odana
go to heaven.

Verse: अमः साय नमः प्राताय नमः शतया नमः दिवा ।
भवाय रूप दिवाय दोमायाय मके नमः ॥ (AV. 11.2.16)
Tr: Homage at evening and at morn, homage at night,
homage by day: To Bhava and to Sarva, both have I paid
lowly reverence.

Verse: अमः श्रूतः वनस्पतिलोकदीपिताव श्रीनिव शुभः ।
इन्द्रे श्रीमयति आदिः ते नीस मुख्यन्वेयस्ते ॥ (AV. 11.6.1)
Tr: We call on Agni, on the trees lords of the forest,
herbs and plants, Indra, Sūrya, Brhaspti: may they
deliver us from woe.

Verse: अमः श्रूतः प्रात्यस्तरीयमिति मालानु भायति ।
समा संवासपारान्यो मस्ञास्ते ते मुख्यन्वेयस्ते ॥ (AV. 11.6.17)
Tr: We speak to seasons, season-lords, to years and
sections of the year. To months, half-months, and years
complete: may they deliver us from woe.

Verse: विज्ञाने देवाळेवं श्रूतः प्रायणस्येहं नृत्तवुधः ।
विज्ञाने पत्रीयि सह ते भृगु मुख्यन्वेयस्ते ॥ (AV. 11.6.19)
Tr: This we address to all the Gods, faithful,
maintainers of the Right, with all their consorts by
their side: may they deliver us from woe.

Verse: श्रद्धे देवी पञ्च भ्रदिवो देवो भ्रोष्णियाः ।
वेतासरस्य यथा देवतास्त्ये ते सम्य सदेव श्रीवकः ॥ (AV. 11.6.22)
Tr: The five sky regions, Goddesses and the twelve
Seasons which are Gods. The teeth of the completed year, may these deliver us from woe.

Verse: सच्चे बुड्डेनमुंरूङ दीक्षाना तस्मात् भृक्ष्याध्यायासाधनः।

Tr: Truth, high and potent law, the consecrating Rite,

Fervour, Brahma, and sacrifice uphold the earth. May she, the queen of all that is and is to be, may Prthivi make ample space and room for us.

Verse: यद्य समुद्र उत्त सिंधुरापो अस्त्यान्नैं कूटवः; संवाहः।

Tr: In whom the sea, and sindhu, and the waters in whom our food and corn-lands had their being, in whom this all that breathes and moves is active, this Earth assign us formost rank and station.

Verse: विश्वमर्ति क्षुड्यानि प्रतिष्ठा हिरण्यवस जगन्ने निवेशनी।

Tr: Firm standing-place, all bearing, store of treasures, gold-breasted, harbourer of all that moveth, may earth who bears Agni vaisvānara, consort of mighty Indra, gives us great possessions.

Verse: चार्वस्थिनि सुलिम्यवः अस्तीति यो भाग्यापिनिक्षणु सम्नीश्च।

Tr: She who at first was water in the ocean, whom with their wondrous powers the sages followed, may she whose heart is in the highest heaven, compassed about with truth, and everlasting, may she this earth, bestow upon us lustre, and grant us power in loftiest dominion.
Tr: On whom the running universal waters flow day and night with never-ceasing motion, may she with many streams pour milk to feed us, may she bedew us with a flood of splendour.

Verse: 

Tr: O'Prthivi, thy centre and thy navel, all forces that have issued from thy body. Set us amid those forces; breathe upon us, I am the son of earth, Earth is my mother, Parjanya is my sire, may he promote me.

Verse: 

Tr: The man who hates us, earth! who fights against us, who threaten us with thought or deadly weapon, make him our trial as thou hast done aforetime.

Verse: 

Tr: The scent in women and in men, the luck and light that is in males, that is in heroes and in steeds in sylvan beasts and elephants. The splendid energy of maids, there with do thus unite us, earth, let no man look on us with hate.

Verse: 

Tr: Rock, earth and stone, and dust, this Earth is held together, firmly bound, To this gold-breasted Prithivi
mine adoration have I paid.

Verse: यस्या वृक्षा वनस्पतिः। श्रुतास्तिरं विशवं।
पुरुषों विक्षयायं श्रुतामुक्तवदामसि।
(A.V. 12. 1. 27)

Tr: Hither we call the firmly held, the all supporting
Prithivi, on whom the trees, lords of the wood, stand
evermore immovable.

Verse: अर्थमेव भूमेव वर्षाणि वसुमानणः। विशिष्टे वसननं।
यहं निविल्ले विविधा यायानीर्होि रुपादिवी।
(A.V. 12. 1. 36)

Tr: Earth, may thy summer, and thy rains and autumn,
thy winter, and thy dewy frosts, and spring time may
thy years, Prithivi! and ordered seasons, and day and
night pour out for us abundance.

Verse: निधि विशिष्टी बुध्दि गुहा वसुमानी। हिरण्य पुरुषी।
दशतु पुरुषी। प्रस्तानान। देवी।
(A.V. 12. 1. 44)

Tr: May earth the goddess, she who bears her treasure
stored up in many a place, gold, gems and riches, giver
of opulence, grant great possessions to us bestowing
them with love and favour.

Verse: विशवं मेव श्रुतास्तिरं पवात्रं मे अच्छा।
अभी मे। सूपार्ज्ज आर्यान विवेच वेवाय संदु:।
(A.V. 12. 1. 53)

Tr: Heaven, Earth, the realm of middle air have granted
me this ample room. Agni, sun, waters, all the Gods
have joined to give me mental power.

Verse: मानिवं भूतं स्मृयं कालवोटं। कथा।
भूमिरधी ब्रह्मीयं मे पुरुषी। प्रस्तसका सह।
(A.V. 12. 1. 59)

Tr: Mild, gracious, sweetly odorous, milky, with nectar
in her breast, may earth, may Prithivi bestow her
benision, with milk, on me.

Verse: उपस्याः से अन्तमेव। अयय्या। अक्षारं सनु। पुरुषी।
कृत्यां न। आयु। अन्तिकुभें। कथा।
(A.V. 12. 1. 62)
Tr: Let thy breasts, free from sickness and consumption: be prithivi, produced for our advantage. Through long extended life wakeful and watchful still may we be thy tributary servants.

Verse: भूमि मातरि शेलि मा भंड्रया सुप्रभतिष्ठितयां।
संविदानै दिवा कोवे शिविया मा शेलि भूत्याद्।

(AV, 12.1.63)

Tr: O' Earth! my mother, set thou me happily in a place secure, of one accord with heaven, o sage, set me in glory and in wealth.

Verse: पिते व पुरुसार्थि सं सजस्व नं शेवा ने वाता इह वातु भूमिः।
यमोदन्ते पन्तयो देवने इह ना नस्तय उत्सन्धय य वेषु।

(AV, 12.3.2)

Tr: Embrace us as a father clasps his children. Here on the earth let kindly breezes fan us. Let the rice-mess these two cook here, O Goddess, know this our truthfulness and zealous fervour.

Verse: पवनं रक्षतु तव पुरुस्तविविष्ठ रक्ष्म्यदक्षिणातो मकावान्।
वस्त्रार्थां देहाण्डरु व्रतवाच्या उत्सरान (तथा समेव संदर्भो)।

(AV, 12.3.24)

Tr: East-ward may Agni as he cooks preserve thee, southward may Indra, grit by maruts, guard thee, Varuna strengthen and support thee westward, and soma on the north hold thee together.

Verse: सत्योग्रास्मिता भूमि: सूर्योग्रास्मिता धर्।
अदिनादित्यास्फलितानि दिवी मोभो आधी शितः।

(AV, 14.1.1)

Tr: Truth is the base that bears the earth; by surya are the heavens upheld. By law the Ādityas stand secure, and holds his place in heaven.

Verse: स्मों भूवेद्र यथाः स्वयमः भाष्यास्ति न इस्मां नेत्या।
प्रेमिस्या उपस्ये नमो तात्त्वज्ञानुमाद्या सुक्तवादीर्धं न आये: श्रवितानु कृतः।

(AV, 14.1.47)
Tr: I place upon the lap of Earth the Goddess, a firm auspicious stone to bring thee children stand it, thou, greeted with joy, resplendent: a long life may Savitar vouchsafe thee.

Verse:

Verse:

Tr: As Agni in the olden time took the right hand of this our Earth, even so I take and hold thy hand: be not disquieted, with me, with children and with store of wealth.

Verse:

Tr: Wake to long life, watchful and understanding yea, to a life shall last a hundred autumns, enter the house to be the households mistress. A long life let Savitar vouchsafe thee.

Verse:

Tr: Let Sūrya protect me from day, Agni from earth, Vāyu from firmament, yama from men, Sarasvati from dwellers on the earth.

Verse:

Tr: Mighty are eye, domestic creatures, may Mitra Varuna stand beside me. May Agni give me inward and outward breath. may he give me ability.
Rise, O Surya, rise thou up, with strength and splendour rise on me. Let him who hates me be my thrall: let me not be a thrall to him, manifold are thy great deeds, O Visnu. State us with cattle of all forms and colours: set me in happiness, in loftiest heaven.

On every side let Agni guard and keep me; the rising sun drive off the snares of death! let brightly flushing mornings, firm-set mountains, and lives a thousand be with me united.

Be pleasant unto him. O Earth, thornless and lulling him to rest. Vouchsafe him shelter broad and sure.

Heaven thyself, earth, nor press him downward heavily: afford him easy access, pleasant to approach, cover him as a mother wraps her skirt about her child, O Earth!

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Tr: Giving the son and grandson satisfaction, let these present waters full of sweetness, pouring forth food and Amṛต for the fathers, refresh both these and those, the Goddess waters.

Verse:
प्रात्मनं पाशानं वसु नूथव सवलं ते यमामे अद्यते धैर्यामि
अद्या अभावे द्वारे ध्यातं ते विधव राजाने गुप्ता रक्षामायां
(AV. 18.4.70)

Tr: From all those bonds, o Varuṇa, release us, where with a man is bound at length and cross-wise. Then may we live a hundred autumn seasons guarded by thee, o king, by thee protected.

Verse:
शं से स्वकथन अद्य । संद्राता: सं पत्थिषण ।
भतामेम वस्त्रापणामेरिः संज्ञायेः सुरहविः सुहोपमी
(AV. 19.1.1)

Tr: Let the streams flow together, let the winds and birds assembled come. Strengthen this sacrifice of mine, ye singers. I offer up a duly mixt oblation.

Verse:
शं ते आपो धेमवतीं: शामु ते सन्तुस्या
शं ते सनिध्यादं आप: शामु ते सन्तु वायाः
(AV. 19.2.1)

Tr: Blest be the streams from hills of snow, sweet be spring waters unto thee. Sweet be swit-running waters sweet to thee be water of the rains.

Verse:
शं ते आपो धनवत्ता शं ते सन्तुस्याः
शं ते खनिश्रिमां आप: शं ते कुम्भयिरामुताः
(AV. 19.2.2)

Tr: Sweet unto thee be waters of the waste and water of the pool. Sweet be the waters dug from earth, to thee, an waters brought in jars.
Verse:

Tr: To those who delve without a tool to dig, the wise, the deeply moved, to waters better healers than physicians we address our prayer.

Verse:

Tr: All majesty of thine in floods, in forest, in plants, in cattle, in the depths of waters-closely uniting all thy forms, o Agni, come unto us wealth-giving, undecaying.

Verse:

Tr: Fair be my sunset, fair my morn and evening and day with lucky chase and happy omens; with blessing and success, immortal Agni, go to the mortal and return rejoicing.

Verse:

Tr: Favour us Mitra, Varuna, and Prājāpati! gracious to us be Indra and Bṛhaspati and Aryamān.

Verse:

(AV. 19. 2. 3)

(AV. 19. 9. 1)

(AV. 19. 9. 3)

(AV. 19. 9. 5)

(AV. 19. 9. 7)
Tr: Favour us Mitra, Varuna, Vivasvan, and the Finisher, portents on earth and in the air and planets wondering in heaven!

Verse:

शो नौ शामिलेयमाना दामुल्का निद्विन्य यत ।
शो भावो लोहितद्वीरा! शो सुभिरव होरियनी।

(AV. 19.9.8)

Tr: Gracious to us be trembling earth, gracious the flaming meteor stroke! gracious be kine who yeild red milk, gracious be earth when sinking down!

Verse:

नायामुल्काभिहतं शामस्तु म्: शो नौनियारा: शमु पलन्तु!
शो भावो लोहितद्वीरा! शमु मौर लोहितद्वीरा! शमु नौरुल्ला कुव्याः: भवान्तु।

(AV. 19.9.9)

Tr: Gracious be meteor-striken constellation, gracious to us be magic spells and witchcraft gracious to us be buried charms, and gracious the meteors and the fortents of the region!

Verse:

शो नौ ग्रहास्वाच्छाद्याय: शमादित्यस्य राहुणा।
शो नौ भृदुप्यस्य केतुः: शो रुद्रास्मेन्नेत्रव्यायः।

(AV. 19.9.10)

Tr: Kind be the powers who seize the moon, with Rahu be Adityas kind! favour us Death and comet, and Rudras with penetrating might.

Verse:

शो फली: शो वस्त्रः: शमादित्या: शमग्नायः।
शो नौ महार्षिनः देवः: शो देवाः: शो बुड़स्यातः।

(AV. 19.9.11)

Tr: Rudras and Vasus favour us, Adityas, Agnis favour us! Favour us mighty Rsuis, Gods, Goddesses, and Brhaspati!

Verse:

शारीरीशं शो भवन्तु: मे शो मे अस्वास्थ्यम मे अपन।

(AV. 19.9.13)

Tr: May all the Gods protect me, may the Gods united
shield me well. May all alleviations in the world which
the seven Rs know. Be kind and gracious unto me,
bliss and curiosity be mine!
Verse: यह भिंति, भक्ति, शान्ति, रुप, हिंदूत: आन्तिरापः आन्तिरोक्षयः।
Tr: Earth alleviation, air alleviation, heaven
alleviation, waters alleviation, plants alleviation,
trees alleviation, all Gods my alleviation, collective
Gods my alleviation, alleviation by alleviation. By
these alleviations, these universal alleviations, I
allay all that is terrific here, all that is cruel, all
that is wicked. This hath been calmed, this is now
auspicious. Let be all favourable to us.
Verse:
Tr: May the far-seeing sun rise up to bless us: be the
four quarters of the heaven auspicious. Auspicious be
the firmly-seated mountains, auspicious be the rivers
and the waters.
Verse: या नामः औवरस्थ उदेनु शः नै भवन्तु प्रविधातस्थः।
Tr: May Aditi through holy works be gracious, and may
the maruts, loud in song, be friendly. May Visnu
give felicity, and Pusan, and Air that cherisheth our
lives, and Vayu.
Verse: या नै व् र्तीकं योभवन्तु सतास्य पतिरस्तु हामः।
(AV. 19.10.10)
Tr: Prosper us Savitar, the God who rescues, and let the radiant mornings be propitious. Propitious to our children be Parjanya, kind to us be the fields benign protector!

Verse:

Tr: May the Adityas from the sky protect me, Agnis from the earth. May Indra-Agni guard me from the eastward, on all sides may the Aśvins give me shelter. May Jātavedas guard, side long, our cattle, our shield on all sides be the world-creators.

Verse:

Tr: Vāyu with air protect me from this region. To him I go, etc.

Verse:

Tr: Mar not our consecrating rite, our intellect, or fervent zeal. Gracious to us for lengthened life, propitious let the mothers be.

Verse:

Tr: Crush the wolf’s jaws in pieces, strike the robber dead against a post. In thee, O Night, do we abide: we here will sleep. Be watchful thou.
Entrust thou us to dawn, o mother Night. May dawn entrust us to the day, and to thee, o splendid one.

Each eve that comes our household: lord is Agni, showing his loving kindness every morning. Bestow upon us treasure after treasure: enkindling thee may we increase thy body.

Never may I come short of food to feed me. Glory to Agni, Rudra, the consumer and the lord of food!

Agni, these logs are thine: with these be, fain to burn! a flaming brand. Vouchsafe us length of life and give us hope of immortality.

A hundred autumns may we see. (AV. 19. 67 -1-8)
A hundred autumns may we thrive.
A hundred autumns may we be.
A hundred autumns may we bide.
A hundred yea, and even more. (1-8)

Verse:

अं दो वहन्त्रु सप्तयो शहुपदो रक्षपश्वान्यः प्र जिमार बालिः।
सीद्धा बुद्धिस्वरूप वः सदाकूर्ता भावास्त्रकम् मरातो भ्रकुणो अन्यंस्।

Tr: Let your swift-gliding coursers bear you hitherward
with their fleet pinions. Come ye forward with your
arms. Sit on the grass; a wide seat hath been made for
you: delight yourselves, o Maruts, in the pleasant food.

Verse:

सम्मायि सम्मायिन विद्वत् देवा अनजल्यं ।
वसम्व ईद्व स्मर्नस्मापो अभ्यासूक्तं कल्ल्य वस्मिनिर्खिरिव ।

Tr: Indra hath drunk, Agni hath drunk, all deities have
drunk their fill, here Varuna shall have his home, to
whom the floods have sung aloud as mother-kine unto
their calves.

Verse:

सुदेवो अस्ते वल्लि वस्त्रम् ने सप्त सिद्धिवः।
अनुकूलविन ककुद्द सुमप्य सुपुष्पिनिविव।

Tr: Thou, Varuna, to whom belong the seven streams, art
a glorious God. The waters flow into thy throat as
were a pipe with ample mouth.

Verse:

मधुमती नाश्कोटस्पित आपो मधुमतीं अनवन्तन्तिर्मणि।
स्वापृक्ष्य पारन्थिमयुध्य अंववरिष्टान्तो अनवेवेन: धरेम्।

Tr: Sweet be the plants for us, the heavens, the waters
and full of sweets for us be airs mid-region! May the
fields lord for us be full of sweetness and may we
follow after him uninjured.