MAN AND MAN
THE PICTURE OF THE ATHARVAVEDA
4.0: MAN AND MAN

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On the tune of the proverb "charity begins at home," we may also say, "Discipline begins at home."

Discipline is the fundamental principle of a healthy human existence which one inculcates in his very childhood—mostly from his parents i.e. at home. We many times experience the difficulties and problems that arise because of the lack of discipline in social as well as individual contexts. If we go through the vedic literature, we feel that as if this principle of discipline is very well-understood and implemented by the vedic people. To maintain a disciplined life they exerted to conserve natural resources and energy and also to maintain the ecological balance, as perhaps they had already known that an indisciplined life leads to the Āsura type of life which ultimately leads to self destruction of a human being.

History shows that civilization advances parallel with the realization of the value of the individual progress. Individualism and progress seem to be inseparable concomitants. The family is a part of the frame work of the society. The individual lives as a member of the family in this frame work. For the development of the personality of the individual he has
to collaborate with his peers.¹

The hymns of the RV presuppose, as if were, a highly civilized society. The Rgvedic society was founded on the home and the family as well established institutions with the proper place assigned to women under an advanced system of material laws. The Rgvedic expression—"the wife is the home"² (jāyedaṣṭam), shows how domestic life and sentiment centred round the woman. The community had long turned patriarchal and the mother had ages ago ceased to be the head of the family although quite a large number of names still continued to be matronymic. About that age and earlier most of the social organizations worshipped mother-goddesses in the form of icons but the Āryans almost replaced the icons with matronly women, real mothers, human and humane. The godliness of the icons came to be installed in the woman generator of man. The mother in the house-hold of the Rgvedic Āryan set the model for the conception of the Rgvedic goddess.³ The family was consisted of parents, brothers, sisters, sons, and daughters, etc. Generally their relations were marked by cordiality and a spirit of mutual accommodation and

2. RV. III, 53.4
3. Upādhyāya, B.S., 1974: p.3
help. Sometimes, however, disputes about property, specially relating to land, cattle, ornaments etc., must have caused ill-feeling and even the break-up of the family.⁴

Many hymns of the RV mention various social-rites which are performed for harmony and peace and to cause social-balance in the society. If we go through some hymns of the RV, then the picture on this topic becomes more clear. The RV X.85 is known as Sūryāsūkta, where the marriage of Sūryā, the daughter of Savitṛ with Soma (the moon), is described. Many verses of this hymn point out various relationships in the then society which help us know much about their family as well as social life. In the hymn RV.X.191, we find that the seer is praying for the harmonious life where all should go together, all should speak together and the hearts of all should be united. The desire for togetherness and for unity is thus expressed in the RV.X.191.4.

The seers also pray to gods for their healthy life which is given to them by gods only.

e.g.

In the **Sukla Yajurveda** (13.27-29), we find that the seer praises natural elements to be full of sweetness, and also prays to gods that, let all these elements be sweet to us i.e. let them not harm; as:

(Sukla Yajurveda.13.27)

Tr: (Sukla Yajurveda .13.27) The winds swaft sweets, so may the plants be sweet for us. **(Sukla Yajurveda.13.28)** Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere: Sweet be our Father Heaven to us.

(Sukla Yajurveda .13.29) May the all tree be full of sweets for us and full of sweets the Sun. May our milch-kine be sweet for us.

In the 34th chapter of the **Sukla Yajurveda**, there is a mantra which is nothing but a prayer for having a mind with auspicious thoughts.

**Verse:**

(Sukla Yajurveda.34.1)
When we come to the AV, which as we have already seen is the veda of the masses, there are many hymns which exhibit various human relationships while dealing with various matters such as—abhicāra, sāntikarmāṇi, paustikāṇi, bheṣajyāṇi etc. which form the main subject matter of the AV. These will be evident from the following verses which I have collected from the AV. The translations of all these verses is also added to them.

Verse: 

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Verse: 

\[\text{Verse: } \text{नैच्छिकं नात्स भूषानी सहमणाब्रह्मासिः।} \]
\[\text{प्राचीन्न प्राणिप्राणा जन्नरससन वृक्षोऽभ्ये।} \]

\[\text{Tr: } \text{Let not the enemy win the cause! strong and predominant art thou. Refute mine adversary's speech.} \]

Verse: 

\[\text{Verse: } \text{अक्षत्वा यान्नो हरिन्न, सजाता आतिष्ठुतो आजिरिष्ते ज्ञानी।} \]
\[\text{पुजाः सूमन्द्रो भवन्नो भृस्वतो विनाशी परमात्मा अभ्ये।} \]

\[\text{Tr: } \text{Kinsman, inviting thee, shall go to meet thee, with thee go Agni as an active herald. Let women and their sons be friendly-minded. Thou mighty one, shall see abundant tribute.} \]

Verse: 

\[\text{Verse: } \text{से वो सवासी संप्राणी समातु नीतिमामसिः।} \]
\[\text{अभी श्ये विषवा ल्यान तानं वे संगमामसिः।} \]

\[\text{Tr: } \text{We bend together all your minds, your vows and purposes we bend. We bend together you who stand apart with hopes opposed to ours.} \]

Verse: 

\[\text{Verse: } \text{नास्तत्या जावायो घोषमक्रमं भविष्यन्तनं परिवर्तितवर्तमाणी।} \]
\[\text{लकास्के मुझायस्त: मुकीरा कर्म स्थाय पत्यो रघुवरमाणी।} \]

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Tr: Loud was the wooden press-gear's ring and rattle, as it made annual oblation ready. First As. taka! may we be lords of riches, with goodly children and good men about us.

Verse: सहद्यं सामनस्यसमविक्षेपं कृषोभिवृत ।
अन्यं अन्यसभिः हर्मं वर्षं जातिभविदयं ॥

(AV, III, 30, 1)

Tr: Freedom from hate I bring to you, concord and unanimity. Love one another as the cow loveth the calf that she hath borne.

Verse: अनुद्रवत: पितृः पुत्रो माता भवतु समना: ।
जाया पत्ये मधुमति वाचं वदनु शानिद्वामु॥

(AV, III, 30, 2)

Tr: One-minded with his mother, let the son be loyal to his sire. Let the wife, calm and gentle, speak words sweet as honey to her lord.

Verse: मा श्राता भ्राताः बिखस्यक्र्मा स्वासारमूत स्वासा ।
संस्यव्यः सप्राता भूतवा वाचं वदनु मर्या ॥

(AV, III, 30, 3)

Tr: No brother hate his brother, no sister to sister, be unkind unanimous, with one intend, speak ye your speech in friendliness.

Verse: चैन देवा न वियनि नो च वियनिद्वते मित्रः ।
तत्र कृष्णो ग्रहणम् कृश्चर्च संहारां पुष्पेयं ॥

(AV, III, 30, 4)

Tr: That spell through which Gods sever not, nor ever
bear each other hate, that spell we lay upon your home, 
a bond of union for the men.

Verse:

Verse: साह्बे योक सह सहायकीनी, तो सहस्य स्थापित
        साह्बे योक सह सहायकीनी, तो सहस्य स्थापित
        ||
              (AV, पी, 30, 6)

Tr: Intelligent, submissive, rest united, friendly and
kind, bearing the yoke together. Come speaking sweetly
each one to the other. I make you one-intentioned and
one-minded.

Verse: साह्बे प्रथा सह सह सहायकीनी, साह्बे योक सह सहायकीनी साह्बे योक सह सहायकीनी ||

Verse: साह्बे प्रथा सह सह सहायकीनी, तो सहस्य स्थापित
        साह्बे प्रथा सह सह सहायकीनी, तो सहस्य स्थापित
        ||
              (AV, पी, 30, 6)

Tr: Let what you drink, your share of food be common
together, with one common bond I bid you. Serve Agni,
gathered round him like the spokes about the chariot
nave.

Verse: साह्बे प्रथा सह सह सहायकीनी, तो सहस्य स्थापित
        साह्बे प्रथा सह सह सहायकीनी, तो सहस्य स्थापित
        ||
              (AV, पी, 30, 7)

Tr: With binding charm I make you all united, obeying
one sole leader and one-minded. Even as the Gods who
watch and guard the Amṛt, at morn and eve may ye be
kindly-hearted.

Verse: अव त्यागित ध्याननास महंते तनोविन ते हुय;
        मध्ये समेत सो मुल्या साह्फायवे सन्यावे ||
              (AV, VI, 42, 1)

Tr: I loose the anger from thy heart as were the
bowstring from a bow. That we, one-minded now, may walk
together as familiar friends.

Verse: साह्फायवे सन्यावहा अव महंते तनोविन ते
        आस्थे अपनी महंते मुप्यास्यामस्वे गो हुये! ||
              (AV, VI, 42, 2)
Together let us walk as friends: thy wrathful feeling I remove. Beneath a heavy stone we cast thy wrath away and bury it.

Verse: आमि तिमीभामि ने मन्यः पाल्यं प्रपेदन च
यशव्यो ने काधियो मम वितामपायसि ||
(CAy. VI. 42:3)

I trample on thine anger thus, I tread it down with heal and toe: So dost thou yield thee to my will, to speak no more rebelliously.

Verse: ति ने स हृदयः शारणि ति ने मुखः नामामि
सायासि ने काधियो मम वितामपायसि ||
(CAy. VI. 43:3)

We draw thine obstinacy forth, set in thy mouth and in thy jaw; so dost thou yield thee to my will, to speak no more rebelliously.

Verse: सं जानीचुः मे पृच्छां से को सनायसि ज्ञानामः
देवाभागं यशा पूर्वं संजानाबं उपासले ||
(CAy. VI. 64:1)

Agree and be united: let your minds be all of one accord, Even as the Gods of ancient days, unanimous, await their share.

Verse: समानो मनः: समिनः समानी समानं बुतं सह चेतः वेदमाष्ट्र
समानं वो हविको भूसः समानं देवता आमि अभाविश्व ||
(CAy. VI. 44:2)

The rede is common, common the assembly, common the law, so be their thoughts united. I offer up your general oblation: together entertain one common purpose.

Verse: समानी व आकृति: समाना हृदयाणि वि:
समानमस्तु को मनो यथा व: सुसेतासाति ||
(CAy. VI. 64:3)

One and the same be your resolve, be all your
hearts in harm any: one and the same be all your minds that all may happily consent.

Verse: व्यवहारं सर्वोऽस्मी अनिवृत्तपतिः सुप्रस्थतिः यात्र वर्षो धिरण्मुद्यतां सर्वं उक्तस्थ: वेदन्ते हस्तमन: साधारण: || (AV. VI. 73. 1)

Tr: Let Varuṇa come hither, Soma, Agni, Bṛhaspati come hither with the Vasus! Unanimous, ye kinsmen, come united, come to the glory of this mighty guardian.

Verse: योव: रुपम् तद्वेद्वेद्वन्ततः कार्तिक्या वो मनसि प्रविष्टा
लोकस्थिव्यवहारं हरिक्षा द्वयन मध्य समालो मार्तिवो अखा! || (AV. VI. 73. 2)

Tr: The inclination which your hearts have harboured, the purpose which hath occupied your spirits, This I annual with sacrifice and butter. In me be your sweet resting-place, o Kinsmen.

Verse: इद्धैव समापः आतास्मान: पाठ: परस्तरपार्थ: व: कृषिदोऽवस्थितिरन्तु वो भोहवीतु मध्ये साधारण: मार्तिवो अखा! || (AV. VI. 73. 3)

Tr: Stand even here, forsake me not. Before us may Pūṣan make your path unfit to travel. Vāstospati incessantly recall you! In me be your sweet resting-place, o Kinsmen!

Verse: संस्कारं तत्वं तन्ववं: सं मनसि समु यथा व: सं: श्रवणं प्रतिमित्वं: सं सं: तो अन्योगमाननं || (AV. VI. 74. 1)

Tr: Close gathered be your bodies; be your minds and vows in unison! Here present Brahmaṇaspati and Bhaga have assembled you.

Verse: संज्ञापनं दो मनसि: सं: अंशोपानं हृद्याव: अंशो भीतार्य अर्द्धनात्म: तेन: संज्ञापानं संज्ञापानं वे: || (AV. VI. 74. 2)
Tr: Let there be union of your minds, let there be union of your hearts: All that is troubled in your lot with this I mend and harmonize.

Verse: श्रवण्डित्यम् तस्मिनि: संवन्धुष्टसंयोगं अह्नीयमाना:
    उक्ति सन्माणन्यायमान इस्मानु जनान्त्यमनसस्तृत्यथ:।

(AV, VI, 74, 3)

Tr: As, free from jealousy, the strong Adityas have been the Vasus' and the Rudras fellows. So free from jealousy, lord of Three Titles! cause thou these people here to be one-minded.

Verse: समस्या च मा समितिआवतानः प्रजापतिः हितोऽसविदाने:
    येना संग्रास्ता उप मा स शिष्याच्यांस कृत्यानि पितारं संगोऽभु।

(AV, VII, 12, 1)

Tr: In concord may Prajāpatī's two daughters, Gathering and Assembly, both protect me. May every man I meet respect and aid me. Fair be my words, o Fathers, at the meetings.

Verse: संज्ञानं न: स्वेसि: संज्ञानन्येषोऽभि:
    संज्ञानाभिनिन्यमुि नि सरक्तम:।

(AV, IV, 52, 1)

Tr: Give us agreement with our own, with strangers give us unity: Do ye, o Asvins, in this place join us in sympathy and love.

Verse: सं ज्ञातास्महं सन्तस्म मितिक्तसा मा युभार्द्रममतस्म हृद्योऽहं:
    मा वोऽनि उत मुक्तिः विबिधते मेध्यः पराक्रियायाह्याः।

(AV, VII, 62, 2)

Tr: May we agree in mind, agree in purpose: let us not fight against the heavenly spirit. Around us rise no din of frequent slaughter, nor Indras arrow fly, for day in present!

Verse: स्योऽनं समयं संहुः स्योऽनं पाते ग्रह्यं:
    स्योऽनायं नववशं विग्न्यो भृत्तायेऽमाभव।

(AV, XIV, 2, 27)
Tr: Be pleasant to the husband’s sire, sweet to thy household and thy lord. To all this calm be gentle, and favour these men’s prosperity.

Verse: उद्योग नम उत्साह नम उदंतीय नम; विरा जे नम् भवसाय नम् साधृणो नम्।।
(AV, XIX, 22)

Tr: Glory to him when rising, when ascending: Glory to him when he hath reached the zenith. To him far-shining, him the self-refulgent, to him the sovran lord and king be glory.

Verse: अन्तर्यांगे नमो स्तम्भाय नमो स्तम्भितय नम; विरा जे नम् भवसाय नम् साधृणो नम्।।
(AV, XVII, 123)

Tr: Worship to him when he is turning westward, to him when setting and when set be worship! To him far-shining him the self-fulgent, to him the sovran lord and king be glory.

In this chapter we have surveyed the relationships between man and man as reflected in the AV verses. These verses and also some from the RV and Yajurveda are nothing but the prayers of the seers for healthy and harmonious life with their family members and kinsman (cf. RV.X.191, Yajurveda 13-19, Yajurveda 34 etc.). In the same sequence, the Atharvavedic people also invoke the deities for the harmony and peace among the family members. Such verses and hymns are known as Sāmanasyāni, one such hymn is the hymn 3.30 of the AV. The seer prays that, let mothers and their sons be one-
minded.

Let son be loyal to his mother, let wife speak sweetly to her husband, let there be harmony and peace among family members. Let one love another as the cow loves her calf. In the verse AV. 3.30.3, the seer aspires that, let a brother not hate his brother, let sister not hate her sister, let be friendly with each other. Let brother, sister, and kin behave in friendly manner to each other.

In the verse AV. 3.30.5, the seer desires to have intelligence, submissive and kind behaviour with each other among people. The hymn AV. 6.42, reflects the desire of the seer to give up anger from another's heart and one should behave in friendly manner to others.

The hymns known as Strīkarmāṇī (i.e. women's rites) mostly refer to marriage and love affairs. These also can be divided, as the hymns dealing with various other subject matters, into two classes namely-pleasant and peaceful i.e. auspicious and also those are called as black magic. There are verses which state harmless magic rites concerned with marriage and procreation. There are mantras meant for eager seeking her husband or young man or a bride. There are also benedictory verses to the bride and bridegroom and also to the
married couple. These can grouped under the auspicious formulas or white magic. The second group, however, consists of the texts which are as it were curses. They can be called the black magic or abhicāra rites. Here we come across the magic formulas which are meant for pacifying jealousy of husband and wife or the verse which are supposed to bring back to husband to his faithless wife, as in the AV 4.5,

śrīśāmu dhāta śrīśāmu piṭā śrīśāmu śrīśāmu viśipīti.
śrīśāmabhavāśe śātalaye śrīśāmabhavītō ānō. (AV. IV.5.6)

There are various rite concerned with love affaires. AV.3.25 states:

आदि पुष्पि कामशल्याशिशु संकल्प गुणलाम
ताः सुसंदर्ताः गृहवा कामो विविधतुर्वै तत्तत्तिः (AV. III, 25, 2)

Tr: That arrow winged longing thought, its stem desire, its neck, Resolve, let kāma, having truly aimed, shoot forth and pierce thee in the heart.

Here (AV.3.25) we find a man wanting to secure love of a woman. Similarly, a woman also has many rites to win the heart of her lover. AV.6.130 & 131 express many formulas and rites for such a woman. She prays to Marutas, to Vāyu, to Agni that, let him i.e. her lover consume with love of me.

उन्मायं तत्सत्त उपनिषिन्त मादय
अग्नि उन्मादया त्वमस्य मामानाम शोच्यं (AV. VI, 130, 4)

Tr: Madden him, Marutas, madden him. Madden him, madden
him, o Air! madden him, Agni, madden him. Let him consume with love of me.

Not only these but many hymns are marked with the emotion of hatred of a woman towards her rival in love. AV.1.14, may be a good example of such an emotion.

\[ द्वारा ते मातृ कन्या कुभृसिं द्वृत्ता अभ्युषन ता मातृ कवित्यत ् अह त्वः ब्राह्मुर्भो दिनुः \]

\[ (AV. I.14.2) \]

Tr: King Yama, let this maiden be surrendered as a wife to thee: bound let her be meanwhile within, her mother's brother's, father's house.

\[ द्वारा ते कुलपा मातृन तामुं ते पारि दयसि त्योक्ति पिन्दाकातः द्रा शैलव शामो दात अः \]

\[ (AV. I.14.3) \]

Tr: Queen of thy race is she, o king: to thee do we deliver her. Long with her kinsfolk may she sit, until her hair be white with age.

There are abhicära rites which are mentioned in various hymns that speak of the wilder side of human mind. We come across, in this connection, with the formulas that are supposed to make a woman barren.

\[ या मयासेन राजन हिंसा सहस्यों धार्मिकरत \]

\[ तासा ते वर्षासम हस्यवं विलम्भयुवां \]

\[ (AV. VII.35.2) \]

Or the formulas which make a man powerless.(AV.6.138)

\[ या जम्बवं शकन्तु तुहि तेन केशव्यक्षम \]

\[ ता तीत हन्य प्रभावादयित्व अह्ये मनस्यः \]

\[ (AV. VI.138.1) \]

\[ वेण पुल्लामां मध्यं विद्य प्रभावादयित्वे \]

\[ केशा नञ्जः द्रव वर्ष्णनी शैलविष्णु आक्षिताः परिः \]

\[ (AV. VI.138.3) \]
These are indeed abhicaras, which are curses and exercism.

As we have seen, here are magic formulas partly having exercism against enemies and partly being auspicious in nature, there are also hymns dealing with the rites meant for the king (rāja-karmāṇi). Here there are hymns reffering kings election or to ensuring his mastry toward other princess or for his power and fame in general. The AV.6.42, likewise, 43 are meant to appease anger with the help of Darva-grass. The hymn AV. 6.64, 73, 74; 7.52, allay discord, strife and bloodshed. The hymn 7.44, intends to bring peace between two enemies. The hymn AV.3.8 describes harmony between teacher and pupil. The AV. 2.27 (with pāthā plant) and 7.12 speak about the influence of the assembly.

From the above, it appears that through the auspicious thoughts, the seers prayed to the deities for a healthy life. Many verses state the seer's desire that, people should be one-mined, one-intentioned and should give up enemity from their mind. The seer also expects to make harmony and peace among people which leads to a healthy social-life.

But the coin has the other side also, where the blacker side of human mind is depicted in the abhicāra
hymns, which very much speak of the less human emotions in the human beings that tend not only to harm others but also to destroy them.

As the purpose of the AV is to appease, to bless and to curse, it becomes obvious why this Samhitā of the four Vedas is said to be the Veda of the common-man. AV has depicted, we may say, all the possible relationship between a man and a man caused by various emotions-human-less-human and a-human.