

Chapter 1 : Rigveda - Wikipedia

Excerpt from Key to Interpret the Veda There is not (anything) higher than the warrior class, there fore (even) a Brahmin occupys in the Raja-sfiya (sacrifice) a seat below the king; there-by (the Brahmin) bestows glory on the warrior class alone. -

THE peace did not last long, and a year after the death of Burnouf a new controversy broke out, which still continues, the battle of the methods, that is, the dispute between those who, to interpret the Avesta, rely chiefly or exclusively on tradition, and those who rely only on comparison with the Vedas. The cause of the rupture was the rapid progress made in the knowledge of the Vedic language and literature: Many a mysterious line in the p. Emboldened by its bright discoveries, the comparative method took pity on its slower and less brilliant rival, which was then making its first attempts to unravel the Pahlavi traditional books. Nay, is there any hope that its secret is there? Translating the Avesta in accordance with the Pahlavi is not translating the Avesta, but only translating the Pahlavi version, which, wherever it has been deciphered, is found to wander strangely from the true meaning of the original text. Tradition, as a rule, is wont to enforce the ideas of its own ages into the books of past ages, From the time when the Avesta was written to the time when it was translated, many ideas had undergone great changes: The key to the Avesta is not the Pahlavi, but the Veda. The Avesta and the Veda are two echoes of one and the same voice, the reflex of one and the same thought: Both the Vedic language and the Vedas are quite unable to teach us what became in Persia of those elements, which are common to the two systems, a thing which tradition alone can teach us. By the comparative p. Such being the methods of the two schools, it often happened that a passage, translated by two scholars, one of each school, took so different an aspect that a layman would have been quite unable to suspect that it was one and the same passage he had read twice. Yet the divergence between the two methods is more apparent than real, and proceeds from an imperfect notion of the field in which each of them ought to work. They ought not to oppose, but assist one another, as they are not intended to instruct us about the same kind of facts, but about two kinds of facts quite different and independent. No language, no religion, that has lived long and changed much, can be understood at any moment of its development, unless we know what it became afterwards, and what it was before. The language and religion of the Avesta record but a moment in the long life of the Iranian language and thought, so that we are unable to understand them, unless we know what they became and whence they came. What they became we learn directly from tradition, since the tradition arose from the very ideas which the Avesta expresses; whence they came we learn indirectly from the Vedas, because the Vedas come from the same source as the Avesta. Therefore it cannot happen that the tradition and the Veda will really contradict one another, if we take care to ask from each only what it knows, from one the present, and the past from the other. Each method is equally right and equally efficacious, at its proper time and in its right p. The first place belongs to tradition, as it comes straight from the Avesta. The second inquiry, to be successful, requires infinite prudence and care: The Veda, if first interrogated, gives no valuable evidence, as the words and gods, common to the two systems, may not have retained in both the same meaning they had in the Indo-Iranian period: The Veda, generally speaking, cannot help in discovering matters of fact in the Avesta, but only in explaining them when discovered by tradition. If we review the discoveries made by the masters of the comparative school, it will be seen that they have in reality started, without noticing it, from facts formerly established by tradition. In fact tradition gives the materials, and comparison puts them in order. It is not possible, either to know the Avesta without the former, or to understand it without the latter. The traditional school, and especially its indefatigable and well-deserving leader, Spiegel, made us acquainted with the nature of the old Iranian religion by gathering together all its materials; the comparative school tried to explain its growth. The traditional school published the text and the traditional. The danger with it is that it shows itself too apt to stop at tradition, instead of going from it to comparison. When it undertakes to expound the history of the religion, it cannot but be misled by tradition. Any living people, although its existing state of mind is but the result of various and changing states through many successive ages, yet, at any particular moment of its life, keeps the remains of its former stages of thought in order, under

the control of the p. Thus it happens that their ideas are connected together in a way which seldom agrees with their historical sequence: Comparison alone can enable us to put things in their proper place, to trace their birth, their growth, their changes, their former relations, and lead us from the logical order, which is a shadow, to the historical order, which is the substance. The comparative school developed Indo-Iranian mythology. Roth showed after Burnouf how the epical history of Iran was derived from the same source as the myths of Vedic India, and pointed out the primitive identity of Ahura Mazda, the supreme god of Iran, with Varuna, the supreme god of the Vedic age. In the contest about the authenticity of the Avesta, one party must necessarily have been right and the other wrong; but in the present struggle the issue is not so clear, as both parties are partly right and partly wrong. Both of them, by following their principles, have rendered such services to science as seem to give each a right to cling to its own method more firmly than ever. Yet it is to be hoped that they will see at last that they must be allies, not enemies, and that their common work must be begun by the one and completed by the other. He was the first who thought of illustrating the Pahlavi in the books by the Pahlavi in the inscriptions, and thus determined the reading of the principal elements in the manuscript Pahlavi.

Chapter 2 : Sacred-Texts: Hinduism

*Key To Interpret The Veda [R. R. Bhagawat, B. R. Arte] on theinnatdunvilla.com *FREE* shipping on qualifying offers. This scarce antiquarian book is a facsimile reprint of the original.*

The Vedas These are the most ancient religious texts which define truth for Hindus. Hindus believe that the texts were received by scholars direct from God and passed on to the next generations by word of mouth. Vedic texts are sometimes called shruti, which means hearing. For hundreds, maybe even thousands of years, the texts were passed on orally. Contents of the Vedas The Vedas are made up of four compositions, and each veda in turn has four parts which are arranged chronologically. The Samhitas are the most ancient part of the Vedas, consisting of hymns of praise to God. The Brahmanas are rituals and prayers to guide the priests in their duties. The Aranyakas concern worship and meditation. The Upanishads consist of the mystical and philosophical teachings of Hinduism. The Samhitas Rig-Veda Samhita c. Yajur-Veda Samhita is used as a handbook by priests performing the vedic sacrifices. Sama-Veda Samhita consists of chants and tunes for singing at the sacrifices. The Upanishads The Upanishads were so called because they were taught to those who sat down beside their teachers. These texts developed from the Vedic tradition, but largely reshaped Hinduism by providing believers with philosophical knowledge. The major Upanishads were largely composed between BCE and are partly prose, partly verse. Later Upanishads continued to be composed right down to the 16th century. Originally they were in oral form. The early Upanishads are concerned with understanding the sacrificial rites. Central to the Upanishads is the concept of brahman; the sacred power which informs reality. Whilst the priests brahmins had previously been the ones who, through ritual and sacrifice, had restricted access to the divine, now the knowledge of the universe was open to those of the high and middle castes willing to learn from a teacher. It is one of the most popular Hindu texts and is known as a smriti text the remembered tradition. This is considered by some to be of less importance than shruti the heard text, such as the Vedas. It has, nevertheless, an important place within the Hindu tradition. The Bhagavad Gita takes the form of a dialogue between prince Arjuna and Krishna , his charioteer. Arjuna is a warrior, about to join his brothers in a war between two branches of a royal family which would involve killing many of his friends and relatives. He wants to withdraw from the battle but Krishna teaches him that he, Arjuna, must do his duty in accordance with his class and he argues that death does not destroy the soul. Krishna points out that knowledge, work and devotion are all paths to salvation and that the central value in life is that of loyalty to God. It tells the story of Prince Rama who was sent into exile in the forest with his wife, Sita , and his brother, Lakshmana. Sita was abducted by the evil demon Ravana but ultimately rescued by Prince Rama with the help of the Monkey God, Hanuman. The story is written in 24, couplets. The symbolism of the story has been widely interpreted but basically is the story of good overcoming evil. Many people have said that it is a story about dharma or duty.

Chapter 3 : Yajurveda - Wikipedia

There is not (anything) higher than the warrior class, there fore (even) a Brahmin occupies in the Raja-sfiya (sacrifice) a seat below the king; there-by (the Brahmin) bestows glory on the warrior class alone. â€” 11, 4, 1, Brihed-aranyaka Upanishad.

Here the modest attempt is to get a glimpse of the dazzling brilliance and depth of his scholarship. Indology On the occasion of the th birth anniversary of the great acharya Vedanta Desika, we had the opportunity to glimpse key incidents in his illustrious life spanning a hundred and one years. In this article, we try to skim the surface of his vast oeuvre of a hundred plus works across genres and themes including Kavya, Natya, Tarka, Vedanta, Nyaya, Mimamsa, Agama and even Shilpashastra. A rare master kavi and tarkika, he wrote both commentaries and original works across languages â€” in Sanskrit, Tamil, Manipravala and Prakrit. It is the task of a lifetime under the guidance of a guru. Here the modest attempt is to get a glimpse of the dazzling brilliance and depth of scholarship that Sri Venkatanatha embodied and outline some of his key contributions to Visishtadwaita Vedanta, poetry, the vaada tradition and to panditya in general. Influence of Sri Atreya Ramanuja At the outset, it is important to recognise the foundational impact of his acharya and uncle Sri Atreya Ramanuja, under whom he studied for nearly thirteen years. Sri Atreya Ramanuja was an acharya in an unbroken direct lineage from Sri Ramanuja, whom tradition considers to be a master of the 32 Brahmavidyas and an expert in Nyaya and Mimamsa. The Pancharatra Agamas, one of the two groups of Vaishnava agamas, are considered among the most ancient, with mentions found in the Taittriya Samhita, Shatapatha Brahmana, Narayaniya of the Mahabharata etc. However, some Vedanta schools considered them to have non-vedic elements. In Vishistadwaita, the Pancharatra Agamas are key foundational texts, governing practical dimensions of everyday life including establishment of temples, prasitista of murtis, pooja vidhi and even many everyday homas. They are considered direct revelations of Sriman Narayana himself in Hamsa Swaroopa to rishis on how to conduct his worship. Ramanuja in his Sri Bhasya defends the validity of the Pancharatra. However, it was Desika who completed and the comprehensively established that the Pancharata was vedic and therefore to be followed in his work titled Pancharatra Raksha. He makes a brilliant defence of the agama by establishing how the Pancharatra is based on the Veda and is therefore equivalent to a smriti. Further, since the Pancharatra has been directly revealed by Sriman Narayana who is Brahman himself he establishes the equivalence , it must be considered valid. Desika not only undertook the defence of Pancharatra Agama that he followed, but also wrote a commentary named Sajjana Vaibhava on the other set of vaishnava agamas, the Vaikanasha agama, considered to emanate from Brahma. Through his works Desika firmly established the validity of the Vaishnava Agamas securing them from future challenges. Taking the Dravida Veda beyond the Vindhya The Srivaishnava sampradaya to which Desika belonged, bases its Siddantha philosophy on both the upanishads and the Divya Prabanda, the collected hymns of the 12 Azhwars. The school considers the mystic vision of the Azhwars to be the key to interpret the veiled language of the Veda. Naturally this view came under attack from other Vedanta schools. To defend the validity of the Divya Prabandham, Desika composed a commentary on them in Sanskrit, the Nigama Parimala, which is unfortunately lost today. Glimpses of the ideas are found in other works. Further, he brought out the key philosophical and mystical insights of the vision of the Azhwars in the Dramidopanishad Tatparya Saravali and Dramidopanishad Saaram, both written in Sanskrit. For the first time, the vision of the Azhwars became available beyond the Vindhya, in cosmopolitan Sanskrit. Thus Desika made a stellar contribution to defending and propagating the vision of the Azhwars that form the foundation of the Ubhayavedanta Srivaishnava Sampradaya. Visishtadwaita vision of Prasthanatrayi The magnum opus of Ramanuja was his Sri Bhashya, the commentary on the Brahmasutras of Badarayana Vyasa based on the Vritti commentary of Bodhayana. Ramanuja outlines the vision of Visishtadwaita, qualified non-dualism based on the three tattvas the individual jiva, jagat and ishvara. He also establishes that the upanishadic Brahman is identical with Sriman Narayana. Further, he taught extensive courses on the entire Sri Bhashya for an astounding thirty times in his lifetime. His original commentary on the Ishavasya Upanishad interprets it as espousing the path of

sharanagati based on Visishtadwaita. Thus, Desika contributed significantly to the Srivaishnava vision of the Prasthanatrayi, the three foundational texts of Vedanta. His magnum opus however is considered to be the Tattvamuktakalapa along with its exposition the Sarvatrasiddhi. As the learned S. It covers all the important philosophical, epistemological, cosmological and religious doctrines of the Visistadvaita system. As Vedanta Desika claims, there is no topic in philosophy which is not discussed in this work. Desika does not merely make rigorous arguments, but makes them in such elegant poetry that the reader would find it hard not to be swayed by it. Ramanuja considers the Purva Mimamsa as a part of the same teaching of Vedanta. Continuing this vision, Desika considers the Veda to not only have karma kanda and jnana kanda but also an upasana kanda that bridges both. Jaimini, the author of the Mimamsasutras is identified as the discipline of Badarayana Vyasa, the author of the Brahma Sutras. Fascinatingly, he brings the notion of Ishwara into Mimamsa. The vedantic vision sees the Veda as siddha -that which gives knowledge about what exists e. The Mimamsa vision on the other hand, sees the Veda as sadhya, that which prescribes karma. Desika brilliantly reconciles these apparently contradicting visions by arguing that what is to be done, Sadhya, is based on cognition, Siddha. In Nyaya Parishuddi he refines the Nyaya approach to pramanas, valid means of knowledge, to make it consistent with Visishtadwaita Vedanta. In Nyaya Siddhanjana he focuses on the prayema or the object of true knowledge i. Here he expounds on the complete vision of Visishtadwaita. Mastery of Dialectics Apart from being an extraordinary scholar, Desika was a dialectician par excellence, earning the title of Kavitarika Simham, a lion among both aestheticians and dialecticians. Therefore his literary production includes rigorously argued Vaada Granthas. Prominent among them is Paramatha Bhangam written in manipravala with 24 chapters. In this work, he critically surveys 15 existing schools of the time including four schools of Buddhism, Jain schools, Bhaskara Mimamsa, Vaiseshika, Yoga, Nyaya, Sankhya, Paashupatha, etc. Another jewel among his dialectical works is Shatadushani, which levels shortcomings against Advaita in a chapters, all in elegant poetic metre. Only 66 chapters survive today. The Kavi The fiery Tarkika was also a Kavi par excellence who could write heart melting kaavyas of considerable poetic prowess. These include Hamsasandesha in which Rama sends a swan as a messenger to Sita and Yadavahbudaya that extols the life of Krishna from birth to his final departure in 24 chapters. The latter work won the critical appreciation of the famous adavitin Sri Appaya Dikshita who wrote a beautiful commentary on the same. Similar to the Prabodachandrodaya, an allegorical drama that expounds advaita through the medium of natya, Vedanta Desika composed Sankalpasuryodaya, a drama in which the jiva surrenders to the divine through the help of his acharya. The complete works of Desika are written on the outer walls of the Desika shrine at Sri Tuppul. The poetry alone totals over stanzas. It is no wonder that he was given the title of Sarvatantra Swatantra, master of all branches of knowledge. What is conveyed in moving mystical poetry is expressed in systematic, rigorous philosophical language. Of this vast extensive oeuvre, some works have been lost with the ravages of time and few are not currently in print. Only some have received English translations. Scholarly study on Desika beyond the traditional scholarly circles, exists only in a few places. How was such immense panditya and kavitva possible in one lifetime? Desika would clearly say, as he does in his works, that he is just speaking what his purvacharyas taught, that every word is inspired by Hayagriva who sits on the tip of his tongue. Maybe it is time to move beyond interpreting such remarks as mere humility or symbolism and take the words of Acharyas more seriously. As someone born in a Srivaishnava family, this is my humble attempt to learn and pay homage. Elders should kindly correct and forgive mistakes inadvertently made. Singing the Body of God: The Adayar Library Series. His Lifeworks and Philosophy a Study. Accessed September 20, The opinions expressed within this article are the personal opinions of the author. IndiaFacts does not assume any responsibility or liability for the accuracy, completeness, suitability, or validity of any information in this article. He wishes to see Bharat as a civilisation inform India as a nation in every sphere of life. Prior to this, he co-founded EduSeva Technologies, a social startup in the educational space.

Chapter 4 : The Advaitist: Book Review - A New Light on the Veda

Key to Interpret the Veda Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.

This has led scholars to interpret that the word Dasa in Vedic times meant evil, supernatural, destructive forces. For example, Rigveda in hymn Wilson [28] Dasa with the meaning of servant or slave[edit] Dasa is also used in Vedic literature, in some contexts, to refer to "servants", a few translate this as "slaves", but the verses do not describe how the Vedic society treats or mistreats the servants. Sharma translates dasi in a Vedic era Upanishad as "maid-servant". Vedic period Hermann Oldenberg states that no distinction between historical events and mythology existed for the Vedic poets. For them, the conflict between the Aryans and Dasas extended into the realms of gods and demons with the hostile demon being on the same level as the hated and despised savages. They had abundant cattle and lived in fortified settlements called puras. In addition, we also learn of the Panis who were wealthy in cattle and treasures. Although many hymns refer to conflicts between one Aryan tribe against another, there is an underlying sense of solidarity in conflict against the Dasas and Indra is called Purandara or "breaker of cities". Professor Burrow showed the unambiguous character of such references like, "Through fear of thee the dark-coloured inhabitants fled, not waiting for battle, when, O Agni fire burning brightly for Puru an Aryan tribe , and destroying the cities, thou didst shine. By the end of Mature Vedic period, there were great ruin-mounds which Aryans associated with the earlier inhabitants of the area. A later Vedic text Taittiriya Brahmana states, "The people to whom these ruined sites belonged, lacking posts, these many settlements, widely distributed, they, O Agni, having been expelled by thee, have emigrated to another land. The " Aryan " tribes mentioned by the Rig Veda therefore may not have been of the same ethnicity, but may have been united by a common language and way of life. He states that while it has been argued that Dasyu and Dasa were not non-Aryans, it is more true in the case of the latter. The god Indra is said to be the conqueror of Dasas, who appear mostly human. There are more references to the destruction of Dasyus by Indra instead of Dasas. He is said to have protected the Aryan varna by killing them. The god Manyu deity is invoked to overcome both Aryans and Dasyus. Indra is asked to fight against the godless Dasyus and Aryans, who are the enemies of his followers. Both Dasas and Dasyus were in the possession of them. Sharma states that this reminds us of the later discovery of fortifications of Harappan settlements , though there is no clear archaeological evidence of mass-scale confrontation between Aryans and Harappans. He adds that the Aryans seemed to be attracted to their wealth over which a regular warfare took place. The worshiper in the Rig Veda expects that those who offered no oblation should be killed and their wealth be divided I , 4. However, it was the cattle which held the most importance to Aryans who were cattle-herders. Indra is asked to discriminate between them and the sacrificing Aryas. Sharma states that the word anindra without Indra may refer to Dasyus, Dasa and Aryan dissenters. Per the Aryan view, the Dasyus practiced black magic and Atharva Veda refers to them as evil spirits to be scared away from the sacrifice. The Atharva Veda states that the god-blaspheming Dasyus are to be offered as victims. The Dasyus are believed to be treacherous, not practicing Aryan observances, and are hardly human. He states that although the inter-Aryan conflict is prominent in its hymns, a cultural opposition is drawn between Aryans and the indigenous people of North India. According to him, it depicts the indigenous tribes such as the Pani and Dasas as godless, savage and untrustworthy. Panis are cattle thieves who seek to deprive Aryans of them. He states Dasas were savages, whose godless society, darker complexion and different language were culturally different from Aryans. They are called barbarians rakshas , those without fire anagnitra and flesh-eaters kravyad. The Aryas were on the other hand presented as noble people protected by their gods Agni and Indra. He adds that their names were extended beyond them to denote savage and barbarian people in general. He concurs that this continued into later Sanskrit tradition where dasa came to mean a slave while Arya meant noble. Such comparative study has led scholars to interpret Dasa and Dasyu may have been a synonym of Asura demons or evil forces, sometimes simply lords with special knowledge and magical powers of later Vedic texts. However, Kangle suggests that the context and rights granted to dasa by Kautilya , such as the

right to the same wage as a free labourer and the right to freedom on payment of an amount, distinguish this form of slavery from that of contemporary Greece. As the latter term evolved through successive meanings, so did Dasa: Violation of the chastity shall at once earn their liberty for them. When a man commits or helps another to commit rape with a female slave pledged to him, he shall not only forfeit the purchase value, but also pay a certain amount of money to her and a fine of twice the amount to the government.

Chapter 5 : Beware the Night by Jessika Fleck

The most striking feature of the Vedas is that the Vedas are not the word of god; the Vedas mostly consist of hymns addressed to the gods. This might seem like a mere literary detail, but it is refreshing to read a religious book where, for a change, mankind is the author and not the target audience.*

This redaction also included some additions contradicting the strict ordering scheme and orthoepic changes to the Vedic Sanskrit such as the regularization of sandhi termed orthoepische Diaskeuase by Oldenberg. As with the other Vedas, the redacted text has been handed down in several versions, most importantly the Padapatha , in which each word is isolated in pausa form and is used for just one way of memorization; and the Samhitapatha , which combines words according to the rules of sandhi the process being described in the Pratisakhya and is the memorized text used for recitation. This interplay with sounds gave rise to a scholarly tradition of morphology and phonetics. There is a widely accepted timeframe for the initial codification of the Rigveda by compiling the hymns very late in the Rigvedic or rather in the early post-Rigvedic period, including the arrangement of the individual hymns in ten books, coeval with the composition of the younger Veda Samhitas. This time coincides with the early Kuru kingdom, shifting the center of Vedic culture east from the Punjab into what is now Uttar Pradesh. The fixing of the samhitapatha by enforcing regular application of sandhi and of the padapatha by dissolving Sandhi out of the earlier metrical text , occurred during the later Brahmana period, in roughly the 6th century BC. The Shatapatha Brahmana gives the number of syllables to be , [46] while the metrical text of van Nooten and Holland has a total of , syllables or an average of 9. The Atharvaveda lists two more shakhas. The differences between all these shakhas are very minor, limited to varying order of content and inclusion or non-inclusion of a few verses. Perhaps the oldest of the Rigvedic shakhas. Includes verses, all of which are newer than the other Rigvedic hymns. Mentioned in the Rigveda Pratisakhya. Manuscripts Rigveda manuscript page, Mandala 1, Hymn 1 Sukta 1 , lines 1. Some Rigveda commentaries may date from the second half of the first millennium AD. They were transferred to Deccan College , Pune , in the late 19th century. They are in the Sharada and Devanagari scripts, written on birch bark and paper. The oldest of them is dated to At least 5 manuscripts MS. The last, or the 10th Book, also has hymns but 1, verses, making it the second largest. The language analytics suggest the 10th Book, chronologically, was composed and added last. The Books 8 and 9 of the Rigveda are by far the largest source of verses for Sama Veda. The Book 10 contributes the largest number of the 1, verses of Rigveda found in Atharvaveda , or about one fifth of the 5, verses in the Atharvaveda text. Technically speaking, however, "the Rigveda" refers to the entire body of texts transmitted along with the Samhita portion. Different bodies of commentary were transmitted in the different shakhas or "schools". Only a small portion of these texts has been preserved: The texts of only two out of five shakhas mentioned by the Rigveda Pratisakhya have survived. The late 15th or 16th century Shri Guru Charitra even claims the existence of twelve Rigvedic shakhas. Rigvedic deities The Rigvedic hymns are dedicated to various deities, chief of whom are Indra , a heroic god praised for having slain his enemy Vrtra ; Agni , the sacrificial fire; and Soma , the sacred potion or the plant it is made from. The Adityas , Vasus, Rudras, Sadhyas, Ashvins , Maruts , Rbhus , and the Vishvadevas "all-gods" as well as the "thirty-three gods" are the groups of deities mentioned. This Mandala is dated to have been added to Rigveda after Mandala 2 through 9, and includes the philosophical Riddle Hymn 1. Two hymns each are dedicated to Ushas the dawn and to Savitr. Most hymns in this book are attributed to the atri clan. It contains the Nadistuti sukta which is in praise of rivers and is important for the reconstruction of the geography of the Vedic civilization and the Purusha sukta which has been important in studies of Vedic sociology. Rigveda Brahmanas See also: The Aitareya-brahmana [63] and the Kaushitaki- or Sankhayana-brahmana evidently have for their groundwork the same stock of traditional exegetic matter. They differ, however, considerably as regards both the arrangement of this matter and their stylistic handling of it, with the exception of the numerous legends common to both, in which the discrepancy is comparatively slight. There is also a certain amount of material peculiar to each of them. It is cited in Devi Mahatmya and is recited every year during the Durga Puja festival. The Kaushitaka is, upon the whole, far more concise in its style and more

systematic in its arrangement features which would lead one to infer that it is probably the more modern work of the two. It consists of thirty chapters adhyaya ; while the Aitareya has forty, divided into eight books or pentads, pancaka , of five chapters each. In this last portion occurs the well-known legend also found in the Shankhayana-sutra, but not in the Kaushitaki-brahmana of Shunahshepa , whom his father Ajigarta sells and offers to slay, the recital of which formed part of the inauguration of kings. Sayana, in the introduction to his commentary on the work, ascribes the Aitareya to the sage Mahidasa Aitareya i. Regarding the authorship of the sister work we have no information, except that the opinion of the sage Kaushitaki is frequently referred to in it as authoritative, and generally in opposition to the Paingyaâ€”the Brahmana, it would seem, of a rival school, the Paingins. Probably, therefore, it is just what one of the manuscripts calls itâ€”the Brahmana of Sankhayana composed in accordance with the views of Kaushitaki. Aranyaka and Upanishads Each of these two Brahmanas is supplemented by a "forest book", or Aranyaka. The Aitareyaranyaka is not a uniform production. It consists of five books aranyaka , three of which, the first and the last two, are of a liturgical nature, treating of the ceremony called mahavrata, or great vow. The last of these books, composed in sutra form, is, however, doubtless of later origin, and is, indeed, ascribed by Hindu authorities either to Shaunaka or to Ashvalayana. The second and third books, on the other hand, are purely speculative, and are also styled the Bahvrca-brahmana-upanishad. Again, the last four chapters of the second book are usually singled out as the Aitareya Upanishad , [64] ascribed, like its Brahmana and the first book , to Mahidasa Aitareya; and the third book is also referred to as the Samhita-upanishad. As regards the Kaushitaki-aranyaka, this work consists of 15 adhyayas, the first two treating of the mahavrata ceremony and the 7th and 8th of which correspond to the 1st, 5th, and 3rd books of the Aitareyaranyaka, respectively, whilst the four adhyayas usually inserted between them constitute the highly interesting Kaushitaki Brahmana- Upanishad , [65] of which we possess two different recensions. The remaining portions 9â€”15 of the Aranyaka treat of the vital airs, the internal Agnihotra, etc. Dating and historical context Further information: Each of major regions had their own recension of Rig Veda Sakhas , and the versions varied. The Kuru versions were more orthodox, but evidence suggests Vedic era people of other parts of Northern India had challenged the Kuru orthodoxy. Because of the faithful preservation of the text, the language was no longer immediately understandable to scholars of Classical Sanskrit by about BC, necessitating commentaries interpreting the meaning of the text of the hymns. Its composition is usually dated to roughly between c. The Rigveda records an early stage of Vedic religion. There are strong linguistic and cultural similarities with the early Iranian Avesta , [73] [74] deriving from the Proto-Indo-Iranian times, [75] often associated with the early Andronovo culture or rather, the Sintashta culture within the early Andronovo horizon of c. There is no evidence, state Jamison and Brereton, of any elaborate, pervasive or structured caste system. The women of Rigveda are quite outspoken and appear more sexually confident than men, in the text. There are also references to the elephant Hastin , Varana , camel Ustra, especially in Mandala 8 , ass khara, rasabha , buffalo Mahisa , wolf , hyena , lion Simha , mountain goat sarabha and to the gaur in the Rigveda.

Chapter 6 : The Zend Avesta, Part I (SBE04): Introduction: Chapter II. The Interpretation of the Zend-Avesta

The Rig Veda A History Showing How the Phoenicians Had Their, Earliest Home in India, Key to Interpret the Veda by Rājā•ma Rākriṣhāṭa Bhā•gavata.

The religious will tell you that you need to be spiritually advanced before you can learn anything from the Vedas. And you need to be spiritually advanced before you can hope to recognize a real guru. Criticize the religious all you want, but they had perfected circular reasoning long before science invented the wheel. The religious want two things from any holy book: The Koran offers clear directives for the religious e. Can I be a Brahmin, please? A thousand years from now, the Vedas will be a thousand years older. Will they then contain any more wisdom than they do now? Noâ€”you should be reading the Vedas as something far simpler and deeper: This might seem like a mere literary detail, but it is refreshing to read a religious book where, for a change, mankind is the author and not the target audience. I, the man, talking to god. You were in the room? Well, at least it did in Neo. Let the religious obsess about the preciseâ€”i. The Vedic authors seem to be the kind of people Thomas Friedman would love to write about. Let the religious bear the burden of proving the Vedas perfect; let them defend the terrible ideas that were first outlined in the Vedas. Let the religious claim that every language on Earth except Tamil, of course is an ugly derivative of Sanskrit; you should read the Vedas because Sanskrit is a beautiful language. Something must be there! You should read the Vedas because they are deeply real, deeply flawed, and because they describe the first and perhaps the most genuine of human epiphanies: Whence all creation had its origin, he, whether he fashioned it or whether he did not, he, who surveys it all from highest heaven, he knows â€” or maybe even he does not know. Not surprisingly, the religious love the Upanishads. But when Neo took a day off from work to read, poor Mrs. It had been less than a week but Neo still took her up on the offerâ€”anything to reassure Mrs. Neo that his sudden Vedic interests were not foreshadowing a mid-life crisis.

one translator even specifies that the hymn was said upon awakening. As for Atharvaveda 7. May I am full of vitality. May I have spiritual wealth and knowledge of Ishwar and Vedic concepts again and again. May we be selfless for welfare of world in next lives again and again. May our deeds be noble so that we get human life and always get purity of mind and actions so that we can worship you and achieve salvation. Many hymns of the Atharva-Veda are about health-restoration and medicine, i. Those who conduct bad deeds get birth in lower species. To experience the fruits of past actions is natural trait of soul. After death, the soul resides in Vayu, Jala, Aushadhi etc. This hymn is significantly called the Immortality Hymn, a name which we have already shown to be at odds with the reincarnation doctrine and certainly with the later quasi-Buddhist doctrine that we are tired of these endless rebirths in this Vale of Tears. One path Pitryana provides birth again and again through union of father and mother, good and bad deeds, happiness and sorrow. The other path of Devayana frees the soul from cycle of birth and death and provides bliss of salvation. The whole world reverberates with both these paths. And after both, the soul again takes birth as progeny of father and mother. This doctrine has the same origin as the doctrine of the old Upanishads, where indeed it is introduced as an innovation. He believed that the Veda was of supernatural origin, hence his attempt to translate all reference to mundane people and places out of it. But in fact, we know the family relations of the Vedic seers, the places where they lived or travelled, the reasons why they waged war and the tribes against whom they did battle, even their fondness for the psychedelic Soma brew. Short, they and their books were human, all too human. Of course they changed their mind once in a while, and they learned from their surroundings or from their own discoveries. This way, they first believed in a hereafter where we would meet again, but later came to the notion that we returned from the hereafter to be born again. Since this belief is attested among many different tribes the world over, and since India knew many tribes of whom the Vedic Paurava and esp. Bharata tribe was only one, we opine that it existed among some Indian tribes too at the time when the Rg-Veda was composed. But it was new to the Vedic seers, who had cherished a different belief for long. Only when a successful class advertised the new and hitherto secret doctrine of reincarnation as its key to success, did the doctrine catch on. This way, Hindu history is also the history of progress.

Chapter 8 : Does the Rig-Veda Mention Reincarnation or not ? : Part 1 | Hindu Human Rights Online News

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Chapter 9 : Veda-D " Welcome to Veda D

The Yajur-Veda is divided into the White and Black Yajur-Veda and contains explanatory prose commentaries on how to perform religious rituals and sacrifices. The Atharva-Veda contains charms and magical incantations and has a more folkloristic style.