NOTES AND REFERENCES

CHAPTER 1

1. See Appendix
4. Ibid. p.78

CHAPTER 2

1. The most exhaustive account is given in J. Gonda, *Vedic Literature* (Samhitas and Brahmanas), History of Indian Literature, vol.1. P.88
2. Keith, Arthur B. Review of Arnold, “*Vedic Metre*. By Dr. E. V. Arnold (Cambridge 1905),” Journal of the Royal Asiatic Society, London, 1906. It says - Śaṅkara and Sāyaṇa have written commentaries on it and glossaries by Ānandajñāna, Nārāyaṇendras and Ānandatīrtha are also found. It was translated into Persian at the time of Dārā Shikoh and was published in the Bibliotheca Indica by Roer and Rajendralal Mitra. It has been translated into English, Hindi, Bengali and Kannada, among other languages.
3. It was translated into Persian and was published in the Bibliotheca Indica by Cowell. A German translation of a complete critical edition of the *Kauśitakī Brāhmaṇa, Āranyaka*, and *Upaniṣad* was published by a Frenchman.
CHAPTER 3

2. Sri Aurobindo, Hymns to the Mystic Fire, SABCL, Vol.11., Pondicherry. P.34
5. B.G. Tilak suggested that they came from the northern polar region and migrated into India as early as 6000 B.C.E. F. E. Pargiter, a great puranic scholar, identifying the vedic Aryans with the puranic Ailas, thinks that they originally came into India about 2050 B.C.E. from the Mid Himalayas and first settled in the area of Prayaga, from where they started their expansion toward the Northwest.
6. Macauley T.B, Quoted in Max Muller’s Book. India – What It can Teach Us. P.64
7. Ibid. P.38
8. Ṛgveda tr. Ralph T. H. Griffith, II.41.16.
9. See S.N. Dasgupta, History of Indian Philosophy, 1922; reprint, Cambridge: Cambridge University Press, 1963, vol. 1, p.10. It says - Even at this day all the obligatory duties of the Hindus at birth, marriage, death etc. are performed according to the old Vedic ritual. The prayers that a Brahmin now

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says three times a day are the same selections of Vedic verses as were used as prayer verses two or three thousand years ago...Even at this day there are persons who bestow immense sums of money for the performance and teaching of Vedic sacrifices and rituals.


14. There is no indication in the Rgveda that its composers came from outside India nor any indication of the route by which they might have come from the north-west to the Sarasvati valley where much of this scripture seems to have been composed. Again the Rgveda refers time and again to older Rishis without associating with them a different locale. To judge from the Rgvedic evidence, the people concerned appear to have been for all practical purposes a race native to the soil. And if the Rgveda fairly preceded the Indus civilization it goes into an antiquity which strongly suggests a practical autochthonism. Recent excavations at Mehrgarh at the Bolan pass in Baluchistan have suggested a general continuity from nearly 7000 B.C there to the subsequent ancient cultures in the subcontinent. These could include at an early stage the Rgvedic culture and at a later, the Indus civilization. In the absence of any unchallengeable theory of an “Aryan cradle land” outside India. One may venture to suppose on initial archaeological evidence that the Aryans originated in the region which includes Baluchistan, Afghanistan and Northwesr India.


CHAPTER 4

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9. Now the joint term “purah hita” occurs 25 times and “purah hiti” three times. The term purohita plies to humans only twice (X.98.7 Devapi and X.150.5 Vaśiṣṭa repeated twice), to *Indra* (I.55.3) Brāhaspati (II.24.9) and *Surya* (VIII.101.12) and to *Dyavaprthivi* (VI.70.4) once each. The *Atharvaveda* has little use for the term purah hita (which occurs only 7 times
in passages not borrowed from the Rgveda). At two places AV.III.19.1.4) only find the later meaning developing. At AV X.1.6.IC12.8 it is Brhaspati, at 7.62. I it is Agni. However, the transition must have just begun. At that time also purah hita was spiritual and temporal aid of the king, his chaplain and chancellor, and strictly speaking not a mere ‘priest’. The trace of the more original meaning of the Rgveda is found at AV. VIII.5.5.6 where deities-Agni, Soma, Brhaspati, Svitr, Indra, Dyavaprthivi, Apah and Surya are called purah hita and Griffith cannot make them all domestic priest or high priests but ‘whom I have set before me’.

11 Ibid., II.24.6
12 Ibid., X. 67.2
15 Ibid. X.34.2
16 Ibid. X.54.1
18. Ibid. II-2
19 Ibid.VIII.91.7
20 Ibid. IV.12.6
21 Ibid. X.64.7
22 RgVeda tr. Ralph T. H. Griffith, VI.1.1
23 Ibid. 1.97.1
24 Ibid. X.116.9
25 Ibid. XII.2.48
26 Ibid. XI.2.11
27 Ibid. VII.1.1
28 Ibid. X.48.1
29 Ibid. VI.48.5
30 Ibid. III.29.2

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6. Ibid. pp. 275-76


9. Ibid., IX.41
10. Ibid., I.89.34
11. Ibid., I.116.25
12. Ibid., IV.45
14. Ibid., P.326
15. Ibid, VIII.75
16. Ibid., I.20
18. Ibid., p.23
19. Ibid, IX.104.5.
22. RgVeda tr. Ralph T. H. Griffith, I.124.5
23. Ibid., I.124.6
24. Ibid., I.124.7
25. Ibid., I.94 and 97
26. Ibid., I.124.12
27. Ibid, IV.48
28. Ibid., IV.50
29. Ibid.,VI.51.13
30. Ibid.,VI.51.18
31. Ibid., I.51.4

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CHAPTER 5

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1. *Atharvaveda*, tr. Ralph T. H. Griffith, VI.12.6
4. *Ibid.*, X.34
5. This hymn is used in the *Kauśika Sūtra* twice in reference to marriage ceremonies along with the other passages. The rest of the hymn is a benediction for matrimonial happiness.
10. *Ibid.*, IX.8
14. Kathaka Samhita II.4
15. Maitrayani Samhita IV.34.2
18. Ibid., VIII.2.21
19. Ibid., XI.5
20. Ibid., XI.4.2
22. Sāma .U.pra vi.2 17.1
23. Agnimāruta Sāma .pu.pra. vi .3. 3.5
24. Yajurveda, XVII.2
25. His Highness late Śaṅkarācāryas of Puri Pitha who was a professor of Mathematics before he took to the ascetic life, came across 16 sūtras (aphorism) in studying Atharva Veda. The sūtras dealt with mathematics and he worked on them for some years to find their vast applications. He claimed that those 16 sūtras covered all fields of mathematics. He did publish his work, which can be obtained from Benares Hindu University, Benares (UP) who the publisher.
26. Agnimāruta Sūtra.XI
27 Ibid., XI.3
28. Mr. Thacob
29. Yajurveda, XV.2
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Atharvaveda

1. Prof. Broomfield, M. Sacred Books of the East, Hymns from the Atharvaveda. p.35
9. D.P. Deshpande, “Changing Conceptions of the Veda,” p.38. That the texts of the Veda are still the object of intense study by Hindu scholars is proven not only by numerous publications on the Vedas that appear every year but also by research institutions such as the Jhajhar Gurukul in Rohatak. Much of Western Indological scholarship is still focused on Vedic studies.
11. C. Chakraborty, Common Life in the Rigveda, and Atharvaveda, p.56
12. B.S. Kharade, Society in the Atharvaveda, P.86

Sāmaveda

1. Sri Aurobindo, The Upaniṣads, p. 200
3. Sri Aurobindo, The Upaniṣads, p. 193
4. Sri Aurobindo, Essays on the Gita, p. 364

Yajurveda

2. Ibid., XXI,8
3. Ibid., XXI,5
4. Ibid., XXI, 5
5. Ibid., 32.1.
6. Ibid., 32.8
7. Ibid., 32.10
9. Ibid., P.51
10. Ibid., P.59
11. Ibid., P.96
12. Ibid., P.109
14. Ibid., P.98
15. Ibid., P.137
16. Ibid., P.157
17. Ibid., 25.8
18. Ibid., 25.4
20. Ibid., P.107
21. Ibid., P.109
22. Ibid., P.129
23. Ibid., P.130

Brähmaṇa and Āranyaka

3. For details see Gonda, Vedic Literature, Chapter 8; “The Brähmaṇa.”
5. For the Sāma veda, the only Āranyakas are the first Āranyaka-like section of the Chhāndogya Upaniṣad, which belongs probably to the Tāṇḍya-
Mahā-Brāhmaṇa and the Jaiminiya Upaniṣad Brāhmaṇa which is nothing but an Āranyaka of the Jaiminiya or Talavakāra school of the Samāveda and comprises the well-known Kena (or Talavakāra) Upaniṣad. As for instance in the Brhadaranyaka Upaniṣad. “On Aranyakas” see Gonda, Vedic Literature, chapter 9.

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2. The stories of Śvetaketu, Āruṇeya and Satyakāma Jābala in the Chāndogya Upaniṣad and the well known passage in the Taittirīya Upaniṣad. Some special features of the educational system are prominently brought out in the Upaniṣads.

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Upaniṣad

1.1. Raimundo Panikkar The Vedic Experience: Mantramanjari, p. 123-129

2. Sri Aurobindo, The Upanishads, SABCL, Vol.12., Pondicherry, Taittiriya Upaniṣad iii.4.8

3 Brihad-Aranyaka Upaniṣad tr. Robert E. Hume, 1.3.29.

4. Hume, David E. The Thirteen Principal Upanishads, Delhi: Oxford

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7. *Ibid.* P.139


23. Ibid. 3:3.
25. Ibid. 6:18.
27. Ibid.
29 Aitareya Upaniṣad I.3.12
31 Ibid., I.1.2
33 Ibid., 10:1-2
34 Brhadarāṇyaka Upaniṣad I.3.28
35 Ibid., I.4.10

Sūtras

2. C.G.Kashikar, ‘Idea of Ultimate Reality and Meaning according to the
4. ibid., P. 60
5. ibid., P. 60
6. ibid., P. 64
7. ibid., P. 65

CHAPTER 7


APPENDIX

1. D. Chattopadhyaya, ed., Cārvāka/Lokāyata: An anthology of source materials and some recent studies, New Delhi, 1990, p. 247
2. R King, Indian Philosophy: An introduction to Hindu and Buddhist thought, Great Britain, 1999, p. 16-17