



Four Division of the Vedic Literature

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The origin of the word Sciences, cultures, literatures religions and arts may be traced as far back as the beginning of the vedic age in India.

The Vedant thoughts came from the Indian seers and sages, saints of the vedic age. The climatic and the socio -Political conditions of the country proved to be so congenial for their growth and development that their effects soon started spreading in other parts of the world. The foreigners giving them their own colours, gracefully accepted the superiority of the Vedic India in various fields. A famous philosopher of the France accepts the superiority of the vedic India in the following words

"When we read the political and philosophical monuments of the East, above all, those of India, we discovered their many truths so profound and which makes such a contrast with the result at which the European genius had sometimes stopped that we are constrained to bend the knee before the philosophy of the East"

Vedas are divine as Saints has not created Vedas but got their divine presence. During heavenly moments of meditation, divine view and Reflection, The rays of knowledge incarnated in the heart of saints, appeared in form of Ved mantras and Suktas through the medium of words and rhyme. In Veda and specially in Rig Veda and Atharva Veda we get a complete picture of a society which was will nourished in all its limbs and maintained a developed culture. The essence is this that the culture which is reflected in reverential Praises and prayers, is a lively and developed civilization. The world Veda comes from Sanskrit root with meaning to know are the knowledge but traditionally it means those granthas which were saved by our ancestors by learning through father -son and teacher -pupil tradition formerly there was only one Veda Rigveda and after that four Vedas came in existence

Gradually the Vedas and their treatises - the Sanhitas the Brahmanas the Aranyakas and the Upanishads spread all over the world. The Philosophical and Ethical conceptions propound by these treatises are still unequalled by the successive movements launched in the fields in the country and abroad as well



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Rigveda is the oldest scripture of Vedic literature. The later three parts of the Vedas were completed during the latter vedic periods.

Four parts are recognised as the important parts of Vaidik literature

– The Samhitas, The Brahmanas, The Aaranyakas and, the concluding parts of the Vedas are the upanishads

The word upanishad has been derived from the root 'Upa-ni-shad' which means 'to sit down near someone.'

"This undoubtedly refers to the people sitting down near his teacher at the time of instruction in the beginning of his education. The Prefix 'Upa' may also be used to mean the pupil's approaching the teacher to request him to impart his doctrines."

In course of time the term used to be explained as the secret doctrine which was important at sittings. Gradually the term was applied not only the secret doctrine but also the text which deal with these doctrines. The Upanishads themselves use the term in the same sense. The disciple spoke to the preceptor, "Sir speak of the secret knowledge." The teacher said to him, "I have told you of the secret knowledge. I have imparted to you that very secret knowledge of the Brahman." Thus the secrecy of the Doctrine embodied in the upanishads consists in this that it teaches something which is not taught or learnt elsewhere; and that doctrine pertains to the knowledge of the Brahman.

According, the mundakopanishad there are about 108 upanishads, but many more have further been added to this number. The famous annotators of these upanishads are Shankaracharya, Sayan and Max -Muller. The oldest upanishads are partly included in the Aranyakas and partly appended to them. These Upanishads, as they are the concluding parts of the Vedas are also called the Vedanta. It may be said that they are called the Vedanta, not merely because of the fact that they are the last portions of the Vedas; nor because of the fact that they come at the end of the vedic period; Nor even because of the fact that they were taught at the end of the Vedic instructions but also because of the fact the later philosophers found in them the final aim of the Vedas

Some of the Upanishads form the parts of the Brahmanas and these are the oldest Upanishads which were written before 600 B.C. The Taittiriya Upanishad, The Aitareya Upanishad, The Kaushitaki Upanishad, The Brihadaranyak Upanishad and the upanishad belong to the earliest stage in the development of the text they follow the prose style which is similar to those of the brahmins

The second category of the upanishads is entirely in the metrical forms. To this category belong the Kathopanishad, Svetashwataropanishad, The Eishwasyopanishad, Svetashwataropanishad and the Mundakopanishad. The, kenopanishad appeared in the middle of these two stages because it contains prose and metrical forms as well.

The, great philosopher Aadi Shankaracharya has given the bhasya of 12 upanishads so 12 upanishads are the main scriptures of upanishadic literature.

Eish Kane kath prashn Mund mandukya Tittirah

Atariya ch Chhandogam brihadarandiyam dash.

Including the chandogya upnishad Here in this research paper it has been tried to study the educational system as revealed in these 13 Vedic upnishad only.

In Brihदारanyak Upanishad, four order of life brahmcharya grihsth vanaprastha Sanyas aashram have been clearly explained. Many dialogues explaining the true nature of the Brahmin are also found in it the conversation between yaghyvalk and his wife Maitri and further between Janak the king of the day are the true examples of dialogues through which the knowledge of the self atman has been introduced.

To learned women Maitrayi and Gargi have also been mentioned in the Upanishad. Y, yaghyvalkya Maitri samvad is famous dialogue in this upnishad. In the court of king Janak , yaghyvalky discourses with the number of philosophers in the court of Janak, and, in the fourth chapter With The King Janak himself during these discussions the following subject were explained–

The laws of life and the truth are the same

If a man speaks the truth he declared the law

If he declares the law he speaks the truth

Knowledge is more valuable than anything else

Three Lokas are declared– the world of men, (manushyalok) the world of ancestors, (pitrilok) the world of Devas (Devlok)

Our great Saints have suggested us four objectives Or PURUSHARTH CHATUSHTAY Dharm, Arth, Kam, Moksha. Out of these four objectives Dharma is most important. The rest depend upon it and come to us automatically. Similarly, as shelter and fragrance both naturally come out of a tree. Arth and Kama to come following Dharma. Our Vedic granthas are the main source for human behaviour. It's principles and thoughts given by our stages and saints present a clear vision to new generation.

Reference Book-

- 1- Rigveda
- 2- Ved Vyas Mahabharat
- 3- Religion of the World-Dr.Fateh Singh
- 4- Ved Vyas Shanti Parva
- 5- Upanishadon Ki Bhumika -Sarvpalli Dr. Radha krishan.