

Atharvaveda

1. Introduction

Atharvaveda is the last of the four parts of the mass of knowledge called Veda. Atharvā is the name of the sage, who propagated the Veda. Brahmā is the priest, who represents Atharvaveda during the performance of a Yāga. There were nine branches of this Veda and presently only two are available. Unlike the other three Vedas, Atharvaveda consists of Mantras dealing with health, polity, society, exorcism etc. along with Yāgas and Mokṣa. A blend of prosody and prose is seen in this Veda. Gopathabrahmaṇam and three Upaniṣats, viz. Praśnopaniṣat, Muṇḍakopaniṣat and Māṇḍūkyopaniṣat are connected with Atharvaveda. Sāyaṇācārya authored a commentary on this Veda. Arthaśāstram is the Upaveda.

[More](#)

2. Brahmā

In a Yāga, Hotā recites Rgveda, Adhvaryu Yajurveda and Udgātā Sāmaveda. The above three Vedas are called Trayī and this term is popular in Vedic and secular literatures. Then what about Brahmā? He is supposed to be thorough in Atharvaveda and has to do with other three Vedas also.

यद्यचैव हौत्रं क्रियते यजुषाऽधर्यवं साम्नोदगीथं व्यारब्धा त्रयी विद्या भवति। अथ केन ब्रह्मत्वं क्रियते इति त्रय्या विद्ययेति ब्रूयात्। (ऐतरेयब्राह्मणम् ५.३३)

yadṛcaiva hautram kriyate yajusā"dhvaryavam sāmnodgītham vyārabdhā trayī¹ vidyā bhavati. atha kena brahmatvam kriyate iti trayyā vidyayeti brūyāt.
(aitareyabrahmaṇam, 5.33)

Niruktam (1.3.8) of Yāska also says Brahmā knows all four –

ब्रह्मा सर्वविद्यः। सर्वं वेत्तुमर्हति।

brahmā sarvavidyaḥ. sarvam vettumarhati.

3. Vedas are four

There is evidence in Vedic literature itself to the fact that Vedas are four –

ऋग्यजुस्सामाथर्वणः चत्वारो वेदाः (नृसिंहपूर्वतापनीयोपनिषत्, २)

ṛgajussāmātharvanāḥ catvāro vedāḥ (nṛsiṁhapūrvatāpanīyopaniṣat, 2)

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः (मुण्डकोपनिषत्, १.५)

tatrāparā ṛgvedo yajurvedah sāmavedo'tharvavedah (muṇḍakopaniṣat, 1.5)

चत्वारो वा इमे वेदा ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेदः। (गोपथब्राह्मणम्, २.१६)

catvāro vā ime vedā ṛgvedo yajurvedah sāmavedo brahmavedah.

(gopathabrahmaṇam, 2.16)

4. Synonyms of Atharvaveda

While Brahma was performing Tapas for Sṛṣṭi (creation), Bhṛgu and Aṅgirāḥ emerged from him. Atharvā is a synonym of Bhṛgu. Twenty Mantradraṣṭas (Rṣis) emerged from Atharvā and Aṅgirāḥ and they are called Atharvāṅgirasah. Following the twenty Mantradraṣṭas the Veda also consists of twenty Kāṇḍas and it is also called Atharvāṅgirasah

अस्य महतो भूतस्य निश्वसितम् एतद् यद् ऋग्वेदो यजुर्वेदः सामवेदाथर्वाङ्गिरसः।
(बृहदारण्यकोपनिषत्, ४.४.१०)

asya mahato bhūtasya niśvasitam etad yad ṛgvedo yajurvedaḥ
sāmavedātharvāṅgirasah. (bṛhadāraṇyakopaniṣat, 4.4.10)

Cūlikopaniṣat and Vāyupurāṇa refer to Atharvaveda by the name "Bhṛguvistaraḥ". "Brahmaveda" is also a synonym of Atharvaveda.

5. Significance of Atharvaveda

Yajña has to be performed with Vāk (speech) and Manas (mind). The first half that is to be performed with Vāk is taken care of by Trayī, i.e. Ṛgveda, Yajurveda and Sāmaveda. The second half, that is to be performed by Manas is done by Atharvaveda –

स वा एष त्रिभिर्वैद्यर्यजस्यान्यतरः पक्षः संस्क्रियते। मनसैव ब्रह्मा यजस्यान्यतरं पक्षं

संस्करोति। (गोपथब्राह्मणम् ३.२)

sa vā esa tribhirvedairyajñasyānyatarah pakṣah saṃskriyate. manasaiva

brahmā yajñasyānyataram pakṣam saṃskaroti. (gopathabrahmaṇam 3.2)

अयं वै योऽयं पवते। तस्य वाक् च मनश्च वर्तन्यौ। वाचा च हि मनसा च यज्ञोऽवर्तत।

इयं वै वाग्। अदो मनः। तद् वाचा त्रया विद्ययैकं पक्षं संस्कुर्वन्ति। मनसैव ब्रह्मा

संस्करोति। (ऐतरेयब्राह्मणम् ७.३३)

ayam vai yo'yam pavate. tasya vāk ca manaśca vartanyau. vācā ca hi manasā

ca yajño'vartata. iyam vai vāg. ado manah. tad vācā trayyā vidyayaikam

पक्षम saṃskurvanti. manasaiva brahmā saṃskaroti. (aitareyabrahmaṇam,

5.33)

Since it is the essence of Brahma and since it prescribes what Brahmā should do during a Yāga it is called Brahmaveda –

एतद्वै भूयिष्ठं ब्रह्म यद् भृगवङ्गिरसः। येऽङ्गिरसः स रसः। येऽथर्वाणस्तद्भेषजम्।

यद् भेषजम् तद् अमृतम्। यद् अमृतं तद् ब्रह्म (गोपथब्राह्मणम् ३.४)

etadvai bhūyisṭham brahma yad bhṛgvaṅgirasah. ye'ṅgirasah sa rasah.

ye'tharvāṇastadbheṣajam. yad bheṣajam tad amṛtam. yad amṛtam tad brahma

(gopathabrahmaṇam, 3.4)

Atharvavedapariśiṣṭha asserts that the Mantras of Atharvaveda give good results and they can be recited without recourse to Tithi (date), Nakṣatram (star), Graha (planet) and Candramā (Moon) –

न तिथिर्न च नक्षत्रं न ग्रहो न च चन्द्रमाः । अर्थवर्मन्त्रसंप्राप्त्या सर्वसिद्धिर्भविष्यति ॥
 na tithirna ca nakṣatram na graho na ca candramāḥ ।
 atharvamantrasamprāptyā sarvasiddhirbhaviṣyati ॥

Skandapurāṇa says that a careful Japa (recitation) of Atharvamantra would result in achieving the desire thing

यस्त्राथर्वणान् मन्त्रान् जपेच्छ्रद्धासमन्वितः ।
 तेषामर्थोद्भवं कृत्स्नं फलं प्राप्नोति स ध्रुवम् ॥ (स्कन्दपुराणम्-कमलालयखण्डः)
 yastatrātharvaṇān mantrān japecchraddhāsamanvitah ।
 teṣāmarthodbhavam kṛtsnam phalam prāpnoti sa dhruvam ॥
 (skandapurāṇam-kamalālayakhaṇḍah)

While the benefits of Atharvaveda are such on spiritual front unlike other Vedas there are benefits on the mundane front too – Śāntikā (propitiatory rite), Pauṣṭika (rite for growth), Rājābhiṣeka (coronation of King) and Paurohityam (priesthood) etc. are detailed in Atharvaveda only. Different treatises suggest employing a scholar in Atharvaveda for the said purposes –

पौरोहित्यं शान्तिकपौष्टिकादि राजामर्थवेदेन कारयेत् ब्रह्मत्वं च (विष्णुपुराणम्)
 paurohityam śāntikapauṣṭikādi rājñāmatharvavedena kārayet brahmatvam ca
 (viṣṇupurāṇam)

त्रय्यां च दण्डनीत्यां च कुशलः स्यात् पुरोहितः । अथर्वविहितं कर्म
कुर्याच्छान्तिपौष्टिकम् ॥

(नीतिशास्त्रम्)

travyām ca dañḍanītyām ca kuśalah syāt purohitah ।
atharvavihitam karma kuryācchāntipauṣṭikam ॥ (nītiśatakam)

पुरोहितं तथाथर्वमन्त्रब्राह्मणपारगम् (मत्स्यपुराणम्)
purohitam tathātharvamantrabrahmaṇapāragam (matsyapurāṇam)

अभिषिक्ताथर्वमन्त्रैः महीं भुइते ससागराम् । (मार्कण्डेयपुराणम्)

abhiṣiktātharvamantraiḥ mahīṁ bhūnte sasāgaram. (mārkanḍeyapurāṇam)

यस्य राजो जनपदे अथर्वा शान्तिपारगः । निवसन्त्यपि तद्राष्ट्रं वर्धते निरूपद्रवम् ॥
तस्माद् राजा विशेषेणाथर्वणं जितेन्द्रियम् । दानसम्मानसत्कारैः नित्यं समभिपूजयेत्

॥

(अथर्वपरिशिष्टम्, ४.६)

yasya rājño janapade atharvā śāntipāragah ।
nivasantyapi tadrāṣṭram vardhate nirupadravam ॥
tasmād rājā viśeṣenātharvaṇam jitendriyam ।
dānasammānasatkāraih nityam samabhipūjayet ॥ atharvapariśiṣṭam, 4.6 ॥

6. Branches of Atharvavedasamhitā

Patañjali in Mahābhāsyam (Paspāśā) says that Atharvaveda has got nine branches (Śākhas). Atharvapariśiṣṭacaraṇavyūha enumerates nine branches of Atharvaveda –

- i. Paippalāda
- ii. Tauda
- iii. Mauda
- iv. Śaunakīya
- v. Jājala
- vi. Jalada
- vii. Brahmavada
- viii. Devadarśi
- ix. Carānavidya

Presently only Paippalāda and Śaunakīya branches are available. Śaunakaśākha is in order and is considered as authentic.

There are twenty Kāṇḍas, seven hundred and thirty six Sūktas and five thousand nine hundred and eighteen Mantras in this Saṃhitā. Twelve hundred Mantras of the total are borrowed as it is from R̥gveda. Most of them are borrowed from tenth, eighth and first Maṇḍalas and a few from other Maṇḍalas.

In the twentieth Kāṇḍa there are one hundred and forty three R̥gvedasūktas. Twelve of such Sūktas follow the same sequence as that in R̥gveda and the rest are haphazard.

7. Prātiśākhya etc.

"Cāturdhyāyikā" is the Prātiśākhya of Atharvaveda. "Bṛhadanukramanīkā" (Sarvānukramanīkā) and "Pañcapaṭalikā" – are the Atharvavedānukramanīkas. Scholars believe that there are twenty nine Upaniṣats, including Muṇḍaka, Praśna and Māṇḍūkya, which are popular.

8. Subject Matter

Unlike other Vedas Brahmaveda gives much importance to mundane matters such as cultivation, health, married life, checking natural calamities, polity, exorcism, business etc.

A married woman should live in her in-laws house with her husband and not at her parents' house (भगमस्या वर्च, १.१४.१; bhagamasyā varca, 1.14.1)

After marriage a woman would still have relation with her parents, brothers etc. (एषा ते कन्या वर्धः, १.१४.२; esā te kanyā vadhuḥ, 1.14.2).

Water, air and herbs are very important to maintain sound health (आपो वाता ओषधयः, १८.१.१७; āpo vātā oṣadhayah, 18.1.17).

In the Mantra, " वि ते भिनद्मि मेहनम् १.११.५ " (vi te bhinadmi mehanam, 1.11.5), it is said that in the case of complications at the time of delivery one should go for caesarean operation and save the mother and child.

"अनु सूर्यमुदयताम् १.२२.१" (anu sūryamudayatām 1.22.1) is a Mantra that suggests that Sūryasnānam (Sunbath) acts against heart diseases, hepatitis etc.

एतद्वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं वा तदेव नाशनीयात् (९.६.३९)

etadvā u svādīyo yadadhigavam kṣīram vā māṃsam vā tadeva nāśnīyāt

(9.6.39)

The above Mantra preaches one not to consume beef.

सभा च मा समितिश्चावताम् (७.१२.१) (sabhā ca mā samitiścāvatāmam (7.12.1))

advocates the concept of parliamentary democracy and sends a message that scholars, heroes etc. should extend a helping hand to the king in order to promote a prosperous state.

Apart from suggestions, rites and medicine for achieving the goals Brahmaveda also lists Mantras for recitation for different purposes –

| S. No. | Subject | Mantra (Devanagari) | Mantra (Roman) | Referenc e |
|-----------|---|------------------------|-------------------------|---------------|
| 1 | To gain victory in a meeting | विद्म ते सभे नाम | vidma te sabhe nāma | 7.12.2 |
| 2 | To confuse enemy's army | अग्निर्नः शत्रून् | agnirnah śatruṇ | 3.1.1 |
| 3 | Making ladies subject to one's will (वशीकरणम् -vaśīkaraṇam) | यथेमे द्यावापृथिवी | Yatheme dyāvāpṛthivī | 6.8.3 |

| | | | | |
|----|------------------------------------|-------------------------|----------------------------|---------|
| 4 | To get a wife with virtues | आगच्छत आगतस्य नाम | āgacchata āgatasya nāma | 6.82.1 |
| 5 | To get a good husband | धाता दाधार पृथिवीम् | dhātā dādhāra pr̥thivīm | 6.60.3 |
| 6 | For immunity against heart disease | अनुसूर्यमुदयताम् | anusūryamudayatām | 1.22.1 |
| 7 | For prolonged longevity | यदि क्षितायुः | yadi kṣitāyuh | 3.11.2 |
| 8 | To create panic in enemy's army | यथा श्येनात् पत्रिणः | yathā śyenāt patatriṇāḥ | 5.21.6 |
| 9 | To win in gambling | यथा वृक्षमशनिः | yathā vr̥kṣamaśanīḥ | 7.50.1 |
| 10 | To gain heaven | यत्रा सुहार्दः सुकृतः | yatrā suhārdah sukṛtah | 6.120.3 |

According to Muṇḍakopaniṣat (1.1.4, 5) of Atharvaveda, the earlier parts of Vedas, or Karmakāṇḍa, along with Vedāṅgas is called Aparāvidyā, and the Upaniṣats are called Parāvidyā. The Karmakāṇḍa which deals with a number of rituals, is useful in attaining Cittaśuddhi (cleansing of mind) through which one would achieve Jñānam with the help of Upaniṣats.

9. Mantradraṣṭāraḥ of Atharvaveda

- i. Atharvā: He is the first among the R̄sis of Atharvavedamantras. One hundred and forty eight Sūktas are assigned to him. Also called Atharvaṇa. He emerged out of Brahma's face.
- ii. Bhṛgu: Son of Brahmā, Bhṛgu has got thirty Sūktas by his name.
- iii. Vasiṣṭha: This sage had perceived fourteen Sūktas.
- iv. Viśvāmitra: Draṣṭā of thirteen Sūktas of Brahmaveda is Viśvāmitra.
- v. Aṅgirāḥ: He is also born out of Brahma's face and eight Sūktas are perceived by him.

There are other sages such as Śaunaka, Śukra, Śunahśepha, Gotama etc.

10. Devatas in Atharvaveda

The chief deities we come across in Trayī, i.e. R̄gveda, Yajurveda, Sāmaveda, are seen in Atharvaveda. The only difference is that the deities in Trayī are confined to mostly spiritual (Ādhyātmika) matters, whereas here in Brahmaveda they play a role in terms of mundane matters also.

- i. Indra: He is praised in one hundred and fifty six Sūktas. Indra gives wealth, rain, health, victory over enemies etc. (1.2.3). He helps in Ābhicārikakarmas (exorcism) and protects from the same also (3.4.4, 3.2.1 & 4.4.4)
- ii. Agni: In the complete Vedic literature Agni is considered as Pradhānadevatā (chief deity). He has fifty six Sūktas across Brahmaveda. Agni follows the words of Br̄haspati and protects the Havis (oblation) – Yātudhānamanāśanam (1.2.7.1,2)

iii. Sūrya-Āditya-Mitra: Mitra in R̄gveda is Sūrya, Pūṣā and Āditya in Brahmaveda.

Pūṣā helps in easy delivery (1.2.11.5). Sūrya is worshipped for Śatrunāśanam (destroying the enemy) –

सूर्य यत् ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं च वयं द्विष्मः (2.4.21.1)

sūrya yat te tapastena tam̄ prati tapa yo'smān dveṣṭi yam̄ ca vayam̄ dviṣmah

(2.4.21.1)

iv. Soma-Candra: Soma is the chief deity in Agniṣomīyakratu. In Atharvaveda, Soma is described as a special deity. Soma is prayed to create trouble to a Kulapā (a lady who gets bad name for the clan) –

एषा ते कुलपा राजन् तामु ते परि दद्मसि। ज्योक् पितृष्वासाता आ शीर्णः समोप्यात्

॥ १.३.१४.३ ॥

eṣā te kulapā rājan tāmu te pari dadmasi।

jyok pitṛṣvāsātā āśīrṇah samopyāt ॥ 1.3.14.3 ॥

v. Udagam (Water): These deities (waters) are praised in nineteen Sūktas in Brahmaveda. Just like Vāyu (air) Udagam also has got the capacity to destroy enemies –

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत्। प्राशं प्रताप्राशो जह्यरसान् कृणवोषधे ॥

२.५.२७.६ ॥

rudra jalāṣabheṣaja nīlaśikhaṇḍa karmakṛt।

prāśam̄ pratāprāśo jahyarasān kṛṇavoṣadhe ॥ 2.5.27.6 ॥

vi. Vācaspati-Bṛhasati: In the beginning of Brahmaveda Vācaspati is worshipped.

Vācaspati! you sustain the universe in three and seven forms. Provide us such strength. Let all my knowledge be within me with the divine mind, i.e. let me not forget the knowledge I gained (Medhājananam) –

ये त्रिषष्ठाः परियन्ति विश्वा रूपाणि बिभ्रतः। वाचस्पतिर्बला तेषां तन्वो अद्य दधातु
मे ॥

पुनरेहि वचस्पते देवेन मनसा सह । वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम्

॥१.१.१.१,२॥

ye triṣaptāḥ pariyanti viśvā rūpāṇi bibhrataḥ।

vācaspatirbalā teṣāṁ tanvo adya dadhātu me ॥

punarehi vacaspate devena manasā saha।

vasoṣpate ni ramaya mayyevāstu mayi śrutam ॥1.1.1.1,2॥

Bṛhaspati will partake in Abhicāra (exorcism) also. Rudra, Varuṇa, Parjanya, Dyāvāpṛthivī etc. are other deities worshipped in Brahmaveda.

11. Pr̥thvīsūktam / Bhūmisūktam (12.1)

To give an idea of the text of Atharvaveda, some Mantras from a popular Sūkta, Bhūmisūktam (the first Sūkta of the twelfth Kāṇḍa containing sixty three Mantras), are translated here.

सत्यं बृहदत्मुगं दीक्षा तपो ब्रह्म यजः पृथिवीं धारयन्ति ।

सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥१॥
 satyam bṛhadṛtamugram dīkṣā tapo brahma yajñah pṛthivīm dhārayanti ।
 sā no bhūtasya bhavyasya patnyurum lokam pṛthivī nah kṛnotu ॥ 1 ॥

The earth is upheld from destruction by the following factors – truth of highest degree and unchanging purity, Tapas (ascetic life), the capacity attained through leading a perfect lifestyle and Yajña. May Goddess earth, who is manager of past and future, provide us with vast space (1).

असंबाधं बृद्धयतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।
 नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः ॥२॥
 asambādhām badhyato mānavānām yasyā udvataḥ pravataḥ samam bahu ।
 nānāvīryā oṣadhīryā bibharti pṛthivī nah prathatām rādhyatām nah ॥ 2 ॥

Let there not be hostility among human beings. The earth, which has got ups, hills and plains, which holds herbs with different powers, may provide us with vast space. Let us have prosperity (2).

यस्यामापः परिचराः समानीरहोरात्रे अप्रमादं क्षरन्ति।
 सा नो भूमिर्भूमिधारा पयो दुहामथो उक्षतु वर्चसा ॥९॥
 yasyāmāpah paricarāḥ samānīrahōrātre apramādaṁ kṣaranti ।
 sā no bhūmirbhūmidhārā payo duhāmatho ukṣatu varcasā ॥ 9 ॥

The earth, upon which the rivers that flow round and round, day and night, continuously and which earth having many divisions may grant us wealth, also may rain brilliance upon us (9).

यत् ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्वः संबभूवः।

तासु नो धेहयभि नः पवस्व माता भूमिः पुत्रो अहं पृथिव्याः॥ पर्जन्यः पिता स उ नः

पिपर्तु ॥१२॥

yat te madhyam pṛthivi yaccā nabhyam yāsta ūrjastanvah sambabhūvuh ।

tāsu no dhehyabhi nah pavasva mātā bhūmiḥ putro ahaṁ pṛthivyāḥ ॥

parjanyah pitā sa u nah pipartu ॥ 12 ॥

O! Earth! give us whatever is there within you, that is there in your navel, the food that emerges from your body. Purify us, the human beings, I am the son of earth. Indra is my father. He also may make us prosperous (12).

उदीरणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः। पदभ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि

भूम्याम् ॥२८॥

udīrāṇā utāśināstīṣṭhantah prakrāmantah ।

padbhyaṁ dakṣiṇasavyābhyaṁ mā vyathīṣmahi bhūmyām ॥ 28 ॥

While getting up, sitting, standing and walking let us not cause pain to earth (28).

यत् ते भूमे विखनामि क्षिप्रं तदपि रोहतु । मा ते मर्म विमृग्वरि मा ते हृदयमार्पिषम्

॥३५॥

yat te bhūme vikhanāmi kṣipram tadapi rohatu ।

mā te marma vimṛgvari mā te hṛdayamārpiṣam ॥ 35 ॥

O! Earth! if something is sowed by digging you let it grow quickly. O!

purifier! let us not hurt your private parts and heart (35).

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम् । ये संग्रामाः समितयस्तेषु चारु वदेम ते

॥५६॥

ye grāmā yadaranyām yāḥ sabhā adhi bhūmyām ।

ye samgrāmāḥ samitayasteṣu cāru vadema te ॥ 56 ॥

Whichever villages, forests, meetings, wars and gatherings of people are there on earth, in all those places we use the words that please you (56).

भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम्। संविदाना दिवा कवे श्रियां मा धेहि भूत्याम्

॥६३॥

bhūme mātarni dhehi mā bhadrayā supratiṣṭhitam ।

saṃvidānā divā kave śriyām mā dhehi bhūtyām ॥ 63 ॥

O! Mother Earth! keep me placed auspicious. O! Sage! make me live happily

in heaven and rain wealth on me (63).

12. Gospel of Atharvaveda

For the safety and peaceful living of people Brahmaveda offers the following Mantra:

समानि व आकूतिः समाना हृदयानि वः। समानमस्तु वो मनो यथा वः
सुसहासति॥६.६४.३॥

samāni va ākūtiḥ samānā hṛdayāni vah! |

samānamastu vo mano yathā vah susahāsati ||6.64.3||

O! good-honest-loving people! have the same thinking, equally partake in the activities, let your minds comprehend the same meaning.

13. Upavedas

Arthaveda, that deals with Polity, Agriculture, Commerce, Society etc., is the Upaveda of Atharvaveda. The Arthaśāstra of Bṛhaspati, Śukrānītī of Śukrācārya and Arthaśāstra of Kauṭilya have emerged from Brahmaveda only.

Some scholars hold that Śilpaveda (Architecture) is an Upaveda of Atharvaveda. Gopathabrahmaṇam says that Brahman created five Upavedas as supplementary to Atharvaveda – Sarpaveda (Veda of snakes), Piśācaveda (Veda of ghosts), Asuraveda (Veda of demons), Itihāsaveda (Veda of epics) and Purāṇaveda (Veda of Purāṇas) –

पञ्च वेदान् निरमिमीत सर्पवेदम् पिशाचवेदम् असुरवेदम् इतिहासवेदम् पुराणवेदम् ।

(गोपथब्राह्मणम् १.१०)

pañca vedān niramimīta sarpavedam piśācavedam asuravedam itihāsavedam
purāṇavedam (gopathabrahmaṇam, 1.10)

* * * * *

Note: The verses quoted as occurring in Skandapurāṇa-kamalālayakhaṇḍah, Viṣṇupurāṇam, Nītiśatakam, Matsyapurāṇam and Mārkaṇḍeyapurāṇam are quoted on the basis of *Atharvabhbhāṣyabhūmikā* of Sāyaṇācārya.

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