

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. Gopathabrāhmaṇam and three Upaniṣats, viz. Praśnopaniṣat, Muṇḍakopaniṣat and Māṇḍūkyaopaniṣat are connected with Atharvaveda. Sāyaṇācārya authored a commentary on this Veda. Arthaśāstram is the Upaveda.

More

2. Brahmā

In a Yāga, Hotā recites Ṛgveda, 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.

यद्दृचैव हौत्रं क्रियते यजुषाऽऽध्वर्यवं साम्नोद्गीथं व्यारब्धा त्रयी विद्या भवति। अथ
केन ब्रह्मत्वं क्रियते इति त्रय्या विद्ययेति ब्रूयात्। (ऐतरेयब्राह्मणम्, ५.३३)

yadṛcaiva hautraṃ kriyate yajuṣā"dhvaryavaṃ sāmnoḍgīthaṃ vyārabdhā trayī
vidyā bhavati. atha kena brahmatvaṃ kriyate iti trayyā vidyayeti brūyāt.

(aitareyabrāhmaṇam, 5.33)

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

ब्रह्मा सर्वविद्यः। सर्वं वेत्तुमर्हति।

brahmā sarvavidyaḥ. sarvaṃ vettumarhati.

3. Vedas are four

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

ऋग्यजुस्सामाथर्वणः चत्वारो वेदाः (नृसिंहपूर्वतापनीयोपनिषत्, २)

rgyajussāmātharvaṇaḥ catvāro vedāḥ (nṛsiṃhapūrvatāpanīyopaniṣat, 2)

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः (मुण्डकोपनिषत्, १.५)

tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ (muṇḍakopaniṣat, 1.5)

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

catvāro vā ime vedā ṛgvedo yajurvedaḥ sāmavedo brahmavedaḥ.

(gopathabrāhmaṇam, 2.16)

4. Synonyms of Atharvaveda

While Brahma was performing Tapas for Sṛṣṭi (creation), Bhṛgu and Āṅgirāḥ emerged from him. Atharvā is a synonym of Bhṛgu. Twenty Mantradraṣṭas (Ṛṣis) emerged from Atharvā and Āṅgirāḥ 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 निश्वासितम् 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 "Bhṛguvistarāḥ".

"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 त्रिभिर्वेदैर्यज्ञस्यान्यतरः पक्षः संस्क्रियते। मनसैव ब्रह्मा यज्ञस्यान्यतरं पक्षं
संस्करोति। (गोपथब्राह्मणम् ३.२)

sa vā eṣa tribhirvedairyajñasyānyatarah pakṣaḥ saṃskriyate. manasaiva
brahmā yajñasyānyataram pakṣam saṃskaroti. (gopathabrāhmaṇam 3.2)

अयं वै योऽयं पवते। तस्य वाक् च मनश्च वर्तन्यौ। वाचा च हि मनसा च यज्ञोऽवर्तत।
इयं वै वाग्। अदो मनः। तद् वाचा त्रय्या विद्ययैकं पक्षं संस्कुर्वन्ति। मनसैव ब्रह्मा
संस्करोति। (ऐतरेयब्राह्मणम्, ५.३३)

ayaṃ vai yo'yaṃ pavate. tasya vāk ca manaśca vartanyau. vācā ca hi manasā
ca yajño'vartata. iyaṃ vai vāg. ado manaḥ. tad vācā trayyā vidyayaikam
pakṣam saṃskurvanti. manasaiva brahmā saṃskaroti. (aitareyabrāhmaṇam,
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 भृग्वङ्गिरसः। येऽङ्गिरसः स रसः। येऽथर्वाणस्तद्भेषजम्।
यद् भेषजम् तद् अमृतम्। यद् अमृतं तद् ब्रह्म (गोपथब्राह्मणम्, ३.४)
etadvai bhūyiṣṭhaṃ brahma yad bhr̥gvaṅgirasah. ye'ṅgirasah sa rasah.
ye'tharvāṇastadbheṣajam. yad bheṣajam tad amṛtam. yad amṛtaṃ tad brahma
(gopathabrāhmaṇam, 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। अथर्वमन्त्रसंप्राप्त्या सर्वसिद्धिर्भविष्यति ॥

na tithirna ca nakṣatraṃ na graho na ca candramāḥ ।

atharvamantrasamprāptyā sarvasiddhirbhaviṣyati ॥

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

यस्तत्रार्थवर्णान् मन्त्रान् जपेच्छ्रद्धासमन्वितः।

तेषामर्थोद्भवं कृत्स्नं फलं प्राप्नोति स ध्रुवम् ॥ (स्कन्दपुराणम्-कमलालयखण्डः)

yastatrātharvaṇān mantrān japecchraddhāsamanvitaḥ ।

teṣāmarthodbhavaṃ kṛtsnaṃ phalaṃ prāpnoti sa dhruvam ॥

(skandapurāṇam-kamalālayakhaṇḍaḥ)

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 राज्ञामथर्ववेदेन कारयेत् ब्रह्मत्वं च (विष्णुपुराणम्)

paurohityaṃ śāntikapauṣṭikādi rājñāmatharvavedena kārayet brahmatvaṃ ca

(viṣṇupurāṇam)

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

(नीतिशास्त्रम्)

trayyāṃ ca daṇḍanītyāṃ ca kuśalaḥ syāt purohitaḥ ।
atharvavihitaṃ karma kuryācchāntipauṣṭikam ॥ (nītiśatakam)

पुरोहितं तथाथर्वमन्त्रब्राह्मणपारगम् (मत्स्यपुराणम्)
purohitaṃ tathātharvamantrabrāhmaṇapāragam (matsyapurāṇam)

अभिषिक्तार्थमन्त्रैः महीं भुङ्ते ससागराम्। (मार्कण्डेयपुराणम्)
abhiṣiktātharvamantraiḥ mahīṃ bhuñte sasāgaram. (mārkaṇḍeyapurāṇam)

यस्य राज्ञो जनपदे अथर्वा शान्तिपारगः। निवसन्त्यपि तद्राष्ट्रं वर्धते निरुपद्रवम्॥
तस्माद् राजा विशेषेणार्थवर्णं जितेन्द्रियम्। दानसम्मानसत्कारैः नित्यं समभिपूजयेत्

॥

(अथर्वपरिशिष्टम्, ४.६)

yasya rājño janapade atharvā śāntipāragah ।
nivasantyapi tadrāṣṭraṃ vardhate nirupadravam ॥
tasmād rājā viśeṣeṇātharvaṇaṃ jitendriyam ।
dānasammānasatkāraiḥ nityaṃ samabhipūjayet ॥ atharvapariśiṣṭam, 4.6 ॥

6. Branches of Atharvavedasamhitā

Patañjali in Mahābhāṣyam (Paspasā) says that Atharvaveda has got nine branches (Śākhās). Atharvapariśiṣṭacarāṇavyūha enumerates nine branches of Atharvaveda –

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

Presently only Paippalāda and Śaunakīya branches are available. Śaunakaśākhā 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 Ṛgveda. 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 Ṛgvedasūktas. Twelve of such Sūktas follow the same sequence as that in Ṛgveda and the rest are haphazard.

7. Prātiśākhya etc.

"Cāturadhyāyikā" is the Prātiśākhya of Atharvaveda. "Bṛhadanukramaṇikā" (Sarvānukramaṇikā) and "Pañcapāṭalikā" – are the Atharvavedānukramaṇikas. Scholars believe that there are twenty nine Upaniṣats, including Muṇḍaka, Praśna and Māṇḍūkya, which are popular.

8. Subject Matter

Unlike other Vedas Brahaveda 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 वधूः, १.१४.२; eṣā te kanyā vadhūḥ, 1.14.2).

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

In the Mantra, " वि ते भिनदमि 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 नाश्नीयात् (९.६.३९)

etadvā u svādīyo yadadhigavaṃ kṣīraṃ vā māṃsaṃ 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 samitiścāvatām (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 Brahaveda also lists Mantras for recitation for different purposes –

S. No.	Subject	Mantra (Devanagari)	Mantra (Roman)	Reference
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	agnirnaḥ śatrūn	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 dādharma pṛthivīm	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 पतत्रिणः	yathā śyenāt patatrinah	5.21.6
9	To win in gambling	यथा वृक्षमशनिः	yathā vṛkṣamaśaniḥ	7.50.1
10	To gain heaven	यत्रा सुहार्दः सुकृतः	yatrā suhārdaḥ sukṛtaḥ	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 Ṛṣis 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 Brahman's face and eight Sūktas are perceived by him.

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

10. Devatas in Atharvaveda

The chief deities we come across in Trayī, i.e. Ṛgveda, 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 Bṛhaspati and protects the Havis (oblation) – Yātudhānamanāśanam (1.2.7.1,2)

- iii. Sūrya-Āditya-Mitra: Mitra in Ṛgveda is Sūrya, Pūṣā and Āditya in Brahṃaveda. 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 taṃ prati tapa yo'smān dveṣṭi yaṃ ca vayaṃ dviṣmaḥ

(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 ददमसि। ज्योक् पितृष्वासाता आ शीर्णः समोप्यात्

॥ १.३.१४.३ ॥

eṣā te kulapā rājan tāmu te pari dadmasi |

jyok pitṛṣvāsātā āśīrṇaḥ samopyāt || 1.3.14.3 ||

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

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत्। प्राशं प्रताप्राशो जहयरसान् कृणवोषधे ॥

२.५.२७.६ ॥

rudra jalāṣabheṣaja nīlāśikhaṇḍa karmakṛt |

prāśaṃ pratāpraśo 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 (Medhājānanam) –

ये त्रिषप्ताः 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 teṣāṃ 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. Pṛthvīsūktam / 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 बृहदतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।

सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥१॥

satyaṃ br̥hadṛtamugraṃ dīkṣā tapo brahma yajñāḥ pṛthivīm dhārayanti ।

sā no bhūtasya bhavyasya patnyurum̐ lokam̐ pṛthivī naḥ kṛṇotu ॥ 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 बध्यतो मानवानां यस्या उद्वतः प्रवतः समं बहु ।

नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां राध्यतां नः ॥२॥

asaṃbādham̐ badhyato mānavānām̐ yasyā udvataḥ pravataḥ samaṃ bahu ।

nānāvīryā oṣadhīryā bibharti pṛthivī naḥ prathatām̐ rādhyatām̐ naḥ ॥ 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॥

yasyāmāpaḥ paricarāḥ samānīrahorātre apramādam̐ 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 संबभूवुः।
तासु नो धेह्यभि नः पवस्व माता भूमिः पुत्रो अहं पृथिव्याः॥ पर्जन्यः पिता स उ नः
पिपर्तु ॥१२॥

yat te madhyaṃ pṛthivi yacca nabhyaṃ yāsta ūrjastanvaḥ sambabhūvuḥ ।
tāsu no dhehyabhi naḥ pavasva mātā bhūmiḥ putro ahaṃ pṛthivyāḥ ॥
parjanyaḥ pitā sa u naḥ 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).

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः। पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि
भूम्याम् ॥२८॥

udīrāṇā utāsīnāstiṣṭhantaḥ prakrāmantāḥ ।
padbhyāṃ dakṣiṇasavyābhyāṃ mā vyathiṣmahi 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 kṣipraṃ 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 yadaranyaṃ yāḥ sabhā adhi bhūmyām ।

ye saṃgrāmāḥ 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 supraṭiṣṭhitam ।

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 vaḥ।

samānamastu vo mano yathā vaḥ 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, Śukranīti of Śukrācārya and Arthaśāstra of Kauṭilya have emerged from Brahmaveda only.

Some scholars hold that Śilpaveda (Architecture) is an Upaveda of Atharvaveda. Gopathabrāhmaṇam 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 (gopathabrāhmaṇam, 1.10)

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

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