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**AN ANALYSIS UPON THE PERCEPTION OF
CULTURE AND AGE DURING VEDIC CIVILIZATION
IN ANCIENT INDIA: A LITERATURE SURVEY**

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An Analysis upon the Perception of Culture and Age during Vedic Civilization in Ancient India: A Literature Survey

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Abstract – The Vedic Period is one of real turning points in the history of India. It is assessed that the Vedic Period in India endured from 1500 - 600 B.C. This period realized a large number of changes in the way of life of people. The Vedic age is comprehensively ordered into two classifications: Early Vedic Age and Later Vedic age. There was development in agricultural works on, worshipping patterns, philosophical standpoints, and so on. Various lines and new religions appeared amid this period that left a tremendous effect on people. Read on the history of the Vedic Age.

The migration of the Aryans to the Indian sub landmass is the thing that activated off the Vedic Age. As the name recommends, this period got its name from the four noteworthy Vedas or the consecrated sacred texts that were made amid that time. The four sacrosanct Vedas are Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. These sacred texts give basic learning of the way of life amid the Vedic Age. The Vedas are the establishment of the Hindu religion. Aside from the Vedas, we have two awesome stories, Ramayana and Mahabharata written amid this age. These two sagas inform a great deal regarding the culture, society, religious beliefs, and so forth of people amid that time.

The religion of Vedic India was sacrifice based, taking as its case the primordial sacrifice of the god Purusa. In view of the significance of sacrifice, the divine beings Soma and Agni were among the most essential in the Vedic pantheon. Agni was the lord of the conciliatory fire, and Soma the divine force of the consecrated drink and the moon.

It was against this setting further Indian civilization was to create. Both the brilliant age of Asoka's run, Buddhism, and present day Indian culture are altogether established in the Vedic age. It was as of now that the basic 'awesome thoughts' were shaped, however it would take many more hundreds of years for them to go to their full eminence.

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INTRODUCTION

The Aryans or the Indo-Europeans were itinerant clans from the Euro-Asian fields. They were very intense and warlike people. The Sapt Sindhu (place that is known for seven streams), involving the present day Afghanistan, Punjab (both in India and Pakistan) and western regions of Uttar Pradesh were occupied by the Aryans. The vedic period (1500BC - 600BC) got its name from the four vedas written amid this period. The vedas are maybe the most established written literature accessible to man today. They have been gone through different cultures for more than 100,000 years. The vedic age established the framework of the Hindu religious philosophy. It is amid this period that the immense Indian stories, to be specific the Ramayana, Mahabharata, Upanishads, and psalms in acclaim of the vedas were written. The four Vedas

were written in Sanskrit language and were ordered into four groups:

- Rig Veda (oldest veda)
- Yajurveda
- Sam Veda
- Atharvaveda.

The first text (mantra) and an editorial bit (Brahmana) are a piece of every veda. Brahmana is additionally arranged into two parts, one clarifying the ritual and other the philosophy (known as Upanishads). The vedic period is contemplated under two wide branches, to be specific:

ANCIENT VEDIC AGE

The people of this period rehearsed restricted agriculture and tamed cows and other homestead creatures. With a steady increment in population, these people settled as farmers. The Aryan race called its people as Jana (people) while Janapada implied arrive. Every Aryan clan had a tribal chief and a group of insightful man helped him in his work. There was no control of any individual and the group worked pair. The tribal chief, warriors and ministers were the vital people, and lead the basic open in social and religious occasions. Supplications were offered by droning religious psalms and mantras. Nature and its principle components, the sun, moon and wind were worshiped as God. Performing rituals was an imperative piece of their day by day obligations. Creature sacrifice was a typical ritual sacrifice.

Later Vedic Period - It was in the later Vedic Period, that the stories Ramayana, Mahabharata and Upanishads were written. These stories characterized the method for having a significant existence. The Ramayana and Mahabharata manages different social, political and religious perspectives of Hindu culture, while the Bhagavad Gita (a concentrate from the Mahabharata) perfectly portrays Hinduism in its actual essence.

In this period, innate type of leadership picked up notoriety and the tribal chiefs' children by and large assumed control as the following chief. With predominance sneaking in the society, the heads of religious clans turned out to be intense brahmin ministers and the standing framework appeared.

The society was isolated into four primary subsections, 'brahmins' or the holy people moved toward becoming leaders and religious heads and taught the everyday citizens while the 'Kshatriyas' were in charge of the wellbeing of the society. The 'Vaishyas' embraced the parts of agents and traders and the 'Shudras' or the 'outcasts', were a denied segment of the society. They played out the occupations of expelling dead bodies, picking garbage, and so on and weren't given much choice to succeed inside the society.

The Vedic Period shaped a stage for the ascent of Hindu standards and without a doubt, the entire religion. It additionally added to Indian philosophy and literature. Domains and kingdoms began to thrive after the Vedic Period. The discovery of 'zero' and other mathematical theorems, ayurveda and yoga are few presents of the Vedic Period, that makes it a godlike time of Indian civilization.

The Vedic Age denotes another stage in ancient Indian History which started with the landing of the Aryans in India around 1500 BC. It went on for very nearly a thousand years, over the span of which various financial, social, political and religious developments occurred. The Vedic Age is in like

manner separated into two periods of about equivalent duration - Early Vedic Period and Later Vedic Period.

Have you known about the Vedas? They are the most vital wellspring of data on the Vedic Age. The Early Vedic period is known principally from the Rig Veda, which was the main Veda to be created. For this period, when the Vedic clans lived in northwest piece of the subcontinent including Punjab and Afghanistan, we don't have much archeological proof. This was likely on the grounds that the Early Vedic people for the most part had a traveling existence and did not remain for long at wherever. Their economy was for the most part peaceful. Dairy cattle raising was the chief methods for job. Stallions, goats and sheep were additionally essential. A little agriculture was additionally rehearsed. Family, faction and clans (called Janas) were the social units, and there were no positions. The chief of the clan was called Raja. Prevalent congregations of all individuals from the Janas, called Sabhas and Samitis, had an imperative say in broad daylight undertakings. Various gods were revered, Indra being the most vital of them.

The Later Vedic period is known in substantially more noteworthy detail from the vast corpus of Later Vedic literature and additionally from archeological material. The Later Vedic literature involved the accompanying books, that is, the three Vedas – Sama Veda, Yajur Veda and Atharva Veda. There were additionally discourses on all the four Vedas called Brahmanas, Aranyakas and Upanishads.

PHYSICAL GEOGRAPHY AROUND VEDIC-CIVILIZATION

The philosophy of Geography had been transformed from its developmental order. In the beginning of Geographical idea, it was solidly thought inside Environmental Deterministic approach. People were for the most part subject to nature and their culture and life was controlled by natural components like; Light, Wind, Water, Soil. The unsettling influences in the previously mentioned components make a reasonable circumstance and that was the controller of human culture and their society. Amid Vedic period, Vedic society took after an example geographical environment; where physical to socio-social environment have been managed very speedily. Each of the four Vedas comprises of the metrical Mantra or Samhita and the writing Brahmana provides guidance of the services at which the Mantras were to be utilized and clarifications of the legends associated with the Mantras and rituals. Both these segments are termed shruti (which was passed on to successive ages orally rather than any hand written documentation). Each of the four Vedas appears to have gone to various Shakhas or schools, offering ascend to different subsidences of the text. Inside the all mantras of Vedic literature, multi-dimensional financial social and furthermore physical standpoint have been reflected and through the correct investigation of various mantra

(psalms or serenades) we can discover a geographical environment of Vedic-time.

THE MOVEMENT OF RISHI, DEVATA, AND CHHANDAS IN THE STRUCTURE OF THE VEDA

There is one other structure of the Veda that is fundamental to understanding the Veda. In the process of knowing itself, the limitless pure consciousness, which is everlasting knows itself. In knowing itself, pure consciousness makes a division inside itself of knower, known, and process of knowing. This is fundamental for it to know itself. It is both interminably one, but it is everlastingly three—knower, knowing, and known—making a three-in-one structure of self-knowing consciousness.

This is another principal highlight of pure consciousness that it is both endlessly one and forever many. From the triple structure of knower, known, and process of knowing, consciousness keeps on considering itself, offering ascend to many more emphases of itself, until the point that the one has developed into the assorted variety of the whole Veda. This triple structure of pure information, that it is one and three in the meantime, Maharishi calls the three-in-one structure of pure learning. It is communicated in the Veda in the terms rishi (knower), devata (process of knowing) and chhandas (known). Every sukta of the Rig Veda has a structure of rishi, devata, and chhandas, which is reported toward the start of the psalm. There are boundlessly many estimations of rishi, limitlessly many estimations of devata, and unendingly many estimations of chhandas. These give the essential key to understanding the structure of the Rig Veda, and additionally Sama, Atharva, and Yajur Veda.

The Veda as well as all of Vedic literature mirrors this structure of knower, knowing, and known. Each branch of the Vedic literature streams out of the mechanics of self-knowing consciousness. The Vedic literature, with its six-crease association, mirrors the process of movement from rishi, to devata, to chhandas, and from chhandas back to devata and rishi. This process is the fundamental process that structures the whole Rig Veda and the whole Vedic literature. It is simply the process knowing consciousness. In the accompanying parts, we will rediscover the structure of the whole Veda and Vedic literature. This is an enormous voyage of discovery into another universe of information that has been lost for a huge number of years. It is a voyage into the texture of our own consciousness. It is recovering lost learning of our own unbounded Self.

THE CERTAIN PARADIGM CHANGE

For the last finished a century and a half, researchers worried about Vedic historical examinations have

stayed under the spell of what is known as the Aryan Invasion Theory (AIT). In spite of the fact that the spell has broken as of late its headache still proceeds and it may require some greater investment to be totally tidied up. It was in reality a period of spell, an entranced state, for else it is hard to comprehend why amid such a long traverse of time researchers, who typically keep up a qualification between a hypothesis and a reality, neglected this essential epistemological distinction as well as even acknowledged this hypothesis as a Gospel Truth that can't be questioned or tested. This hypothesis sustained the idea that the creators of the Vedic Culture were not indigenous to South Asia but rather had landed here from some place outside as trespassers in around 1500 BC. While the place of their unique environment kept on being faced off regarding, the image of the early Vedic Aryans as a socially in reverse yet physically vigorous and bellicose people soon discovered general acknowledgment.

When the Indus Valley Civilization, now known as the Harappan or Indus-Saraswati Civilization, was found, the image of the 'savage attacking Aryans' had transformed into an article of confidence and, thusly, it was promptly acknowledged that these very attacking people demolished this most punctual civilization of South Asia. It was said that they were traveling pastoralists not doing even agriculture but rather, being to a great degree warlike and having steeds and steed drawn chariots, that gave them prevalent maneuverability in fights, they prevailing with regards to devastating the Harappan urban communities and compelling their tenants, the Dravidians, to move toward the south. This idea of a socially in reverse, traveling and tribal Early Aryans has held on till now and repudiated just as of late.

Researchers like L. Poliakov (1974) and Jim G. Shaffer (1984) have examined the beginning of the Aryan Invasion Theory that encouraged these thoughts. Its underlying foundations backpedal to the intense hostile to Semitic racial sentiments that ruled the socio-political brain research of the Christians of Europe in the eighteenth century. The thoughts prompting the hypothesis had a few consequences and the hypothesis itself went through many changes. It was soon gotten and made the very establishment of German patriotism in one context and later used by the British for their pioneer advantages in an alternate context. It is significant, notwithstanding, that in the underlying stages of the development of the hypothesis the Vedic Culture was exceptionally lauded by the Europeans who conceded that India was the first home of the whole human race and the support of civilization. Many researchers like Kant and Herder had a great time demonstrating analogies between the myths and rationalities of ancient India and the West. Voltaire was 'persuaded that everything has come down to us from the banks of the Ganges, space science, crystal

gazing, metempsychosis, and so on.' (Voltaire cited in Poliakov 1974:185). Giving these and different cases, Poliakov (1974:188) closes: 'Consequently we see that a wide assortment of creators and schools found the origin of the whole human race between the Indus and the Ganges'. This high regard for India and its culture in the psyches of the European researchers may have grown mostly in view of their against Semitic feelings⁴, however the reality remains that the image of Vedic Aryans was discolored just in a consequent variant of the hypothesis.

ETHNICAL HISTORY OF VEDIC AND HARAPPAN

The acknowledgment of the Vedic-Harappan personality is another trademark highlight of the new paradigm. It is not necessarily the case that the relationship of Vedic and Harappan cultures is communicated by the condition 'A is the same as B'. The two cultures are not indistinguishable in that sense. Indeed, the Harappan or the Indus-Sarasvati Civilization is an angle or a spatiotemporal period of a significantly prior, more broad and more tough Vedic Civilization.

There is another refinement between the two that must not be bypassed while discussing their character. As I have talked about somewhere else (Singh 2001; 2002), the contemplations that characterize the Harappan and Vedic cultures are not precisely the same. It is fundamentally the ascent, heightening and fall of a urban process that characterizes the Harappan Culture. As against this, it is the development, spread and strength of a philosophy in light of a sort of conciliatory ritual and attendant social brain science that constitutes the sign of the Vedic Culture. Not at all like urbanization, this belief system is described by a world-see in light of ideas like 'Rita' making amicability in sexy, mental and spiritual levels and produces a social character. Noteworthy is likewise the way that the ideological process survived the fall of the urban process. Subsequently, notionally they speak to two particular processes, urban and ideological at the same time, as we might see, in spite of this apparent useful distinction, they are a vital part of one and the same social tradition.

Space-time contemplations and abstract archeological union lead us to surmise that Early Vedic, that is, Rigvedic Culture relates to the archeological cultures called the Pre-Harappan (Hakra, Kunal I), Early Harappan and early periods of Mature or Urban Harappan. The ID of the Later Vedic Culture with the PGW Culture proposed by R. S. Sharma (1975-76: 63-67) is untenable in perspective of late update of later Vedic order as a continuation of a pre-1900 BC dating of the Rigveda. Late Harappan and other contemporary Neolithic-Chalcolithic cultures should likewise be incorporated into the Late Vedic skyline of which the PGW Culture seems to speak to the last stage. The civil argument on Vedic-Harappan personality relates for the most part to the

correspondence amongst Rigvedic and Early-to-Mature Harappan cultures. This personality depends on three essential equalities between the two: geographical, sequential and social. Give us a chance to talk about them quickly.

ANCIENT VEDIC TRADITION

How could it start? Is it true that it was the formation of a people who attacked India from outside, the same number of European researchers accepted for a considerable length of time? Or on the other hand did it emerge among an indigenous people of northern India? In this section we will ask where the Vedic tradition began, and in the following part, we will consider when it appeared. We will think about its connection to European civilization. As per the Vedic tradition, the Veda is unceasing. It exists inside the interminable texture of consciousness itself. Thusly it is uncreated. However, all things being equal, we can ask, when was the Veda initially cognized? What's more, when did the tradition of discussing the Veda start?

Many myths about the Veda and Vedic tradition have framed that must be dispersed before we can get a precise photo of its causes. One myth is that a race of lightskinned Aryan peoples attacked India from outside, pushing the dim cleaned locals, called Dravidians, into the south. As indicated by this hypothesis, the lighter-cleaned race attacked India in an invasion that occurred, a few researchers venture, around 1,500 BC. This myth continued long after a staggering group of logical proof, and an accord of archeologists, demonstrated that it is totally untenable. It must be undermined before we can get an exact photo of the character of Vedic Civilization.

Migrations of Early Civilization - The other issue that should be considered is language inceptions. Historical etymology seems to identify patterns of language change which some think may infer patterns of migration of early peoples, and which may in this way give some insight to the causes of Vedic civilization.

The first hypothesis proposed by the early historical phonetics who considered these issues was that Vedic Sanskrit rationed the first stable arrangement of the "proto-Indo-European" language most nearly, and that Iranian and European languages experienced a deliberate sound move, making split away or little girl languages talked by the people who populated India and Europe.⁹ According to this hypothesis, Vedic Sanskrit was put at close to the storage compartment of the proto-Indo-European language tree, if not simply the storage compartment.

This hypothesis has been tested and fervently as of late, most particularly by PC linguists.¹⁰ Since the 1990s, it is presently regular for PC etymologists to hold that Sanskrit isn't so close to the foundation of the Indo-European language tree, however a consequent

branch. An as of now predominant hypothesis is that the first Indo-European language originated from an Indo-European proto-language that has since been lost. The main languages to sever from the proto-Indo-European root, as per the prevailing contemporary phonetic hypotheses, was Anatolian (the language of what is presently focal Turkey), trailed by Celtic (a language found in close-by Thrace in northeastern Greece, and furthermore Ireland proposing that there was a trade or colonization amongst Ireland and early Thrace), at that point Greek, and after that Armenian.¹¹ According to these speculations, the Indian and Iranian language groups are still later branches off the proto-Indo-European "root."

CONCLUSION

As Vedic tradition is at the underlying foundations of this and many different aspects of Indian culture, one feels that something ought to be improved the situation its safeguarding in present day times and for who and what is to come. Regardless of whether respected outside the religious context and significance, both Vedic recitation and ritual can be seen as some sort of a fairly confounded workmanship, and they ought to be safeguarded accordingly. The overall population will increasingly lose enthusiasm for these 'obsolete' functions, and in outcome, less and less young men will be found to attempt the hard assignment of learning by heart the texts and arrangements of a custom, not to talk about learning through repetition an entire Veda Samhita or Brahmana: "There is no cash in it". Once the line of tradition, now extending back somewhere in the range of three thousand years, has been cut, be that as it may, a reintroduction will be very troublesome, and it won't be a veritable Indian tradition at that point. Some kind of help therefore should be given to insure this ancient tradition.

To return to this tradition: Vedic texts and rituals always have been transmitted orally, by learning them by heart, from teacher to pupil, in an unbroken line of tradition starting with the rig veda time itself (as alluded to in the text). This has been done with such fidelity and accuracy that, for instance, a Vedic mantra heard in India will have exactly the same wording and even the same intonation (with the musical accents long lost in everyday speech) in Kashmir or Gujarat or Kerala. No word or accent has been changed for a period of at least 3000 years. This is quite remarkable, especially when compared to the religious or literary traditions of other cultures.

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