

The Hymns Of Atharvaveda Ii

Friedrich Max Müller

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prehistoric stage. Some of its charms, witchcrafts and exorcism go back to Indo-European period. Dr. A. Kuhn has proved how some of its spells for curing bodily ailments agree in purpose and content as well as to some extent even in form, with certain old German, Lettic and Russian charms. Every evil thing in nature, from a drought to a fever or bad qualities of the human heart, is personified and made the object of terror-stricken propitiation, or of attempt at circumvention through witchcraft, or the instrument of harm to others through the same compelling nature. Here as there, worship takes the form of conjuring, not prayer; its ministers are sorcerers, not priests. The synonyms of the Atharvaveda like Atharvangirasah, Bhrgavangirasah and Brahaveda speak of the development and the status it has enjoyed from time to time. In domestic sacrifices the Atharvan influence has been indelible. A deep study of the Atharvaveda and other Vedic texts unfolds new dimensions to modern sciences namely Comparative Philology, Comparative Mythology, Comparative Religion and Comparative Literature. Though Vedic literature the practical teaching of the classical languages in Europe has undergone an important change. The intellectual debt of Europe to India has thus been immense. It may perhaps become greater still in these post-independence years. Its special features include: a comparative study of the Saunaka and the Paippalada schools; and pointed references to the latest but lesser known researches expressed in Sanskrit language in the sixteen volumes Vedic Padanukramakosa by Acarya Dr. Vishva Bandhu Shastri and his distinguishes

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