

## PREFACE

"Nahi Satyātparah Kiñcanāsti"

Our main object in writing this thesis has been to make an exhaustive analysis of the formation of Vedic words by means of the rules of Pāṇini's Grammar in order to refute the charge of the Western Scholars who allege that Pāṇini's Aṣṭādhyāyī is meant only for the classical sanskrit and is inadequate to explain the Vedic words and their formation. It is also intended to fill the gap which Sāyana has left in his explanation of the words in his memorable commentary on the Ṛgveda as also to correct his explanations where they seem to be wrong or fanciful.

Moreover, hitherto the study of the Veda, by learned Drs. like Dr. Oldenberg, H.D.Valenkar and S.S. Bhave, had been confined to the hymns assigned to the individual <sup>ei</sup>duties and the miscellaneous hymns had not received much attention. Some of these miscellaneous hymns contain those assigned to the sage Dīrghatamas and are somewhat mysterious in their nature. Further, the first and the tenth maṇḍalas of the Ṛgveda have been dubbed as later and therefore ~~are~~ escaped receiving the serious study which they deserved.

In our study we have thoroughly examined

9 / Sāyana's explanations in order to find how for he has applied the rules of Pāṇini. We have also explored other traditional sources like the Nighaṇṭu and Nirukta, Brāhmaṇas, Āraṇyakas, Upaniṣads, the Śrauta, Kalpa and Grhya Sūtras, and other Śākhās of the Black Yajurveda - like the Taittirīya, Maitrāyaṇī, Kāthaka Samhitās, the Epics and the Purāṇas etc.

It is surprising that ~~nobody~~ nobody has attempted to study the legends of the Purāṇas in their relation to the Veda in spite of the ancient injunction "Itihāsapurāṇābhyām Vedam Samupabrñhayet".

of The Purāṇas contain very ancient ākhyānas which are intimately connected with several problems and phenomena of the Vedas. Sāyana has also quoted many legends in his explanation, the mantras, which have their source in the Purāṇas and the Mahābhārata.

The allegorical and symbolical significance of these ākhyānas must be understood and applied to the interpretation of the Vedic mantras. Most of the problems of Vedic exegesis will be solved in this way.

It is our confirmed opinion that there is no sacrificial ritual in the Rgveda as it is popularly understood. In view of this, it is rather a very difficult and even hazardous task to make use of the

Brāhmaṇas, which are solely responsible for the spread of the cult of sacrifice in the interpretation of the Veda. No commentary on the R̥gveda, older than the Brāhmaṇas, exists, and therefore we are quite in the dark ~~about~~ the interpretation of the Veda by the people in whose times it came into existence. Most of the interpretations now available to us are influenced by the sacrificial ritual. Yāska, the author of Nirukta one of the most ancient authorities who repudiated the theories of the Yajñikas, was mainly concerned with the etymological explanations of the Vedic words. Therefore his Nirukta cannot be ~~xx~~ regarded as a commentary on the R̥gveda, and can only be taken as a guide to the method of the interpretation on the basis of etymology.

It thus becomes clear that no ancient commentary on the Vedas is available. But it is difficult to believe in face of the ~~xx~~ highest reverence in which the Veda is held, that the people did not understand or care to understand the Veda. It was certainly due to a deep and correct understanding of the Veda that it occupied the most sacred and sublime position in the Aryan society and gave birth to a culture which the ~~millions~~ <sup>millenniums</sup> have not been able to efface from the face of this earth.

In spite of the sacrificial bias of the

Brāhmanas, we get some glimpses of the earlier interpretations of the Veda of which several quotations are found in them. In ancient-most method of the Vedic interpreters seems to have consisted in Sūtra Style laconic hints such as 'Maruto vai rt/vijah'. etc. Such quotations from the Brāhmanas have been collected in the Vedic Koṣa of Hansraj. An exhaustive list of such quotations is prepared from all the available Brāhmanas, it would be of invaluable help in the correct interpretation of the Veda. It will be seen that this practice of equating the deities with various other objects has nothing to do with sacrificial ritual. We have used such equations in our thesis, for the correct interpretation of the Veda. The Brāhmanas are, therefore, very useful in this respect.

As a matter of fact, it is our settled opinion that the interpretation of the Veda must be done from the internal evidence of the Veda itself and that should be supplemented by other external evidence where absolutely necessary, for this purpose of the "Vedic repetitions" of Bloomfield would prove of great help. Serious attention should also be paid to the Rsi, Devatā, Chandas and Svara of each Sūkta. A closer study of the Rgveda has revealed that the same phenomenon has been expressed in different ways in the

different hymns. The study of all such hymns is necessary for the correct interpretation of a Stanza (Mantra). A comparative study of a particular word has been made from its occurrence in all places and contents of the Veda and then help of the cognate languages has been taken to ~~ascertain~~ ascertain its meaning for this purpose, the <sup>nu</sup> Padākramanīkoṣa (Vol. <sup>of H. Grassmann, fifth Volume of Padakosha</sup> I-XII) of Viśvabandhu, <sup>of</sup> ~~Wortens~~ <sup>of</sup> published in Poona, Sanskrit English Dictionary of Monier Williams have proved very useful. External evidence <sup>of</sup> ~~vedic~~ <sup>of</sup> interpretation has been rejected in favour of the internal evidence of the Veda itself. For instance, Asva in the Asvamedha hymns (Rv. I. 162, 163) has not been taken in the sense of a <sup>n</sup> ~~house~~ <sup>the</sup> but in ~~this~~ <sup>sun</sup> sense of the ~~seen~~ or his rays or electricity, according to the context. This is supported by the fact that Asva is <sup>said</sup> ~~said~~ to be born of (Purīṣa, i.e. waters or of Samudra, i.e. middle region). No attempt has been made to twist the words to get a particular sense as has been done by the ritualists. We have totally disregarded the ritual interpretation of the later corrupt tradition and have not been influenced <sup>en</sup> by the classical Sanskrit.

According to the evidence <sup>e</sup> of the Mahābhārata,

the Purāṇas, etc. the Sacrificial ritual begins in the Tretā age. At the same time, these works declared the Vedas to have been revealed in the beginning of the creation and a speech which has neither beginning nor end (anādi-nidhanā Vāk). This shows that before Tretā, the interpretation of the veda that existed must have had no reference to the sacrificial ritual. The śrautasūtras like those of Āśvatāyana and Kātyāyana, have twisted the mantras of the Veda for their application (viniyoga) in the sacrifices. There is no phrase anywhere in R̥gveda which indicates any reference to the application of the mantras. This innovation is made only by the Brāhmaṇa-texts and is therefore rejected in our interpretation.

DEO PRAKASH PATANJAL.