

E-BOOK ON

# **Rig Bhashya**

**Of Sri Madhvacharya**

**Introduction**

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## Introduction

Rgveda Samhita is oldest literary document of Mankind. It is a work of multi-dimension. It is poetry, philosophy, mythology and culture. Yaska identifies three layers of its import viz. Yajnika, Aitihāsika and Adhyatmika. It is recited from the time immemorial generation after generation. It is carefully preserved. In order to preserve it in perfect form a graded method of recitation as Samhita, Pada, Karma, Jata and Ghana is evolved. Even now it is recited in these grades by a select group of Veda Ghana Pathins.

In respect of its meaning, a debate is raised in the Mantradhikarana of Jaimini Sutras whether Vedic hymns are meant only for the Japa, Parayana etc holy recitation or the meaning of these hymns is to be taken into account when these are employed in sacrifice. It is concluded that the meaning of the hymns has to be taken into account. The arguments for and against this issue are given in detail in the Rgbhasya bhūmika of Sayana. Sri Raghavendra tirtha has nearly summarized the Purvapaksa and siddhant of Mantradhikarana in his Bhatta Sangraha under:

evaṃ tribhiḥ nayaiḥ vidhisamabhivyāhratārthavādacintā kṛtā | adhunā  
vidhibahirbhūtamantraṣayacintā kriyate iti vā vidhyekavākyatvena  
arthavādaśabdānāṃ dharme prāmāṇye'pi mantrāṇāṃ tadabhāvāt na  
prāmāṇyamityākṣepādvā saṅgatiḥ |

uru pṛthasva ityādiḥ mantraḥ yāgaprayogeṣu uccāryamāṇaḥ  
kimaddaṣṭārthaḥ uta arthaprakāśanena ddaṣṭārthaḥ iti sandehaḥ | he puroḍāśa  
tvam uru viśālatā yathā bhavati tathā prathasva prasara iti mantārthaḥ | mantro  
yāgaprayogeṣu uccāryamāṇaḥ addaṣṭameva janati | na tu arthaprakāśanamapi |  
na ca karmānuṣṭhānopayuktapadārthānāṃ jñānāya mantraiḥ arthaprakāśanaṃ  
kāryamiti vācyam | uru pṛthasveti puroḍāśaṃ prathayati iti viniyojakabrāhmaṇa  
- vākyādināpi tajjñānasambhavāt addaṣṭārthaḥ eva mantraḥ iti pūrvapakṣaḥ |

siddhāntastu | arthapratyāyanasya ddaṣṭaprayojanasya sambhave  
kevalāddaṣṭakalpanāyogāt anuṣṭheya padārdhasmaraṇasya anyataḥ  
sambhave'pi mantreṇaiva anuṣṭheya padārthasmarāṇaṃ sampādya  
tadanuṣṭhāne addaṣṭaviśeṣakalpanāt arthapratyāyakā eva mantrāḥ prayogeṣu  
uccāryamāṇaḥ iti |

एवं त्रिभिः नयैः विधिसमभिव्याहृतार्थवादचिन्ता कृता । अधुना  
विधिबहिर्भूतमन्त्रविषयचिन्ता क्रियते इति वा विध्येकवाक्यत्वेन अर्थवादशब्दानां धर्मे  
प्रामाण्येऽपि मन्त्राणां तदभावात् न प्रामाण्यमित्याक्षेपाद्वा सङ्गतिः ।

उरु पृथस्व इत्यादिः मन्त्रः यागप्रयोगेषु उच्चार्यमाणः किमद्दृष्टार्थः उत अर्थप्रकाशनेन दृष्टार्थः  
इति सन्देहः । हे पुरोडाश त्वं उरु विशालता यथा भवति तथा प्रथस्व प्रसर इति मन्तार्थः ।  
मन्त्रो यागप्रयोगेषु उच्चार्यमाणः अद्दृष्टमेव जनति । न तु अर्थप्रकाशनमपि । न च  
कर्मानुष्ठानोपयुक्तपदार्थानां ज्ञानाय मन्त्रैः अर्थप्रकाशनं कार्यमिति वाच्यम् । उरु पृथस्वेति  
पुरोडाशं प्रथयति इति विनियोजकब्राह्मण - वाक्यादिनापि तज्ज्ञानसम्भवात् अद्दृष्टार्थः एव  
मन्त्रः इति पूर्वपक्षः ।

सिद्धान्तस्तु । अर्थप्रत्यायनस्य दृष्टप्रयोजनस्य सम्भवे केवलाद्दृष्टकल्पनायोगात् अनुष्ठेय  
पदार्थस्मरणस्य अन्यतः सम्भवेऽपि मन्त्रेणैव अनुष्ठेयपदार्थस्मरणं सम्पाद्य तदनुष्ठाने  
अद्दृष्टविशेषकल्पनात् अर्थप्रत्यायका एव मन्त्राः प्रयोगेषु उच्चार्यमाणाः इति ।

Purvapaksin argues that the recitation of hymns at the sacrifice is meant to generate  
adrsta. The meaning of the hymns need not be taken into account. The import of the  
hymn is separately conveyed by Brahmana Vakya which states its Viniyoga. Therefore,  
the hymn need not convey its meaning. The Siddhantin points out that it is not proper to  
resort to adrsta when drsta phala is available. Revealing devata or dravya by way of its  
meaning is the drstaphala of employing a hymn in the sacrifice. Therefore, the meaning  
has to be taken into account. Hence, the meaning is conveyed by the hymn concerned.

This discussion relates to the question of taking into account the meaning of the hymns  
when these are employed in the sacrifice.

The larger question whether it is necessary at all to know the meaning of the Veda or  
these are meant only for Japa, parayana etc. holy recitation is raised in the very first Sutra  
viz *athāto dharmajijñāsā* (अथातो धर्मजिज्ञासा) Under this Sutra the import of the  
injunction *svādhyāyo adhyetavyaḥ* (स्वाध्यायो अध्येतव्यः) is discussed. *Svādhyāya*  
(स्वाध्याय) means *kramaviśeṣa viśiṣṭavarṇarāśiḥ* (क्रमविशेष विशिष्टवर्णराशिः)

ie *veda, adhyayana* (वेद, अध्ययन) is *gurūccāraṇānuccāraṇa* (गुरुच्चारणानुच्चारण).

The question raised here is, *svādhyāyagocarādhyayanena svargaṃ bhāvayet uta arthajñānaṃ bhāvayet* (स्वाध्यायगोचराध्ययनेन स्वर्गं भावयेत् उत अर्थज्ञानं भावयेत् ।)

Whether the study of veda leads to *svarga* (स्वर्ग) or *arthajñāna* (अर्थज्ञान) which is required to perform the sacrifice. Purvapaksin argues that since the purpose to be served by knowing the meaning of the Veda could be served in other ways, it is not necessary to know it. Therefore, *svarga* (स्वर्ग) is the result of the study of Veda. The comprehension of the meaning of Veda is not necessary. The Siddhantin points out that it is not sufficient if the procedure and other details of the sacrifice are known by other means. It is mandatory to know them through Veda only. Therefore, the meaning of Vedas must be comprehended. The injunction *svādhyāyo adhyetavyaḥ* is (स्वाध्यायो अध्येतव्यः). It is a mandatory injunction. The Vedas convey the meaning and its comprehension is a necessary requirement for performing the sacrifice.

The importance of comprehension the meaning of Veda is repeatedly stressed by Yaska quoting the relevant passages from Veda itself.

*sthānurayam bhāraharah kilābhūdadhītyavedam na vijānāti yo'rtham |  
yo'rthajña it sakalam bhadraścute nākameti jñānavidhūtapamā ||*

स्थाणुरयं भारहरः किलाभूदधीत्यवेदं न विजानाति योऽर्थम् ।

योऽर्थज्ञ इत् सकलं भद्रश्चुते नाकमेति ज्ञानविधूतपप्मा ॥

He who only studies the recitation of Veda but does not know its meaning is like the trunk of a tree that carries the heavy load without enjoying the flowers and fruits. On the other hand he who knows the meaning of Veda attains the heaven getting rid of his sins.

*yad grhītamavijñātam nigadenaiva śabdyate |  
anagnāviva śuṣkedho na tajjvalati karhicit ||*

यद् गृहीतमविज्ञातं निगदेनैव शब्द्यते ।

अनग्नाविव शुष्केधो न तज्ज्वलति कर्हिचित् ॥

The Veda if only studied without knowing its meaning will not shine like a dry wood put in a place where there is no fire to kindle it.

*uta tvaḥ paśyan na dadarśa vācam |  
uta tvaḥ śrṛṇvan na śrṛṇotyenām |*

उत त्वः पश्यन् न ददर्श वाचम् ।

उत त्वः शृण्वन् न शृणोत्येनाम् ।

uta tvasmai tanvaṁ visasre jāyeva patye ।

uṣṭiḥ suvāsāḥ (ṛ saṁ 10-7-4)

उत त्वस्मै तन्वं विसस्त्रे जायेव पत्ये ।

उशतीः सुवासाः (ऋ सं १०-७-४)

One does not really see the Veda even though he is looking for it. One does not really hear the Veda even though he has lent his ear. (This is because; these have studied the Veda without knowing its meaning.) However, Veda reveals itself to him who knows its meaning like a beloved approaching her husband.

In the first line of the above hymn those who merely study the recitation of Veda but do not know its meaning with the help of Vyakarana etc Vedangas are referred to as **paśyan na dadarśa** (पश्यन् न ददर्श). In the second line those who study the recitation, study the Vyakarana etc angas but still do not study the Purvamimansa that helps to understand the purport of the Veda are referred to as **śrṇvan na śrṇoti enām** (शृण्वन् न शृणोति

एनाम्) Finally those who study Veda with the help of Vedanga and Purvamimansa and understand its meaning are referred to in the last two lines and praised. This hymn is quoted by Yasaka to highlight the importance of the comprehension of the meaning of Veda. Sayana explains this hymn in Rgbhasya bhumika as under:

1) eka puruṣaḥ pāṭhamātraparyavasitaḥ vedarūpāṁ vācaṁ paśyannapi na samyak paśyati । ekavacana bahuvacanādivivekābhāve pāṭhasuddherapi kartumaśakyatvāt ।

vāyumeva svena bhāgadheyena upadhāvati sa eva enaṁ bhūtiṁ gamayati ādityāneva svena bhāgadheyena upadhāvanti ta eva enaṁ bhūtiṁ gamanti (tai saṁ 2-1 1-1) ityādaḥ avyutpannaḥ kathaṁ pāṭhaṁ niścinuyāt ।

१) एक पुरुषः पाठमात्रपर्यवसितः वेदरूपां वाचं पश्यन्नपि न सम्यक् पश्यति । एकवचन

बहुवचनादिविवेकाभावे पाठशुद्धेरपि कर्तुमशक्यत्वात् ।

वायुमेव स्वेन भागधेयेन उपधावति स एव एनं भूतिं गमयति

आदित्यानेव स्वेन भागधेयेन उपधावन्ति त एव एनं भूतिं गमन्ति (तै सं २-१ १-१) इत्यादौ  
अव्युत्पन्नः कथं पाठं निश्चिनुयात् ।

2) anyah kaścīd arthajñānāya vyākaraṇādyaṅgāni śrṅvannapi  
mīmāṃsārāhityādenām vedarūpām vācam na samyak śrṅnoti ।  
yāvavo'ścān pratigrhīyāt tāvato vāruṇān catuṣkapālān nirvapet (tai saṁ 2-3-12-  
1) ityatra vyākaraṇamātreṇa pratigrhītuḥ iṣṭaḥ pratīyate । mīmāṃsāyāntu  
nyāyena grhītuḥ iti nirṇītam (jai sū 3-4-30 )  
tasmādubhayavidhamapi avidvāṃsaṁ prati evamāha ।  
yaḥ pumān vyākaraṇādyaṅgaiḥ svaśabdārtha mīmāṃsayāca tātparyam ca  
śodhayitum pravṛttaḥ tasmai vedāḥ svakīyām tanum visasre ।

२) अन्यः कश्चिद् अर्थज्ञानाय व्याकरणाद्यज्ञानि शृण्वन्नपि मीमांसाराहित्यादेनां वेदरूपां वाचं न  
सम्यक् शृणोति ।

याववोऽश्चान् प्रतिगृणीयात् तावतो वारुणान् चतुष्कपालान् निर्वपेत् (तै सं २-३-१२-१) इत्यत्र  
व्याकरणमात्रेण प्रतिगृहीतुः इष्टः प्रतीयते । मीमांसायांतु न्यायेन गृहीतुः इति निर्णीतम् (जै सू  
३-४-३० )

तस्मादुभयविधमपि अविद्वांसं प्रति एवमाह ।

यः पुमान् व्याकरणाद्यज्ञैः स्वशब्दार्थ मीमांसयाच तात्पर्यं च शोधयितुं प्रवृत्तः तस्मै वेदः  
स्वकीयां तनुं विसस्रे ।

The scope of the study of Veda extending to the comprehension of its meaning is more  
clearly states in the passage [niṣkāraṇo dharmāḥ ṣaḍaṅgo vedāḥ adhyeyaḥ jñeyaśca](#)  
(निष्कारणो धर्मः षडङ्गो वेदः अध्येयः ज्ञेयश्च) Quoted in [paśpaśānhika](#) (पशुपशान्हिक) of  
[vyākaraṇamahābhāṣya](#) (व्याकरणमहाभाष्य). In the light of this, the passage  
[vedamadhītya srāyāt](#) (वेदमधीत्य स्रायात्) is understood [vedamadhigamya srāyāt](#)  
(वेदमधिगम्य स्रायात्) so as to include [arthajñāna](#) (अर्थज्ञान) in the scope of the study of  
Vedas.

The Purvamimansa explains the scope of this **arthajñāna** (अर्थज्ञान) in the area of the performance of sacrifice. They work out the yajnika meaning of Vedas. The sacrifices enjoined by various injunctions need the subject matter and procedure such as devata, dravya, angas, karma etc. these are stated in various passages of Vedas. These will be understood by knowing the meaning of Veda.

kratuvidhayohi viṣayāvabodhamapekṣamāṇāḥ tadababodhe svādhyāyaṁ  
viniyuñjate | adhyayanavidhiśca likhitapāṭhādivyāvṛtṭyā  
adhyayanasamskṛtatvaṁ svādhyāyasya gamayati | ( sā bhā bhū)

ऋतुविधयोहि विषयावबोधमपेक्षमाणाः तदबबोधे स्वाध्यायं विनियुञ्जते । अध्ययनविधिश्च  
लिखितपाठादिव्यावृत्त्या अध्ययनसंस्कृतत्वं स्वाध्यायस्य गमयति । ( सा भा भू)

However, the score of **vedārtha** (वेदार्थ) is not to be confined to yajnika meaning only.

Yaska himself mention the **ādhyātmika** (आध्यात्मिक) meaning as a level of the meaning of Vedas. He quotes the next hymn to bring out this point:

utatvaṁ sakhye sthirapītamāhuḥ nainam hi nvantyaṁ vājineṣu |  
adhenvā carati māyayaīṣaḥ vācam suśruvān aphalāmapuṣpām | (ṛ sam 10-81-5)  
उतत्वं सख्ये स्थिरपीतमाहुः नैनं हि न्वन्त्यपि वाजिनेषु ।

अधेन्वा चरति माययैषः वाचं सुश्रुवान् अफलामपुष्पाम् । (ऋ सं १०-८१-५)

He who knows the meaning of Veda well is described as the person of great wisdom. Nobody can match him in knowledge. On the other hand, he who learns only to recite without knowing its meaning which is its flower and fruit, is going by a deceptive cow instead of a milking cow.

uta api ca ekaṁ jñāninam saṅkhye - vāk saṅkhye vācā  
kriyamāṇasatkathāsu sthirapītam sthiram pītam vedārtharūpaṁ madhu hradaye  
tam - grhītavedārthaviṣayaka sthiraprajñāvantamāhuḥ mantradraṣṭārah  
ṛṣayaḥ iti śeṣaḥ | api ca enaṁ vijñātārtham vājineṣu vām jñeyeṣu  
durvijñeyeṣu artheṣu na hinvanti nānugantum śaknuvanti |  
avāgvidam nindati uttarārdham | yaḥ apuṣpāmaphalām  
puṣpaphalasthānīyārtha rahitam vācam suśruvān akṣararāśimātram  
śrṇoti | eṣaḥ māyayā - endrajālikanirmitagavīśaddaśayā adhenvā  
dhenutvavarjitayā gavā carati | dhenutvaṁ ca navaprasavatve sati  
kṣīradogdhrītvam |

उत अपि च एकं ज्ञानिनम् संख्ये - वाक् संख्ये वाचा क्रियमाणसत्कथासु स्थिरपीतम् स्थिरं  
पीतं वेदार्थरूपं मधु हृदये तम् - गृहीतवेदार्थविषयक स्थिरप्रज्ञावन्तमाहुः मन्त्रद्रष्टारः  
ऋषयः इति शेषः । अपि च एनं विज्ञातार्थं वाजिनेषु वां ज्ञेयेषु दुर्विज्ञेयेषु अर्थेषु न हिन्वन्ति  
नानुगन्तुं शक्नुवन्ति । अवाग्विदं निन्दति उत्तरार्धम् । यः अपुष्पामफलां  
पुष्पफलस्थानीयार्थं रहितां वाचं शुश्रुवान् अक्षरराशिमात्रं श्रृणोति । एषः मायया -  
एन्द्रजालिकनिर्मितगवीसदृशया अधेन्वा धेनुत्ववर्जितया गवा चरति । धेनुत्वं च नवप्रसवत्वे  
सति क्षीरदोग्धीत्वम् ।

The nature of the flower and its fruit mentioned here as the meaning of Veda is made more clear by Yaska by two expressions viz. [yājñadaivate puṣpaphale](#) [devatādhyātmevā](#) (याज्ञदैवते पुष्पफले देवताध्यात्मेवा). The first expression states that [yajña](#) (यज्ञ) and [devatā](#) (देवता) are the flower and fruit. The second expression states that [yajñadevatā](#) (यज्ञदेवता) and [paramātmā](#) (परमात्मा) are the flower and fruit. From this, it is clear that the scope of the meaning of Veda is not limited to ritualistic meaning only. It extends to the philosophical meaning also.

[ko'sau atra puṣpaphalatvena nirūpyate iti cet evamāha yāskah](#)  
[yajñadaivate puṣpapale daivatādhyātme vā \( yā ni 4-11\) iti |](#)  
[asyāyamarthaḥ yajñaviṣayakaṁ devatāviṣayakaṁ ca jñānaṁ puṣpaphale |](#)  
[yāgasya devatoddeśyakadravyatyāgarūpatvena yāgaparijñānasya](#)  
[devatārthatayā devatājñānaṁ phalarūpaṁ yajñajñānaṁ puṣparūpam |](#)  
कोऽसौ अत्र पुष्पफलत्वेन निरूप्यते इति चेत् एवमाह यास्कः यज्ञदैवते पुष्पफले देवताध्यात्मे  
वा ( या नि ४-११) इति । अस्यायमर्थः यज्ञविषयकं देवताविषयकं च ज्ञानं पुष्पफले ।  
यागस्य देवतोद्देश्यकद्रव्यत्यागरूपत्वेन यागपरिज्ञानस्य देवतार्थतया देवताज्ञानं फलरूपं  
यज्ञज्ञानं पुष्परूपम् ।

[paksāntaramāha - devatādhyātmeti | ayamārthaḥ daivatapadam](#)  
[ekadeśyanuvādena yājñadaivataparam | tacca puṣpam ,adhyātmaṁ](#)  
[paramātmaviṣayakajñānam etacca phalam | ayaṁ bhāvaḥ -](#)



yajñadevatājñānaṁ sarvāntaryāmi sarvādhyakṣaparamātmajñānārthamiti  
ādyam puṣpam , dvitīyam phalam | ( ṛ bhā bhū of setumādhavācārya )

पक्षान्तरमाह - देवताध्यात्मेति । अयमर्थः दैवतपदं एकदेश्यनुवादेन याज्ञदैवतपरम् । तच्च  
पुष्पम् , अध्यात्मं परमात्मविषयकज्ञानं एतच्च फलम् । अयं भावः - यज्ञदेवताज्ञानं  
सर्वान्तर्यामि सर्वाध्यक्षपरमात्मज्ञानार्थमिति आद्यं पुष्पम् , द्वितीयं फलम् । ( ऋ भा भू of  
सेतुमाधवाचार्य )

Sayana also quotes this hymn in his Rgbhasya bhumika and states that the flower refers to the ritualistic meaning and the fruit refers to the philosophical meaning. However, he compartmentalizes Veda for this purpose as Karmakanda and Jnanakanda.

pūrvakāṇḍoktasya dharmasya jñānaṁ puṣpam , uttarakāṇḍoktasya bramhaṇo  
jñānaṁ phalam (पूर्वकाण्डोक्तस्य धर्मस्य ज्ञानं पुष्पम् , उत्तरकाण्डोक्तस्य ब्रम्हणो

ज्ञानं फलम्) This is neither hinted by Yaska nor is it justified. Here, the scope of the meaning of the entire Veda is under discussion and there is no hint of any compartmentalization either in the hymn quoted or in the explanation offered by Yaska.

In this connection, it may be noted that Sayana himself states at the beginning that all sacrifices are offered to the supreme GOD only. He quotes the hymn that the names indra , mitra (इन्द्र , मित्र ) etc are the names of the supreme GOD only. He also quotes a passage from Brhadaranya that states that the offerings made to different deities are really the offerings to the supreme GOD. From this, it is clear that he was aware of the fact that the Purvakanda portion also has the philosophical meaning. He makes these observations in the context of the discussion whether Rgveda should have been commented upon first or Yajurveda. He decides in favor of Yajurveda since it deals with the sacrifices directly and the purpose of his commentary is to explain the sacrificial meaning. However, he does not deny the fact that the Rgvedic hymns convey the supreme GOD, the names of different deities convey the supreme GOD, and the offerings to different deities are the offerings to the supreme GOD. Whether these are understood on the basis of antaramitva of GOD or identity between the supreme GOD and other deities is a different matter. Being follower of Advaita, he naturally understands on the basis of identity. However, the important point to be noted here is that the entire Rgveda is states to convey the supreme GOD without the compartmentalization as Karmakanda and Jnanakanda.

atra kecidāhuḥ ṛgvedasyaiva prāthamyena savatra āmnātavāt abhyarhitam  
pūrvam iti nyāyena abhyarhitavāt tadvyākhyānamādau uktam | prāthamyam  
ca puruṣasūkte spaṣtam -  
tasmādyajñātsarvahuta ṛcaḥ sāmāni jajñire |

chandāmsi jajñire tasmādyajustasmādajāyata | iti |

अत्र केचिदाहुः ऋग्वेदस्यैव प्राथम्येन सवत्र आम्नातत्वात् अभ्यर्हितं पूर्वम् इति न्यायेन अभ्यर्हितत्वात् तद्व्याख्यानमादौ उक्तम् । प्राथम्यं च पुरुषसूक्ते स्पष्टम् - तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे । छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत । इति ।

tasmāt sahasraśirṣapurusaḥ ityuktāt parameśvarāt yajñāt yajaniyāt  
pūjanīyāt sarvahutaḥ sarvaiḥ hūyamānāt | yadyapi indrādayaḥ tatra  
hūyante tathāpi parameśvarasyaiva indrādirūpeṇa avasthānādavirodhaḥ |  
tathāca mantravarṇaḥ -

indram mitram varuṇamagnimāhuḥ  
atho divyaḥ sa suparṇo garutmān |  
ekaṁ sadviprā bahudhā vadanti  
agnim yamaṁ mātariśvānamāhuḥ || ( ṛ| saṁ| 1-154-6)

तस्मात् सहस्रशीर्षपुरुषः इत्युक्तात् परमेश्वरात् यज्ञात् यजनीयात् पूजनीयात् सर्वहुतः सर्वैः  
हूयमानात् । यद्यपि इन्द्रादयः तत्र हूयन्ते तथापि परमेश्वरस्यैव इन्द्रादिरूपेण  
अवस्थानादविरोधः ।

तथाच मन्त्रवर्णः -

इन्द्रं मित्रं वरुणमग्निमाहुः

अथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्विप्रा बहुधा वदन्ति

अग्निं यमं मातरिश्वानमाहुः ॥ ( ऋ । सं । १-१५४-६)

vājasaneyinaśca āmananti tad tad idamāhuramuṁ yaja amuṁ yajetyekaikaṁ  
devam |

ekasyaiva sā viṣṛṣṭiḥ eṣa ahveva sarve devāḥ || (bṛ u 1-4-6)

tasmāt sarvairapi parameśvara eva hūyate |

वाजसनेयिनश्च आमनन्ति तद् तद् इदमाहुरमुं यज अमुं यजेत्येकैकं देवम् ।

एकस्यैव सा विसृष्टिः एष अहेव सर्वे देवाः ॥ (बृ उ १-४-६)

तस्मात् सर्वैरपि परमेश्वर एव हूयते ।

From these observations of Sayana it is clear that he accepts the approach that the entire Veda conveys the supreme GOD and has a philosophical meaning. However, he has confined his Bhasya to ritualistic interpretation only.

In spite of the importance given to the meaning of Veda, it is surprising that no systematic commentary was written on the entire Veda exploring its meaning until a team of scholars led by Sayana prepared a detailed Bhasya. No doubt, the Vedangas helped to comprehend the import of the Veda and organize the sacrifices. The Sruta sutras, the Jaimini sutras and the vast literature of Prayoga and Purvamimansa helped the organization of sacrifices. The continued tradition of actual performance also must have helped the sacrificial program but still the absence of the commentaries to explain the text of the Veda is surprising. It is not clear whether there were any commentaries on at least select portions of Veda before Sayana. A commentary by Bhatta Bhaskara Mishra on Taittiriya Samhita, Brahmana and Aranyaka is published in the Mysore Oriental Series. The editor of this commentary is of the opinion that this Bhaskara Bhatta is later than Sayana. However, he makes some interesting observations:

- (i) In some places Bhatta Bhaskara offers different interpretations compared with Sayana
- (ii) In some places he verbatim agrees with Sayana
- (iii) He quotes some Karikas from some older sources that are not quoted by Sayana.

From these observations it is clear that there was some older tradition of the interpretation of Vedas before Sayana and Bhatta Bhaskara. Both of them follow this tradition in some respects and offer different explanations in other places. It is also clear that there were some summaries of the import of Vedas in verse forms. Compared with Sayana's commentary, Bhaskara's commentary is not well organized. A writer later than Sayana would not venture to write a commentary loosely. Therefore, it is quite likely that he flourished before Sayana. It is also likely that there were few more commentaries of this type before Sayana which did not survive after the monumental work of Sayana.

However, an important commentary that was written before Sayana and that survives even today is Rgbhasya of Sri Purnaprajna alias Sri Madhvacharya (1238 to 1317 A.D.). Sayana must have been aware of this commentary. In the Sarvadarsana Sangraha of Sayana Madhava the Dvaita school of Vedanta Philosophy is summarized under the Head 'Purnaprajna Darsana'. This means that this system was quite popular by this time and the scholars were aware of the works of Sri Madhvacharya alias Purnaprajna. Rgbhasya offers philosophical interpretation of Rgveda without rejecting the ritualistic interpretation. Sayana seems to have been aware of this approach. He does accept adhyatma interpretation of Rgveda and states that Paramesvara is conveyed by all the hymns, and all offerings are made to Paramesvara. He also states that names of all Vedic deities are the names of Paramesvara. In stating so, he is clearly influenced by Sri Madhvacharya's Rgbhasya though his concept of Paramesvara differs from that of Sri

Madhvacharya. However he does not mention Rgbhasya either in his Rgbhasya bhumika or in Purnaprajna darsana section of Sarvadarsana sangraha as his approach to the Vedic interpretation was Yajnika and not adhyatmika. Further, the adhyatmika approach of Sri Madhvacharya was totally different from that of Sayana. His adhyatmika approach was based on the concept of Aikya while that of Sri Madhvacharya was based on the concept of antaryamin. Probably, he thought it safer not to make a reference to Sri Madhvacharya's Rgbhasya than to get into a philosophical controversy which was not his immediate concern.

The philosophical interpretation initiated by Sri Madhvacharya has its roots in the Veda itself.

The Atharvana Upanishad states that there are two levels of knowledge viz. [parividyā](#) (परिविद्या) and [aparividyā](#) (अपरिविद्या). The primary source of these two levels of knowledge is one and the same. The Vedas and Vedanga constitute this source. The ritual knowledge obtained from these constitutes [aparividyā](#) (अपरिविद्या) while the knowledge of [akṣara](#) (अक्षर) i.e. the supreme GOD is [parividyā](#) (परिविद्या). The latter is philosophical meaning.

[tasmai sahovāca | dve vidye veditavye iti hāsya brahmavido vadanti  
parācaivāparāca | tatra aparā | ṛgvedo yajurvedaḥ sāmavedo  
atharvavedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣamiti | atha  
parā yaya tadakṣaramadhigamyate || \( ātharvaṇa 1-55\)](#)

तस्मै सहोवाच । द्वे विद्ये वेदितव्ये इति हास्य ब्रह्मविदो वदन्ति

पराचैवापराच । तत्र अपरा । ऋग्वेदो यजुर्वेदः सामवेदो

अथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ

परा यय तदक्षरमधिगम्यते ॥ ( आथर्वण १-५५)

It may be noted here that the entire Veda is considered as the source of [parividyā](#) (परिविद्या). No compartments are made as [karmakāṇḍa](#) (कर्मकाण्ड) and [jñānakāṇḍa](#) (ज्ञानकाण्ड). The entire Veda has philosophical meaning and conveys the supreme GOD. This is stated more than once in Sruti, Smṛti and Itihasa Purana.

i) [sarve vedā yatpadamāmananti | \( kāṭhaka \)](#)

i) सर्वे वेदा यत्पदमामनन्ति । ( काठक )

ii) tā vā etāḥ sarvāḥ ṛcaḥ sarve vedāḥ sarve ghoṣāḥ ekaiva vyāhṛatiḥ ekaiva vyāhṛatiḥ prāṇa eveti | (etareya)

ii) ता वा एताः सर्वाः ऋचः सर्वे वेदाः सर्वे घोषाः एकैव व्याहृतिः एकैव व्याहृतिः प्राण एवेति । (एतरेय)

iii) vedaiśca sarvaiḥ ahameva vedyaḥ

iii) वेदैश्च सर्वैः अहमेव वेद्यः

iv) vede rāmāyaṇe caiva purāṇe bhārata tathā ādāvane ca madhye ca viṣṇuḥ sarvatra gīyate ||

iv) वेदे रामायणे चैव पुराणे भारते तथा आदावने च मध्ये च विष्णुः सर्वत्र गीयते ॥

In fact all words convey the supreme GOD. The names of all other deities and sages are primarily the names of the supreme GOD i.e. Visnu.

i) yo devānām nāmadhā eka eva ( ra ve 10-82-3 )

i) यो देवानां नामधा एक एव ( र वे १०-८२-३ )

ii) indraṁ mitraṁ varuṇamagnimāhuḥ atho divyaḥ sa suparṇo garutmān || ( ra ve 1-164-46 )

ii) इन्द्रं मित्रं वरुणमग्निमाहुः अथो दिव्यः स सुपर्णो गरुत्मान् ॥ ( र वे १-१६४-४६ )

iii) sarvanāmā sarvakarmā sarvaliṅgaḥ ( mu u )

iii) सर्वनामा सर्वकर्मा सर्वलिङ्गः ( मु उ )

iv) sarvachandobhidho hyeṣaḥ sarvadevābhidhohyasau ( vām pu )

iv) सर्वछन्दोभिधो ह्येषः सर्वदेवाभिधोह्यसौ ( वाम् पु )

v) br̥mhaṇād bramhanāmāsau eṣvaryaḍindra ucyate |

v) बृहणाद् ब्रम्हनामासौ एष्वर्यादिन्द्र उच्यते ।

evaṁ nānāvidhaiḥ śabdaiḥ eka eva trivikramaḥ |

vedeṣu sapurāṇeṣu gīyate puruṣottamaḥ || ( bramhāṇḍa pu )

एवं नानाविधैः शब्दैः एक एव त्रिविक्रमः ।

वेदेषु सपुराणेषु गीयते पुरुषोत्तमः ॥ ( ब्रम्हाण्ड पु । )

The doctrine that the entire Veda conveys the supreme GOD i.e. Visnu is explained on two important grounds. The first ground is that the **omkāra** (ॐकार) conveys Brahman i.e. Visnu and the Veda is an exposition of the import of **omkāra** (ॐकार)

1. a) **omkāra** (ॐकार) conveys **brahman, om miti brahma ityādiśruteḥ | guṇapūrṇatva** (ब्रह्मन्, ॐ मिति ब्रह्म इत्यादिश्रुतेः । गुणपूर्णत्व) is the import of **omkāra brahma** (ॐकार ब्रह्म) is **guṇapūrṇa** (गुणपूर्ण). Therefore, he is conveyed by **omkāra brahma omkāravācyam guṇapūrthirūpa om kāṛ pravṛttinimittavattvāt |** (ॐकार ब्रह्म ॐकारवाच्यम् गुणपूर्थिरूप ॐ कार् प्रवृत्तिनिमित्तवत्त्वात् ।)

b) The **vyāhati** (व्याहति) viz. **bhūḥ bhuvah suvah** (भूः भुवः सुवः ) explain the import of **omkāra** (ॐकार). Therefore, these also convey the Brahman i.e. supreme GOD **vyahratayaḥ itivacanam** (व्यहतयः इतिवचनम्).

c) **gāyatrī** (गायत्री) explains the import of **vyāhati** (व्याहति). Therefore, the **gāyatrī** (गायत्री) also conveys the supreme GOD **vyāhratyarthatvāt gāyatrīyāḥ |** (व्याहृत्यर्थत्वात् गायत्र्याः ।).

d) The import of **gāyatrī** (गायत्री) is explained in **puruṣasūktam** (पुरुषसूक्तम्). Therefore, **puruṣasūktam** (पुरुषसूक्तम्) also conveys the supreme GOD.

e) **puruṣasūktam** (पुरुषसूक्तम्) contains the import of the entire Veda. Therefore, the entire Veda conveys the supreme GOD.

In this way, the entire Veda is an exposition of the import of **omkāra** (ॐकार) which conveys the **guṇapūrṇa brahman** (गुणपूर्ण ब्रह्मन्) i.e. **viṣṇu ,omkāreṇa sarvā vāk santrṇā** ( विष्णु , ॐकारेण सर्वा वाक् सन्तृणा). The whole discussion may be put as **vedāḥ viṣṇuparāḥ viṣṇupara omkāravākyānatvāt** (वेदाः विष्णुपराः विष्णुपर ॐकारव्याख्यानत्वात्)

2) The second ground is that the purpose of Veda is to provide the knowledge to attain the freedom from the worldly entanglement. It is only the knowledge of the supreme GOD and his grace that help to come out of this entanglement. Veda provides this knowledge and conveys the supremacy of the GOD.

sarve vedāḥ viṣṇujñānanakanāḥ tatsādhyamokṣārtham pravṛttatvāt |

सर्वे वेदाः विष्णुज्ञानजनकाः तत्साध्यमोक्षार्थं प्रवृत्तत्वात् ।

This is further explained as under:

aduḥ khamitarat sarvaṁ jīvā eva tu duḥkhinaḥ |

teṣāṁ duḥkhaprahāṇāya śrutireṣā pravartate | (paramaśrutih)

अदुःखमितरत् सर्वं जीवा एव तु दुःखिनः ।

तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तते । (परमश्रुतिः)

iti śruteḥ jīvānām duḥkhaprahāṇarūpabandhanivṛttilakṣaṇamokṣārtham  
pravṛttatvāt | bandhanivṛtteśca paramapuruṣaprasāda sādhyatvāt  
prasādasya ca jñānasādhyatvāt | śāstraikasamādhigamyapuruṣajñānasya  
ca vedaiḥ utpādyatvāt vedānām viṣṇvarthatvasiddhiḥ | ( mantrārthamañjari)

इति श्रुतेः जीवानां दुःखप्रहाणरूपबन्धनिवृत्तिलक्षणमोक्षार्थं

प्रवृत्तत्वात् । बन्धनिवृत्तेश्च परमपुरुषप्रसाद साध्यत्वात्

प्रसादस्य च ज्ञानसाध्यत्वात् । शास्त्रैकसमाधिगम्यपुरुषज्ञानस्य

च वेदैः उत्पाद्यत्वात् वेदानां विष्ण्वर्थत्वसिद्धिः । ( मन्त्रार्थमञ्जरि)

The Vedas convey the philosophical meaning viz. the supreme GOD as primary meaning.

These also convey the ritual meaning. The first is conveyed by [paramamukhyavṛttiḥ](#)

(परममुख्यवृत्तिः) and the second by [mukhyavṛtti](#) (मुख्यवृत्ति). Keeping this in mind Sri

Madhvacharya has worked out three levels of the meaning of Veda viz.

- i) [agryādidevatāparatvena](#) (अग्र्यादिदेवतापरत्वेन )
- ii) [tadantargataviṣṇuparatvena](#) (तदन्तर्गतविष्णुपरत्वेन)
- iii) [adhyātmaparatvena](#) (अध्यात्मपरत्वेन)

The fact of three levels of meaning for Veda is stated in the following verse.

trayo'rthāḥ sarvavedeṣu daśārthāḥ sarvabhārate |

viṣṇoḥ sahasranāmāpi nirantaraśatārthakam || ( skānda )

त्रयोऽर्थाः सर्ववेदेषु दशार्थाः सर्वभारते ।

विष्णोः सहस्रनामापि निरन्तरशतार्थकम् ॥ ( स्कान्द )

While interpreting the Veda, one should not be content with the superficial meaning. The canons of interpretation such as [upakrama](#) (उपक्रम), [upasamhāra](#) (उपसंहार) etc should be carefully applied and the in-depth meaning be obtained. This method is followed both in Jaimini Sutras and Vedanta Sutras. For instance in [citrājyādhikaraṇa](#)

(चित्राज्याधिकरण) of Jaimini sutras, the word [ājya](#) (आज्य) is not taken in the superficial sense of Ghee (melted butter) but it is taken in the sense of a hymn giving its [nirukti](#) (निरुक्ति) as [yadajamīyuh tadājyānāmājyatvam](#) (यदजमीयुः तदाज्यानामाज्यत्वम् ). In

Vedanta sutras, in [ākāśādhikaraṇa](#) (आकाशाधिकरण) the word [ākāśa](#) (आकाश) is not taken in the superficial sense of ‘sky’ but it is taken in the sense of supreme GOD on the evidence of a following statement [sa eṣa parovarīyān](#) (स एष परोवरीयान् )

In these cases, the superficial meaning is given up and the in-depth meaning is accepted. However, in the larger context of the interpretation of Veda since both ritual meaning and the philosophical meaning are required for their respective purpose of performing sacrifices and obtaining the knowledge of the supreme GOD. Both the meanings have to be taken into account. However, while taking the ritual meaning of the words [agni](#), [indra](#)

(अग्नि, इन्द्र) etc as ritual deities, the [antaryāmi](#) (अन्तर्यामि) the supreme god also be firmly held in mind and attributes of the supreme GOD conveyed by these words should also be pondered. In other words, the three levels of the meaning of be fully realized.

[agnyādiśabdānām nigamanighaṇṭavādirūpānuśāsanabalena](#)

[prasiddhāgnyādāviva om camasavadaviśeṣāt om](#) ( 1-4-9 )

[ityādau bhāṣyoktadiśā yo devānām nāmadhā eka eva ityādi śrutibhiḥ bṛmhaṇād](#)

[brahmanāmāsau aiśvaryaḍindra ucyate ityādismṛtibhiśca](#)

[viśiṣyānuśāsanarūpābhiḥ viṣṇāvapi śakteḥ siddhatvena viṣṇvarthatvasyāpi](#)

[mantreṣu nyāyatvāt](#) | ( mantrārthamañjarī)

अग्न्यादिशब्दानां निगमनिघण्टवादिरूपानुशासनबलेन प्रसिद्धाग्न्यादाविव ॐ

चमसवदविशेषात् ॐ ( १-४-९ )



इत्यादौ भाष्योक्तदिशा यो देवानां नामधा एक एव इत्यादि श्रुतिभिः बृहणाद् ब्रह्मनामासौ ऐश्वर्यादिन्द्र उच्यते इत्यादिस्मृतिभिश्च विशिष्यानुशासनरूपाभिः विष्णावपि शक्तेः सिद्धत्वेन विष्णवर्थत्वस्यापि मन्त्रेषु न्यायत्वात् । ( मन्त्रार्थमञ्जरी)

Since both the meanings viz. the ritual deity and the supreme GOD Vidnu are admissible to the words **agni, indra** (अग्नि, इन्द्र) etc. Both have to be brought to the mind while understanding the import of Veda. Sri Raghavendra tirtha has clearly worked out the scheme of comprehending the meaning of the words **agni** (अग्नि) etc. as under:

**agnyādiśabdāḥ dvividhāḥ** (अग्न्यादिशब्दाः द्विविधाः)

The words Agni etc are of two types.

i) The words **agni** (अग्नि) etc convey the deity Agni etc associated with the GOD, like water and milk or the hot iron ball and fire.

**nīrakṣīravat ayaḥ piṇḍasamārūḍhavanhivaja agnyādijīvacitā saṁvalitaṁ yad bhagavacidrūpaṁ viśiṣṭaṁ sapīṇḍaṁ tadvācinaḥ**

नीरक्षीरवत् अयः पिण्डसमारूढवन्हिवज अग्न्यादिजीवचिता संवलितं यद् भगवचिद्रूपं विशिष्टं सपिण्डं तद्वाचिनः

For instance, the word Agni in the hymn **agnimīle purohitam** (अग्निमीले पुरोहितम् ) conveys both the deity Agni and Visnu like the word Ganga conveying both

**gaṅgāpravāha** (गङ्गाप्रवाह) and **gaṅgātīra** (गङ्गातीर ) in the statement **gaṅgāyām**

**mīnaghoṣau** (गङ्गाया मीनघोषौ). In this statement **mīna** (मीन ) a fish needs

**gaṅgāpravāha** (गङ्गाप्रवाह ) while **ghoṣa** (घोष) a fisherman's village needs **gaṅgātīra**

(गङ्गातीर). Therefore, both the meanings have to be allowed. Similarly, for the word Agni, both meanings Agni deity and Visnu are allowed.

**tatra agnyādyāḥ | agnimīle ityādaḥ prasiddhāgnyādidevaṁ viṣṇuṁ ca vaksyamāṇaparamamukhyāmukhyavṛttibhyām gaṅgāyām mīnaghoṣau ityatra mukhyāmukhyavṛttibhyām pravāhatīrarūpamarthaṁ gaṅgāpadamiva | (mañjarī)**

तत्र अग्न्याद्याः । अग्निमीळे इत्यादौ प्रसिद्धाग्न्यादिदेवं विष्णुं च  
वक्ष्यमाणपरममुख्यामुख्यवृत्तिभ्यां गङ्गायां मीनघोषौ इत्यत्र मुख्यामुख्यवृत्तिभ्यां  
प्रवाहतीररूपमर्थं गङ्गापदमिव । (मञ्जरी)

(ii) [kevalaśuddhacidvācinaḥ](#) (केवलशुद्धचिद्वाचिनः) : The words that convey the pure [cit](#)  
(चित्) only.

These are again two types:

- a) [bhagavadvācinaḥ](#) (भगवद्वाचिनः)
- b) [jīvacid vācinaḥ](#) (जीवचिद् वाचिनः)

a) In the sruti [ayamagniḥ vaiśvānaraḥ](#) (भगवद्वाचिनः) the word Agni convey the  
supreme GOD only there is no need of reference to Agni deity.

b) In the sruti [bhayādasyāgniḥ tapati](#) (जीवचिद् वाचिनः ) the word Agni refers to Agni  
deity only, since, the question of fear or obeying does not arise in the case of supreme  
GOD.

[bhayādasyāgnistapati](#) ( kāṭhaka 11-3-3 ) [ityādau](#)  
[kevalāgnicīnāmātravācinaḥ tanmātrameva pratyāyanti](#) ।

भयादस्याग्निस्तपति ( काठक ११-३-३ ) इत्यादा

केवलाग्निचिन्मात्रवाचिनः तन्मात्रमेव प्रत्यायन्ति ।

As per this scheme, both the ritual deity and the supreme GOD are conveyed in the ritual  
context. The supreme GOD alone is conveyed in the philosophical context, and the  
respective deity alone is conveyed when some or the other limitation is stated. Sri  
Madhvacharya has explained the meaning of the hymns as per this scheme. In majority of  
cases, the first alternative viz conveying both the ritual deity and the supreme GOD is  
found.

In respect of conveying two meanings by one and the same word, one or two small  
objections have to be cleared. The first objection is, if two meanings are accepted, it will  
result in two sentences to convey the two meanings as the imports of the statement. This  
will result in [vākyabheda](#) (वाक्यभेद). This objection could be raised if the two meanings  
are conveyed by the same [vṛtti](#) (वृत्ति). For instance, the word - [akṣa](#) (अक्ष ) has two

meanings viz. the chariot wheel and the dice-play. Both these meanings cannot be accommodated in the same sentence. Hence, two sentences have to be formulated. However, in the case of Agni etc words, the two meanings are conveyed by two different vṛtti (वृत्ति) viz. paramamukhyavṛtti (परममुख्यवृत्ति) and mukhyāvṛtti (मुख्यावृत्ति).

This does not lead to vākyabheda (वाक्यभेद) .

na ca anekārthatve vākyabhedaḥ | om samākarṣāt om ( 1-4-15) iti nayasiddhena paramamukhya mukhyavṛtti bhedena viṣṇvarthatva tadanyārthatvayoḥ abhyupagamāt | tulyavṛtṭyā anekārthatve akṣādiśabdavadanekārthatvāpattiyā vākyabhedādidoṣaḥ syāt | (mantrārthamañjarī)

न च अनेकार्थत्वे वाक्यभेदः । ॐ समाकर्षात् ॐ ( १-४-१५) इति नयसिद्धेन परममुख्य मुख्यवृत्ति भेदेन विष्ण्वर्थत्व तदन्यार्थत्वयोः अभ्युपगमात् । तुल्यवृत्त्या अनेकार्थत्वे अक्षादिशब्दवदनेकार्थत्वापत्त्या वाक्यभेदादिदोषः स्यात् । (मन्त्रार्थमञ्जरी)

The second objection is, if all hymns convey Visnu, then, all will have to be named as Visnu Suktas. The naming of hymns as Agnisukta, Vayusukta etc. and their classification accordingly becomes irrelevant. This objection also does not hold good. The deities Agni etc described in different hymns are the adhisthana of Visnu. He has to be meditated upon as present in these deities. Therefore, these hymns are named after these deities.

i) ata eva sūktasya na vyavasthānupapattidoṣaḥ | agnyādidivatāparatvasyāpi sattvena agnyādisūktavyaparasthopapatteḥ |

i) अत एव सूक्तस्य न व्यवस्थानुपपत्तिदोषः । अग्न्यादिदेवतापरत्वस्यापि सत्त्वेन अग्न्यादिसूक्तव्यपरस्थोपपत्तेः ।

ii) agnyādisūktaiḥ bhagavadupāsakānāmagnyādyadhiṣṭhāneṣveva bhagavataḥ anusmartavyatva abhivyajyamānatvaprāpyatva rūpānimittatrayeṇa idamagnisūktam idaṁ vāyusūktamiti vyavasthāyāḥ vaiśvānara nayānte ( 1-2-24) sūtrakāreṇaiva samarthanāt | (mañjarī)

ii) अग्न्यादिसूक्तैः भगवदुपासकानामग्न्याद्यधिष्ठानेष्वेव भगवतः अनुस्मर्तव्यत्व

अभिव्यज्यमानत्वप्राप्यत्व रूपानिमित्तत्रयेण इदमग्निसूक्तम् इदं वायुसूक्तमिति व्यवस्थायाः

वैश्वानर नयान्ते ( १-२-२४) सूत्रकारेणैव समर्थनात् । (मञ्जरी)

Before one proceeds to study the Vedas, he has to know the ṛṣi (ऋषि), devatā (देवता) and chandas (छन्दस्) of the hymns. Its necessity is stated as yohava aviditārṣacchandodaivata brāhmaṇana mantreṇa yajati yājayati vā adhyāpayati sthāṇuṃ vārcchati garte vā padyate pramiyate (योहव अविदितार्षच्छन्दोदैवत ब्राह्मणन मन्त्रेण यजति याजयति वा अध्यापयति स्थाणुं वाच्छति गर्ते वा पद्यते प्रमीयते). Therefore, Sri Madhvacharya gives the details of ṛṣi (ऋषि), devatā (देवता) and chandas (छन्दस्) at the commencement of his Bhasya. The supreme GOD in his incarnation as Hayagriva taught Vedas to Chaturmukha Brahma. Therefore, he is the first Risi Brahma taught it to Rudra. Hence, he is second Risi, this line of teachers continues as under:

hayagrīvarūpī paramātmā śrīḥ

(हयग्रीवरूपी परमात्मा श्रीः)

|

caturmukhabrahmāvāyuh - brahmāṇī bhārati

(चतुर्मुखब्रह्मावायुः - ब्रह्माणी भारती)

|

rudra śeṣa garuḍa aiteṣāṃ patnyaḥ

(रुद्र शेष गरुड ऐतेषां पत्न्यः)

|

śakrādyāḥ - aiteṣāṃ patnyaḥ

(शक्राद्याः - ऐतेषां पत्न्यः)

|

dakṣādyāḥ

(दक्षाद्याः)

|

sanakādyāḥ

(सनकाद्याः)

|

manavaḥ

(मनवः)

These propagated the Vedas.

hayagrīvādibhā vidyāḥ śvasitatvena viśṛtā | brahmaṇā svīkṛtāḥ tāśca  
rudraśeṣavipā api | dkṣādyāḥ sanakādyāśca śakrādyā manavastadhā ||  
jagrhuḥ te ca viśvasmin cakraḥ vyāptāḥ tato khilāḥ | brahmāṇḍe ( bhāṣya)  
हयग्रीवादिभा विद्याः श्वसितत्वेन विस्सृता । ब्रह्मणा स्वीकृताः ताश्च रुद्रशेषविपा अपि ।  
दक्षाय्याः सनकाद्याश्च शक्राद्या मनवस्तथा ॥ जगृहुः ते च विश्वस्मिन् चक्रः व्याप्ताः ततो  
खिलाः । ब्रह्माण्डे ( भाष्य)

This line of Risis is for the undivided Vedas. For the veda classified as Rgveda etc the following is the list of Risi.

ṛgveda - śakra,

yajurveda-sūrya,sāmveda-soma,atharvāṅgirasa - agni,atharvaṇa - ekarṣi

(ऋग्वेद - शक्र, यजुर्वेद-सूर्य, साम्वेद-सोम, अथर्वाङ्गिरस - अग्नि, अथर्वण - एकर्षि )

These are Risis for the whole of each Veda. There are separate Risis for each hymn. For some of the hymns more than one Risi is stated.

He to whom the Veda reveals spontaneously is Risi. One who acquires Vedas before reciting it a dozen times is also a Rsi. Chaturmukha Brahma was able to learn it by listening once only by the grace of Sri Vedavyasa.

i) yaḥ paśyati svayaṁ vākyaṁ sa ṛṣiḥ tasya kīrtitaḥ | arvāk  
dvādaśāvṛtteradhīyāpi ṛṣireva saḥ |

(i) यः पश्यति स्वयं वाक्यं स ऋषिः तस्य कीर्तितः । अर्वाक् द्वादशावृत्तेरधीत्यापि  
ऋषिरेव सः ।)

ii) sakṛtrigadamātreṇa grhītaṁ brahmaṇā'khilam |  
antargatasya vyāsasya prasādānnityaśaktitaḥ |

ii) सकृत्रिगदमात्रेण गृहीतं ब्रह्मणाऽखिलम् ।

अन्तर्गतस्य व्यासस्य प्रसादान्नित्यशक्तिः ।

In the above explanation of Risi, two points have to be especially noted.

i) Women are also considered as Risis. ii) In addition to the deities being Risis, the human Risis mentioned in Anukramanika etc Vedic ancillary literature are also

accommodated. Though Vayu is not specifically mentioned as Risi, as he is equal in status with Brahma, he has to be taken along with Brahma.

sarvavedābhimānitvāt śrīḥ brahmāṇī ca bhāratī |

draṣṭyaśca sarvavidyānām vyākhyāto brahmaṇā marut | (bhāṣya)

(सर्ववेदाभिमानित्वात् श्रीः ब्रह्मणी च भारती ।

द्रष्ट्यश्च सर्वविद्यानां व्याख्यातो ब्रह्मणा मरुत् । (भाष्य))

Here, a ticklish question is raised. In certain hymns, the Risi asks for a chariot, etc worldly things. In certain others, an appeal is made to free from the bondage.

For such hymns, Visnu or Brahma cannot be Risis. Therefore, the position that these are the Risis for the entire Veda cannot be justified. This is clarified by pointing out that the statements in these hymns are seen as the future statements to be made by Sunashyepa etc persons concerned. The supreme GOD knows things that take place in future and are recorded in Vedas. These are not the statements of GOD himself.

nanu yadi viṣṇvādyaḥ sarva vidyānām ṛṣyaḥ tarhi tadvākyatā tāsām syāt |

tathāca uktam yasya vākyaṁ sa ṛṣiḥ iti | tathāca triṣu ādityaṁ drupadeṣu

baddhaḥ avainam rājā varuṇaḥ sa sṛjyāt sa no hiraṇyaratham ityādyayuktaṁ

syāt | nahi viṣṇavādīno bandhamokṣaprārthanam indrāt rathaprāptiḥ ityādikaṁ

yujyate | ata āha

(ननु यदि विष्णवाद्याः सर्व विद्यानां ऋष्यः तर्हि तद्वाक्यता तासां स्यात् । तथाच उक्तम् यस्य वाक्यं स ऋषिः इति । तथाच त्रिषु आदित्यं द्रुपदेषु बद्धः अवैनं राजा वरुणः स सृज्यात् स नो हिरण्यरथम् इत्याद्ययुक्तं स्यात् । नहि विष्णवादीनो बन्धमोक्षप्रार्थनम् इन्द्रात् रथप्राप्तिः इत्यादिकं युज्यते । अत आह)

tasyām tasyāmavasthāyām tattatprāptiviśeṣataḥ |

teṣām vākyaśvarūpeṇa prārthanādiṣu paśyati || ( bhāṣya )

(तस्यां तस्यामवस्थायां तत्तत्प्राप्तिविशेषतः ।

तेषां वाक्यस्वरूपेण प्रार्थनादिषु पश्यति ॥ ( भाष्य ) )

prārthanādiṣu vākyaṣu vivakṣiteṣu satsu viṣṇuḥ tāni vākyaṇi

tasyām tasyām bandhādyavasthāyām tattadrathaprāptiviśeṣavattayā

teṣām śunuḥ śepādīnām vākyaṭayā paśyati | (ṭīkā)

(प्रार्थनादिषु वाक्येषु विवक्षितेषु सत्सु विष्णुः तानि वाक्यानि तस्यां तस्यां बन्धाद्यवस्थायां

तत्तद्रथप्राप्तिविशेषवत्तया तेषां श्रुतः शेषादीनां वाक्यतया पश्यति । (टीका) )

Another point raised in this connection is that since, Visnu has to be taken as conveyed by all hymns in the light of overwhelming evidence in his favor, let the meaning in favor of other ritual deities be totally given up as there is no need to take that meaning. This point is answered by pointing out that it is necessary to convey the other deities also. The knowledge of ritual deities is a step in the direction of the knowledge of the supreme GOD as supreme GOD.

i) [yattu evaṃ sati viṣṇvarthatvenaiva alam | kimagnyādidevatāparastvenāpi gauravāt iti | tanna | agnyādidevatāsvarūpaprasiddhyādibahuprayojanāya tattaddevatārthakatvasyāpi āvaśyakatvokteḥ nigamanighaṇṭu vyākaraṇādi siddhavyutpattilabhyāagnyādidevatārthakatvasya tyāgāyogācca |](#)

i) (यत्तु एवं सति विष्ण्वर्थत्वेनैव अलम् । किमग्न्यादिदेवतापरस्त्वेनापि गौरवात् इति । तन्न ।

अग्न्यादिदेवतास्वरूपप्रसिद्ध्यादिबहुप्रयोजनाय तत्तद्देवतार्थकत्वस्यापि आवश्यकत्वोक्तेः

निगमनिघण्टु व्याकरणादि सिद्धव्युत्पत्तिलभ्याग्न्यादिदेवतार्थकत्वस्य त्यागायोगाच्च ।)

ii) [anyārthatu jaiminiḥ ityādau sūtrakṛtā brahmajñānārthatvena karmadevatārūpārthāntarasyoktatvācca | \( mantrārthamañjarī \)](#)

ii) (अन्यार्थतु जैमिनिः इत्यादौ सूत्रकृता ब्रह्मज्ञानार्थत्वेन

कर्मदेवतारूपार्थान्तरस्योक्तत्वाच्च । ( मन्त्रार्थमञ्जरी ) )

It is true that in the first chapter of Brahmasutras, all the words are shown as conveying Visnu rejecting the other meanings. In the [Vaiśvanarādhikaraṇa](#) (वैश्वनराधिकरण) the

Sutrakara particularly informs that [ata eva na devatā bhūtaṃ ca](#) (अत एव न देवता भूतं

च) neither the other deities nor the elements be taken as the meaning of the words in the hymns. However, this direction is only intended to say these should not be taken as the meanings obtained by [paramamukhyavṛtti](#) (परममुख्यवृत्ति) .

[nanu evaṃ nāmāni viśvā abhi na santi loke iti śrutau anyasya vācyatvanirāsapūrvakaṃ viṣṇuvācivitvirodhaḥ |](#)

(ननु एवं नामानि विश्वा अभि न सन्ति लोके इति श्रुतौ अन्यस्य

वाच्यत्वनिरासपूर्वकं विष्णुवाचित्वोक्तिविरोधः । )

[tatha om tattu samanvayāt om ityatra brahmaiva sarvaśāstrapratipādyamiti pratijñāya om ānandamayo'bhyāsat om ityādinā ānandamayādīśabdārthā viṣṇureva, indrādīśabdārtho viṣṇureva , ākāśaprāṇāgni sūktastha jyotirādīśabdārtho viṣṇureva iti pramāṇoktipūrvam sarva śabdānām viṣṇumātrārthatvasamarthanāt tadvirodhaḥ |](#)

(तथ ॐ तत्तु समन्वयात् ॐ इत्यत्र ब्रह्मैव सर्वशास्त्रप्रतिपाद्यमिति प्रतिज्ञाय ॐ  
आनन्दमयोऽभ्यासत् ॐ इत्यादिना आनन्दमयादिशब्दार्था विष्णुरेव, इन्द्रादिशब्दार्थो  
विष्णुरेव , आकाशप्राणाग्नि सूक्तस्थ ज्योतिरादिशब्दार्थो विष्णुरेव इति प्रमाणोक्तिपूर्व सर्व  
शब्दानां विष्णुमात्रार्थत्वसमर्थनात् तद्विरोधः ।)

vaiśvānaranaye vaiśvānaranāmasūktādisarvavidyāsu om ata eva devatā  
na bhūtaṁ ca om (1-2 27 ) iti sūtrakṛtā kaṅṭharaveṇaiva anyasya  
pratipādyatvavirodhāt tadvirodhaśca | iti cet | maivam |

(वैश्वानरनये वैश्वानरनामसूक्तादिसर्वविद्यासु ॐ अत एव देवता न भूतं च ॐ (१-२ २७ ) इति  
सूत्रकृता कण्ठरवेणैव अनयस्य प्रतिपाद्यत्वविरोधात् तद्विरोधश्च । इति चेत् । मैवम् । )

mukhyavṛtyā anyārthakatvepi paramamukhyavṛtṭyaiva anyārthakatvasya  
śrutisūtrādaṁ nirāsāt |

(मुख्यवृत्त्या अन्यार्थकत्वेपि परममुख्यवृत्त्यैव अन्यार्थकत्वस्य श्रुतिसूत्रादौ निरासात् । )

In fact, in the upāsanāpāda (उपासनापाद ) in the Sutra om aṅgāvabaddhāstu na

śākhāsu hi prativedam om 3-3 57) (ॐ अङ्गावबद्धास्तु न शाखासु हि प्रतिवेदम् ॐ ३-३

५७)) Angadevata upasana is stated. Therefore, these also have to be known as conveyed  
by Vedas.

ata eva om aṅgāvabaddhastu na śākhāsu prativedam om 3-3 57)

ityupāsanāpādīyādihikaraṇe

brahmarudrendramitrāvaruṇādyāṅgādevatāvabaddhāḥ tadviṣayāḥ

upāsanānāmanapūjanāmananādayaḥ kartavyāḥ ityuktam | (mantrārthamañjarī )

(अत एव ॐ अङ्गावबद्धस्तु न शाखासु प्रतिवेदम् ॐ ३-३ ५७) इत्युपासनापादीयाधिकरणे

ब्रह्मरुद्रेन्द्रमित्रावरुणाद्यङ्गदेवतावबद्धाः तद्विषयाः उपासनानमनपूजनमननादयः कर्तव्याः

इत्युक्तम् । (मन्त्रार्थमञ्जरी ) )



Sri Madhvacharya explains the line of Devatas also for the Veda.

nārāyaṇa (नारायण)

for the entire Veda

śrīḥ (श्रीः)

excepting **puruṣasūkta** (पुरुषसूक्त) etc especially conveying Visnu, the other hymns of entire Veda

brahmā (ब्रह्मा)

Accepting **ambhraṇīsūkta** (अम्भ्रणीसूक्त)

etc especially applicable to **śrī** (श्री) the other hymns

sarasvatī-bhārati (सरस्वती-

(Accepting the above)

भारती)

śakrāntā devatāḥ

(शक्रान्ता देवताः )

In this way, the hymns applicable to higher deities are to be excluded from the scope of the abhimani devata of a lower order.

devatā sarvavidyānām svayaṁ nārāyaṇaḥ prabhuḥ  
ṛte tatra prasiddhāśca devatāstrīḥ tathā'tra ca |  
ṛte prasiddhā brahmaiva tataḥ tena krameṇa ca  
pūrvaprasiddha varjāṁ tu śakrāntā devatā matāḥ || ( bhāṣya )

( देवता सर्वविद्यानां स्वयं नारायणः प्रभुः

ऋते तत्र प्रसिद्धाश्च देवतास्त्रीः तथाऽत्र च ।

ऋते प्रसिद्धा ब्रह्मैव ततः तेन क्रमेण च

पूर्वप्रसिद्ध वर्जं तु शक्रान्ता देवता मताः ॥ ( भाष्य ) )

Full details of **devatās** (देवता) are given in the Bhashya and explained in the Tika .

The names of the Chandas and the abhimani deities of Chandas are also given in the Bhasya as under:

Chandas	Deity
gāyatrī, bṛhatī गायत्री, बृहती	śrīḥ, brahmaṇī, bhāratī, garuḍa, svāhā, tāra श्रीः, ब्रह्मणी, भारती, गरुड, स्वाहा, तारा
Anuṣṭup अनुष्टुप्	brahmāṇī, rohiṇī ब्रह्माणी, रोहिणी
Triṣṭup त्रिष्टुप्	indrāṇī इन्द्राणी
Jagati जगती	vāruṇī वारुणी
Pañki पङ्क्ति	śacī शची
Uṣṇik उष्णिक्	saurī सौरी
Jagati जगती	sarvadevastriyaḥ सर्वदेवस्त्रियः
Virāt विराट्	mitrāvaruṇabhārye मित्रावरुणभार्ये

These deities are not identical with the Chandas. These are only abhimani deities. It may be noted here that all these deities are women. There is more than one deity for certain Chandas.

nātra devatānām chandasāmaikyamucyate kintu tattadabhimānitayā  
tannāmavattvam | tacca brahvinām devatānāmeka cchandobhimānitvena  
eka nāmattvaṁ na virudhyate | ( ṭikā )

(नात्र देवतानां छन्दसामैक्यमुच्यते किन्तु तत्तदभिमानितया तन्नामवत्त्वम् । तच्च ब्रह्मीनां

देवतानामेक च्छन्दोभिमानित्वेन एक नामत्त्वं न विरुध्यते । ( टीका ) )

All the above issues are discussed in Sri Madhvacharya's Rgbhasya and fully explained in Sri Jayathirtha's Tika and Sri Raghavendra tirtha's Mantrartha Manjari.

Three levels of meaning viz i) The ritual deity Agni ii) The supreme GOD present in him, and the adhyatma meaning are explained for each hymn in the Bhasya.

ṛgarthaḥ trividho bhavati ekastāvat prasiddhāgnyādirūpaḥ , aparaḥ tadantargateścaralakṣaṇaḥ ,anyaḥ adhyātmarūpaḥ | tat tritayaparam ca idaṁ bhāṣyam |

(ऋगर्थः त्रिविधो भवति एकस्तावत् प्रसिद्धाग्न्यादिरूपः , अपरः तदन्तर्गतेश्वरलक्षणः ,अन्यः अध्यात्मरूपः । तत् त्रितयपरं च इदं भाष्यम् । )

For instance, the word Agni in the first hymn refers to the ritual deity Agni and the GOD present in him at [bāhyayajña](#) (बाह्ययज्ञ ) i.e. the sacrifice, and adhyatma form of the

GOD in meditation etc [jñānayajña](#) (ज्ञानयज्ञ)

ayamāditaḥ prayuktaḥ agniśabdaḥ agneḥ tadantargatahareśca bāhyayajñe adhyātmaṁ ca hareḥ jñānayajñe mukhyāmukhyatvābhyām agna eva aśoṣapūjyebhyaḥ pūrvameva abhipūjyatāmāha |

(अयमादितः प्रयुक्तः अग्निशब्दः अग्नेः तदन्तर्गतहरेश्च बाह्ययज्ञे अध्यात्मं च हरेः ज्ञानयज्ञे मुख्यामुख्यत्वाभ्यां अग्न एव अशोषपूज्येभ्यः पूर्वमेव अभिपूज्यतामाह । )

The import of the word Agni is explained in a number of ways:

1. [agraṇītvām agnitvam](#)

(1.अग्रणीत्वाम् अग्नित्वम्)

2. [agnyatvamagne bhavatvam - uttamatvam](#)

( 2.अग्न्यत्वमग्ने भवत्वम् - उत्तमत्वम् )

3. [agnanetr̥tvam - prathamapravartakatvam](#)

(3.अग्नेतृत्वम् - प्रथमप्रवर्तकत्वम् )

4. [atr̥tvam - saṁhar̥tvam ,haviṣo atr̥tvam \(adhyātmaṁ \) viṣayāṇāmt̥tvam](#)

(4.अत्तृत्वम् - संहर्तृत्वम् ,हविषो अत्तृत्वम् (अध्यात्मम् ) विषयाणाम्त्तृत्वम् )

5. [aṅganetr̥tām - sarvaśarīrāṇāṁ pravartakatvam |](#)

(5. अङ्गनेतृताम् - सर्वशरीराणां प्रवर्तकत्वम् । )

6. [aganetr̥tām - svayaṁ na gacchataḥ viśvasya pravartakatvam |](#)

(6.अग्नेतृताम् - स्वयं न गच्छतः विश्वस्य प्रवर्तकत्वम् । )

Through these meanings a number of attributes of the supreme GOD are conveyed.

The other words of the first hymn also are similarly explained to bring out certain special characteristics of the supreme GOD.

ii) purohitam - puraḥ anāditaḥ eva hitam |

(ii) पुरोहितम् - पुरः अनादितः एव हितम् । )

iii ) prabhumiṭi udāttasvarārthaḥ | udāttasya uccatārthatā iti vakṣyati |

(iii) प्रभूमिति उदात्तस्वरार्थः । उदात्तस्य उच्चतार्थता इति वक्ष्यति । )

iv) yjñasya ṛtvijam - yajñānām jyotiṣṭomādīnām kartṛtayā ṛtvīn  
nāmakeṣu niyāmakatayā sthitatvena ṛtvīnāmakam |

(iv) यज्ञस्य ऋत्विजम् - यज्ञानां ज्योतिष्टोमादीनां कर्तृतया ऋत्विङ् नामकेषु नियामकतया स्थितत्वेन ऋत्विनामकम् । )

v) hotāram - hotṛ nāmakatayā viśiṣya tatra sānnidhyāt hotṛ nāmakam |

(v) होतारम् - होतृ नामकतया विशिष्य तत्र सांनिध्यात् होतृ नामकम्

vi ) ratnadhātam - ratnaṁ sukhaṁ dhatte iti ratnadhāḥ atīśayena ratnadhā  
ratna dhātamaḥ | niravadhikā nandamityarthaḥ |

(vi) रत्नधातम् - रत्नं सुखं धत्ते इति रत्नधाः अतिशयेन रत्नधा

रत्न धातमः । निरवधिका नन्दमित्यर्थः । )

vii ) devam - kṛiḍādi kartāram |

(vii) देवम् - क्रीडादि कर्तारम् । )

In this way, all adjectives are explained as conveying the attributes of the supreme GOD. These attributes are found in the ritual deity Agni also in a limited way. However, these are unlimited in supreme GOD.

atra uktānām guṇānām harau niravadhikatvam |

tadadhiṣṭhāne agnau yathāyogyam | evamagnepi || ( mantrārthamañjarī)

(अत्र उक्तानां गुणानां हरौ निरवधिकत्वम् ।

तदधिष्ठाने अग्नौ यथायोग्यम् । एवमग्नेपि ॥ ( मन्त्रार्थमञ्जरी))

The above explanation is from *bāhyayajña* (बाह्ययज्ञ) point of view. From Adhyatma point of view it is explained as under:

adhyātmaparatvetu ayamarthaḥ purohitam – anāditaḥ sarvānukūlam,yajñasya  
jñānayajñasya ṛtvijam ṛtvig bhūtendriyābhimāniniyāmakatayā tatra sthitattvena  
ṛtviṅ niyāmakam, hotāram indriyākhyāgniṣu viṣayalakṣaṇahaviṣāṃ  
hotāram, agnim sarvaśarīrapravartakam ।

(अध्यात्मपरत्वेतु अयमर्थः पुरोहितम् - अनादितः सर्वानुकूलम् यज्ञस्य ज्ञानयज्ञस्य ऋत्विजम्  
ऋत्विग् भूतेन्द्रियाभिमानिनियामकतया तत्र स्थितत्वेन ऋत्विङ् नियामकम् होतारम्  
इन्द्रियाख्याग्निषु विषयलक्षणहविषां होतारम् अग्निम् सर्वशरीरप्रवर्तकम् ।)

For the purpose of adhyatma explanation, a Satvika mumuksu has to be taken as  
Yajamana atra adhyātmaṃ sarvatra mokṣasādhakaḥ kaścit sātвика eva yajamāno  
jñeyah । ( mantrārthamañjarī ) (अत्र अध्यात्मं सर्वत्र मोक्षसाधकः कश्चित् सात्विक एव  
यजमानो ज्ञेयः । ( मन्त्रार्थमञ्जरी ) )

We may briefly notice the meaning of vāyu,indra (वायु,इन्द्र ) etc also.

1. vāyuḥ - vāyvādisabdo mahāyojavidvadūṭhibhyāṃ viṣṇau  
paramamukhyavṛtīḥ । vāyvadiprasiddhadeveṣu tu viṣṇusambandhanimittakaḥ ।

( 1. वायुः - वाय्वादिशब्दो महायोजविद्वदूठिभ्यां विष्णौ परममुख्यवृत्तिः । वाय्वदिप्रसिद्धदेवेषु  
तु विष्णुसम्बन्धनिमित्तकः । )

i) va śabdaḥ balavācī prasiddhaḥ । āyuh gamanakartā । vaścāsau vāyuh -  
balarūpaḥ gamanakartāca ।

(i व शब्दः बलवाची प्रसिद्धः । आयुः गमनकर्ता । वश्चासौ वायुः - बलरूपः गमनकर्ताच । । )

ii) vāti gacchatīti vaḥ , lokasya prāṇadhāraṇahetutvādāyuh ।

(ii) वाति गच्छतीति वः , लोकस्य प्राणधारणहेतुत्वादायुः । )

iii) vāti jānātīti vāyuh

(iii) वाति जानातीति वायुः )

iv) vṛṇoti vriyate iti vā vāyu

(iv) वृणोति व्रियते इति वा वायु)

2. indraḥ

(2. इन्द्रः)

i) idi paramaiśvārye ityāsmād ran pratyaye indrah

(i) इदि परमैश्वर्ये इत्यास्माद् रन् प्रत्यये इन्द्रः)

ii) idam viṣayajātamuddiśya dravati iti indrah

(ii) इदं विषयजातमुद्दिश्य द्रवति इति इन्द्रः)

iii) idam pśyatīti indrah idamadarśamīti tasmādindro nām indo ha vai nām eṣa yo'yaṁ dakṣiṇe akṣan |

(iii) इदं पश्यतीति इन्द्रः इदमदर्शमितीति तस्मादिन्द्रो नाम् इन्द्रो ह वै नाम्

एष योऽयं दक्षिणे अक्षन् ।)

In this way, the **nirukti** (निरुक्ति) of Vedic deities and the adjectives given to them are explained all along the Bhasya of Sri Madhvacharya, Teeka of Sri Jayatirtha and Mantrartha Manjari of Sri Raghavendra tirtha. Those who are familiar with Yaska's Nirukta and the nirukti of good many words given in Brahmana, Aranyaka and Upanishads; do not feel tired to go through these niruktis, nor they will consider these as fanciful. The etymology given in Yaska's Nirukta and occurring in Brahmana, Aranyaka etc do not conform to Panini's etymologies. These are not strictly grammatical etymologies. In that case, Nirukta and Vyakarana would not have been two different Vedangas. These etymologies take us deep into the cultural and pre-historical ideas symbolized by these expressions. These Niruktis are scattered over the entire Vedic literature. Several of these much has been preserved orally also. Yaska has compiled some of these. He indicates that there were similar works before him. Sri Madhvacharya refers to an older Nirukta called Vyasa Nirukta. Yaska's Nirukta is not Vedanga Nirukta, nor Panini's Vyakarana is Vedanga Vyakarana. The Vedanga Nirukta and Vedanga Vyakarana are mentioned in Atharvana Upanishat. Vedangas as such are mentioned still earlier. The Vedanga Nirukta is to be found in the very Veda, particularly, in Brahmana and Aranyaka. These need not be considered as fanciful, simply on the ground that these do not conform to Panini's rules. Sri Madhvacharya's explanation of the names of Vedic deities and other Vedic works should be comprehended with this background and also the background of his philosophical approach.

Further, Sri Madhva Bhasya's commentators have also fully utilized Panini's grammar to explain the names of Vedic deities and other Vedic words since Panini's grammar has been commonly respected. In this effort, the niceties explained need not be taken as over-labored since Philosophical explanation needed such niceties. Intellectual exercise at high level may look over labored to an ordinary man but the scholars should look at it from the angle of driving point.

In this edition, in addition to Bhasya of Sri Anandatirtha alias Sri Madhvacharya, the commentary of Sri Jayatirtha, a direct commentary on the Samhita by Sri Raghavendra tirtha that gives the interpretation offered in Bhasya and Tika in a simple and lucid way, three sub-commentaries of Srinivasa tirtha, Pandurangi Kesavacharya alias Gururaja.

Chalari Narasimhacharya and Sri Satyanatha Yati are given. These are well known names in Dvaita Tradition. However, a brief account of their life and works is given below for the information of general readers.

**Sri Anandatirtha Alias Sri Madhvacharya (1238 to 1317 A.D.)**

He is the founder of the Dvaita school of Vedanta. This school was already embedded in Veda, Upanishads, Itihasa Purana and Pancharatra literature. This is a Vaisnava tradition. When Sri Sankara propagated Advaita with the concepts of Nirguna, Nirakara Brahman, and Mithyatva of Jagat, the very core of Vaisnava religion and the realistic philosophy was hurt. Sri Ramanuja tried to refute the concepts of Nirguna Brahman and Jaganmithyatva. However, a stronger refutation of these concepts and upholding of Visnu Sarvottamatva was necessary. Sri Ananda tirtha took this task and rejuvenated the Dvaita thought already enshrined in Veda, Agama and Itihasa Purana. He commented on Prasthan Trayi, prepared the digests of Mahabharata and Bhagavata, wrote ten manuals called Dasaprakaranas, and Tantrasara sangraha, Sadachara smrti etc called treatise on worship and prayer. His plan of works indicates that it was not merely an academic programme but a programme to revive and rejuvenate a religion and culture. His Bhasya on Rgveda is a distinct contribution to the understanding of Vedic thoughts and culture. He has unearthed the philosophical thought of Rgveda in this work. He has commented upon the first forty hymns of 1<sup>st</sup> Mandala of Rksamhita. He has also commented upon the select portions of Brahmana in his Karmanirnya and select portion of Aranyaka in his Aitarcya Bhasya. Its special method and contribution is already discussed above.

**Rgbhasya tika of Sri Jayatirtha (1330 – 88 A.D.)**

Sri Jayatirtha has been a major commentator on Sri Anandatirtha's works. He has commented upon Gitabhasya, Gitatatparya, Brahmasutrabhasya, two Upanisadhasyas, Dasaprakaranas and Brahmasutra Anuvyakhya of Sri Anandatirtha. His commentary on Brahmasutra Anuvyakhya known as Nyayasudha is an encyclopedic work. All major issues of Vedanta Philosophy are discussed in this work. There is a detailed review of Advaita doctrines and a strong refutation. He also reviews the doctrines of Nyayavaisesika, sankhya, Jainism and Buddhism under Samayapada. This is one of the major works of Indian Philosophy.

He has written a detailed commentary on Rgbhasya of Sri Anandatirtha. He explains each hymn of Rgveda selected by Bhasyakara for comment and gives word by word meaning, grammatical explanation, Risi devata, Chandas etc details and the three levels of meaning envisaged by Bhasyakara. The Bhasya is very brief. But this commentary makes full justice to the import of each hymn.

**Mantrarthamanjari of Sri Raghavendrathirtha (1623 – 71 A.D.)**

This commentary is in a more simple style. It explains the import of each hymn closely following the interpretation offered in Bhasya and Sri Jayatirtha's Tika. The import of the

Vedic words and the attributes brought out by the names and adjectives of Vedic deities are explained in a number of ways so as to bring out the Gunapurnatva of the supreme GOD. It is simple in style, profound in thought, and very informative with a wide range of references.

## **Rgbhasyatika vivrti Padartha Prakasika of Srinivasatirtha (1590 – 1640 A.D)**

He is one of the major sub-commentator on Sri Jayatirtha's works, next only to Sri Raghavendrathirtha. He has commented upon Sri Jayatirtha's commentaries on Dasaprakaranas, Gitabhasya and Gitatattvarya, Tatvaprakasika and portions of Nyayasuda. His commentary on Nyayamrtam of Sri Vyasatirtha is in a simple style and very helpful to understand Nyayamrtam. He has also commented upon 11<sup>th</sup> skanda of Bhagavata. He is a disciple of Sri Yadavarya. Some of his works, in a way are supplements to Sri Yadavarya's works. To indicate this, he adds the expression tyakta i.e. remaining portion to these commentaries.

His commentary on Rgbhasyatika is very elaborate. He explains the grammatical points in detail quoting the relevant sutras of Panini, Vartika statements and other source works of Vyakarana sastra.

## **Rgbhasya Tippani Padartha dipika of Pandurangi Kesavacharya (1580 – 1640 A.D.)**

He is the son of the elder brother of Ananda Bhattarka Pandurangi. He is another major commentator on Sri Jayatirtha's works. His commentary on Nyayasudha known as Sesa vakyartha chandrika is a large work and covers the entire Nyayasudha excepting the first five adhikaranas. On these five adhikaranas, his elder brother Sri Vidyadhisa tirtha had already written a detailed commentary. His commentaries on seven of the Dasaprakaranas are available. Five of these are already published. His commentary on Tatparya chandrika of Sri Vyasaraaja is a major work. It is full of the explanation of Purvamimansa nyayas utilized by Sri Vyasaraaja in his Tatparyachandrika.

His sub-commentary on Rgbhasyatika is full of grammatical explanations for the Vedic words occurring in the hymns. He profusely quotes from the works of Vyakarana sastra. In additions to the meanings worked out for Vedic words in Bhasya and Tika, he works out some more meanings by offering some more grammatical explanations. His mastery over Mimansa and Vyakarana is observable in all his works.

## **Sri Satyanatha's Rupavatara commentary on Rgbhasyatika (1648-74)**

Sri Satyanatha is a powerful writer of Dvaita Vedanta. His Abhinava Chandrika, Abhinava Tandava is modeled on Sri Vyasaraaja's Tatparya Chandrika and Tarkatandava, and tries to make fresh points in the same area. His commentaries on Dasaprakaranas texts are called Parasu to indicate that he will cut the opponents arguments to pieces. His



abhinava gada is a reply to Appayya Dixita's criticism of Dvaita doctrines. His Abhinavamrta is a commentary on Pramanapaddhati. His commentary on Rgbhasyatika is named as Rupavatara. A special feature of his commentaries is that he traces the interpolations and deletions in the Bhasya and Tika. He also traces the variant readings. His arguments are forceful and his approach is novel.

## **Chalari Narasimhachar's sub-commentary on Rgbhasyatika (1620-74 A.D.)**

He was a contemporary of Sri Satyanatha tirtha. He has written commentaries on Sadacharasmruti, Yamaka bhārata etc. smaller treatises of Sri Anandatirtha. He has a useful work on Brahmasutra viz. Brahmasutra adhikarnartha sangraha. The sub-commentary on Rgbhasyatika is his major work. It is very elaborate. It gives a lot of references in support of interpretation offered in Bhasya and Tika. It is very helpful for the full understanding of the observations in the Bhasya and Tika. It is widely used by the scholars and the students.

All these are included in this volume. In addition to the above, there are few more sub-commentaries on Rgbhasya tika written by Kambaluru Ramachandratirtha. Tamraparni Acharya etc. It would have been very unwieldy if these sub-commentaries were also to be included in this edition. As it is this edition is issued in two volumes.

To prepare this edition, manuscripts were procured from Sri Uttaradimath Library, Pandurangi family collection and one or two other sources. Earlier printed books were also consulted in the case of Tika, Mantrārtha manjari and chalari.

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