Rig Bhashya

E-BOOK ON

Rig Bhashya

Of Sri Madhvacharya

Introduction

By Prof K.T.Pandurangi

E-Book Published by: Tatvavada.Org
Type Set by: Sri Harsha Kolar & Sri Shashidar Magadi, USA
Contributed by: Sri Madhusudana Pandurangi -Bangalore

www.tatvavada.org
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, Aitihasika 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 bhumika of Sayana. Sri Raghavendra tirtha has nearly summarized the Purvapaksa and siddhant of Mantradhikarana in his Bhatta Sangraha under:

\[
evam tribhiḥ nayaiḥ vidhismabhivyāhratārthavādīcintā kṛtā | adhunā
vidhibahirbhūtamantraviṣayacintā kriyate iti vā vidhyekavākyatvena
arthavādaśabdānāṁ dharme prāmāṇye’pi mantranāṁ tadabhāvāt na
prāmāṇyamityākṣepādvā saṅgatiḥ |
\]

\[
uru prthasva ityādiḥ mantraḥ yāgaprayoṣeṣu uccaryamāṇaḥ
kimaddāṣṭārthhaḥ uta arthapraṣāsanana ddaśṭarthaḥ iti sandehaḥ | he purodaśa
tvam uru viśālataḥ yathā bhavati tathā prthasva prasara iti mantārthaḥ | mantro
yāgaprayoṣeṣu uccāryamāṇaḥ adaśṭameva janati \| na tu arthapraṣāsanamapi \| na ca karmānuṣṭhānopayuktapadārthānāṁ jñāṇāya mantraḥ arthapraṣāsanam
kāryamiti vācyam | uru prthasveti purodaśaṁ prathayati iti viniyojacabrāhmana
-vākyādiṁpi tajjñānasambhavāt adaśṭārthhaḥ eva mantraḥ iti pūrvapakṣaḥ |
\]

\[
siddhāntastu | arthapratyāyanasya ddaśṭaprayojanasya sambhave
kevalādaśṭakapalāyogāt anuṣṭhaya padārdhasmarāṇasya anyataḥ
sambhave'pi mantreṇaiva anuṣṭhaya padārdhasmaṇaṁ sampādya
tadanuṣṭhāne addaṣṭavāṣeṣakalpanāt arthapratyāyakā eva mantrāḥ prayoṣeṣu
uccāryamāṇaḥ iti |
\]
Purvapaksin argues that the recitation of hymns at the sacrifice is meant to generate adṛṣṭa. 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 adṛṣṭa when drṣṭa phala is available. Revealing devata or dravya by way of its meaning is the drṣṭa phala 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 svādhyaśa adhyetavyaḥ (स्वाध्याय अध्येतव्यः) is discussed. Svādhyaśa (स्वाध्याय) means kramaviśeṣa viśiṣṭavarṇarāśiḥ (क्रमविशेष विशिष्टवर्णराशिः)
The question raised here is, svādhyāyagocarādhyayanena svargaṁ bhāvayet uta arthajñānam bhāvayet (स्वाध्यायगोचराध्ययनेन स्वर्गं भावेत् उत्त अर्थज्ञानं भावेत्). 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 adhyetavyah is (स्वाध्यायो अध्येतत्ववः). 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.

sthāṇurayam bhāraraharḥ kilābhūdadhitvaavedam na vijānāti yo’rtham |
yo’rthajña it sakalam bhadraścute nākameti jñānavidhūtāpapmā ||

स्थाणुरयम् भाराहरः किलाभूदद्हित्वावेदम् न विज्ञानति यो’रथम् |
यो’रथज्ञा इत सकलम् भद्राश्चुते 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 grhītamavijñātaṁ nigadenaiva śabdyate |
anagnāviva śuṣkedho na tajjvalati karhicit ||

यदृ ग्रहीतमविज्ञातं निगादेनाविश शब्दयते |
अनग्नाववि शुष्केधं न तज्ज्वलति कार्हिचित ||

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 tvāḥ paśyan na dādarśa vācam |
uta tvāḥ śṛṇvan na śṛṇnotyenām ||
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 car. (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. 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 śṛṣṭvan na śṛṣṭotī enām. 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 puruṣah pāṭhamātraparyavasitaḥ vedarūpāṁ vācāṁ paśyannapi na samyak paśyati | ekavacana bahuvacanādivekābhāve pāṭhaśuddherapi kartumaśakyatvāt |
vāyumeva svena bhāgadheyena upadhāvati sa eva evam bhūtiṁ gamayati
dītyāneva svena bhāgadheyena upadhāvanti ta eva evam bhūtiṁ gamanti (tai sam 2-1 1-1) ityādau avyutpannah katham pāṭham niścinuyāt |

या व भावमेव भागधेयेन उपवत्ते स एव एवं भूति ममयति
The scope of the study of Veda extending to the comprehension of its meaning is more clearly states in the passage niṣkāraṇo dharmah śaḍaṇgo vedaḥ adhyeyah jñeyaśca (निष्कारणो धर्मः सादाङ्गो वेदः अध्येयः ज्ञेयाः) Quoted in paśpaśāhika (पश्पाशाहिक) of vyākaraṇamahābhāṣya (व्याकरणमहाभाष्य). In the light of this, the passage vedamadhitya śrayāt (वेदमधीत्य खायात) is understood vedamadhyagamya śrayāt (वेदमधिमाग्म्य खायात) so as to include arthajñāna (अर्थज्ञान) in the scope of the study of Vedas.
The Purvamimansa explains the scope of this arthajña (अर्थज्ञ) 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.

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:

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 ekam jñānam saṅkhya - vāk saṅkhya vācā
kriyāmānasatkathāsu sthirapitam sthiram pītam vedārtharūpaṁ madhu hrdaye
tam - grhītavedārthaviṣayaka sthiraprajñāvantamāhuḥ mantradṛṣṭāraḥ
ṛṣayaḥ iti śeṣāḥ | api ca enaṁ vijnātārtham vājīnesu vāṁ ījñeyeśu
durviṃjñeyeśu artheṣu na hinvanti nānugantum śaknuvanti
avāgvidāṁ nindatī utterārdham | yaḥ apuṣpāmaphalāṁ
puṣpaphalasthānīyārtha rahitaṁ vācaṁ śuṣrūvān akṣaraśiṁśatraṁ
śṛṇoti | eṣaṁ māyā - endrajālikanirmitagavisaddaśayā adhenvā
dhenutvavarjitatāyā gavā carati | dhenutvam ca navaprasavatve sati
kṣīradogdhṛītvam |
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 puspaphale devatādhyātmevā (याज्ञवल्क्याद्वियानां पुष्पाद्वियानां देवताद्वियानां). The first expression states that yajña (यज्ञ) and devatā (देवता) are the flower and fruit. The second expression states that yajñadevata (यज्ञदेवता) and paramātma (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.

kośau atra puspaphalatvena nirūpyate iti cet evamāha yāskaḥ yajñadaivate puspaphale daivatādhyātme vā (yā ni 4-11) iti |
asyāyamarthah yajñavisayakam devatāvisayakam ca jñānam puspaphale |
yāgasva devatoddeshyakadrvatyāgarūpatvena yāgaparijñānasya devatārthatayā devatājñānam phalarūpam yajñājñānam pusparūpam |
kośaiḥ abhu puspaphalatve niḥrupyaḥ iti chet eva evamāha yāskaḥ: yājñādevavā puspaphale devatādhyātme vā (ya ni 4-11) iti |
asyāyamarthah yajñavisayakam devatāvisayakam ca jñānam puspaphale |
yāgastva devatomūdeyakadrvatyāgarūpūpavā gyaṇaparijñānasya devatārthatayā devatājñānam phalarūpam yajñājñānam pusparūpam |
pakṣaṇtaramāha - devatādhyātmeti | ayamarthah daivatapadaṁ
ekadeśyanuvādena yājñadaivataparam | tacca puspam, adhyātmaṁ |
paramātmaṇīvyakajñānam etacca phalam | ayam bhāvah -

www.tatvavada.org
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. púrvakāṇḍokktasya dharmasya jñānāṁ puspam, uttaraṇāṇāṁ phalam (पूर्वकाण्डोक्तस्य धर्मस्य ज्ञानं पुष्पम्, उत्तरकाण्डोक्तस्य ब्रह्मणो 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 kecidāhuh rgvedasyaiva prāthamyena savatra āmnātativāt abhyarhitam pūrvam iti nyāyena abhyarhitavāt tadvyākyānāmādau uktam | prāthamaṁ ca puruṣasūke spaṭam -

tasmādyajñātsarvahuta ṛc̥ah sāmāṇi jajñire |
chandāmsi jajñire tasmādyajustasmādājāyata iti

अत्र कोचिदाः ऋवेदस्येव प्राथम्येन सच्च आप्रात्तत्त्वातेन अभ्यर्हितं पूर्वमे जन्ति न्यायेन
अभ्यर्हितत्त्वाते तबात्त्वानमादौ उक्तमेव प्राथम्यं च पुरुषसूक्ते स्पष्टम् - तत्समाध्यज्ञात्सर्वहुं
ऋचः सामानी जज्ञेरे छन्दासि जज्ञेरे तत्समाध्यज्ञस्त्तस्मादनायतः इति।

tasmāt sahasraśirṣapuruṣah ityuktāt paramesvarāt yajñāt yajaniyāt
pūjanīyāt sarvahutaḥ sarvaiḥ hūyamānāt | yadyapi indrādayaḥ tatra
hūyante tathāpi paramesvarasyaiva indrādirūpeṇa avasthānādadvirodhaḥ |
tathāca mantravarṇaḥ –

indram mitram varaṇamagnimāhuḥ
atō divyaḥ sa suparṇo garutmān |
ekam sadviprā bahudhā vādanti
agnim yamam mātariśvānamāhuḥ || (śrī saṁ 1-154-6)

tasmaṭ sahasraśīśṭuḥ: ityuktaḥ, parmeśvaraḥ, yaddaḥ, yajnīyaḥ, pūrṇīyaḥ, sarvahuh: svarē.
हूयमानात्। यथापि इन्द्रदयः: तत्र हूयन्ते तथापि परमेश्वरस्येव इन्द्रादिरूपेन
अस्थानात्विरोधः।

तथतच मन्तव्रणः -

इन्द्रे मित्रं वरुणमण्मिमाहः:
अथो दिव्यः स सुवर्णो ग्रहत्मानः।
एकं सहिष्ठा बहुधा वदन्ति
अन्नीः यमं मातारिद्धामाहः || (श्री सं १-१५४-६)

vājasaneyinaśca āmananti tad tad idamāhuramum yaja amum yajeyekaikam
devam |
ekasyaiva sā visṛṣṭih eṣa ahveva sarve devāh || (br u 1-4-6)
tasmāt sarvairapi paramesvara eva hūyate |

वाजसनेयिन्यश्च आमान्ति तदौ तदौ इदमाहुरमुः यज अमु यजेत्येकं देवम्।
एकस्याव सा विसृष्टः: एष अहः वर्गं देवाः || (ब्र उ १-४-६)
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.

Inspite 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 Srauta 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 ventured 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
Rig Bhashya

Madhvacharya. However he does not mention Rgbhasya either in his Rgbhaya 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 aksara (अक्षर) i.e. the supreme GOD is parividyā (परिविद्या). The latter is philosophical meaning.

tasmai sahovāca l dve vidye veditavye iti hāsya brhamvīdo vadamānī
tārācairvāparāca l tatra aparā l ṛgvedo yajurvedaḥ sāmavedo
atharvavedaḥ śikṣā kalpo vyākaraṇam niruktam chando jyotiṣamiti l atā
parā yaya tadakṣaramadhiṃghamyate l l (ātharvāṇa 1-55)

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, Smrītī and Itihasa Purana.

i) sarve vedā yatpadamāmananti l (kāṭhaka)
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 l ve l 10-82-3 )
   i) yo devānām nāmadhā eka eva ( ra l ve l 10-82-3 )
   ii) indraṁ mitraṁ varuṇamagnimāhuḥ atho divyāḥ sa suparno garutmān ||
     ( ra ve 1-164-46 )
   ii) indraṁ mitraṁ varuṇamagnimāhuḥ atho divyāḥ sa suparno garutmān ||
     ( ra ve 1-164-46 )
   iii) sarvanāmā sarvakarmā sarvalingāḥ ( mu u )
   iii) sarvanāmā sarvakarmā sarvalingāḥ ( mu u )
   iv) sarvachandodhido hyeṣaḥ sarvadevābhidhohyasau ( vām pu)
   iv) sarvachandodhido hyeṣaḥ sarvadevābhidhohyasau ( vām pu)
   v) brīṛhanād brāhmaṇāmāsau eṣvāryādindra ucyate ||
   v) brīṛhanād brāhmaṇāmāsau eṣvāryādindra ucyate ||
   evaṁ nānāvidhaiḥ śabdaḥ eka eva trivikramaḥ ||
   evaṁ nānāvidhaiḥ śabdaḥ eka eva trivikramaḥ ||
   vedetu sapuruṣaḥ giyate puruṣottamaḥ || ( brāhmaṇa pu )
   vedetu sapuruṣaḥ giyate puruṣottamaḥ || ( brāhmaṇa pu )
   etvā nānāvaśe: śabde: etk eva trīvikama: ||
   etvā nānāvaśe: śabde: etk eva trīvikama: ||
   vedetu sapuruṣaḥ giyate puruṣottamaḥ || ( brāhmaṇa pu )
   vedetu sapuruṣaḥ giyate puruṣottamaḥ || ( brāhmaṇa pu )
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 Brahm 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 (ब्रह्मान्, ॐ मिति ब्रह्म इत्यादिश्रुते्ः | गुणपूर्णत्व) is the import of omkāra brahma (ॐकार ब्रह्म) is guṇapūrṇa (गुणपूर्ण). Therefore, he is conveyed by omkāra brahma omkāravācyam guṇapūrthirūpa om kār pravṛttinimittavatvāt | (ॐकार ब्रह्म ॐकारावाच्यम् गुणपूर्तिस्रृष्टः कार् प्रवृत्तिनिमित्तवत्वात्)

b) The vyāhāti (व्याहति) viz. bhūḥ bhuvah suvah (भः भुः सुः वः ) explain the import of omkāra (ॐकार). Therefore, these also convey the Brahman i.e. supreme GOD vyahratayah itivacanam (व्यहतयः इतिवचनम्).

c) gāyatri (गायत्री) explains the import of vyāhāti (व्याहति). Therefore, the gāyatri (गायत्री) also conveys the supreme GOD vyāhratyarthatvāt gāyatryāḥ | (व्याहत्यर्थत्वात् गायत्रिः).

d) The import of gāyatri (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 guṇapūrna brahman (गुणपूर्ण ब्रह्मान्) i.e. viṣṇu ,omkārena sarvā vāk santr̥ṇā (विष्णु ,ॐकारेण सर्वां वाक सन्तृणा). The whole discussion may be put as vedāḥ viṣṇuparāḥ viṣṇupara omkāravyākhyānatvāt (वेदा्ः 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.

\[
\text{sarve vedāḥ viṣṇujñānajanakaḥ tatsādhyaṁokṣārthaṁ pravṛttatvāt} \\
\]

This is further explained as under:

\[
\text{aduḥ khamitarat sarvāṁ jīvā eva tu duḥkhinaḥ} \\
\text{teṣām duḥkhaprahāṇāya śrutireśā pravartate} \quad \text{(paramaśrutih)}
\]

\[
\text{अद्दुः खमितर्तू सर्वं जीवा एव तु दुःखिनः} \\
\text{तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तित} \quad \text{(परमश्रुति:)}
\]

\[
\text{iti śruteḥ jīvānāṁ duḥkhaprahāṇarūpabandhanivṛttiśubhakṣaṇamokṣārtham pravṛttatvāt \quad \text{bandhanivṛttiśca paramapuruṣaprasāda sādhyatvāt} } \\
\text{prasādasya ca jñānasādhyatvāt \quad \text{śāstraikasamādhigamyapuruṣajñānasya} } \\
\text{ca vedaiḥ upādhyatvāt vedānāṁ viṣṇuvratvatvasiddhiḥ} \quad \text{(mantraṁāṇjari)}
\]

\[
\text{इति श्रूते: जीवानां दुःखप्रहाणस्वपन्ननिवृत्तिभल्लक्षणमोक्षां} \\
\text{प्रवृत्तत्वाः वन्यनिवृत्तेऽव परमपुरुषप्रासाद साध्यत्वाः} \\
\text{प्रसादस्य च ज्ञानसाध्यत्वाः शाखिकसमाधिगमपुरुषाज्ञानस्य} \\
\text{च वेदेः: उत्पाद्यत्वाः वेदानां विष्णवर्थवसिद्धि:} \quad \text{(मन्त्रार्थमांजरी)}
\]

The Vedas convey the philosophical meaning viz. the supreme GOD as primary meaning. These also convey the ritual meaning. The first is conveyed by paramamukhyavr̥ttīḥ (परममुख्यवृत्ति:) and the second by mukhyavr̥tti (मुख्यवृत्ति). Keeping this in mind Sri Madhvacharya has worked out three levels of the meaning of Veda viz.

\[
i) \quad \text{agṛyādidevatāparatvēna} \quad \text{(अग्रयादिदेवतापरतवेन)} \\
\]

\[
ii) \quad \text{tadantargataviṣṇu-paratvēna} \quad \text{(तदन्तर्गतविष्णुपरतवेन)} \\
\]

\[
iii) \quad \text{adhyātmapravartvēna} \quad \text{(अध्यात्मपरतवेन)} \\
\]

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

\[
\text{trayo'ṛthāḥ sarvavedēṣu daśārthāḥ sarvabhārate} \\
\]

www.tatvavada.org
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 citrājāyādhikaraṇa (चित्राज्याधिकरण) of Jaimini sutras, the word ājya (आज्ञ) is not taken in the superficial sense of Ghee (melted butter) but it is taken in the sense of a hymn giving its nirukti (निरूक्ति) as yadajamiyuv tadajyānāmājyvatvam (यदजामियुः तदाज्यानामाज्यवत्वम्). 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 paroṣārāyān (स एष परोवरियान्). 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, इत्र) 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.

agnyādiśabdānāṃ nigamanighaṇṭavādirūpaṁśasāsanabalena prasiddhāgnyādāviva om camasavadaviśeṣāt om (१-४-९)
ityādau bhāsyoktādiśā yo devānām nāmadā eka eva ityādi śrutibhiḥ bṛhmaṇād
brahmanāmaśau aśvaryaṇāindra ucyate ityādismṛtibhiśca
viśisyaṇāsāsanarūpābhiḥ viṣṇavapi śakteḥ siddhatvena viṣṇvarthatvasyāpi
mantreṇu nyāyatvāt । (mantrārthamañjari)

अन्तर्दिस्वद्वां निगमनिघातवादुस्पानुशासनवतेन प्रसिद्धाग्न्यादाविवेध ॥
चमसवद्विशेषात् ॥ (१-४-९)
Since both the meanings viz. the ritual deity and the supreme GOD Vidnu are admissible to the words agni, indra (आग्नि, इंद्र) 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 (आग्नि) etc. as under:

agnyādiśabdāḥ dvividhāḥ (अग्न्यादिशब्दाः: द्विविधा:)
The words Agni etc are of two types.

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

nirakṣiravat ayaḥ piṇḍasamāṛḍhavanhivaja agnyādiśjivacitā saṃvalitaṁ yad bhagavacidṛūpam viśiṣṭaṁ sapinḍaṁ tadvācināḥ

नीरक्षीरवतः अयः पिण्डसमाँढवन्हिवज अग्न्यादिजीवचिता संवलितं यद् भगवचिद्रूपं विशिष्टं सपिण्डं तद्भाचिनः

For instance, the word Agni in the hymn agnimīle purohitam (आग्निमीले पुरोहितम्) conveys both the deity Agni and Visnu like the word Ganga conveying both gaṅgāpravāhā (गंगाप्रवाह) and gaṅgātīra (गंगातीर) in the statement gaṅgāyāṁ mīnaghoṣau (गंगाय मीनघोषो). In this statement mīna (मीन) a fish needs gaṅgāpravāhā (गंगाप्रवाह) while ghoṣa (घोष) a fisherman’s village needs gaṅgātīra (गंगातीर). Therefore, both the meanings have to be allowed. Similarly, for the word Agni, both meanings Agni deity and Visnu are allowed.

tatra agnyādyāḥ | agnimīle ityādau prasiddhāgnyādidevam viṣṇum ca vakṣyamāṇaparamamukhyāmukhyavrīttibhyāṁ gaṅgāyāṁ mīnaghoṣau ityatra mukhyāmukhyavrīttibhyāṁ pravāhatirarūpamarthaṁ gaṅgāpadamiva | (mañjari)
(ii) kevalaśuddhacidvācinaḥ (केवलशुद्धचिद्वचिनः) : 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 ayamagnih vaiśvānarah (भगवद्वाचिनः) the word Agni convey the supreme GOD only there is no need of reference to Agni deity.

b) In the sruti bhayādasayāgniḥ 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.

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. paramamukhyavr̥tti (परममुख्यवृत्ति) and mukhyavr̥tti (मुख्यवृत्ति).

This does not lead to vākyabheda (वाक्यभेद) : na ca anekārthate vākyabhedaḥ | om samākarsāt om (1-4-15) iti nayasiddhena paramamukhya mukhyavr̥tti bhedena viṣṇuvartatva tadanyārthatvavoh abhyupagamāt | tulyavr̥ttyā anekārthate aksādiśabdavadanekārthatvāpattyā vākyabhedādidoṣaḥ svāt | (mantrārthamañjari)

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) ati eva sūktasya na vyavasthānapapattidosah | agnyāidīvatāparatvasyāpi sattvena agnyādisūktavyaparasthopapatteḥ |

i) aat eva sūktasya na vyavasthānapapattidosah | agnyādisūktavyaparasthopapatteḥ |

ii) agnyādisūktaḥ bhagavadupāsakānāmagnyādyadhīsthaṇeṣveva bhagavataḥ anusmartavyatva abhīvyājyamānāvatvapṛṇyatyatva rūpānimitatrayeṇa idamagnisūktam idaṁ vāyuṣūktamiti vyavasthāyāḥ vaiśvānara nayānte (1-2-24) sūtrakāreṇaiva samarthanat | (mañjari)

ii) agnyādisūktasaḥ bhagavudpāsakānāmagnyādyadhīsthāneṣveva bhagavataḥ anusmartavyatva abhīvyājyamānāvatvapṛṇyatyatva rūpānimitatrayeṇa idamagnisūktam idaṁ vāyuṣūktamiti vyavasthāyāḥ vaiśvānara nayānte (1-2-24) sūtrakāreṇaiva samarthanat | (mañjari)
Before one proceeds to study the Vedas, he has to know the \( \text{ṛṣi} \) (ऋषि), \( \text{devatā} \) (देवता)
and \( \text{chandas} \) (छन्दस्) of the hymns. Its necessity is stated as \( \text{yohava} \)
aviditaṛṣacchandodaivata brāhmaṇana mantreṇa yajati yājaya vā
adhyāpayati sthānuṁ vārcchati garte vā padyate pramiyate (पोहव
अविदितार्षच्छन्दोद्वित ब्राह्मण मंत्रेण यजतः याजयति वा अध्यापयति स्थाणु वार्ष्टित गर्तेः
वा पद्यते प्रमीयते). Therefore, Sri Madhvacharya gives the details of \( \text{ṛṣi} \) (ऋषि), \( \text{devatā} \)
(देवता) and \( \text{chandas} \) (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:

\begin{quote}
\begin{center}
\begin{tabular}{l}
\text{hayagrivarūpī paramātmā sriḥ} \\
(हयग्रीवरूपी परमात्मा श्रीः)
\end{tabular}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\begin{tabular}{l}
\text{caturmukhabrahmāvāyuḥ - brahmāṇi bhāratī} \\
(चतुर्मुखब्रह्मावायूः - ब्रह्माणी भारती)
\end{tabular}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\begin{tabular}{l}
\text{rudra śesa garuḍa aiteśāṁ patnyah} \\
(रूद्र शेष गरुड ऐतेशां पत्न्यः)
\end{tabular}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\begin{tabular}{l}
\text{śakrādyāḥ - aiteśāṁ patnyah} \\
(शक्राद्याः - ऐतेशां पत्त्यः)
\end{tabular}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\begin{tabular}{l}
\text{dakṣādyāḥ} \\
(दक्षाद्यः)
\end{tabular}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\begin{tabular}{l}
\text{sanakādyāḥ} \\
(सनकाद्यः)
\end{tabular}
\end{center}
\end{quote}

\begin{quote}
\begin{center}
\begin{tabular}{l}
\text{manavaḥ} \\
(मनवः)
\end{tabular}
\end{center}
\end{quote}
These propagated the Vedas.

hayagrīvādibhā vidyāḥ śvasitatvena vissrtaḥ | brahmaṇā svikṛtāḥ tāśca
rudraśeṣavipā api | dkṣādyāḥ sanakādyāśca śakrādyā manavastadhā ||
 jagrhuḥ te ca viśvasmin cakrah vyāptāḥ tato khilaḥ | brahmāṇḍe (bhāsyā)

हयाग्रीवादिभ विद्याः श्वसिततवेन विस्वसिता || ब्रह्मण स्विकृता: ताथू रुद्रसेषविपा अपि ||
द्वीक्ता: सनकाद्याःशकर्द्याः मनवस्तथा || जगूः ते च विश्वसितम् चक: व्यासः ततो
खिला: || 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.

r̥gveda - sakra,
yajurveda-sūrya,sāmveda-soma,atharvāṅgirasa - agni,atharvana - ekarṣi
(ऋग्वेद - शक, यजुर्वेद-सूर्य, सामवेद-सोम, अथवांगिरस - अग्नि, अथर्वन - एकर्ष)

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 aquires 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) yah paśyati svayam vākyam sa ṛṣīḥ tasya kīrtitah | arvāk
dvādaśāvṛtteradhityāpi ṛṣireva saḥ ||
(i) यः पशयति स्वयं वाक्यं स रशी तस्य कौरत्तिः || अर्वाक्
द्वादशवर्त्तरद्वितियापि
ऋषिपर्व सः ||

ii) sakrtrigadamatreṇa grhītaṁ brahmaṇā’khilam |
antargatasya vyāsasya prasādānityaśaktitaḥ ||

ii) सक्रत्रिगदामत्रेण ग्रहितं ब्रह्माणांखिलम् ||
अन्तर्गतस्य व्यासस्य प्रसादानित्यशक्तिः ||

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

www.tatvavada.org
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.

sarvavedābhimānītvāt śrīḥ brahmāṇī ca bhāratī
draṣṭyaśca sarvavidyānāṁ vyākhyāto brahmāṇā marut (bhāṣya)

(समग्रदामानित्वात् श्रीः ब्रह्मणी च भारती।)

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.

nānu yadi viṣṇvādyāḥ sarva vidyānāṁ rṣyaḥ tarhi tadvākyatā tāsāṁ syāt l
tathāca uktam yasya vākyam sa rṣiḥ iti l
tathāca triṣu ādityam drupadeśu baddhaḥ avaināṁ rājā varunaḥ sa srjyāt sa no hiraṇyaḥ rathāḥ ityādyayuktam syāt l

nāḥ viṣṇavādīno bandhamokṣapārthranaṁ indrāt rathapraśātī ityādikāṁ yuyjāte l ata āha

(तनु यदि विष्णवादिः सर्वं विद्यानां ऋष्यः तर्थं तद्वाक्यता तासा स्यात्। तथाच उक्तम् यथं
वाक्यं स ऋषिः इति। तथाच त्रिशु आदित्यं द्रुपदेशु बद्धः अवैं राजा वरणः स सृज्यात् स नो
हिरण्यरथम् इत्यादियुक्तं स्यात्। नाहि विष्णवादिनो बन्धमोक्षप्रार्थनाः इत्यादिकाः
इन्त्यादिरञ्जयते। अत आहं)

tasyāṁ tasyāmavasthāyāṁ tattatpratipūsatah l
tēśāṁ vākyasvarūpena prārthanādiśu paśyati l (bhāṣya)

(तत्स्यां तत्त्वामवस्थायां तत्त्त्वप्रायिकवशेषतः।)

तेषां वाक्यस्वरूपं प्रार्थनादिद्व पञ्चयति। (भाष्य)

prārthanādiśu vākyesu vivakṣeṣu satsu viṣṇuḥ tāni vākyāni
tasyāṁ tasyām bandhādyavasthāyāṁ tattadrathaprāptipūsavattayā
tēśāṁ śunuḥ sepaṇāṁ vākyatayā paśyati l (tīka)

(प्रार्थनादिद्व वाक्येशु विवक्षितेशु सत्सु विष्णुः तानि वाक्यानि तत्स्यां तत्स्यां बन्ध्याद्वस्तायां
तत्त्त्त्वप्रायिकवशेषवत्तया तेषां शुनूः शेपादीनां वाक्यतया पञ्चयति। (टीका))

www.tatvavada.org
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 evam sati viṣṇvarthatvenaiva alam | kimagnyādi-devatā-parastvenāpi gauravāt iti | tanna | agnyādi-devatā-svarūpaprasiddhyādibahunprayojanasya tattad-devatārthakatvasyāpi āvasyakatvokteḥ nigamanighanṭu vyākaranādi siddhavyutpatilabhagyādi-devatārthakatvasya tyāgāyogāccha |

ii) anyārthatu jaiminīḥ ityādau sūtrakṛtā brahmajñānārthatvena karmadevatārūpārthāntarasasyotavacca | ( mantrārthamaṇjarī )

It is true that in the first chapter of Brahmansutras, all the words are shown as conveying Visnu rejecting the other meanings. In the Vaiṣvanarādhikaraṇa (वैश्वनाराधिकरण) the Sutrakara particularly informs that ata eva na devatā bhūtam ca (अत एव न देवता भूत्व) 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 (परमपुक्ष्यवृत्ति).

nanu evam nāmāni viśvā abhi na santi loke iti śrutau anyasya vācyatvanirāsapūrvakaṁ viśvūcittvaktivrodhaḥ |

(ननु एवं नामानि विश्वा अभि न सति लोके इति श्रुतो अन्यस्य वाच्यतनिरापूर्वकं विश्वा चित्वचौक्तिकविरोधः )

tatha om tattu samanvayāt om ityatra brahmaiva sarvaśāstrapratipādyamiti pratijñāya om ānandamayoḥbyāsat om ityādina ānandamayādīṣabdārthā viṣṇureva, indrādiṣabdārtho viṣṇureva , ākāśaprāṇāgni sūktastha jyotirādiṣabdārtho viṣṇureva iti pramāṇoktipūrvam sarva śabdānām viṣṇumātrārthatvasamarthanāt tadvirodhaḥ |

www.tatvavada.org
In fact, in the upāsanāpāda (उपासनापाद) in the Sutra om aṅgāvabaddhāstu na sākhāsu hi prativedam om 3-3 57) (अञ्जावबद्धस्तु न शाखासु हि प्रतिवेदम् ३-३ ५७) Angadevata upasana is stated. Therefore, these also have to be known as conveyed by Vedas.

ata eva om aṅgāvabaddhastu na sākhāsu prativedam om 3-3 57
ityupāsanāpādiyādhikarane
brahmārundreṇḍramitrāvārunāṅgadevatāvabaddhāḥ tadvishayāḥ
upāsanānanamapūjanamananādayaḥ kartavyāḥ ityuktam | (mantrārthamaṇḍarī )
(अञ्जावबद्धस्तु न शाखासु प्रतिवेदम् ३-३ ५७) इत्युपासनापादीयाधिकरणे
बहारुङ्ग्रामित्रावरूपायाङ्गावटावटवशः तद्विषयः उपासनानमान्पूजनानाद्यः कर्तव्यः इत्युत्क्तम्। (मन्त्रार्थमयस्मिः )
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 (अम्ब्रह्मीसूक्त)** etc especially applicable to **śrī (श्री )** the other hymns (Accepting the above)
- **sarasvatī-bhārati (सरस्वती-भारती)**
- **śakrāntā devatāḥ**

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 sarvavidyānāṁ svayaṁ nārāyaṇaḥ prabhuvḥ
tre tatra prisiddhāśca devatāstriḥ tathā'traca ā
tre prisiddhā brahmaiva tataḥ tena kramaṇa ca
pūrvaprasiddha varjam tu śakrānta devatā matāḥ || ( bhāṣya )
```

(देवता सर्वविद्यानां स्वयं नारायणः प्रभुः
ऋहते तत्र प्रसिद्धा देवतास्त्रीः तथा|त्रचः
ऋहते प्रसिद्धा ब्रह्मेव ततः तेन क्रमेषु 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:
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.

\[
\text{nātra devatānāṁ chandasāmaikyamucyate kintu tattadabhimānitayā
tannāmavattvam | tacca brahvinām devatānāmeka cchandobhimānitvena}
eka nāmattvam na virudhyate | (tīkā)
\]

(नात्र देवतानां छन्दसामैक्यमुच्यते किन्तु तत्तदभिमानितया तत्तदभिमानित्वेऽ
ईक नामत्वम 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.
rgarthah trividho bhavati ekastāvat prasiddhāgyādirūpāḥ, aparāh
tadantargetscaralakṣaṇaḥ, anyah adhyātmarūpāḥ | tat tritayaparam
ca idam bhāsyam |
(अन्वयः: त्रिविधां भवति एकत्रावतू प्रसिद्धां ग्यात्मवर्तकर्म: , अपर: तदन्तरत्तिथिकर्म: ,अन्यः
अध्यात्मरूपः | ततौ 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 bāḥyayajña (वाह्ययज्ञ) i.e. the sacrifice, and adhyatma form of the GOD in meditation etc jñānayajña (ज्ञानयज्ञ)

ayamāditah prayuktah agniśabdah agneh tadantargataharetasca bāḥyayajñe
adhyātmaṁ ca hareḥ jñānayajñe mukhyāmukhyatvābhyām agna eva
aśosaptūgyebhyah pūrvameva abhipūjayatāmāḥ |
(अयमादितः प्रयुक्तः अग्निशब्दः अग्नि: तदन्तरत्तिथिक्रया वाह्ययज्ञ अध्यात्मः च हरे: ज्ञानयज्ञे
मुख्यामुख्यत्वाभ्यां अग्ने एव अशोपपुर्वेभ्यं पूर्वमेव अभिपूर्वतामाः ।)

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

1.agṛṇītvāṁ agṛṇītvam
   (1.अग्रीत्वां अग्रीत्वम)
2.agṛṇyātvamagnē bhavatvam - uttāmatvam
   (2.अग्रीत्वांग्नि भवत्वम् - उत्तमत्वम्)
3.agṛṇersṭtvam - prathamapraṃtaratvam
   (3.अग्रीत्वांप्रथमप्रवर्तकत्वम्)
4.antlrtvam - samhartṛtvam ,havoṣa atrṛtvam (adhyātmaṁ ) viṣayānāmtṛtvam
   (4.अत्रर्त्वम् - संहर्त्रर्त्वम् ,हवोषात्रर्त्वम् (अध्यात्मम् )विषयाणाम्त्रत्वम्)
5. āṅganṛṛttram - sarvaśarīrāṁ pravartatvam ।
   (5. अग्रानसर्त्रत्म - सर्वशरीरां प्रवर्तकत्वम् )
6.āṅganṛṛttram - svayam na gacchataḥ viśvasya pravartatvam ।
   (6.अग्रानसर्त्रत्म - 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 anādiraḥ eva hitam |

(iii) prabhuhumiti udāttasvarārthaḥ | udāttasya uccatārthatā iti vakṣyati |

(iv) yajñasya rtvijām - yajñānāṁ jyotiṣṭomādināṁ kārṇtayā rtviṅ nāmakeṣu niyāmakatayā sthitatvena rtvināmakam |

(v) hotāram - hoṭṛ nāmakatayā viśiṣṭa tatra sānnidhyāt hoṭṛ nāmakam |

(vi) ratnadātam - ratnam sukham dhatte iti ratnadāḥ atiśayena ratnadā ratna dhātamaḥ | niravadhikā nandamityarthaḥ |

(vii) devam - kriḍādi kartāram |

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 uktānāṁ guṇānāṁ harau niravadhikatvam |
tadadhiṣṭhaṁ aṅgau yathāyogyam | evamagnepi || (mantraṛthamaṇjari)

(�त्र उक्तानां गुणानां हराव्न निरवधिकत्वम् ।
तदद्धिश्च आङ्गाय यथायोग्यम् । एवमान्नेि || (मन्त्रार्थमञ्चरी))

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

www.tatvavada.org
For the purpose of adhyatma explanation, a Satvika mumuku has to be taken as Yajamana (atra adhyātmam sarvatra mokṣasādhakaḥ kaścit sātvika eva yajamāṇo jñeyah) 

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

1. vāyu - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(i) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

1. vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(i) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(i) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(ii) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(ii) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(ii) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(ii) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(iii) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(iii) vāyu: - vāyuvādīṣabdo mahāyojavidvadūṭhibhyāṁ viṣṇau paramamukhyavṛttih | vāyuvādīprasiddhadevaśu tu viṣṇusambandhanimittakah |

(iv) vṛṣṇiḥ prāṇadhārayaḥ | vāyu: - prāṇadhārayaḥ | vāyu: - prāṇadhārayaḥ | vāyu: - prāṇadhārayaḥ |

2. indraḥ

(2. इन्द्र)
i) idi paramaiśvärye ityāsmād ran prataye indraḥ

(ii) idāṁ viśayajātamuddiśya dravati iti indraḥ

In this way, the nirukti 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 words 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 Prasthanatrayi, 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\textsuperscript{st} Mandala of Rksamhita. He has also commented upon the select portions of Brahmana in his Karmanirnaya and select portion of Aranyaka in his Aitarcya Bhasya. Its special method and contribution is already discussed above.

**Rgabhasya 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, Brahmascrutabhasya, two Upanisadhasyas, Dasaprakaranas and Brahmasutra Anuvyakhyana of Sri Anandatirtha. His commentary on Brahmascutra Anuvyakhyana 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 Rgabhasya 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 Raghavendratirtha (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
Rig Bhashya

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 Raghavendratirtha. He has commented upon Sri Jayatirtha’s commentaries on Dasaprakaranas, Gitabhasya and Gitatatparya, Tatvaprakasika and portions of Nyayasuda. His commentary on Nyayamrtam of Sri Vyasaraja is in a simple style and very helpful to understand Nyayamrtam. He has also commented upon 11th 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 vakyarthadipika 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 Vyasaraja is a major work. It is full of the explanation of Purvamimansa nyayas utilized by Sri Vyasaraja 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 Vyasaraja’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 Rigbhasyatika 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 Rigbhasyatika (1620-74 A.D.)

He was a contemporary of Sri Satyanatha tirtha. He has written commentaries on Sadacharasmrti, Yamaka bharata etc. smaller treatises of Sri Anandatirtha. He has a useful work on Brahmasutra viz. Brahmasutra adhikarnartha sangraha. The sub-commentary on Rigbhasyatika 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 Rigbhasya tika written by Kambaluru Ramachandaratirtha. 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, Mantrartha manjari and chalari.

I take this opportunity to record my appreciation of the assistance given by three young scholars Sri Ramakanta Joshi, Sri Krishnacharya Upadhyaya and Sri H. P. Nagaraj.

I thank Sri N. Narasimha Rao, the Chairman of Dvaita Vedanta Foundation for entrusting the editing of this valuable work to me.

Mahamahopadhyaya
Prof. K. T. Pandurangi
Hon. Director,
Dvaita Vedanta Studies and Research Foundation, Bangalore