

GOLDEN JUBILEE OF INDIA'S INDEPENDENCE SERIES-31



TRADITIONAL VEDIC INTERPRETATIONS

GAUTAM PATEL



RASHTRIYA SANSKRIT SANSTHAN

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PREFACE

In the first week of January 1998 I received a letter from *Dr. K.K. Mishra, the Director, Rastriya Sanskrit Sansthan, New Delhi*, the able administrator with deep insight in the subject, informing about a plan to publish 50 books under the *Golden Jubilee of India's Independence series*. There I was asked to contribute one book and I have accepted to write a book on *Traditional Vedic Interpretations*.

It is too difficult to give justice to all the *Vedic* interpretations in such a small volume and that too in a stipulated period. I have tried to cover some of them such as *Vedas* and *upaniṣads*, *Veda* and *Nirukta*, *Bhagavad-gītā* and some modern scholars such as Maharṣi Dayānanda, Śrī Aurobindo, Swami Gangeshwaranandji, V.S Agrawal etc. Some remarkable works like *Nītimañjarī*, *Vedopadeśacandrikā* etc. are also included.

In the beginning the concept of tradition is made clear and in an *introductory chapter* a brief history of Vedic interpretation is also included to give an idea of the extensiveness and encompassiveness of the subject. One appreciative chapter for the poetry in *Rgveda* is also included at the end.

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etc. i.e. verily understanding knowledge is more than meditation. By knowledge one understands the R̥gveda, the Yajurveda, the Sāmaveda and Atharvaveda the fourth.... The recitation of the Vedas was esteemed very high in days of the Upaniṣads. In the *Bṛhadāraṇyakopaniṣad*, in one simile, the futility is compared with that of the unrecited Vedas or undone action; see

अथ यो ह वा अस्माल्लोकात् स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाऽननूक्तोऽन्यद्वा कर्मकृतम्⁴ i.e.

Now whosoever departs from this world (of the Atman) without having recognized It as his own, to him It is of no service, as It is unknown, as the unrecited Vedas or any other undone action.

While at one place in the *Br.-up*, the *R̥gveda* is identified with Speech, the *Yajurveda* with the Mind and the *Sāmaveda* with Breath see:-

त्रयो वेदा एत एवा वागेवर्षेदो मनो यजुर्वेदः प्राणः सामवेदः⁵

These same are the three Vedas (Viz.) The R̥g-veda is the Speech, the Yajurveda is the Mind, the Sāmaveda is the Breath.

In that famous speech of Yājñavalkya, in the *Br. up*, the Vedas are mentioned in this manner:-

न वा अरे वेदानां कामाय वेदाः प्रियाः भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति।⁶

i.e. Lo, Verily, not for the love of the Vedas are the Vedas dear, but for the love of the soul then the Vedas are dear. It is

4. *Brh. up.* 1-4-15

5. *Brh. up.* 1-5-5

6. *Brh. up.* 4-5-6



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