CHAPTER-IV

CONTRIBUTION OF DAYANANDA

TO

THE VEDĀNGA LITERATURE
CONTRIBUTION OF DAYANANDA TOVEDÂNGA LITERATURE

Maharshi Dayananda's intellect found its expression in two ways. He was not only a preacher but also a great writer. He has left behind him a great mass of writings and one is simply surprised to note how he got time to write them when he had other multifarious engagements. Anyway, as a writer, Dayananda was a versatile generous. He has written a number of books on varied subjects like, on the Vedas, Vedânqas and other allied subjects. In this chapter we would discuss about his (Dayananda's) concept on the Vedânqas and his unique contribution to Vedânqas literature.

DAYANANDA AND THE VEDÂNGAS:

Dayananda had strong proclivity to explore the latent meaning of the Vedas as well as the Vedânqas. He convinced on the fact that a thorough understanding of these literature would enable a person to comprehend the aryans others. That is why, he used to admonish the people to have a clear understanding on the Vedânqas because, without the knowledge of the Vedânqas it is difficult to grasp the perfect and proper meaning of the Vedic hymns. Owing to this fact, he suggested that one

1. "Manusyaivedârthavidânaññāya vyākaranāstidhyāyāImahā-
   bhasyā-dhyayanām, tatah (kalā) nighantuniuktachando-
   jyotihnam vedânganām..... adhyayanaṁ ca kṛtvā vedātha
   jatanaṁ kartavyam."

Rgvedad -Bhasya Bhumika.
must have continuous touch with the Vedāṅga literature.

He was the first to discover the Śīkṣā of Pāṇini in sūtra form and bring it out with Hindi commentary. He did not approve of the current of Pāṇiniya Śīkṣā composed in verses.¹

He approved the Kalpa² literature comprising Śrauta, Grhya, Dharma and Sūtra, sūtras, written by Vedic seers, the sole testimony of their credibility resting on their conformity with the Mantra Śāṃhitā. For example, he won't admit the provisions of animal sacrifice or meat eating found in these texts on the basis of their opposition to the original Vedic texts. Also he does not respect the water-tight compartments of different Vedic schools and in his works on ritual like Śaṅskāra Vidhi and Pañca Mahāyajña Vidhi, a synthesis of the rites and texts taken from the different schools is visible.

In the field of grammar³, he has been the most ardent-champion of Astādhyāyī and Mahābhāṣya and the worst enemy of the Prakriyā works like Kaumudi, Śekhara, Candrika and tetc. He himself wrote a commentary on Astādhyāyī (up to 4 ch.) in both Sanskrit and Hindi and a text book of grammar namely Vedāṅga Prakāsa in fourteen parts to facilitate its study.

---

¹ Śīkṣā pāninyādīmuni kṛtā, R.B.B. Ch.25, P.313
² Kalpa mānava-kalpaśūtrādīh, ibid.
³ Vyākaraṇamastādhyāyimahābhāṣyadhūtpātha unādīgana-prātipadikagana-paṭhākhyaṃ, ibid.
The Arya Samaj has contributed a lot for the popularisation of the study of Panini and Patanjali.

*Nighantu*¹, which Swami Dayananda edited himself and the Nirukta have a prominent place in the source books of the Arya Dharma. The Aryasamaji scholars, right from Swami Dayananda, have greatly relied upon these works in their interpretation of the Vedas. A few good commentaries in Hindi and Sanskrit by Aryasamaji scholars on Nirukta are available. Besides, this, a few other small treatises on the different aspects of Nirukta have also been written by the Aryasamaji scholars.

In the field of prosody,² *Chanda-sūtra* of Pingala is accepted as authentic by Swami Dayananda Saraswati. The metres of the Vedic mantras given by Swami Dayananda in his commentary on the Rg-Veda widely differ those mentioned in Satavalekar's edition of the same. The reason behind this is the difference in the basic concepts or the definition of metre 'vadeksara parimānanā taccchandah' a vedic metre accepted by them. The above definition is given in the *R K - Sarvānu-kramanī* of Katyāyana is the sole basis of Swami Dayananda's conclusion of the metres of the Vedic mantras.

---

1. *Niruktaṁ yāṣkamunikṛtaṁ nighantusahitaṁ caturthāṁ vedāṅgam mantavyam*, *ibid*.
Sūrya-Siddhānta etc. written by the sage Vasiṣṭha and others comprising Mathematics, Geography and Geology etc. are the celebrated works approved by Swami Dayananda in the realm of Jyotisa.¹ No work dealing with astrology has any relevance in the Arya Dharma. So he always condemned speculative Jyotisa (astrology). Anyhow, the famous works of Māyā, Arya Bhaṭṭa and Bhāskara etc. are held in high esteem by the Aryasamaji scholars, though only a few of them are well-versed in this branch of science.

HIS WORKS ON VEDANGA LITERATURE:

1. Sāṅskāra Vidhi

This book deals with the ceremonies of grhya sāṅskāras of the Kalpa literature. It was compiled to help people properly to perform the sixteen Sāṅskāras.

A notice printed on the cover of Swamiji's Rg-Veda Bhāṣya published in 1878 A.D. says: "The writing of this book (Sāṅskār Vidhi) began on Saturday, Kartik Bad 30, Ś.1932 (2nd October, 1975 A.D.). The book was printed by Keshavaram Nirbhairam at the Asiatic Press, Bombay in V.S. 1933 (A.D.1877) after it was revised and corrected by P. Lakshman Shastri."

1. Jyotisāṁ vasisthāddṛṣyuktāṁ rekhābIjaganitamayam (ceti vedānāṁ sadangāni santi) ibid.
The preface of the book says: "The book Saṃskār Vidhi is now being commented for the benefit of those people who perform Saṃskāras. In this book, a collection will be made of quotations from the four Vedas, the four Grhyasūtras of the four Vedas, and here and there of Manusmṛti and Brāhmaṇas and other books with brief interpretations of them in the prakṛt (Hindi) language.

The Saṃskāra Vidhi treats of sixteen saṃskāras. The Saṃskāras mark the various periods of a man's life. The various Grhyasūtras differ from one another in the matter and the number of the Saṃskāras. Some prescribe less than sixteen; some more. Swamiji has fixed sixteen on the authority of the Grhyasūtras and the Manusmṛti. The Saṃskāras are:

1. Garbhādhaṇa Saṃskār, or the festal rites performed to announce a conception. It is planned before birth. The husband and wife should not be less than 25 and 16 years respectively.

2. Puṣāvana, or the festal rites performed in the second or third month of pregnancy.

3. Simantonnayana, or the festal, purificatory rites performed in the fourth, sixth or eighth month of pregnancy.

4. Jātakarma, or the festal rites performed when a child is born."
5. Namakarana, or the festal rites performed on the naming of the child.

6. Nishkarmana, or the festal rites performed when the child is taken out of the house in the fourth month after its birth.

7. Annaprásana, or the festal rites performed in connection with the feeding of the child, when six months old.

8. Ćudākarma, or the festal rites in connection with tonsure of the child at the age of one or three years.

9. Karnavedha, or the festal rites performed in connection with the boring of the ear, or the nose of the child at the age of one or three or five years.

10. Upanayana or Vedārmbha, or the festal rites performed when the child is invested with the 'sacred thread' (in his eighth year if a Brahmin, in his eleventh if a Kshatriya, and in his twelfth if a Vaishya), the investiture commemorating his commencement of the study of the Vedas, or his second birth.

11. Samāvartana, or the festal rites performed on the return of the student from his preceptor's house (academy) on the completion of his studies.

12. Vivāha, or marriage ceremony, which should take place at the minimum age of 16 in the case of a female, and at 25 in the case of a male.
13. **Grihasthāshrama**, celebration of entrance into the life of a householder and the adoption of a profession.

14. **Vānaprasthāshrama**, or retiring from the world (on the birth of a grand-child or the coming on the old age).

15. **Sannyāsa**, or the renunciation of everything in favour of a whole-hearted devotion to the preaching of truth and the diffusion of Divine knowledge.

16. **Antyeshti**, or the ceremony in connection with the cremation of the individual remains.

It is observed that these **Saṃskāras** extend from before birth to the time after death. An Indian is an intensely religious person; at all times he thinks of God and remembers Him. So every important event in his life was ushered in with a complicated ritual and prayers to God to invoke His blessings. Swamiji explains physical, psychological, social, medical, and spiritual benefits that would accrue from the performance of these ceremonies in the Vedic way. He insists on all occasions, parents should be present and relatives and guests should be invited. That would promote mutual love and affection and a feeling of fraternity in the community. On all occasions, specific Vedic **mantras** are to be recited and often **havana** or **Yajña** is performed, toward off evil or misfortune and invite good fortune. Anyway, these **Saṃskāras** brought sunshine and
happiness in the daily life of the common man.

This book has become very popular in the country and is observed by even those who are not the members of the Arya Samaj.

2. **ASTADHYAYI BHASYA**:

Pāṇini's Astadhyayī represents the first attempts in the History of the world to describe and analyse the components of a language on scientific lines. Astadhyayī has not only been universally acclaimed as the first and foremost specimen of descriptive grammar but has also been the chief source of inspiration of linguist engaged in describing languages all over the world.

To properly understand Sanskrit language, and especially that portion of it in which are locked up the highest aspirations of the ancient aryana hearts, viz., the Vedas, the Brāhmanas, the Upanisads etc., it is absolutely necessary to have a complete knowledge of the grammar elaborated by Panini. Further, as a masterpiece of close reasoning and artistic arrangement it ought to be an object of study with every one who wants to cultivate his intellectual powers. Some western scholars have described it as a wonderful specimen of human intelligence.

Various scholars, both ancient as well as modern, have written commentaries on Astadhyayī. The oldest and best
commentary on it is Patanjali's Mahābhāṣya. Swami Dayananda had himself studied grammar by Pāṇini's method, under guru Virajananda. Both the guru and disciple Dayananda held a very low opinion about the then currently used grammar works like Kaumudi, Saraswata and Chandrikā. Dayananda, therefore, decided to produce his own popular Bhāṣya on Pāṇini's Astādhyāyī. Then he wrote his Bhāṣya on the first 4 chapters (out of total 8) of the Astādhyāyī in Sanskrit.

It was not published during his lifetime and is incomplete. Hindi translation of Dayananda's Sanskrit commentary on the first two chapters and a part of the third existed in the manuscript left by Swamiji. In a letter dated (from) Dehra Dun, 24th April, 1879 to B. Madholal of Danpur, Swamiji says that "the commentary on four chapters of the Astādhyāyī is ready." This way, he wrote it in 1879-79 A.D., though even the first part of it could not be published earlier than 1927 A.D. The reason for lack of popular interest in this work is that the present age attaches a low priority to grammar in any language. However, the Paropakārini Sabhā of Ajmer has so far published Swamiji's commentary on chapters one to three

1. Sarda, H.B; "Life of Dayananda Saraswati", P.413.
2. Vide, Dayananda's Astādhyāyī Bhāṣya, Introduction, P.3
in two parts. There is a proposal to publish the remaining portions of *Aṣṭādvayī Bhāṣya* of Dayananda in the near future.

**PECULIARITIES OF DAYANANDA'S AṣṬĀDVAYĪ BHĀṢYA**

Dayananda had read the Vedas and many other books. He was of the view that one must know the roles of grammar before study any Sanskrit book. Because, it is difficult to understand the meaning of a word or a sentence without proper knowledge of grammar. He gave much emphasis on Pāṇiniya grammar than other grammars and also asked to students to study it.

Although there were a number of commentaries on *Aṣṭādvayī*, but they were very difficult to understand by the common students. Hence Dayananda wrote this commentary for the easy understanding of the students. But unfortunately he died after completing 4 chapters of it. However, one can

1. Part I was published in 1927 A.D. Part II was published in 1949 A.D. The second edition of these parts (I & II) were also come out in 1961 A.D. and 1977 A.D. respectively.


3. Three chapters of *Aṣṭādvayī Bhāṣya* has already been published by Vaidik Yantralaya, Paropakāriṇī Sabha, Ajmer (Raj.) in two parts. The first part was published in 1927 A.D. (1st ed.) and the second part in 1949 A.D. (1st ed.) after a long gap of 22 years. The second edition of these two parts were made in 1961 A.D. and 1977 A.D. respectively. The rest chapter (Ch.4) is yet to be published.
very well assess the scholastic erudition of Dayananda from these four chapters.

The importance of his commentary can be categorised as under:

1. Dayananda was the first commentator who wrote the commentary on Astāḥṣṭyāḥ both in Sanskrit and Hindi. Prior to this commentary all the available commentaries were in Sanskrit and thus posed intricate problems for the commoners.

2. Dayananda had mostly followed Mahābhāṣya. He had held others as wrong whenever they did not follow Mahābhāṣya. Even he had gone to the extent of saying that their knowledge on the grammar was incomplete and not clear.

3. He had taken the help of kāśikā for giving the meaning to those sūtras which were not interpreted by Mahābhāṣyakāra Patañjali. Besides, he had also annotated some sūtras (by himself) without taking any help from kāśikā.

Apart from these, he has even expressed his opinion on certain controversial subjects. This postulates his proficiency over grammar. Some examples of these are cited below:

1. Many grammarians¹ consider 'atha śabdānuśāsanam'² sūtra

1. (a) By Kaiyāṭa in the comm. of M.B. "Bhāṣyakāle vivarana ... śabdānuśāsanamiti". Part I, P.3
   (b) By Padamañjaṛikāra (comm. of kāśikā), "Vrttikarastu... bhāṣyakāreṇa cathitam ...atha śabdānuśāsanamiti", Part I, P.7
   (c) By Viṭṭhalācārya in the comm. of P.K. "Frakriyā śabdēna Mahābhāṣyakarenoktam... śabdānuśāsanameva sūcitam." Prasāda (P.K.) 1st half, P.6.

as the words of Patañjali the author of Mahābhasya. But Dayananda says this sutra is of Panini. He has even proved it.

2. Most of the grammarians have ascribed 14 pratyāhāra sutras, such as a, i, u, n etc to the Maheswar sutras. It means that these 14 pratyāhāra sutras have been enumerated by Śiva. But, Dayananda has mentioned it as pratyāhāra sutras which are written by Pāṇini not by Śiva. This he has proved on the basis of Mahābhāṣya.

3. Kāśikākāra have taken 'ūn ūm' as two sutras and also explained it (differently) on the same way. Even Padamañjari Bhāṣāvṛtti, Prakriyā Kaumudi, Siddhānta Kaumudi, Bālmanoramā, and Mahābhāṣya edited by Keitham have accepted it as two sutras and also elucidated it as such. But Dayananda has accepted it as one sutra. He has also proved it with

1. "Idaih sutram paninīyaneva" A.Bhä. (S.D.S.)
Sūtra 1.1.1 P.1.
2. (a) By Bhaṭṭoji Dikshit in S.K. "Iti maheśvārāṇi 
sutrāṇyādi samjñāthārṇi". Part I, P.4
3. (b) By Pradīpa uddotakara in the comm. of M.B. "Pānинe 
mahācakrta ityartha", Part I, P.59
3. "Atra uṣadiṣṭi iti kriyāyāh kartā pūrvasya .... 
... pānininirāyāti", A.Bhä. (S.D.S.), P.11
4. Astā 1.1.17
6. Vide, B.V. 1.1.17 (sū) and 1.1.18, P.5
7. Vide, P.K., 1.1.17 and 1.1.13 (1st Part) Pp.31-32
8. Vide, S.K., sū. 106 and 107, P.102
10. Vide, M.B., P.71
11. A.Bhä. (S.D.S.) sū. 1.1.17 P.33 (II ed.)
much evidence. **Nyāsa, Pradīpa, Uddyota** and other such **granthas** have also taken this **sūtra** as one.

4. Dayananda has objected the new **vārttikas** written by Kāśikākāras and others. While explaining the **sūtra** 'Idūde cvivasananām prarthyam' Kāśikākāras have discovered a new **vārtti** like 'manivādiṁ pratisedho vaktavyah'. Patañjali did not admit this **vārttikas**. Dayananda too has said it as unimportant and worthless one.

5. The commentary of Dayananda reflects some differences in **padaccheda**. Some grammarians hold the view that the **padaccheda** of 'Ca jāteh' found in 'Viṣesanānām cājāteh' sūtra is 'ca + ajāteh'. But Dayananda has accepted it as 'ca + ājāte'. Patañjali the author of **Mahābhāṣya** and Kāiyāṭa of **Pradīpa** have also regarded it as 'ca + ājāte'.

6. There is difference of opinion between Dayananda and Kāśikākāras in regard to the meaning of **sūtras**.

---

1. Astā, 1.1.11.
4. Kāśikākāra, Ramachandra, Bhaṭṭoji Dikshīt, Nagesa-Bhaṭṭa and others supports it as 'ca + ajāte'v
5. Astā, 1.2.52.
7. Even there is difference of opinion between Dayananda and most of the grammarians with regard to the examples of sūtras. Dayananda also has proved the positiveness and importance of the examples given by him.

8. At times, Dayananda has taken only one out of many expositions of the words found in Mahābhāṣya. For example, the Mahābhāṣyakāra has given a two-fold etymology of the word 'āsyam' as asyantyanena varnānīti āsyam' and 'annameta-
dāsyandeda iti vā āsyam'. In course of explanation of sūtras Dayananda has accepted the first etymology.

9. At some places, Dayananda has not included the text of vārttikas of Mahābhāṣya in his commentary, but the text of Kāśika has got the due place in his commentary.

Thus, the importance of Dayananda's commentary on Astādhyāyī can be noticed through a proper examination and evaluation of the same and one can came across his contribution to the field of grammar. Besides, it indicates a great courage and even greater self-confidence in Dayananda to attempt a bhāṣya on Panini's book, when Patanjali's bhāṣya was already in the field.

2. For detail see A. Bhāṣya (Up to 3rd chapter) of Dayananda, both Part I and II, Published by Vaidik Yantralaya, Ajmer.
To popularise the study of Sanskrit was a passion with Swamiji. His idea of regeneration of Hinduism and Bharat was via Sanskrit language and the study of the Vedas. It is worthy of note that except Satyārtha Prakāśa, he has composed most of his works originally in Sanskrit.

This book aimed at making the young students to learn and to talk in simple Sanskrit. It contains short, simple sentences on subjects of everyday interest, such as guru-sisya conversation, birds and animals, business, political topics, good manners and life of Brahmācārī, Gṛhasthī, Vānaprasthī and Sanyāsī. The language is so sweet and sentences so interesting and beautiful that they would make a place in the young learners' memory.

When first published in A.D., it had a large number of misprints or errors. Pandit Ambikadatta Vyas, author of Shivaraj Vijay attacked it in his pamphlet abodha nivāraṇa. Swamiji out of his large-heartedness, accepted the misprints or errors. One of his followers took up cudgels on behalf of the Swamiji and gave a reply to his other unfounded charges.
This is a monumental work on Sanskrit grammar—Vedic and classical—in 14 parts. It is doubtful if Swamijit himself wrote it, as the scholars have found that it mainly, follows the style and method of Siddhānta Kaumudi, which Swamiji strongly disapproved. So the scholars have debated whether this book was written toto by Swami Dayananda himself or parts of it were dictated by him to his scribes or composed by them under his direction and the work had the benefit of this review and correction.

Pt. Y. Mimamsak has been quoted as saying 'How Swamiji gave permission to compose this work according to the subject arrangement of Kaumudi passes my comprehension'. He further adds that it may be written under Swamiji's direction by his learned disciples like, Bhimsen, Jwaladatta, Dineshram and others.¹

Hence, from above views of Y. Mimamsak it is clear (now) that Dayananda is the prayojaka karttā² i.e. supposed to be the author of the Vedāṅga Prakāsa.

1. Rṣi Dayananda ke granthon ke itihās (Hindi), P.142.
2. "Tat prayojako hetuśca". Astā. 1.4.52
   It means, that which is the mover thereof, i.e. of the independent source of action, is called hetu or cause, as well as karttā or agent.
Besides this, its biggest plus point is that the parts of it were published by Vedic Yantralaya, Banaras and later Allahabad in 1830-33 A.D., during Swamiji's life time and that today all parts of it are available, as printed by Vedic Press, Ajmer, authorised publishers for Swami Dayananda's work.

The scholars like G.P. Upadhyaya, H.B. Sarda, Bawa Chhaju Singh, B.L. Bharatiya and others are of the view that Vedāṅga Prakāśa was written by Swami Dayananda Saraswati.

The fourteen parts of this Vedāṅga Prakāśa are as follows:

1. Varnoccarana Śikṣa
2. Sandhi Visaya
3. Nāmika
4. Kārakīya
5. Sāmāsika
6. Stratī Taddhita
7. Avyayārtha
8. Ākhyātika
9. Sauvara
10. Pāribhāṣika
11. Dhātuvātha
12. Canapātha
13. Unāḍikosa
14. Nighantu

1. Life and Teachings of Swami Dayananda, Ch.14, P.168
2. Life of Dayananda Saraswati, Ch.XXII, PP.416-17
4. (a) Arya Samaj kā itihās (Hindi), editor - Satyaketu-vidyalankar, Ch.2, PP.32-83
   (b) Āṣi Dayananda aur Arya Samaj kī Sankṛt Sāhitya ko den, Ch.4, PP.63-64.
These books show the different ways in which the grammar of the Vedic Sanskrit and that of Classical Sanskrit deal with various grammatical matters. Numbers 1 to 6 contain expositions of Pāṇini's धातुपाथा and Nos. 8 to 10 those of various सूtras of आषाध्यायी in Hindi. Number 13th is a Sanskrit commentary on Pāṇini's उनादि सूत्राः. No.7 is a glossary of terms used in Pāṇini's grammar. No.11, 12 and 14 are merely reprints of certain useful parts of Pāṇini's आषाध्यायी.

Here we have made a detailed discussion on the various parts of the वेदाङ्गa प्रकाशa.

4.1 VARNOCCHĀRAṆA ŚIKṢĀ (Orthoepy)

It is the first part of वेदाङ्गa प्रकाशa. Swami Dayananda has edited a set of phonetic rules in his वर्णोच्चारणa शिख, which forms the first part of a series of works on grammar compiled under the title of वेदाङ्गa प्रकाशa in fourteen parts with a view to help a student in his studies concerning the Vedas. He has attributed these सूtras to Pāṇini.

Dayananda gives the date of the completion of this book at its end in the following couplet:-

"कृतामानकांकाणेब्दी माघामासे सिते दले /
कतुरथ्यां शानिवेरे्याम ग्रान्तह पूर्तिम समागताह //**1

**Thirteenth edition, 2027 V.S.
Published by Vaidik Yantralaya, Ajmer (Raj.)
It was, therefore, completed on 31.1.1330 corresponding to Mañgla Sukla 4, 1936 V.S. He was then at Benares. It appears that it was here that Dayananda unearthed a mss. of the lost phonetic sūtras of Panini edited in this work.

M. Ghosh does not accept this ascription of these sūtras to Pāṇini. He thinks that DPS (Phonetic sutras edited by Dayananda) are the mere collection from sundry sources such as the Mahābhāṣya and the Varnasūtras of Candra Gomin since 'there is no ancient or modern mss. or any descriptive reference of it in any early or late work to vouch for its authenticity'. This, he thinks, is further confirmed by the fact that this part forms the first book of a series of works meant for helping a vedic student in his studies and by the fact that it is styled as Varnoccarana śikṣā by Pāṇini. He concludes at last—"Considering the great influence which Candra Gomin exercised on the grammarians of Panini's school (the Kāśikā and the Vākyapādiya show traces of such influence). It is quite possible that some late grammarians re-edited and amplified the varṇa sūtras of Candra Gomin and fathered this upon Pāṇini, evidently for imparting to it a superior authority. Though there is no sufficient material to prove this, we are inclined to suggest that this late grammarian was Swami Dayananda himself who, among other things was a very close

student of Sanskrit Grammar as his *Vedānga Prakāśa* and the edition of *Pāṇini's Astādhyāyī* show. But whatever may be the actual fact about the authorship of the DfS, it is sure that the work is neither from the hands of Pāṇini nor as an old one.¹ His main stand is that the verses current under the name of *Pāṇinīya Śikṣā* are known as *Vedāṅga* and that they have come down to us in five different recensions and that each recension has numerous mss. and that there are two old commentaries on the work.

But, Ghosh has ignored a very important point in this consideration of the problem of the phonetic *Sūtras* ascribed by Dayananda to Pāṇini. In the commentary on 1,1.9 *sūtra* in the *Astādhyāyī Bhāṣya*, Dayananda quotes the verses which Ghosh considers to be genuinely written by Pāṇini whereas in the *Varnoccarana Śikṣā* written six months after the suspension of the *Astādhyāyī Bhāṣya* he criticised those very verses and discarding them included a new set of aphorisms. Who was the person or what were the circumstances that suggested Dayananda to forge those aphorisms under the name of Pāṇini? No such person or circumstances can be suggested from recorded life-events of Dayananda.

¹ *Pāṇinīya Śikṣā*, Section 32.
In the preface to the *Vāṁócārana Ṣīkiṣā*, Dayananda has clearly stated that he had secured a mss. of the *sūtras* in question after a laborious search.\(^1\) We may look to his words in this connection -

"Aise aise bhramon ki nivṛtti ke liye bade pariśram se pāṇinimunikrt Ṣīkiṣā kā pustak praptā kar un sūtron ki sugam bhāṣa mein vyākhyā karke ......."\(^2\)

Dayananda never tried to conceal the truth. These appears to be no reason to doubt his (above) statement. He must have secured a manuscript of the *sūtras* in question.\(^3\) It appears probable that the person who possessed an old mss. of the work did not part with it. He only permitted Dayananda to make a copy for his use. From this copy Dayananda published these sutras with a commentary of his own. In the face of such circumstances to accuse him of literary forgery without proving that he was a man of unscrupulous habits is too bold, uncritical and malicious.

The nature of long current phonetic verses so ably reconstructed by Ghosh in itself is against their being taken as a work by Pāṇini. The *sūtrakāra* Pāṇini and the poet Pāṇini

\(^1\) Vide, *Ṣīkiṣā Sūṭrānī - Ṛṣīkāl-Pāṇini-Candragomī viracitāni*, ed. by Y. Mimamsak Introduction, P-5.

\(^2\) Preface to the *Vāṁócārana Ṣīkiṣā* by Dayananda, P.2

appear to have been different persons. If it is held that the poet and the sutrakara Pāṇini is the same personality, it remains inexplicable as to why he wrote his famous Aṣṭādhyāyī in sūtras and the phonetic rules in verses. He should and must have adopted the same style of sūtras for writing the phonetic rules, as well as other portions of grammar. The versified phonetic rules, therefore, cannot be the works of Pāṇini.\(^1\)\(^2\) This conclusion is further supported by the verse, -

\[
\text{"Atha śiksāṃ pravakṣyāmi pāṇinīyaṁ mataṁ yathā / sāstrānupūrvyām tadvidyādyathoktaṁ lokavedayoh //}\]

Which occurs as the first verse in four out of the five recensions of this work. Ghosh has excluded this verse from his reconstructed text for reasons not known to us. The testimony of four recensions is quite sufficient to regard this verse as genuine. This verse clearly states that the verses that follow, embody the teachings and the views of Panini on phonetics and thus the verses in question are not the work of Pāṇini but of some later writer who versified them to facilitate their remembrance. This verse leads us to the supposition that the rules written by Pāṇini were different

\[\begin{align*}
1. & \quad \text{ibid.} \\
2. & \quad \text{Śīkṣā Sūtrāni-Āpiśāli-Pāṇini-Candragami viracitāni} \quad \text{ed. by Y. Mimamsak, Introduction, F-5.} \\
3. & \quad \text{Pāṇinīya Śīkṣā, edited by Dayananda, Preface, F.2}
\end{align*}\]
from these verses and they might have been in the form of sutras.

So, it is now clear from the above analysis that Dayananda has edited the *sīkṣā sutras*, written by Acharya Pāṇini\(^1\), the author of *Aṣṭādhyāyī* but not the poet Pāṇini, the author of phonetic verses. Supporting this view S.K.Gupta says -

"I am, therefore, inclined to consider the phonetic sutras edited by Dayananda under the name of Pāṇini as genuine works of Pāṇini. It is very likely that like the *Aṣṭādhyāyī* of Pāṇini these *sūtras* might have suffered some interpretation."\(^2\)

Hence, Swami Dayananda has edited the *Varnoccārāṇa śīkṣā* which included as the 1st part of his *Vedāṅga Prakāśa*.

4.2 SANDHI-VIṢAYA

*(Coalescence of letters and orthography)*

This is the second part of *Vedāṅga Prakāśa*. It contains three chapters, viz. *Saṁjña, Paribhāṣā* and *Sādhanā*. *Sūtras* of *Aṣṭādhyāyī* regarding conjunction (*sandhi*) have been elaborated serially in these chapters. Besides, the texts of

1. Gairola, Vacaspati; *Vaidik Sāhitya aur Sanskriti*, P.136
2. Authorship of Phonetic Sūtras (article) by S.K.Gupta, Published in P.O. Vol. XVI, P.4
   *Tenth edition, 2016 V.S.*
   Published by Vaidik Yantrālaya, Ajmer, Rajasthan.
Mahabhasya also are been quoted here as per the needs.

Dayananda has mentioned in the preface of the book that this Sandhi-visaya is the first part of Panini's Astadhyayi. The intention behind writing this book is to enable the people to understand conjunction. Because without the knowledge of conjunction one cannot understand the meaning of any word or sentence. Hence, it will prevent them to have the real meaning of the Vedic words. This work was first edited in 1937 V.S.¹

4.3 NĀMIKAH* (Declensions)

It is the third part of Vedāṅga Prakāśa. Here, the derivation of the words have been explained through sūtras. It means, the procedure of the formation of words have been dealt here. For an example, the word 'deva'; how this word is formed? The way of formation of words with different sūtras and examples are also discussed. So, all the essential sūtras have been collected and their Hindi translation have been given. This book contains 222 sūtras in total.

Dayananda has mentioned in the preface that after going through Varnoccāraṇāśīka, Sanskrit vākyaprobodha, vyavahārabhāṇa and Sandhi viṣaya one should read Nāmika. As a

1. Bharatiya, B.L. 'Aṣi Dayanand aur Aryasamaj ki Sanskrit sāhitya ko den', Ch.4, P-64.
   *Nineth edition, 2026 V.S.
   Published by Vaidik Yantralaya, Ajmer (Raj.)
result of which the doubts on grammar of the students would be eradicated and they would have full grip on the subject.

4.4. KĀRAKIYAH* (Cases)

It is the fourth part of Vedāṅga Prakāśa. This book contains an exposition of the sūtras pertaining to Kāraka (case). Here, Dayananda, the author has discussed about the sūtras of case pertaining to Pāṇini's Astādhyāyī. Moreover, these sūtras have been explained by the author in simple Hindi for the easy understanding of the students.

In the introduction, the Dayananda has said about the meaning and the numbers of case. Then he has enumerated eight cases, viz. Kartā, Karma, Karana, Sampadāna, Apādāna, Šesa, Adhikarana and Hetu. Besides, he has discussed each case elaborately.

Apart from these, the book encompasses the discussion from Kāraka-sūtra to Vibhaṣā-krīṇī, i.e. 172 sūtras have been discussed in this work. It also contains simple examples for the clear understanding of the sūtras. Thus, the rules on case in the Astādhyāyī have been explained in this work on cases in Sanskrit grammar.

*Sixth edition, 2028 V.S.
Published by Vaidik Yantralaya, Ajmer (Raj.)
4.5 **SAMASIKAH** (Compound words)

It is the fifth part of *Vedāṅga Prakāśa*. This part contains a description about the compounds. Dayananda has accepted four kinds of compounds in the preface of the book viz. Avyayibhāva, Tatpurūṣa, Bahuvrihi and Dvanda.

The work embodies 3 chapters and 412 sūtras. These sūtras have been explained in short and lucid Hindi for the clear understanding of the students.

4.6 **STRAIN-TADDHITAHA** (Genders)

It is the sixth part of *Vedāṅga Prakāśa* and fifth part of *Āstādhyāyī*. Strīpratyaya and Taddhita pratvaya of Āstādhyāyī have been explained in this book. This book has 949 sūtras and vārttikas. These sūtras and vārttikas have been explained in lucid Hindi. In most of the places additional notes have been inserted.

Dayananda has mentioned in the preface that this book is written to provide the knowledge of Strī and Taddhita pratyaya to the teachers and students of Sanskrit, because it is very difficult to read Sanskrit śāstras without the knowledge of Strī and Taddhita pratyaya. Only important sūtras

---

*Seventh edition, 2014 V.S.*
Published by Vaidik Yantralaya, Ajmer (Raj.)

**Sixth edition, 2023 V.S.**
Published by Vaidik Yantralaya, Ajmer (Raj.)
and vārttikas have been explained here. The book was written in 5th, Mārgaśīraśa sukla, V.S. 1938, by Dayananda in the Palace of Maharana of Udyapur.

4.7 AVYAYARTHĀH* (Indiclinables)

This constitutes the seventh part of Vedāṅga Prakāśa. In this part all the indiclinables (avyayās) have been mentioned as well as discussed in simple Sanskrit. Dayananda states that the use of the indiclinables can be seen more in number in the Vedas and also in other granthas. The present book has been written to provide the real meaning of the indiclinables.

Dayananda is of the view that one's knowledge of the real meaning of the mantras is bound to remain incomplete unless he is aware of indiclinables. That is why an elaborate study has been made on the avyayas in this book, which will be immensely helpful to the Vedic readers.

All these indiclinables have been arranged alphabetically and a number of examples have also been furnished in the work to make the subject more clear.

*Sixth edition, 2014 V.S.
Published by Vaidik Yantralaya, Ajmer (Raj.)
4.8 ĀKHYATIKAH* (The Verb)

This book is the 8th part of Vedāṅga Prakāśa, which is bigger in size than other parts. Its first half embodies the discussion on roots (dhātu) and the second half on kṛdantas.

Dayananda has written in the preface that the eleven kinds of lakāras have been mentioned serially in this work. Where let Lakāra (subjunctive) has been discussed elaborately as because it is used only in the Vedas, hence, it merits attention in this book. Even liṅ lakāra has been discussed twice because it has two meanings as well as it can be used in different places in respect of different meanings.

Apart from these, the ten ganas of dhātu have been discussed in the book. The first edition of this book was made in 1938 V.S.¹

4.9 SAUVARAH** (Accentuation & Prosody)

Sauvara is the ninth part of Vedāṅga Prakāśa. The theme of discussion of this book is accent (Svara). In the introduction of the work Dayananda has mentioned that the

*Sixth edition, 2017 V.S.
Published by Vaidik Yantralaya, Ajmer (Raj.)


**Fifth edition, 2019 V.S.
Published by Vaidik Yantralaya, Ajmer, Rajasthan.
main intention of writing of this book is to provide right knowledge regarding Vedic accents to the general readers as well as students of the Vedas.

Truly speaking, it is a proper book which highlights the nature and the use of *udāta* (acute) and other accents. It is imperative to know acute and other accents in order to have a clear pronunciation as well as proper understanding of both the classical and Vedic texts. Hence, one should acquire knowledge regarding these accents for a better understanding of the Vedic verses. The author has even cited an example from the *Mahābhāṣya*:

"Dustah śabdah svarato varṇato vā mithyāprayuktā na tamarthamāha / sa vāgvaś jro vajamānāh hinasti vathendrasātruh svaroto parādhat //"¹

It means, a word corrupt as regards accent or as regards sound, employed improperly, fails to convey the sense intended. That thunderbolt of speech kills the sacrificer even as (the expression) *Indraśātruh* on account of the error in the accent.

Further, he is of the view that without the knowledge of acute one can neither chant nor pronounce Vedic verses. Because, *sadja* and other like accents are quite useful in the field of music and it would be impossible without the help of

---

¹ *Mahābhāṣya*, 1.1.1.
udatta accent. As it is said:

"Uccau nisādgaṇḍhārau nicāvṛṣabhadhāivatau /
 śesāstu svaritā jñeyah sādjamadhyamapañcamah //

At last, Dayananda has mentioned in this book that the discussion on the accents has been made briefly and only the important aphorisms of Pāṇini have been considered keeping in view an elaborate discussion on all rules of Pāṇini pertaining to the subject of accents staked for the commentary on the Astādhyāyī.²

4.10 FĀRĪBḤĀSIKAH* (Technicalities)

This is the tenth part of Vedāṅga Prakāśa. The author has taken help of Parībhāṣendusekhara of Nāgęśa Bhaṭṭa, for writing this book.³

Dayananda has written in the preface that all the Parībhāṣā-sūtras of Astādhyāyī have been discussed elaborately in the book of Sandhi viṣaya (second part of Vedāṅga Prakāśa). Here, only the Parībhāṣā-sūtras of Mahābhāṣya have been discussed.

1. Yajnavalkya sikṣa, V.7.
2. While editing this sauvara with a Hindi commentary Dayananda determined to write a full commentary on Pāṇini's Astādhyāyī and also expected to discuss all these subjects in detail in that commentary. In fact, he could write the commentary on Astādhyāyī up to four chapters and owing to his premature death it remained incomplete.

*Fourth edition, 2004 V.S.
Published by Vaidik Yantralaya, Ajmer (Raj.)

The author's style of explanation in Hindi is so simple that having a little knowledge of Sanskrit a reader can understand it easily. The book was written in 1939 V.S.

4.11 **Dhātupāthah** *(Roots)*

*Dhātupātha* is the eleventh part of *Vedāṅga Prakāṣa* and it has remained as the tenth part in Panini's *Aṣṭādhyāyī*. Dayananda only has collected the roots from *Aṣṭādhyāyī* and has given their meanings in Sanskrit.

The book contains the roots of ten *ganaṇa*, which are as follows:-

1. Bhvādīgana
2. Adādīgana
3. Juhotvādīgana
4. Divādīgana
5. Svādīgana
6. Tuddīgana
7. Ruhdīgana
8. Tanōdīgana
9. Kryādīgana
10. Curādīgana

Besides, *kandvādaya* roots have also been discussed here. At the end a list of the roots have been provided in the appendix, where roots, *ganaṇa*, *pārśva* etc. are presented through tables and also are arranged alphabetically.

*First edition, 2026 V.S.*
Published by Vaidik Yantralaya, Ajmer (Raj.)
4.12 **GANAPĀTHA** *(Conjugation)*

It is the 12th part of *Vedāṅga Prakāśa*. All the sutras relating to gana of *Aṣṭādhyāyī* have been collected and then explained in this book. This work begins with 'savaṁīni sarvanāmānī' sutra and ends with kṣubhādīsu ca. However, the work contains 137 sutras in total. Although these sutras are explained in Sanskrit still these are understood by the common readers. Dayananda has provided adequate notes and references for the clear understanding of these sutras. He has mentioned in the preface that the sutras of this book are written by Pāṇini. Moreover, these sutras were laying scattered throughout *Aṣṭādhyāyī*, as a result of which the students could not get full account of gana sutras. Hence, this book was compiled after collecting all these scattered sutras and then these sutras are duly explained in it.

The book was written by Dayananda in the Palace of Udaypur in 1939 V.S.

*Sixth edition, 2013 V.S.*
Published by Vaidik Yantralaya, Paropakarini Sabha, Ajmer (Raj.)

1. Aṣṭā., 1.1.27
2. ibid, 8.4.39
4.13 **UNĀDIKOSAH** *(Word-making)*

**Unādikosa** is the 13th part of *Vedāṅga Prakāsa*. Dayananda has written this book in the Palace of Maharana of Udaipur in V.S. 1939.¹

PancaPaḍī and DasāPaḍī, these two *sūtras* are the oldest of the *unādisūtras* available these days. Even, among these two PancaPaḍī-unādi-sūtra is the oldest one.²

There were seventeen commentators on PancaPaḍī-unādi-sūtra preceding Swami Dayananda. Dayananda was the 13th and last commentator on the same *sūtra*.³

Even if Dayananda's commentary is small in size still in the field of *unādi* it has a significant place. He has rendered both the derivative (*Yaugīka*) as well as the conventional (*rūḍha*) meaning to the *unādi* words used in his commentary. For example—

- *Karotīti karuh* - *Karta, s’ilpf va.* ⁴
- *Vati qacchati jānāti veti vayuh* - *Pavanah, paramesvaro va.* ⁵
- *Pati raksati sa pāyuḥ* - *Raksakah, gudehendriyam va.* ⁶

---

¹ Sixth edition, 2021 V.S.
Published by Vaidik Yantralaya, Ajmer, Rajasthan.

4. *Unādikosa* (commentary), 1/1.
5. Ibid.
6. Ibid.
In the above quoted examples, in the first and third instance karta and rasakah are considered as derivative meanings, sílpī and guḍehendriya are conventional.

Dayananda has mentioned in the preface that this small book is essential for Vedic studies. Though the book is written in Sanskrit, still it can be understood by persons not quite erudite in the language.


It is the last and 14th part of Vedāṅga Prakāśā. Originally, it was written by Yāska. Dayananda has edited this book after consulting and comparing various manuscripts. The variable readings have been cited in the footnotes of the book. This book has only 5 chapters. There are 17 sub-chapters (khaṇḍa) in the first chapter, 22 in second chapter, 30 in third chapter, 3 in fourth chapter and 6 in fifth chapter. Besides these, there is a word index in the book which is most useful for the Sanskrit students.

*Seventh edition, 2018 V.S.
Published by Vaidik Yantralaya, Ajmer (Raj.)
PLACE OF THE VEDĀNGAS IN THE SCHEME OF STUDIES OF DAYANANDA

Satyārtha Prakāṣa (Light of Truth) is the Magnum opus of Swami Dayananda Saraswati. It occupies a prominent place in the classical Religious and Philosophical literature of the world. It presents a charter of life at once sublime and noble. It contains principles and rules of conduct for all. In short it makes people mould and better their lives on the lines which were chalked out by the Vedas and the pattern laid down by what is the best in ancient Vedic heritage, whose living symbol was the Swami himself.

In Satyārtha Prakāṣa, while discussing about the Scheme of studies for the students Dayananda has given his consent to study the Vedāṅgas.¹

He (Dayananda) begins with the study of the science of correct pronunciation (sīkṣā). The book he quotes as an authority on this is by 'Pāṇini muni'. Pāṇini's treatise on this is Pāṇiniya Sīkṣā in the form of aphorisms. According to him the mother, father and teacher should take great care to see that the children learn how to pronounce letters correctly. For example, take the letter 'P'. The right place to pronounce it is the lips, the proper amount of effort is what is called full and the right agent is the tongue.

1. S.P., III Ch., PP. 102-106
The next step is to start teaching of grammar. To begin with, he advises the study of Astadhyayi. This process should start with the mere reading of the aphorisms. Next in order should be the break-up of the said aphorisms and their formation of compound words etc. The study of grammar should also include study of Dhātupatha - study of verbal roots with meaning, study of inflexion of nouns etc., study of rules pertaining to prefixes and suffixes and finally the Mahābhāṣya should be taught.

Dayananda feels that the minimum time required for a thorough study of Astadhyayi is about eighteen months. In another year and a half, one may study thoroughly Mahābhāṣya. In all, according to him, a period of three years is required to gain proficiency in grammar. The knowledge of grammar so obtained will help a student in understanding the Vedas and other scriptures, to some extent. Dayananda deprecates the study of books like, Sārasvata, Candrika, Kaumudi, Manorama etc., which also deal with grammar. Even 50 years of continued study of the said books will not help a student progress in this direction. In fact, Dayananda condemns the said books as 'kuñgrantha' - bad books. On the study of books other than grammar, a student need not exert so much as he is required to do in the case of grammar.

After obtaining proficiency in grammar a student is advised to read Nighantu and Nirukta, written by Yāska, under
a teacher. According to Swamiji, it may take about six to eight months.

Dayananda then refers to study of Piṅgalācāryas book on Chanda-metrical science. He encourages students to start writing poetry at this stage. Knowledge of metrical science is sure to enable students to understand Vedic hymns and other verses too. About a period of 4 months may be spent on learning this. He advises do no waste your time on the study of books like Vṛttaratnākara and other books on metres written by persons of little learning.

Dayananda desires that after receiving training in state-craft, an individual should also learn music particularly Śāma-gāna- recitation of Śāmaveda, based on the rules of music. He does not decry dancing and music. He decries what passes on today as gāna-vidyā, which is debasing and which is witnessed in and around brothel houses. He suggested study of books on this subject, particularly those written by great seers like Nārada.

He does not prohibit the study of astrology, on the contrary he encourages its study. He of course prohibits study of the books of astrology, describing the influence of stars, planets, the casting of horoscope, mansians, zodiac constellations, auspicious times and other of the sort, should not be attempted, being considered false and untruthful. He insists on the study of the Śūryasiddhānta- a celebrated
astronomical text book. Besides, the syllabus as described by Dayananda also includes the study of Algebra, Geometry, Geography, Kalpa-sūtras and etc.

This way, Dayananda has emphasized the study of the Vedāṅgas in his scheme of studies.

Hence, it is observed that Dayananda has laid great stress on the study and use of the six Vedāṅgas in the Vedic exegesis and for that he has contributed a lot to this literature.