CHAPTER-VII

CONTRIBUTION OF ARYA SAMAJ

TO

MIRUKTA, CHANDA AND JYOTISA LITERATURE
CONTRIBUTION OF ARYASAMAJ TO NIRUKTA, CHANDA
AND
JYOTISA LITERATURE

In the preceding chapters a discussion has been made about the contribution of Aryasamaji scholars to Śīkṣā, Kalpa, and Vyākaraṇa literature. The theme of the present chapter is an assessment of Aryasamaji scholars contribution to Nirukta, Chanda and Jyotisa literature.

A. CONTRIBUTION OF ARYASAMAJ TO NIRUKTA LITERATURE

The contribution of Aryasamaji scholars to Nirukta literature is praiseworthy, and commendable, because Swami Dayananda had strong faith on Nirukta of Yāska. As he has employed the scientific method of interpretation based on the Nairukta school throughout his Vedic exegesis. It means, his Vedic interpretations are based mainly on the etymological method. Besides, he has also edited Nighantu in order to provide a faithful text to its readers.

Owing to Dayananda’s predilection towards Nirukta, his followers also showed keen interest towards this field. Hence, they enriched and popularised this field by writing commentaries, making translations and by editing Sanskrit texts, related to the literature of this field. Anyway, the major contributions of Aryasamaji scholars’ are going to be discussed below.
1. TULASIRAM SWAMI (b.1924 V.S.—d.1972 V.S.):—

VAIDIKA NIGHANTU* (Ed.)

Originally, this book was written by Bhaskara Rai Dikshit. The book was in Sanskrit and also in a verse form. The author is remarkable for his outstanding knowledge of Sanskrit language as well as of the abstruse subject, i.e. Nirukta.

Since a long time the work was in a mss. form. So Tulasiram Swami has intended to edit it for the first time. After a long endeavour he has published it in 1393 A.D. Now a days, this book is not available in print.

2. RAJA RAM :-

KAUTSAVYA NIGHANTU**(Ed.)

Kautsavya Nighantu has been incorporated in Atharva Parisistā, which contains 72 Parisistas of which Kautsavya Nighantu is the 48th. The editor is of the opinion that it is difficult to ascertain the exact period of its composition. Sayana, Himadri and Kesava, the commentator of Kausika Sutra have referred to this book occasionally in their respective

* First edition, 1393 A.D.
Edited and Published by Tulasiram Swami, Swami Press, Meerut, U.P.

** First edition, 1921 A.D.
Published by D.A.V. College, Lahore.
The editor has put tremendous effort to locate the real composer of this work by going through almost all the śrāva literature but all of his attempts ended in a fiasco.

However, Martine Hague has discussed this work exclusively for the first time in 1365 A.D., in his "Indische Studien". He was followed by Bloomfield who has discussed about it in the American Journal of oriental society. Lastly, J.V. Nageleen in Germany and G.M. Böding in America started editing whole of the Atharva pārīśista at their respective places being inspired by Prof. Weber and Prof. Bloomfield.

When these two editors were made known to each other, later they published in a joint effort to the Atharva Pārīśista of 72 subjects with Roman renderings in Leipzig in 1909 A.D. However, Kautsavya Nighantu occupies the 49th position in the series of 72 subjects.

Realising its immense and stupendous utility to know the Veda and its non-availability in (Devanāgari) Sanskrit language, Bhagavaddatta, a reputed scholar of indology suggested and also encouraged the editor to undertake this task. Anyway, having got the permission from Prof. Bolinga, the editor provided Hindi version rendering this work, where the editor has slightly altered Boling's style to make it more convenient in Hindi language. While dealing with this book

Boling has taken the support of seven original books which he has mentioned on the following way:

"A, B, E, M, T, U, X". But this is changed by the present editor into ka, kha, ga, gha, ca, cha and ja.

This way it became an authentic edition by the great effort of the editor, Raja Ram.

3. CHANDRAMANI VIDYALANKAR:

VEDĀRIHA DIPIKĀ NIRUKTA DHĀSYA* (comm.)

This commentary bears marks of extensive study and hard work. It serves as a better instrument in the hands of scholars interested in the study of the Vedas. Really, it is a brilliant attempt in Hindi to illuminate along original lines of the text of Yāska. Though the interpretation differs materially from the traditions of the scholars, it appears in several places to have a distinct merit of its own and deserves admiration. There is no gain saying the fact that the production is a monument of close study and laborious research in the field of Vedic exegesis. This way Chandramani's work has placed the study of the Vedas within easy reach of those who are not even Sanskrit scholars.

1. For detail see introduction portion of this book.

*First edition, 1926 A.D.
Second edition, 2033 V.S.
Published by Arsha Kanya Gurukula Narela, Narela, Delhi.
This commentary was published first in 1926 in two volumes. In course of time the non-availability of this book has been observed due to the commendable demands of the readers. So the second revised edition was brought out in 2033 V.S.

4. BRAHMADATTA JIJÑĀSU

*NIRUKTĀRA AUR VEDA MEIN ITIHIĀS* (Auth.)
(Authors of Nirukta on History in the Vedas)

The author of this work has argued that the Vedas do not contain any history. To support this view he has quoted many examples. Most of the scholars on the basis of the statement of Yāśka "Tatraitihāsamācaksate," believe that the Vedas do contain historical elements. That is why, the author has cited the view of 1500 years old Niruktakāras (authors of various Nirukta works) in the present book. After scrutinising the thought of various Niruktakāras, Jijñāsu has established the fact that the Vedas do not reflect any history. This small piece of book embodies 24 chapters. The book was first published in Lahore but after the partition of the country, people felt the scarcity of the book, for which its second edition came out in 2025 V.S.

* Third edition, 2041 V.S.
Published by Ramlal Kapur Trust, Bahalgarh, Sonepat (Haryana).
5. BRAHMAMUNI PARIVRAJAK (VIDYAMARTANDA)

NIRUKTA-SANAH (Comm.)

Nirukta-sanah is one of the best commentaries on Yāska's Nirukta. It is written in Sanskrit by following the āra methodology of Dayananda. Here each word is rendered in simple and clear Sanskrit. The last part of the book also contains an appendix, where an alphabetical index of words explained by Yāska is given.

The work is of great use to the students of Nirukta and at the same time it is a welcome addition to Sanskrit commentatorial literature on āra works.

6. BHAGAVAD DATTA :::

NIRUKTA ŚASTRAM (Comm.)

Bhagavad Datta is one of the best known commentators on Nirukta. The most interesting fact in his work is that he has emphatically criticized various authors and commentators on Nirukta, in this edition. 1 While discussing on the commentary, he has made it aptly clear that his work is precise.

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*First edition, May 1966 A.D.
Published by Gurukula Kangri University, Haridwara, U.P.

**First edition, 2021 V.S.
Published by Ramlal Kapur Trust, Amritsar, Panjab.

systematic and purely based on Adhidaivika and Adhibhautika methods. These two methods of discussion i.e. Adhidaivika and Adhibhautika have never been followed by any commentator preceding him as well as by his contemporaries. He is of the view that the above mentioned methods essence of the Vedas, whereby one will come to know the multifarious achievements of Yāska and other sages and also the pure and clear picture of Arṣa Vijñāna will come to the fore front.

He has frankly accepted that he has not duplicated the original mantras, rather he has analysed each word broadly, being convinced on the fact that duplicity makes the readers parochial and in turn will keep them away from its real essence. Besides, duplicity dilutes the intention of the original mantra and hence would be unconvincing.

7. VISVESWAR SIDDHANTA SHAstri : —

NIRUKTAM* (Comm.)

This book is a Hindi commentary on Nirukta, which is famous by the name of 'Nirukta Dipikā'. Visveswar Siddhanta Shastri of Gurukula Vrndavan, initiated the task of writing a commentary on Nirukta, but unfortunately he died before accomplishing the task which he undertook. Hence, the work

*First edition, 2022 V.S.
Published by Om Prakash Kapur, Jnanamandala Limited, Varanasi-I, 1366 U.P. 1966.
remained unpublished. However, realising the importance of the commentary, Jnānamandala Limited published it later on.

Each word has been elaborately discussed in this commentary. It contains various quotations from different Sanskrit books. Apart from the opinion of Yāska, the opinion of other scholars of mirukta have also been duly incorporated in the commentary. Sometimes, the commentator has refuted different Niruktakāra's opinion by citing various evidences to substantiate his view. Besides, the grammatical use of various words have also been discussed properly in it.

8. Y. Mimamsak :-

NIRUKTA SAMUCCAYA* (Ed.)

Nirukta Samuccaya incorporates a discussion over 100 verses on the basis of the nirukta method of Yāska. Acharya Bararuchi is the author of this important work. He has provided many important evidences about mirukta, in the present work.

The first edition of the book, by Y. Mimamsak, came out in Lahore. But after the partition of the country the book was not available in India. As a result of which a new

* First edition of the book was held in Lahore. The time of 1st edition of the book is not known from the book as it is not mentioned in the book.

Second edition, 2022 V.S.
Published by Bharatiya Prachya Vidya Pratisthan, Ajmer, Rajasthan.
edition was made. This edition contains 102 verses. Although the new edition is based on the earlier one, still some new texts, notes and references have been inserted in it, which have rendered it more authentic and useful.

The book contains four kalpas (chapters) and three appendices. This had made the book more valuable.

9. KAPILDEV CHASTRI:

*NIRUKTA* (Hindi comm. up to 5th pāda of 1st ch.)

This book has been edited for the students, which was introduced for the M.A. Sanskrit syllabus in different universities. This work contains only three chapters, viz. 1st, 2nd and 7th. K.D. Shastri has written the commentary on Hindi up to 5th pāda of the 1st chapter of this book and the other chapters (6th pada of 1st chapter, 2nd and 7th chapter) were commented upon by C. Sukla also in Hindi. Shastri has mentioned in the preface of the book that no good commentary on Nirukta written in Hindi is available for the students and the commentaries which are available do not provide the requisite information to the readers. Having realised this fact Shastri determined to write a simple Hindi Commentary on Nirukta.

* First edition, 1969
  Second revised edition, 1980-81,
  Published by Sahitya Bhandar, Meerut, U.P.
Many important questions with regard to *Nirukta* have been discussed in the introduction part of the book and valuable notes have also been provided in the course of discussion. Not only this, many important things relating to the subject have been duly reprimanded and every effort has been made therein to draw the attention of the readers towards the concerned topic. This book has been commented upon absolutely on the Vedic lines. Because of increasing demands of the book it was published for the second time also.

10. VIRENDRĀ MUNI SHAŚTRI :–

VEDĀNGA NIGHANTI NIRMUKTAM* (Trans.)

Yāṣka's *Nirukta* has been translated by many scholars and so also a number of commentaries have come out on the theme. It has always remained the endavour of the scholars to make this book (*Nirukta*) more simple; in the way the effort made by Virendra Muni Shastri is worthwhile and praise worthy. He has frankly mentioned in the preface that the opportunity to read *Nirukta* was provided to him by erudite personalities like Swami Brahma Muni, Mangal Dev Shastri and Bhagavad Datta and later on he made a sincere study on the 'words' of *Nirukta*.

*First edition, 2040 V.S.
Published by Visva Veda Parisad, Adarsha Press, Lucknow, U.P.*
for his Ph.D. thesis; this depth knowledge enabled him to translate *Nirukta* into a simple Hindi.

This above note by the author conclusively proves that the book is written after a deep research. In the introduction of the book the author has discussed regarding the real author of *Nirukta* as well as its importance.

11. VIJAYPAL:

*NIRUKTA ŠLOK-ŠVĀRTTIKA* (Ed.)

This book is written by Nilakanṭha. He has explained the subject matter of Yāśka's *Nirukta* through Sanskrit verses. The credit of explaining in good detail such a tough lexicogrammatical work in poetic form goes to its eminent author.

However, the work was not available in print. So Vijaypal undertook the task of editing the work for the first time. The original mss. had many mistakes which were duly rectified by him and necessary notes were provided in the new edition of the book. The title of the work appears to be in the line of the *Ślokavārttika* of Kumarila Bhatta in the Mīmāṃsā tradition.

Published by Smt. Savitridevi Bagadiya Trust, 5, Lenin Sarani, Calcutta, W.B.
B. CONTRIBUTION OF ARYASAMAJ TO CHANDA LITERATURE

Generally, there is less availability of books on Vedic metre. Dayananda had a positive attitude towards Vedic metre. But, no work on Chanda sāstra by Dayananda is available these days. Anyway, Aryasamaj scholars' contribution towards Chanda literature is very less. The major contributions by them are as follows:

1. MEGHAVRATACHARYA (b.1893 A.D. - d. 1964 A.D.):

CHANDA SĀSTRAM* (Comm.)

Pingalacarya was the original author of this book. Later Meghavratacarya has written a commentary on it in Sanskrit, which is known by the name of 'Vrati Mangalā'. While discussing the importance of the book Acharya Meghavrata has mentioned in the preface that according to the educational methods of Swami Dayananda Saraswati, each student must have read Pingala's Chanda Sūtras. Swami Dayananda accepted Pingala's Chanda Sūtra as a Vaidika one, i.e. which is written in Vedic style. These things have been discussed by him in his Rvvedādi Bhāṣya Bhūmiṅkā and Satyārtha Prakāśa. He has also stressed that the Brahmacharins must read the Chanda Sūtra of Pingala in their preliminary stage.

* First edition, 2024 V.S., Published by Bhagavandev Acharya, Gurukul Jhajjhar, Rohtak, Haryana.

1. For detail see R.B.B. and S.P.
Since there was not a simple and authentic commentary on Piṅgala's Chanda Sūtra, the author, Meghavratacharya, wrote this commentary to facilitate the work of the students.

This book contains eight chapters in total. In his introductory remarks the author has discussed in detail regarding Chanda-sāstras and in the last he has given a list of Sūtras (Sūtra sūci) arranged in an alphabetic order, written by Piṅgalacharya. Besides, he has even mentioned about the contents of each metre. At last the names of all old Acaryas which are referred to by Acarya Piṅgala, have been brought under one list.

2. Y. MIMAMSAK :-

VAIDIKA CHANDAMIMĀNSĀ* (Comm.)

Y. Mimamsak is one of the most eminent authority on Chanda Śāstra. His erudiction is unchallengable in this field. It goes without saying that he has made a proper and analytical study of Chanda Śāstra. He has truely realised the real signifiance of the opinion held by Swami Dayananda on Chanda-Śāstra. Being influenced by the idea that one must learn Chanda Śāstra to have a clear understanding of the Veda, he laboured his best to master it.

* First edition, Nov. 1959 A.D.
Published by H.R. Kapoor, R.K. Trust,
Amritsar, Panjab.
While taking about the importance and purpose of this work he states that it is specifically meant for the intellectuals in order to apprise them the significance of the work and the apathetic attitude that the readers have towards this Sāstra should be eradicated and to restore the lost importance of this Sāstra. He is of the view that all distortion in the interpretation of the Vedic verses occurred because of the absence of knowledge of this Sāstra. If people will understand the value of this Sāstra, such distortion would not be there in future.

Indeed, there was not a single book on Chanda-Sāstra which can enable a person to have a full knowledge of it, only to use it for the interpretation of Vedic texts. However, this work contains 18 chapters.

Everything regarding Chandas have been discussed clearly and explicitly in these chapters and to make it more convenient for the readers, sometimes additional notes have been inserted in it. In the last, the book contains an appendix where some useful informations have been cited with regard to the work. The usefulness of this work from various angles is beyond doubt.
Most exemplary book among the Vedic metres is the Chanda Śāstra by Acharya Piṅgala. The chief intention of the author behind editing this book is to provide correct information of the Vedic metres which covers from second chapter to the 7th śūtra of the fourth chapter of this book. Sanskrit being the language of this chapter it could not become more beneficial for the ordinary readers. However, keeping this thing in view Virendra Shastri has translated the book into Hindi.

The most important contribution that this small work of Virendra Shastri makes, is by translating the section on Vedic metres by Piṅgala into Hindi, for benefit of the readers, not very well-versed in Sanskrit.

*First edition, 1978 A.D.
Published by Veda Sadan, C-317, Mahanagar, Lucknow, U.P.
C. CONTRIBUTION OF ARYASHARI TO JYOTISA LITERATURE

Swami Dayananda had immense faith on astronomy (ganita jyotisa), but he has rejected astrology (chalita jyotisa). Generally, the people keep faith in astrology than astronomy. However, Dayananda had tremendous faith on astronomy. Hence, all the works related to astronomy by Aryasamaji scholars are less in number. Thus, the contribution of Aryasamaji scholars' to Jyotisa literature is highly marginal and negligible. Their major contribution to this field are going to be discussed below.

1. GANGAPRASAD UPADHYAYA (Judge):-
   (b. 1934 V.S. - d. 2022 V.S.)

JYOTISA CHANDRIKA* (Auth.)

It is certainly a most valuable compilation from the Aryan Shastras from the revelation and works of learned and wise Aryans. Its compiler is late Ganga Prasad Upadhyaya. We cannot do better than subjoin here a translation of the authors preface to the book, where in he briefly sets forth reasons which led him to complete it. He says, "The chief object aimed at in compilation of this book (this subject will

1. The Sanskrit word 'Jyotisa' means both astronomy as well as astrology. To distinguish between the two, astronomy is called ganita jyotisa and astrology is called chalita jyotisa, that is, which deals with the fruits of consequences.

*First edition, 1339 A.D.
Second edition, 1393 A.D.
Published by Vaidik Yantralaya, Paropakarini Sabha, Ajmer (Raj.)
be more clear on reading the introductory remarks) it is to firstly demonstrate to the people of this country that such common physical and astronomical truths as that 'the earth is round' that 'it spins round the sun' and so forth, have been known in this country for thousand and thousand of years."
The Indian youths of the present day who are educated in English schools and colleges are generally found labouring under the impression that these truths have been brought into light only by European Scientists, but this is a mistake.

The second object which the book is intended to serve is to show the hollowness and absurdity of the pretensions of the astrologers, who by deluding the ignorant and credulous into the belief that 'Rāhu' 'Ketu' and other heavenly bodies have a power to make their destinies, make them the victims of their rapacity and plunder. The pretensions of the astrologer find absolutely no support in true "Jyotish Shastra". For our own part, the perusal of the book has given us the highest pleasure. It is divided into many chapters. The writer, as hinted above, quotes largely from the Vedas, 'Sūrya Siddhānta', Siddhānta Āromani' and other authoritative works in support of his position in each chapter.

The book deserves to be extensively read and appreciated.
Brahmamuni was a learned scholar in Sanskrit as well as in Hindi. After reading the Vedas in a proper way, he has written this book, which deals with the concept of Vedic astronomy. The author has furnished many valuable informations with regard to the Jyotisa-sāstra. The most important thing of this book is that the author has rigorously refuted the concept of speculative jyotisa. On the other hand, the significance of ganita jyotisa (astronomy) has been explained by him with many evidences. Vedic mantras have too been quoted in due places. Moreover, the book is written in Hindi by following the ārṣa style of Dayananda. Anyway, the author's immense labour and erudiction on the field could enable him to reflect duly the real concept, importance and usefulness of Vedic astronomy.

*First edition, 1946 A.D.
Published by Priya granthamala series-28.
3. VEDAVRATA MIMAMSAK -

JYOTISA VIVEKA (Auth.)

Jyotisa Viveka is an extraordinary and most important book of its kind, which was published after a century of the establishment of Aryasamaj. The astrological proclivity of Maharshi Dayananda, which is bequeathed to us in the form of sutra, has been exhaustively discussed in this book. This book is Vedic in essence, considering the fact that Dayananda believed in the Vedic astrology but he had no faith in Phalita (speculative) Jyotisa. However, Vedavrata Mimamsak took the pain to write this book to reflect the astrological ideas of Dayananda Saraswati. This book is quite essential for all, viz. ordinary as well as learned. The main intention of this book is to eradicate wrong notion of the people on astrology by providing them new light on the subject.

In this book the real astrology has been substantiated by the evidences and speculative astrology has been refuted by different arguments. Apart from these, it emphasises the necessity of geographical knowledge and the drawbacks in case one does not want to know it. Various kinds of examples have been represented for the lucid understanding of the people.
The very title of this book indicates that the base of astronomy is Veda. It means, the Vedas provide all kind of informations regarding astronomy. There are a number of mantras in the Vedas, which clearly indicate the ideas about astronomy. Swami Dayananda also says that the Vedas contain the theory of astronomy. Thus, the author has explicitly proved this idea that the Vedas are the base of astronomy, by quoting various Vedic mantras as well as other references from different Sanskrit books. Besides, some new informations regarding astronomy are also given in the book.

It has become obvious from the above discussion that Aryasamaji scholars have done little work in the field of Jyotisa and Chanda literature. However, their contribution to Nirukta literature is satisfactory.

*Published by Academy of Vedic Research, Delhi.