CHAPTER-VIII
THE CONTRIBUTION OF THE BHAADDEVATÁ TO THE
MYTHOLOGICAL SCHOOL OF VEDIC INTERPRETATION

The Rgveda is the oldest work in the Indian literature and is also the oldest book in the world literature. But to properly understand the Rgveda is very difficult because the language, vocabulary and the subject matter of this work is different from that of the Classical Sanskrit language. In order to perpetuate this work and to make it intelligible so many scholars have continuously worked and due to their efforts a considerable part of the Rgveda is quite intelligible, but still so many hymns and detached stanzas are obscure. Even at the time of Yāśka some mantras of the Rgveda had become unintelligible and in order to explain them he emphasized the importance of the etymological interpretation.

The earliest commentary on 600 Ṛks is found in the Mirukta of Yāśka, on which he puts an etymological interpretation. Along with the 'Etymological School of Vedic Interpretation', Yāśka refers to various schools of vedic interpretation such as the Yājnikas, the Pārve Yājnikas, the Adhyātmavīds, the Yājnavalkya Vaiyakaranas and the Aitihāsikas. Yāśka, in his the N. mentions the name of the Aitihāsikas as a school of Vedic interpretation and this is the earliest mention of the Mythological School of Vedic Interpretation under the name of the Aitihāsikas. The followers of this school connect a legend with the origin and the subject matter of certain hymns and mantras of the Rgveda and interpret these hymns and mantras in accordance with those legends.
Many of the legends which the Aitihäsikas connect with the Rgvedic hymns are found in the Bráhmaṇas and in the Bráhmaṇa portions of the different Samhitás of the Kṛṣṇa Yajurveda. It shows that connecting legends with the Vedic mantras is as ancient as the Kṛṣṇa Yajurveda is. Sieg thinks that the vestiges of this tradition are found scattered in all the branches of the Vedic literature. The earliest systematic work which connects forty five legends with the origin and the subject matter of so many hymns and mantras of the Rgveda, is the Brhaddevatā. The development of this tradition will be studied in this chapter on the basis of the legends found in the BD and in other Vedic works.

The BD narrates the legend of Trisiras in connection with the Rgveda X. 8. In this hymn Indra is said to have slain a seven rayed and three headed Asura, who was the son of Vāsistha. This legend is first met within the TS. Then the BD associates the legend of Agni's flight from the gods with the Rgveda X. 61. This legend is also found in the TS. The Aitihäsikas connect the legend of Indra and Vārāha with the RV. II. 12, 1-2 and this legend is first found in the MS. In the same way, the mythological interpreters of the Rgveda connect the legend of Indra and Vṛtra with so many hymns and detached verses of the Rgveda. This legend is also found in the different Samhitás of the Kṛṣṇa Yajurveda. The legend of Sāramā and the Panis is first referred to in the Kāthaka Samhita and the BD narrates this legend in connection with the Rgveda X. 108. The legends, which are narrated by the BD in relation to the mythological interpretation of the RV. III. 63. 21-24 and RV. VII. 104. 81 15 seem to be developed from the idea of these legends found in the TS. Keeping in view the above...
given references we can say that when the different Samhitās of the Kṛṣṇa Vajurvēda were being composed, this school was existing.

The Samhitā period is followed by the Brāhmaṇa period.
In the Brāhmaṇa literature, numerous legends are narrated and some of these legends are also found in the BD. The Sātīyantī Brāhmaṇa, from which Skanda, Venkata, Sayana and Sadgūrusiṣya have cited so many legends in their commentaries on the Ṛgveda, was perhaps the representative Brāhmaṇa treatise dealing with this school. A close study of Sayana’s commentary reveals that most of the legends quoted by Sayana were found in this Brāhmaṇa. But this Brāhmaṇa is not available so nothing can be said about the nature of this work.
In the chapter VII, in which some legends of the BD. are studied, it is seen that so many legends of the BD. are also found in the Brāhmaṇa literature. In the light of the legends studied in the previous chapter and by studying some more legends, I will discuss the development of this school during the Brāhmaṇa period.

First of all the BD. associates the legend of Dadhyanc and the Madhuvidyā with the RV. I. 19. According to this legend Dadhyanc imparted the Madhuvidyā to the Āśvins by a horse’s head.
Before the BD. this legend is narrated by the Sāt. Brāh., the Jātm. Brāh. and the Sāt. Brāh. The Sāt. Brāh. has also cited the RV. I. 116.12, at the end of this legend which supports the view that this legend is a mythological interpretation of this mantra. Then the legend of Dīpaḥṛatama has been narrated by the BD. in connection with the RV. I. 158. 4-6; I. 18. 1, this legend is also referred to in the Sāt. Brāh. and the Tāṇḍya Brāh. The legend of Ṭīṭa is associated by the BD. with the RV. I. 105. 18
In this sūkta, Trītiya is said to have been cast into a well by a tawny wolf. This legend was also found in the Sāt. Brahm. 19

The legend of Trīśiras is connected by the Aitihāsikas with the RV. X, 8. 20 This legend is also found in the Sāt. Brahm. 21 The idea of Indra's being accused of Brahmancide is also found in this Brahma and this feeling of guilt is meant for emphasizing the implication of the RV. X, 9, for sprinkling Indra so that he may get rid of the sin of Brahmancide. The BD. connects the legend of Purūravas and Urvāśī with the RV. X, 96. This hymn contains dialogues exchanged by Purūravas and Urvāśī. 22 The Sāt. Brahm. has also narrated this legend and has also cited some mantras from the Rigveda X, 96. 23 which supports the view that this legend is a mythological interpretation of the RV. X, 96. Then the BD. has narrated the legend of Sarasvati and the Pānīs in connection with the RV. X, 108. 24 This hymn is a dialogue of Sarasvati and the Pānīs. This legend is also narrated by the Jain. Brahm., the Sāt. Brahm. and the Vait. Brahm. 25 From the Jaimānya version of this legend it is revealed that it is an attempt to put a mythological interpretation on the RV. X. 108. As already mentioned that the Aitihāsikas 26 associate two legends with the RV. III. 53, 21-24 and the RV. VII. 104, 8; 15. The legend of the death of a hundred sons of Vasiṣṭha is also referred in the Sankhayana Brahm. and in the Pansavimsa Brahm. 27 The legend of Aṇālā is narrated by the BD. in connection with the RV. VIII. 91. 28 This legend is also narrated by the Sāt. Brahm. and the Jain. Brahm. 29 From its Brahmical versions it seems that it is an attempt to put a mythological interpretation on the RV. VIII. 91. The Aitihāsikas associate the legend of Sūnāśīmēpa with the RV. I. 24-30. 30 The Aitareya 31 Brahm has also narrated this
The legend and has associated it with the same hymns. The legend Tryarana and Vṛṣa Jāna is connected by the Bṛ. with the RV.2.1.32. This legend is also narrated by the Sā. Bṛ. The legend of Vṛtra is associated with so many hymns and mantras of the Ṛgveda.

In the Brāhmaṇa literature, this legend is narrated in so many places. From the above discussion it is clear that during the Brāhmaṇa period, the mythological school of Vedic interpretation was getting popularity. Had the Sātyāyani Brāhmaṇa in extant we would have been in position to study the complete development of this school during this period but without the availability of this period but without the availability of this treatise, we can simply confer this development from the legends cited by Skanda, Veṅkata and Sāyana. The Sā also contains so many legends which are very important on the view point of the Aṭṭhāṅkika tradition, for instance the legend of Purūravas and Urvāśi, the legend of Dadhyana, the legend of Trisiras and the legend of Indra and Vṛtra. The legend of Apālā and the legend of Samāśaṇa are also very important as far as the mythological school of Vedic interpretation is concerned. Hence, we can say that during the Brāhmaṇa period this school was one of the important schools of Vedic interpretation.

The Brāhmaṇa period is followed by the Āranyaka period. In some Āranyakas and Upanisads, some legends are narrated and the Bṛ. shares some legends with these Āranyakas and Upanisads. The legend of Dīṅghatamas is narrated by the Jaim. and the legend of Dadhyana is narrated by the Brhadāranyaka. Both of these legends are narrated by the Bṛ. in connection with the RV.1.188. and the
Both of these legends are studied in the chapter VII.

In the Vedāṅga literature, the mythological school of Vedic interpretation has been frequently referred to. The Nirukta contains so many references to this school and the Brāhmaṇa contains as many as forty-five legends and all of them are connected with certain hymns of the Rgveda. First of all Yāska cites the view of the Aitihāsikas, according to which Vṛtra is the son of Tvāstr. Secondly he refers to the view of Aitihāsikas, who say that the Āśvins are two virtuous kings. In another place, while commenting on the RV. X. 17. 1 the N. says that according to the etymologists, Saranyu deserted Madhyama Indra and the Madhyama Yāk but according to the legendarians (Aitihāsikas), she deserted Yama and Yami. Besides the above mentioned views, Yāska refers to about thirteen legends of the Brāhmaṇa. Moreover, all these legends are referred to by the N. in connection with the origin and the subject matter of some hymns and mantras of the Rgveda. The Brāhmaṇa narrates the legend of the birth of the Āśvins and of Yama and Yami in connection with the RV. X. 17. This legend is also narrated by N. in the same context. While commenting on the Rgveda I. 105. 3 Yāska cites the legend of Vṛtra and the Brāhmaṇa has also narrated the same legend in the same context. The Aitihāsikas narrate the legend of Agastya and Indra in connection with the RV. I. 170. Yāska also cites this legend in his commentary on the RV. 170. 1. Then the Brāhmaṇa and the N. narrate the legend of Viśvāmitra and the rivers in connection with the RV. III. 33. Yāska has interpreted the RV. III. 33. 5; 6; 10, in accordance with this legend. The Brāhmaṇa and the N. relate the legend of Indra and seers in connection with the RV. X. 112. 3.
The legend of the Rbha* and Vaftr is connected by both the N. and the BD. with the RV. L. 20. The N. has also referred to this legend in its commentary on the RV. I. 110. 4 and the RV. I. 161. 1. The legend of Saramê and the Pani has been narrated by the BD. and the N. in connection with the RV. X. 108. 1. Durgàcarya adds that according to the Aitihásikas, Saramê is the heavenly bitch. The BD. associates the legend of the birth of Bhrigu and Angiras with the RV. V. 57 and the N. refers to this legend in its commentary on the RV. I. 45. 3. The legend of the birth of Agastya and Vasiṣṭha is narrated by the BD. in its introduction to the seventh book of the Rgveda, whereas the N. refers to this legend in its introduction to the RV. VII. 33. 11. In this mantra of the Rgveda Vasiṣṭha is said to the son of Mitra and Varuna. The Aitihásikas refer to the legend of Dewäyi in the introduction to the Rgveda X. 98-101. The N. has also referred to this legend in its commentary on the Rgveda X. 98. 6 and X. 98. 7. The BD. connects the legend of Indra as Kapinjala with the Rgveda II. 42. The N. also refers to this legend in the same context. These are some legends of the BD. which are also found in the N. Their relation with the origin of some hymns of the Rgveda is very important for the study of the mythological school of Vedic interpretation. From the above discussion it is also revealed that the N. is the earliest available work which refers to all the above mentioned legends and connects them with the origin or the subject matter of some hymns and mantras of the Rgveda. Now it can be said that during the period of Yáska this school was recognised as an important school of Vedic interpretation.
After the N., the BD. is the most important work which deals with as many as forty five legends and all of these legends are connected with the origin and the subject matter of some hymns and mantras of the Rāṣṭrap. First of all it narrates the legend of Daśāyana and the madhuvidyā in connection with the Nv. I. 12. Then it refers to the legend of Sumasṣēpa and says that by uttering the Nv. I. 30. 15. Sumasṣēpa got a golden celestial chariot from Indra. Then it narrates the legend of Trīta to reveal the circumstances under which the Nv. I. 105. was seen. The legend of Kaksīvat and Svānaya has been narrated by Śāmaka in connection with the Nv. I. 125-126. The BD. associates the legend of Vomasa and Indra with the Nv. I. 127-128. The legend of Dīrghatamaśa is connected by the BD. with the Nv. I. 140-146 and the legend of Agastya and Lopāmadrī is connected with the Nv. I. 179 by the same work. It narrates the legend of Grteśamada, Indra and the Daityas in connection with the Nv. II. 12. The legend of Indra as Kapiṇījalā is associated by the BD. with the Nv. II. 42. Then it refers to the biography of Viśvāmitra while giving an introduction to the seers of the III Mandala of the Rāṣṭrap. It narrates the legend of Viśvāmitra and the rivers in connection with the Nv. III. 33 and the legend of Vāc Saśarpāri is narrated by the BD. to justify why the Nv. III. 21-24 is considered as an impression against the Vasiṣṭhas. The legend of the birth of Indra and his fight with Vāmādeva is related by the BD. to put a mythological interpretation on the Nv. IV. 24-30. Similarly, the legend of Tryaruna and Vṛṣa Jāna is narrated by the BD. in connection with the Nv. II. 2. Then the BD. associates the
legend of the gift of Amancaya to Babhrn in connection with the RV. V. 41-51 because these hymns of the Rigveda are considered as the dāna stuti of Amancaya by Atri. 65 The BD. connects the legend of Śivasva with the RV. V. 61-64. 66 As regards the origin of the Rigveda II. 78 the BD. narrates the legend of Saptavadhari. 67 While introducing the sixth mandala of the Rigveda it gives pedigree of Bhardvāja. 68 This pedigree is preceded by the legend of the birth of Bhrgu, Angiras and Atri. Then the legend of Abhyavartin and Prastoka Saranjava is narrated by the BD. in connection with the Rigveda VI. 76. 69 This legend is followed by the legend of the origin of the Adityas and the legend of the birth of Vasishtha, which is narrated in the introduction in the seventh book of the Rigveda. 70 While dealing with the origin of the RV. VII. 86-89 the BD. narrates the legend Vasishtha and the dog of Varuna. 71 Then it relates the legend of Nāman and Sarasvatī in connection with the RV. VII. 96. 72 Then the legend of the hundred sons of Vasishtha being slain by Sudās is associated by the BD. with the RV. VII. 104. 73 The BD. narrates the legend of Kauva and Pragathā while dealing with the deities of the Rigveda VIII. 1. 74 Then the legend of Trasadasyu is narrated by the BD. in connection with the Rigveda VIII. 19. 75 According to the BD. this hymn is a dana stuti of Trasadasyu. Saunaka has narrated the legend of Śabhari and Citrā while dealing with the seers and deities of the Rigveda VIII. 21. 76 The BD. associates the legend of Indra and Vyasa's sister with the RV. VIII. 23. 77 Then it deals with the legend of Apālā while enumerating the deities of the RV. VIII. 91. 78 and while dealing with the RV. VIII. 96, the BD. narrates the legend of soma's flight from the gods. 79 The legend of
Visnú's helping Indra in the slaughter of Vṛtra is connected by the ED. with the RV. VII. 100. The ED. narrates the legend of Indra and the seers while dealing with the deities of the RV. IX, 112. The author of the ED. connects the legend of Triśirās with the RV. X, 8 and says that the last three mantras of this hymn were seen by Triśirās after a dream. The legend of the birth of Yama and Yami and of the birth of the Āśvinas are narrated by the ED. while dealing with the deities of the RV. X, 17. The ED. says that the RV. X, 26, is a dialogue between Indra and Vasuṅga. The legend of Ghosalā is narrated by the ED. to reveal the circumstances when the RV. X, 39-40 was seen by Ghosalā. The legend of Indra as the son of Vīkunṭā is in connection with the RV. X, 47 by the ED. It associates the legend of Āgni and his brothers with the RV. X, 51-52. The ED. deals with the legend of Subandhu while enumerating the deities of the RV. X, 57-59. The legend of Purūravās and Urvaśī is associated by the ED. with the RV. X, 95. The legend of Devāpi is connected by the ED. with the RV. X, 98 and the legend of Bhūtānā Kaśyapa is associated with the RV. X, 106. The last legend dealt by the ED. is that of Sarasā and the Panis and this legend is narrated by the ED. in connection with the RV. X, 108. From all the above referred legends it is clear how much the ED. contributes to the mythological school of Vedic interpretation. As already discussed that it is the earliest available Vedic ancillary work which most systematically associates the legends with the Rigvedic hymns and mantras.

After the ED. this development can be seen in the Sarvā of Kātyāyana. Though the Sarvā is a sutra work yet some legends are
referred to in it and all of these legends are associated with
the origin and the subject matter of certain hymns of the Rgveda.
The first legend narrated by the Sarvā. is that of 'Indra as the
son of Angirā' and this legend is associated by the Sarvā. with
the RV. I. 51. Then it associates the legend of Agastya, Indra
and the Naruts with the RV. I. 108, this legend is also found in
the BD. and the N. Then the Sarvā. deals with the legend of
the birth of Agastya and Vasistha while dealing with the sages and
deities of the RV. I. 166. The BD. has narrated this legend in
the introduction to the seventh book of the Rgveda. Then the
Sarvā. and the BD. deal with the legend of Agastya and Lopāṣvudrā
in connection with the RV. I. 179. While introducing the sages
of the third book of the RV. the Sarvā. and the BD. narrate the
legend of the birth of Viśvamitra and while enumerating the deities
of the RV. III. 33 both the BD. and the Sarvā. narrate the legend
of Viśvamitra and the rivers. The BD. and Sarvā. narrate the legend
of Viśva Jāna in connection with the RV. V. 2. and the legend of
Tryayanu and Trasadasyu is associated by the latter with the RV. V. 27.
In the introduction to the sixth book of the Rgveda, the Sarvā. and
the BD. narrate the legend of the origin of Hardvāja. The legend
of the slaughter of Śakti is narrated by the Sarvā. in connection
with the RV. VII. 32 and the BD. associates this legend with the
RV. VII. 104. While dealing with the RV. VIII. 1 the BD. and the Sarvā.
narrate the legend of Kurva and Magātha. The BD. deals with the
legend of Yama and Yami while enumerating the deities of the
RV. X. 17. but the Sarvā. narrates this legend in connection with
the RV. X. 10. The Sarvā. narrates the legend of Trasadasyu and
Mitrāṇīthi in connection with the Ṛgveda X. 33. The legend of Indra as the son of Vikunṭha is connected by the ED. and the Sarvā. with the RV. X. 47. Katyāyana narrates the legend of Subandhu in connection with the RV. X. 56. Then the ED. and the Sarvā. deal with the legend of Purūravas and Urvāśī in connection with the RV. X. 95. Last of all both of the above mentioned works narrate the legend of Sarvāc and the Panis while dealing with the seers and deities of the Ṛgveda X. 108. From the above discussion it is revealed that during the period of Katyāyana the tradition of associating legends with the origin and the subject matter of certain Ṛgvedic hymns and mantras was prevalent. Also the ED. and the Sarvā. differ in associating legends the Ṛgvedic hymns because the former associates the legend of Yāṇa and Yāṇi with the RV. X. 17 whereas the latter associates it with the RV. X. 10. Similarly the legend of the birth of Agastya and Vasistha is connected by the ED. with the VII book of the RV. whereas the Sarvā. connects it with the RV. I. 166.

The mythological school of Vedic interpretation was the second most important school of Vedic interpretation during the period of the later Vedic commentators. The commentaries given by Ānapāsāvāmin, Vākata Mādhava, Śāyana and Udgīthā contain so many legends associated by the hymns and mantras of the Ṛgveda. Some of the legends found in these commentaries are borrowed from the TS., the TB., the Tā., the JB., the AB., the Vānd. Brāh., the Śāmk. Brāh., the Śat. Brāh., the N. and the Sarvā. There are also so many legends which are found in the above mentioned Vedic works. Such legends are definitely borrowed from the vast Epic
and the Purāṇika literature. These commentators have narrated numerous legends and hence all of them can not be dealt with in this chapter so I will refer to those legends only which are borrowed from the BD. Skandaśāmin, Veṅkata Madhava, Sāyana and Dyādviveda have narrated the legend of Daśānē in their commentaries on the RV. I. 116. 12, but the BD. narrates this legend in connection with the RV. I. 13. Skandaśāmin and Sāyana narrate the legend of the R̄ṣhis and Śvastī in their commentaries on the RV. I. 20. The legend of Trīta is narrated by the BD. and all the above mentioned commentators in connection with the RV. I. 105. Veṅkata cites the BD. version of the legend of Kāksīvat and Śvamaya in his commentary on the R̄gveda I. 126. 19. Sāyana also interprets this hymn in accordance with this legend. Veṅkata Madhava, Sāyana and Dyādviveda quote the BD. version of the legend of Daśānē while commenting on the RV. I. 147. 3; I. 181. 1; I. 186. 4; 5. The legend Agastya, Indra and the Maruts is borrowed by Veṅkata and Dyādviveda in their commentaries on the RV. I. 171. I. and RV. I. 170. 1, respectively. Veṅkata, Sāyana and Dyādviveda interpret the RV. I. 179. 1, in accordance with the legend of Agastya and Lopaśvātra. Veṅkata and Sāyana cite the legend of Indra and Orṣṭamade in their commentaries on the R̄gveda II. 12. Veṅkata cites the BD. version of the legend of RV. II. 42 and Sāyana has also interpreted this hymn in accordance with this legend without citing this legend. Sadgurūsīyā quotes this legend in his commentary on the RV. II. 42, while introducing the scene of the third book of the R̄gveda Veṅkata and Sadgurūsīyā narrate the legend of the birth of Viśvamitra. Veṅkata and Sāyana cite the
legend of Visvāmitra and the rivers in their commentaries on the RV. III. 33. Dyādviveda, Venkata, Sayana and Sadguruśisya narrate the legend of Visvāmitra and Vāk Saaarpī in connection with the RV. III. 33. Except Sayana all of the above mentioned commentators have followed the BD. version of this legend. Venkata and Sayana have cited different versions of the legend of Tryaruna and Vṛṣa Jāna in their commentaries on the RV. V. 2. Skanda, Venkata, Sayana and Mudgale have quoted the legend of Syāvasa in the introduction to the RV. V. 61. Except Sayana, all of the above mentioned commentators have cited the BD. version of this legend. The legend of Saptavādhri has been cited by Venkata, Sayana, Mudgale and Sadguruśisya, while introducing the RV. V. 78. The RV. VI. 47-22 and VI. 75 has been interpreted by Skanda, Venkata and Sayana with the help of the legend of Abhyavartin and Prastoka Sārāṇjaya. The legend of the birth of Agastya and Vasistha is narrated by Venkata and Sayana in their commentaries on the RV. VII. 33. 11, here (in RV. VII. 33. 11) Vasisthasis called Māitrāvaruni. Venkata, and Sayana narrate the legend of Vasistha and the dog of Varuna in connection with the Śṛṇveda VII. 55. 1-2 but the Śṛṇveda narrates it in connection with the RV. VII. 55. 2. Then Venkata, Sayana and Sadguruśisya connect the legend of the slaughter of the sons of Vasistha with the RV. VII. 104. 16. Venkata, Sayana, Sadguruśisya and Dyādviveda associate the legend of Kanya and Pragātha with the RV. VIII. 1. The RV. VIII. 33 is interpreted by Venkata and Sayana in accordance with the legend of Indra and the sister of Vyāsa which is dealt with in the BD. in connection with the RV. VIII. 33. Venkata and Sayana interpret the RV. VIII. 31-33 with the help of
the legend of Apalā and both of them associate the legend of
Vīśā, helping Indra in the slaughter of Vṛtra with the RV.VIII.
100.12. Both the above mentioned commentators narrate the legend
of Triśiras in connection with the RV. X. 8. 7-9. Venkata cites
the ED. version of this legend. Venkata, Sayana and Udgitha have
explained the RV. X. 17 in accordance with the legend of Saranyu
andVenkata and Sayana cite the ED. version of this legend. The
legend of Ghasā is cited in their commentaries on the RV. X. 39-45
by Venkata, Sayana and Udgitha and these hymns are interpreted in
accordance with this legend. Then all the above mentioned commentators
explain the RV. X. 47-48 with reference to the legend of Indra as
the son of Vikramā. Venkata and Sayana narrate the legend of Amī's
flight from the gods in their commentaries on the RV. X. 51-54.

Both of these commentators associate the legend of Subandhu with the
RV. X. 57-60. The famous legend of Purūravas and Īrvaśī is cited
by Venkata (on RV. X. 96,11) and Sayana (in the introduction to the
RV. X. 98), their commentaries on the RV. X. 98. This entire hymn
is interpreted by them in accordance with this legend. The Nirukta,version
of the legend of Deśāpi is cited by Venkata and Sayana in their
commentaries on the RV. X. 98. Dyādveda cites the ED. version
of this legend in the Hitimajjari on the RV. X. 98, 8. Last of
all the legend of Sarana and the Paras is narrated by Sayana in
his commentary on the RV. X. 108. Though Venkata does not cite
this legend yet interprets this hymn in accordance with this legend.
This study of the mythological school of Vedic interpretation is
dealt with reference to the legend of the ED. cites or narrated by
the later commentators of RVeda. There are so many other legends
narrated by these commentators which are not referred to in the above discussion. These commentators have narrated so many legends in connection with the hymns dedicated to the deities and Indra. A brief account of these legends can be seen in H.L. Harrigappa's thesis 'Rgvedic Legends through the Ages'.

Skandaswamin, Venkata Madhava, Sayana, Nudgala and Udgitha have explained numerous hymns and mantras of the RV. in accordance with these legends.

Modern scholars have also studied some legend of the ED. Max Müller, Roth, Wilson, H.H., Muir, J., Sieg, Geldner, Pischel, Hilsbrandt, Oldenberg, Parsitter, P.E. and Bloomfield have studied some legends in their famous works. Wilson translated most of the legends narrated by Sayana in his translation of the Rgveda Samhita. Max Müller has also studied some of these legends in his different works. Then Roth studied some of these legends in his 'Zur Literatur und Geschichte des Veda'. In his famous work, Original Sanskrit Texts', Muir has studied some legends. Sieg's famous work 'Die Gegenstoffe des Rgveda and die indische Itihasa Tradition' is an important work as far as the mythological school of Vedic interpretation is concerned. The 'Vedische Studien' of Geldner and Pischel is also important as it studies seven legends of the ED. Both of these authors have studied these legends with special reference to their historical development and also have interpreted some hymns of the Rgveda in accordance with these legends. The following legends of the ED have been studied in the Vedische studien by Geldner and Pischel:
The Legend of Tri`ta. 95
The Legend of Visvamitra and Sakti. 96
The Legend of Indra and Vasudeva. 97
The legend of Vasistha’s Dream. 98
The Legend of Apalā. 99
The Legend of Soma’s Flight from the Gods.
The Legend of Pururavas and Urvāsi 101 is the major contribution of this work. Where, Pischel has studied the historical development of this legend and also has interpreted the RV. X.95 in accordance with legend.

The Sāg has studied all the following legends in his famous work:

The legend of Indra and the Maruts. 102
The legend of Agastya and Lopamudrā. 103
The Legend of Indra and Vasudeva. 104
The Legend of Vṛṣa Jana. 105
The legend of Śyavāśva. 106
The Legend of the birth of Vasistha. 107
The Legend of Kauya and Pragātha. 108
The Legend of Devāpi. 109

All of these legends are studied by Sāg in his work and the hymns associated with them are interpreted in accordance with these legends. Though Wühr has studied so many legends yet only two legends of the ED are found in his work i.e., the legend of Saranyu 110 and the legend of Vasistha. 111, then the legend of Tryaruna and Vṛṣa Jana is historically studied by Hillebrandt, Oldenberg and Ludwig. 112 The legend of Saramā is studied by Oldenberg
and Certel. The legend of Apālā is critically studied by Dr. Rama Gopal and the Apālā hymn is interpreted without the help of this legend. Harriyupa has studied the following three legends in his Ph.D. thesis, 'The Rgvedic legends through the Ages.'

- The legend of Sarasā (pp. 148-163)
- The legend of Susās贵族 (pp. 184-240)
- The legend of Vasistha and Viśvamitra (pp. 261-330)

It is not necessary that the hymns associated with these legends should be interpreted in accordance with them. There are so many views regarding these legends and the hymns associated with them. As it is discussed in the previous chapter (VII) that this is not only the optimum school of Vedic interpretation. For instance, Max Muller gives two different views regarding the interpretation of the legend of Sarasā. However, neither of them interprets this legend in an appropriate way. Till today there is not any satisfactory interpretation of the following legends:

- The legend of Daśhyanīc.
- The legend of Trīta.
- The legend of Dirghatamas.
- The legend of Trisūras.
- The legend of Pururavas and Urvāṣī.
- The legend of Sarasā.

Only the mythological interpretation of the hymn and mantras associated with these legends is satisfactory. All these legends are studied in the previous chapter (VII) so the various views regarding these legends can be seen there. The legend of Apālā
has been studied by Dr. Ram Copal in his 'A Non-legendary Interpretation of the Apālā Sūkta'. He has refuted the view that this legend should be interpreted in accordance with this legend. The legend of Vṛtra is not necessary for interpretation of all those hymns and mantras associated with this legend. So many ancient and modern scholars have expressed divergent views in this respect. The legend of Sakti and Visvāmitra and the legend of the slaughter of hundred sons of Vāsishtha do not add much to the interpretation of the RV. III. 53. 21-24 and RV. VII. 104. 8; 15; 16 because no reference to the hatred of Vāsishtha and Visvāmitra is found in these mantras.
### NOTES AND REFERENCES

1. BD. VI. 147-153.
2. RV. X. 8. 7-9.
3. TS. II. 5. 1; II. 4. 12.
4. BD. VII. 61-60.
5. TS. IX. 6. 6.
7. WS. IV. 22. 2. 5; III. 6. 9.
8. BD. VI. 121-123.
9. TS. V. 4. 5.
10. BD. VIII. 24-36.

12. BD. IV. 112-144; VI. 28. 31-34.
13. RV. I. 126.
16. BD. IV. 11-12.
18. BD. III. 122-126.
20. BD. VI. 147-153.

22. BD. VII. 147-153.
23. SB. IX. 5. 1. 1 ff.
24. BD. VIII. 24-36.
25. JB. II. 438-440; Sayana on RV. X. 108.
26. BD. IV. 112-114; VI. 28. 31-34.
27. Sankhīṭa Brāh. IV. 8; PB. XV. 5. 24.
28. BD. VI. 99-106.
29. Sayana on the RV. VII. 91; MB. IX. 2. 14; JB. I. 220-221.
30. BD. III. 103.

31. AB. VII. 13-18.
32. BD. V. 13-22.
33. AB. XIII. 12; III. 16-21; SB. I. 1. 3. 4; IV. 3. 3. 5.
34. MLA. p. 124; foot notes.
35. BD. ed. Macdonell; Intro. p. XXVII.
36. N. II. 16.
37. N. XII. 1.
38. Ibid. XI. 10.
39. BD. VI. 152-177. 7.
40. N. Ibid.

41. N. IV. 6. 1; BD. III. 132-136.
42. Ibid. IV. 48-53; MN. I. 5-6.
43. BD. IV. 105-108; N. II. 24.
44. BD. VI. 137-141; N. VI. 5.
45. BD. III. 63-87; N. XI. 16.
46. B.D. VIII. 24-36}; N. IX. 24-25; Durga on N. IX. 24-25.
47. B.D. V. 97-103; N. III. 17.
48. B.D. V. 143-159; N. II. 13-14.
49. B.D. VII. 165-188; N. II. 10-12.
50. B.D. IV. 93-94; N. IX. 4.
52. Ibid. III. 103.
53. Ibid. III. 132-137.
54. Ibid. III. 142-151.
55. Ibid. IV. 1-3.
56. Ibid. IV. 11-15.
57. Ibid. IV. 57-61.
58. Ibid. IV. 66-76.
59. Ibid. IV. 83-94.
60. Ibid. IV. 95.
61. Ibid. IV. 105-108.
62. Ibid. IV. 112-120.
63. Ibid. IV. 130-155.
64. Ibid. V. 13-22.
65. Ibid. V. 22-36.
66. Ibid. V. 50-81.
67. Ibid. V. 82-86.
68. Ibid. V. 97-103.
69. Ibid. V. 124-128.
70. Ibid. V. 143-159.
71. Ibid. VI. 11-15.
72. Ibid. VI. 20-24.
73. Ibid. VI. 28, 33-34.
74. Ibid. VI. 35-39.
75. Ibid. VI.
76. Ibid. VI. 58-62.
77. Ibid. VI. 76-77.
78. Ibid. VI. 93-106.
79. Ibid. VI. 109-115.
80. Ibid. VI. 121-129.
81. Ibid. VI. 137-141.
82. Ibid. VI. 147-166.
83. Ibid. VI. 152-87. 7.
84. Ibid. VII. 26-30.
85. Ibid. VII. 42-48.
86. Ibid. VII. 49-60.
87. Ibid. VII. 61-81.
88. Ibid. VII. 84-103.
89. Ibid. VII. 142-159.
90. Ibid. VII. 155-VIII. 9.
91. Ibid. VIII. 13-20.
92. Ibid. VIII. 24-36.
94. Max Müller, History of Ancient Sanskrit Literature; Roth, Zur Literatur und Geschichte des Veda; Wilson, Translation of the Rigveda (in seven volumes); J. Muir, Original Sanskrit Texts (five Vols.), Sehrg 'Die Sagenstoffe des Rigveda und die indische Itihäs tradition'.
95. VS. III. pp. 170 ff.
96. Ibid. III. pp. 34-35.
97. Ibid. II. pp. 42-44; III. p. 160.
98. Ibid. II. pp. 55-56.
100. Ibid. III. pp. 46 ff.
103. Ibid. pp. 120-126.
104. Ibid. pp. 179 ff.; 87, 90-96.
106. Ibid. pp. 50-64.
110. MÖST. V. p. 228.
111. Ibid. I. 116 ff.
112. Hildebrandt; ZMG. XXXIII. pp. 248 ff; Oldenberg SBE XLVI. pp. 366 ff; Ludwig RV. 324.