CHAPTER-II

RELATIONSHIP BETWEEN THE NIRUKTA AND THE BHADDEVATA

The Brhaddevata is greatly indebted to the Nirukta of Yāska, because it has borrowed seventy-four passages from the latter. But the wording of some of these passages has been changed to suit the exigency of metre. There are some passages which contain similar matter but the wording of those has been completely changed. In these passages the name of Yāska is not mentioned, but there are twenty occasions when his name is mentioned in the Brhaddevata. Here it can be seen that Yāska's name is mentioned along with other Acharyas of the past. A close study of these passages reveals that most of the ideas ascribed to Yāska are not traceable to the extent Nirukta, though some of them can be traced to the Nirukta as observed by H. Skold.

The BD has borrowed these seventy-four passages mainly from the Daivata Kāṇḍa, comprising chapters VII-XII and these can be classified into the following categories according to their subject matter:

1. The definition of a deity.
2. The number of deities.
3. Classification of the deities and functions of three representative deities.
4. The etymologies of the names of deities.
5. The legends concerning deities.
6. The Brhaddevata is a defence of Sakalya against Yāska.
A comparative study of these passages is made below.

1. The Definition of a Deity

Yāska defines the deity of a sūkta or of a mantra as the subject matter of that sūkta or mantra. The same definition of a deity has been adopted by the BD. Both the texts are cited below:

N.VII 1; ED I 61:

Yat kāma prāyaṁ yasyāṁ artham iehanṁyir devam
devatāyāṁ arthaptyam ichan yam-yam aha'yan āstviti
stutim prayunkta taddaivataḥ pradhānyena stuvam bhaktyā
sa mantraḥ bhavati mantras taddeva eva sah

From these passages it is clear that both the works define a deity of a sūkta or of a mantra in the same manner. The BD has added 'pradhānyena stuvam bhaktyā' and has omitted stutim prayunkta and bhavati. Moreover it has also replaced yat kāma by artham ichan and yasyāṁ devatāyāṁ by devam yam yam to suit the exigency of metre. For a detailed discussion on the definition of a deity, see Chapter VI below.

2. The Number of Deities

Yāska gives two different views regarding the number of deities. The first view is that there are only three deities in the three regions viz. Agni on the earth, Indra or Vāyu in the atmosphere and Sūrya in the heaven. Following Yāska, the BD also says that there are only three deities, viz. Agni in this world, Indra or Vāyu in the middle region and Sūrya in the heaven. Both the texts are cited below:
N.VII 5:  

**BD I. 69:**

\[
tisra eva devatāḥ...
agni prthivisthāne vāyur
vendro vāntariksasthānaḥ
suryo dyusthanah.
\]

In both of these passages the idea is the same but the wording is different, because the words prthivisthāne, autarikṣa sthānaḥ and dyusthanah are substituted by asmin, madhyato and diiy by the ED. In the Nirukta, the wording *tisra eva devatāḥ* is given in the beginning of the statement but in the ED this wording is found in the end of the declaration. Also, the latter adds eva, ca and the to present the idea in a metrical style. Besides the idea of that there are only three deities, Yāska refers to the idea of monotheism. The ED has also borrowed this idea from the Nirukta but it has completely changed the wording. Both the texts are cited below:

N.VII 4:  

**BD I. 70-71:**

\[
mahābhāgyaḥ devatāya eka
tātma mahātmyān namanyā-
tmano'nya devah pratyangani tvam vidhiyate....
-Śāunaka has followed this idea of the Nirukta and expressed it in the following way:

In the above quoted passages Yāska has expressed the view that it is the supereminence of a deity that a single soul is praised in various ways and other deities are the individual limbs of that soul. Due to this supereminence a single deity has got so many names. Śāunaka has followed this idea of the Nirukta and expressed it in the following way:
It is the majesty of these deities that they have got different names. The wording of the BD is completely different from that of the N. The number of Vedic deities is discussed in detail in the following Chapter VI below.

3. Classification of the Vedic Deities and Functions of Three Representative Deities

Yāska first speaks of monotheism, then cites the view that there are only three deities. After these two ideas he presents threefold division of the Vedic deities and enumerates so many deities belonging to the three regions. Similarly the BD first quotes the view that there are only three deities, then cites the idea of monotheism. Afterwards it presents the threefold division of the Vedic deities and enumerates so many deities in the three regions. After enumerating the deities of one region both the N and the BD describe the functions of the representative deity of that region.

(a) Functions of Agni. According to Yāska main functions of Agni are to carry the oblations, to invoke other deities and to accomplish all the functions connected with vision. Following the Nirukta, the BD says that Agni invokes deities, carries oblations to them and accomplishes all the functions related with vision. Both the texts are cited below:

N. VII 87
athāya karma vahanam ca devatāvahanam caiva
hevisām, āvahanam ca devatānām
yac ca kim ciddarśtīvisayikam.

ED I. 113-120
devatāvahanam caiva
vahanam hevisām tathā
cid visaye parivartate.

The BD has slightly changed the language as shown below; in the N vahanam ca hevisām is followed by āvahanam ca devatānām.
but in the Brhaddevata devatavahanam is followed by vahanam ca havisag and the latter has replaced kim cid darstivisayikam by drste ca yat kim cid visaye parivartata. Moreover, the latter has presented this view in a metrical way.

(b) Deities jointly praised with Agni and the terrestrial deities

According to Vāska Indra, Soma, Varuna, Parjanya and Rtavah are jointly praised with Agni but the Brhaddevata is of the view that Indra, the Maruts, Soma, Varuna, Parjanya, Ritus and Vismu are jointly praised with Agni. Both the texts are quoted below:

N. VII 8: BD I. 117-120

\[ \text{athasya samstavikā devā indrā, ca marudbhīs' ca indra soma varunah parjanyah soma na varunena ca parjanyena rtavah.} \]

\[ \text{rtubhīs' caiva vismuna āśya-} \]

\[ \text{samstavah.} \]

The Brhaddevata has added the Maruts and Vismu to the deities praised along with Agni as enumerated by the Nirukta. Moreover, the words Indra, Soma, Varunah, Parjanya and Rtavah are replaced by Indrenā, Somenā, Varunena, Parjanyena and Rttubhīṇ and samstavikādevā is substituted by āśya samstavah.

According to Vāska, all the following deities belong to the terrestrial region - Ayam lokah, Pratah savana, Vasanta, Cāyatīrī, Trivrtastoma, Rāthāntarasāman, Śaraṇ, Anuṣṭup, Ekavīṃśastoma, Vairāja Sāman and all the deities which are enumerated in the terrestrial region. The Brhaddevata has followed the idea and presented it in a metrical way. Both the texts have been quoted below:
N. VII 8:

ayam lokah pratah savanam
lako'lam yacco pratah
vasant gavyatri trivrt stoma savanam. yasanta sarada
rathantara sama ye ca deva
gananah sammamatah prathame
sthane.

N. VII 11:
sarad annstub
ekavimsastome vairajam sameti
prthivyayatanani.

The BD has omitted ye ca devaganah sammamatah prathame
sthane and prthivyayatanani and has added sadhyas, aptyas and
vasubhishaha. The Nirukta has expressed this idea in the active
voice, whereas the BD has reproduced this idea in passive voice
and in metrical style.

(c) Functions of Indra

Yaska states that indra gives back fluids, slays Vrtra
and accomplishes all the functions related with might. Sannaka
borrows this idea from the Nirukta and reproduces it in a
metrical version as shown below:

N. VII 10:

athasya karma rasanupradamam, rasadanam tu karma
svtravadho ya ca ka balakrtih
vrtrasya ca nibaranam,
svtrah prabhutvan sarvasya
balaasya nikilato.

The BD has made some changes in its text as shown below,

vrtravadha is replaced by vrstrasvay nibaranam and ya ca ka ca
balakrtih is substituted by sarvasvay balasaay nikilato krtyah. It
has also added stuteh prabhutvan. The substitution of rasanupradanam
by rasadhana has changed the meaning as the Nirukta means to say
that it is a function of Indra to give back fluids but the BD
means to say that Indra absorbs the fluids.
(d) **Deities jointly praised with Indra**

According to the Nirukta, Agni, Soma, Varuna, Pus\an, Brhaspati, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu are jointly praised with Indra. The BD follows this idea of the Nirukta and presents it in a metrical way as cited below:

N. VII 10:  
**athasya samstavika deva samstutas' ealva puang oa agni somo varunah pusa**  
**brhaspati brahmanaspatih parvatah kutso visnurvayuh.**

The BD II.2-3:

**samsutat' caiva rusa ca visnun varunena ca soma vayagnikutais' ca brahmanas-**  
**patinaiva ca, brhaspatina caiva navna yadaspri parvatah.**

From the above cited passages it is clear that the BD has only added caiva nama vas' gani, rest of the wording is same as found in the Nirukta. The former has changed these names into the passive voice whereas in the latter these are found in the active voice.

(e) **Deities belonging to the middle region**

Yaska in his Nirukta enumerates all the following deities in the middle region - Antariksa loka, Madhyandina savana, Grisma, Tristup, Pancadasa stoma, Brhat saman, Varanta, Pankti, Trinavastoma, Sakvara samam etc. The BD has also enumerated all these deities in the middle region. Both the texts are cited below:

N. VII 10:  
**antariksaloko madhyandina savanaa grismastristup pancadasastoma brhatasanaa.**

BD I. 130-131  
**chandas tristup ca panktis' ca, lokanam madhyamam ca yah, etesv evastraayovidhyat, savanaa madhyamam ca yat, rtu ca grisma-hemantau ca ca samsa vare sravatbh, sakvaris ca yad gitam namm' tat tama sakvarah.**

From the above given verses it is clear that the Brhaddevata has added the following words - chandas ca, yah, etesvavacyap. 

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*Note: The text contains some inconsistencies and errors due to the nature of the translation.*
vidyāt, vat, rtu and sākvarasa ca vad sitam pāmpa tat sāma and has substituted antarika loka by lokānām madhyamah madhyandinam savanam by savanam madhyamah and sākvaram sāma by sama sākvaram.

(f) Functions of Śūrya.
The V says that Śūrya is the chief deity of the celestial region and his main function is to take up and hold moisture with his rays. The BD follows the V and says that Śūrya holds moisture in that (celestial) world by means of his rays. Both the texts are cited below:

N. VII 11
 athāsya karma rasādānam
 haranam tu rasasyaitat
 rasādhitac ca rasadārānam karmamutra ca rasādhitih.

On comparing both the texts we see that the BD has completely changed the order of the wording found in the Nirukta as it has substituted rasādānam by haranam tu rasasya. It has also added stat and amutra and omitted rasadārānam.

(g) Deities jointly praised with Śūrya or Āditya.
According to the Nirukta Candramas, Vāyu and Samvatsara are jointly praised with Āditya. Following the Nirukta, the BD says that Candramas, Vāyu and Samvatsara are the three deities which are jointly praised with Śūrya. Text of the N. and BD is cited below:

N VII 11
 candramasā vāyunā samvatsaraṇa etasyayena tu vijnaya devah
 iti samstutih.

ED II 15-16
 samstutkās trayah candramas caiva vāyunā ca yam ca
 samvatsaram viduh

The BD has completely changed the wording of the N., in the latter only five words are found whereas the former thirteen
words are found. All the following words are added by the BD, \textit{etas}ya, \textit{tu} \textit{wijaysa}, \textit{devah}, \textit{sastavikas}, \textit{traya}, \textit{caiva}, \textit{yam} and \textit{viduh}. Half \textit{slokas} has been added by the latter to the text of the \textit{Nirukta}. Besides this, Yaska has expressed this idea in the passive voice where the BD has reproduced it in the active voice.

(h) Deities of the celestial region

According to Yaska all the following deities belong to the celestial region - \textit{asau loka}, \textit{trtiyasavanam}, \textit{vrsa}, \textit{jagati}, \textit{saptadasastoma}, \textit{vairupa saman}, \textit{sisira}, \textit{atichandas}, \textit{trayastimsastoma} and \textit{raivata saman}. The BD has followed Yaska in this respect. It has only added \textit{saptadasah klrptya} to the deities enumerated in the celestial region by Yaska, but the language of the BD is completely different from that of the \textit{N}. 

\begin{align*}
&\text{BD II.11:} \\
&\text{asau lokas trtiyasavanam varsa jagati saptadasastoma vairupa saman sisiro \ldots tichendas trayastimsastoma raivata saman-it} \\
&\text{dyubhaktini.}
\end{align*}

\begin{align*}
&\text{ED II.13:} \\
&\text{asau trtiyam savanam lokah, sams ca raivata, vairupam caiva, varsa-s ca sisiro \ldots} \\
&\text{rtus tath\text{"}a.}
\end{align*}

\begin{align*}
&\text{BD II.14:} \\
&\text{trayastims\text{"}as ca ya stomah, klrptya saptadas\text{"}a ca yah, chandas ca jagati namma \ldots} \\
&\text{tath\text{"}atichandasas\text{"}a ca yah.}
\end{align*}

From the above cited passages it is clear that the idea in both the works is similar but the BD has added the following words - \textit{caiva}, \textit{atha}, \textit{rtus}, \textit{tath\text{"}a}, \textit{ca ya stomah}, \textit{klrptya saptadas\text{"}a ca yah}, \textit{chandas ca, namma, ca yah} and has omitted \textit{dyubhaktini}. In the \textit{Nirukta} other deities belonging to these three spheres are discussed separately but the BD has first enumerated them.
in three spheres and then has given the functions and etymologies of those deities. Etymologies of these deities are discussed in this chapter and the functions of those deities are described in Chapter VI below.

(1) Some jointly praised deities

While enumerating the deities which are jointly praised with Indra Yāska mentions the names of some other deities which are jointly praised with each other. According to him Mitra is jointly praised with Varuna, some with Pūṣan and Rudra; Pūṣan with Vāyu and Agni and, Parjanya with Vāta. The BD has followed Yāska, in this respect but it has made one change, that it does not mention Agni is jointly praised with Pūṣan. It can be seen from the below cited passages of the Nirukta and the BD.

\[ N.\ VII\ 10: \quad \text{athapī mitra varunena} \quad \text{BD II 4-5:} \quad \text{mitraś' ca śūyate devo varunena} \]
\[ \text{saṃstūyate, pūṣā rudrena} \quad \text{saḥśkar, rudrena somah pūṣaś' ca somo'gnina (vāyunā, \quad ca, punah pūsā ca vāyunā, vātenaiva} \]
\[ \text{shorter recension) ca pūsā, ca parjanyo; lakṣyate' nyatra vai vātena ca parjanyah.} \]

On comparing both the texts we see that the BD has added the following words, śūyate devo, saḥśkar, punahpūsā ca, lakṣyate' nyatra vai kva cit. Hence it is clear that the BD has borrowed only the idea from the Nirukta.

(2) Vaiśvānara whether a terrestrial deity or a celestial deity

Yāska and the BD discuss the problem whether Vaiśvānara is a terrestrial deity or a celestial deity. In this connection Yāska has cited three views of different authorities. First he cites the view of preceptors (acaryas), according to which Vaiśvānara is an atmospheric deity. This view is not discussed by the BD.
The second view discussed in the Nirukta is attributed to the older ritualists. According to this view Vaisvanara is the sun. The scholars of this group say that according to the tradition handed down in the sacred texts, the ascending series is performed in accordance with the ascending order of these worlds. After the ascension the series of descending order begins but the series of descending order is performed in the reverse order. In other words, in the ascending series, Hotr goes up from this world to the middle world and from there to the celestial region and in the descending series he comes down from the celestial world to the middle world and from there to this world. When Hotr wishes to perform the litany to Agni and the Maruts to accomplish the descending series, first of all, he recites the Vaisvanara hymn (i.e. RV. IV 8-9). When he comes to the middle region and recites the hymns in which Audra and the Maruts are praised and last of all, he recites the hymns in which Agni is praised. As the hymns of Vaisvanara are recited in the highest world therefore Vaisvanara is a celestial deity.

The Brhaddevata has followed this view as shown below:

N. VII 23:
rohat pratyavahah cikirsas tam anukrtim hota agnimurte
sastro vaisvanariyena saktha pratipadyate....tata agachati
madhyasthanadevata rudram ca marutasca tato jnima
imastham anatra stotriyam samasati.

ED:102-103
rohat pratyavahah cikirsam agnimurte
sastro vaisvanariyena saktha pratipadyate.
tatas tu madhyasthanam
devatas tv anusamsati,
rudram ca marutascaiva
stotriyam imam ampunah.

In both the above texts idea is the same but the wording is different.

In support of the same view the scholars of this school of thought put forward another idea that oblation assigned
to Vaisvānara is distributed in twelve potsherds because his functions are twelvefold. Moreover, the Chāndogya hymn is addressed to Vaisvānara, the sun and the havispāntiya hymn is also addressed to Vaisvānara, the sun. Besides this, it is said in the Rv. that Vaisvānara stretches with the sun. Therefore, Vaisvānara is a celestial deity. The BD has followed this view but has changed the wording. Both the texts are cited below:

\[
\text{N. VII 23:} \\
\text{Athāpi vaiśvānariyo dvādasā ke cit tu nirvapantyasya kapālo bhavati.... athāpi sauryavaiśvānam haviḥ chāndomikam sūktam sauryavaiśvām haviḥ vaiśvānam haviḥ bhavati.... athāpi haviḥ tattvāntamiva drṣyate. sūktam sūktam sauryavaiśvānam haviḥ bhavati.
\]

Yāska does not accept this view as he has refuted it in the following way. First Yāska says "had Vaisvānara been the sun, he would have been praised along with the celestial deities but he is not praised with the celestial deities such as Savitr, Pūṣan and Viṣṇu. Secondly, functions attributed to him would have been like, it rises, it sets, it revolves etc. but such functions are not attributed to him in any Vedic work. In the mantras, in which, he is praised, the functions of Agni are attributed to him such as, it carries, it cooks and it burns." Yāska concludes that Vaisvānara is neither Sūrya nor the middle fire, he is certainly this terrestrial Agni because Vaisvanara is the name of the middle and the celestial fire and Vaisvānara is produced by them.

The BD gives two different statements in this respect. First, it enumerates Vaisvānara among the deities of the terrestrial
region, and also says that Visvanara is a brother of Agni.
Secondly, it states that Agni is praised as Visvanara in the
heaven. Also it clearly says that in those hymns or mantras
in which Visvanara is praised, Surya should be considered as
the suktabhak deity of those. Moreover, the BD enumerates
Visvanara among the deities of the celestial region. At the
same time Visvanara is distinguished from Visvanara and the
latter is enumerated among the seven names of Surya. Strangely,
Visvanara is enumerated among the deities of the middle region.
So the BD does not give any clear idea about the region of
Visvanara. See also Chapter VII below.

Etymologies of the Names of Deities

 Yaska has given the etymologies of the names of all the
Vedic deities, but only some of these have been borrowed by the
BD. Some of the derivations borrowed by the BD are discussed below;

Etymologies of Jatavedah:

 Yaska has given three different derivations of this word;
all the three etymologies are connected with the following three roots:
√vid - to know, √vid - to obtain and √vid - to exist.

The BD has also derived this word in the same manner, as shown below.

N.VII 19:
jatavedah jatani vaimam
vidur, jate jate vidyate
itiyä, jate-vittona jattadhano,
jatvidyo va jataprajnahah

ED I 32:
vad vidyate hi jatah,
sanjatair yad vatra vidyate.
jatvidyo va jataprajnahah

ED II, 30:
bhatani veda yaj jatath....
yac cama jate vidyo, abhûd,
vittam jato dhiveti va.

According to S. Verma, “the three etymologies given by Yaska
indicate that during the period of Yaska the origin of this word
had become obscure”. Roth says that there is no doubt that this
word must have been derived from ‘vedas’ possession, so the word
literally means, "to whom all belongs," 'All-possessor'.
But both has not supported this categorical statement with any evidence.

(b) Etymologies of Agni:

Yāska has given five derivations of the word agni but the Ed. has followed two of them. The derivations suggest by the Ed. are - *agn + vni* and *angam + vni*. Both the texts are cited below:

N. VII:14
agniḥ kasmṛt? agraṇir jato yad agrabhūtanām
bhavati, agraṇ yajñeseu agraṇir adhvare ca vat, nāmā
pranīyate, ahaṃ nāyati saṃnativā vanam stutoṣnīr
saṃ namamānaḥ. Iti sûribhīt.

In the above given etymologies of the word Agni a verb has been read in suffix. S. Verma has compared the word Agni with the Indo-European word 'agnis' and Lat. 'ignis' meaning fire. It seems that during the period of Yāska the origin of this word had become obscure. The Ed. has made the following changes in the above cited passages. It has substituted *agraṇirbhavati* by *jato yad agrabhūtanām, vajñsu* by *adhvare, agraṇ* by *agraṇir*, *saṃnamamānah* by *nāmā* *saṃnativate*, *pranīyate* by *nayati* and has added *ca. vat.* *stuto* to suit the exigencies of metre.

(c) Etymologies of Dravinodas

Yāska derives the word Dravinodas from the root vādā by adding prefix dravina. The Ed. follows Yāska in this respect. Both the texts are cited below:

N. VIII 14
dravinodah kasmṛt? dhanam dravinam dhanam balam vāpi
dravinam ucyate..., balam vā prayachād yena karmanā, tat
dravinam..., taśya dāta
dravinodah.

ED II 25:
dravinam dhanam balam vāpi prahainām dravinodasam.
According to Dr. S. Verma this word is also one of those words where verbs are read even in suffix. He derives the word 'dravina', which means wealth or power, from the root dru. He further states that actually, the meaning of Indo-European 'drou' 'tree' has been metaphorically extended to signify 'wealth' or 'power' in this word. The HD has added वृष्टिः येव वर्मनां, तत कर्म क्रस्त्वेय कुसृतव प्रभानम् and has omitted कार्म, उस्ते, तस्ये देता etc.

(d) Etymology of Narasamśa:

The Nirukta derives the word Narasamśa from the root यस्मा- 'to sing' by adding suffix नारेः. The HD has followed the N. and has etymologised, the word in the same way as shown below:

N. VIII.6:  
नारासम्सो यज्ञा इति काठक्या यज्ञे वाचस्याये 
नारेः अग्निमाळिनेव समांती 
अग्निर्भिः सुवर्ण्याप्रिस्तु 
एण्म नारासम्सांतु कारवाहः.

ED. II. 28:  
एण्म नारासम्सांसासांसां सासां  
एण्म नारासम्सांसां कारवाहः.

N. VIII.2:  
नारासम्सो यज्ञा इति काठक्या यज्ञे वाचस्याये 
नारेः अग्निमाळिनेव समांती 
अग्निर्भिः सुवर्ण्याप्रिस्तु 
एण्म नारासम्सांसां सासां 
एण्म नारासम्सांसां कारवाहः.

The HD has omitted काठक्या and सासां and has added एण्म तेनेम, कारवाहः, इती तृ, अहुर, ऐतृतारे, श्वरे, नारेः 
प्रासायो असिनैर etc. Regarding this etymology, the P.W. points out that the Vedic form must be नारेः because नारे never occurs in the Vedic language. Verma places this word in the category where verbs occur even in the suffix and also says that this derivation is partially acceptable to the comparative philology.

(e) Etymology of Rudra:

In the Nirukta the word 'Rudra is derived from the root ऋद ऋ 'to roar' and ऋ + ऋ. The HD has followed the second etymology of the Nirukta vis. from ऋद and has reproduced the same idea in a metrical way, as shown below:
From the above cited passages it is clear that the BD has added vidyurdvrtsim dahan urnam and satyabhis tane rudra ityabhismastutah and has deleted kathamhrdravikam and rudrasya rudratvam to suit the exigencies of metre. Dr. S. Verma has inferred from the Nirukta passage that this word might have been derived from vru + vdr, which literally means 'who goes roaring' and has remarked that the verb vrud was available, yet vru is given as an optional root of the verb and the consonant 'd' of the word has not been taken into account. This has been placed into two categories viz. the words even in the suffix of which verbs occur and the words, the etymologies of which are loose with regard to consonants.

(f) Etymologies of Indra

In the Nirukta, fourteen etymologies of the word Indra have been given but the Brhaddevata has adopted only one of them. That is iram drnati iti. Both the texts have been shown below:

N. X 6;

Indra iram drnati iti

ED II 36;

iram drnati yat kale marudbhuh sahito'amba, tenendram rasayabruvam.

The BD etymologist has added 'yat kale marudbhuh sahito'amba tenendram rasayabruvam'. In the Nirukta there are five etymologies of the word Indra where vaska has derived this word from the following five roots viz. vdr, vya, yoha, ydar and yabr by adding prefix ira. It is not clear what phonological theory vaska had in mind while suggesting such etymologies. Whether he conceived of dissimilating r of ira in ira or transference of r of ira after d or
modifying dh of the verb. The possibility of the latter seems to be greater. Dr. S. Verma says that the etymology of this word is completely absurd. It is clear that by the time of Yaska the origin of this word had become obscure.

(g) Etymologies of Parjanya:

Yaska has given three different etymologies of the word Parjanya. According to Yaska this word can be derived in the following way: trp + jan, para + jan, para + ji and pra + arj. The BD has followed this idea and reproduced it in a metrical way, as shown below:

N. X 10:
parjanyas (trper adyanta
viparitasya) tarpayita janyah,
paro jeta va janyita va,
prarjayita va rasanaam.

ED II 37-38:
yad imam prarjayatasaco,
rasenambrajena gam kale,
trir survasas'carsi tene
parjanyam ashathu,
tarpayat'esa yal lokan janyo janahitas'ca yat, para jeta janyita
yan vagneyas tato jagat.

The BD has added yad imam prarjayatasaco ambarajena gam kalo;'trir survasas'carsi tene parjanyam ashathu, tarpayat' esa yal lokan janyo janahitas'ca yat. But the BD etymologizes this word keeping the idea in view that it is an epithet of Indra. According to S. Verma the etymologies of this word suggested by Yaska are completely absurd.

(h) Etymology of Mrtyu:

Yaska has etymologise the word Mrtyu as marayati iti satah. So this word is derived from the causative form of the root yar.

The BD has followed the second idea of Yaska and has presented in a metrical form, as shown below:

N. XI 6:
mrtyur marayati iti,
satah mrtam cyayayatih'va.

ED II 60:
yat tu pradhayayameti chosena
mahata mrtam tene mrtyum imam
santam stauti mrturyiti swayam.
From the above cited passage of the BD., it is clear that it follows second derivation of यासक i.e. मृतम् अवावति.

The BD. has added the following words, दाते दहनं, तेन मृत्युम इत्यं संतम एव वृत्तिः वृत्तिः स्वः but it has ignored the probable etymology of this word which is मारवत इति सताह. S. Verma says that this etymology is acceptable to the comparative philology. Further he remarks that if this root had been the origin of this word then the form would have been like मृत्यु not मृत्यु. यासक fails to imagine that death could be metaphorically spoken as the 'Lord of death' or according to मौदग्या, this word can be derived as 'मृत+अवावत'. literally, it means one who throws down dead person. Here lack of imagination lead मौदग्या not to see the active aspect of the Death, and to suggest another verb अवावत out of the suffix yu.

It seems that lack of imagination was a characteristic feature of the etymologists of यासक's age. The similar remarks are applicable in the case of the etymology given by the BD. The BD. has given this derivation keeping in view the idea that मृत्यु is an epithet of इंद्र.

1) Etymology of पुशान

According to यासक the word पुशान can be derived from the root पुश्व to thrive. The BD. has adopted this idea and has presented it in a metrical style, as cited below:

N. XII 16: अथा यद रशिम पुशान पुशान केतिम पोसयती, प्राणुदन पुसयति तत पुष्व भवति. रस्मिभिः तामह तेनानाम अस्तत पुशेती.

The BD. has added केतिम पोसयती प्राणुदन, तामह तेनानाम अस्तत पुशेती; has omitted अथा, यद, तत and भवति and has replaced पुसयति/अवात to suit the exigencies of metre. S. Verma says that this etymology is completely acceptable to the comparative
philology. The BD has etymologised this word keeping in view the functions of Sūrya, because, according to this treatise this word is an epithet of Sūrya.

(j) Etymology of Kesin:

The Virūkta derives the word 'kesin' from the root kā and Sāunaka has borrowed this idea from the N. Both the texts are cited below:

N. XII 25: kesī kesa rasāyē sa prakāsan kurvam tadvan bhavati, kasaṇād vā tenānaṃ kesinam viduh, prakāsanād vā.

ED II 65: kesi kesa rasāyē sa prakāsan kurvam tadvan bhavati, kasaṇād vā tenānaṃ kesinam viduh, prakāsanād vā.

The BD has substituted rasāyē by kiranāi and has omitted kesa taistě vhit bhavati, kasaṇād vā prakāsanād vā and it has added tenānaṃ kesinam viduh. According to S. Verma 'kesin' really means hairy. He further says that it did not occur to Yāska that rays could be metaphorically spoken as hair. So this hyper etymological but imaginative disposition drove Yāska to set up entirely wrong etymology for kesa, which is neither phonologically (for cf. the vowels in kesa and kā) nor semantically related to to kā. It is derived from Indo-European word 'qāik'to comb' or 'laistī'to shave. But from the words qāik'and kāistī' this word cannot be derived because these two words are phonetically different from the word Kesin.

(k) Etymologies of Visnu:

Yāska has given three etymologies of the word Visnu. He derives this word from vis or vis or vis + aśā. The BD has adapted the two former etymologies. Both the texts are cited below:

N. XII 18: atha yad visātē bhavati tad visnātē visnātē vā sād, visnu bhavatij visnu visnātē vā vyāptikarmanah visnur vā vyāšotātā vā.

ED II 69: visnātē visnātē vā visnur vā vyāptikarmanah visnur vā vyāšotātā vā.
The BD has added *svād, nirucvate* and has omitted *atha*, *yad, bhavati, tad, bhavati, vyāshoter* and it has substituted *visito* by *vignater*. According to C. Verma the verb *vis* is ample currents in Vedic literature, but its participle is *visita*. This *visita* may be participle of some other verb like *svi*, but then the meaning becomes obscure. 24

(1) Etymologies of Sūrya:

Yāska derives this word from two roots i.e. *sv* and *su*. This idea is borrowed by the BD. Both the texts are cited below:

\[ \text{N. XII 14:} \quad \text{BD VII 128:} \]

\[ \text{suryah sarter vā} \quad \text{suryah sarati bhūteu} \]
\[ \text{sviryater vā} \quad \text{su virayati tāni vā}. \]

The BD has added *bhūteu* and *tāni* and changed the order to suit to exigencies of metre. C. Verma says that the origin of this word has been traced to three verbs viz. *sr* to move, or *sv* + *fr*, 'to move well' and *su* to stimulate but in the case of the former vowel correspondences of both the etymologies are very loose. The last case can be compared with Indo-European *sul* 'the sun', Goth. *savil* 'the sun', Indo-Pers. *sowila*, Gr. *helios* 'the sun'. In the Indo-Pers. 'of this word becomes *ž*'; cf. OIA *'svar*; Indo-Pers. *'suel*; Avesta *'svar* 'the sun'.

(2) Etymologies of Candramas:

According to Yāska this word derived from four roots viz. *drām, mā, cand* and *cam* by prefixing *cāyana, candra, cāru* and *ciram*. Only in the case when it is derived from the root *cand*; no prefix has been suggested. This idea has been adopted by the BD. and reproduced in a metrical way, as shown below:
N. XI. 5; candra mati, candra manam asyati va candra candehe kantikaranah.... cara purvam. 

ED. VII. 129(B); cara dramati va cayams' cayamiyo dramati uta; 

The ED has omitted candra mati, candra manam, asyati va candra candehe kantikaranah. According to S. Verma Yaska has rightly noticed that this word is a compound word, but only the second derivation is somewhat nearer to the actual origin of the word. Indo-Pers. qand 'to shine', Lat. 'candeo' I shine and Indo-Pers. mens 'the moon'; month; Avesta math 'moon', month. So the word literally means 'the shining moon'. The same scholar linguist remarks that the etymology of this word is pre-creative, owing to unadvanced stage linguistics science and inadequate investigation of Vedda texts.

All the above cited etymological quotations from the ED show how much it is indebted to the Nirukta. However, all of these etymologies are not acceptable to the Comparative Philology even then we can say that Yaska's attempt to etymologise these words is appreciable because at that time the science of linguistics was not so advanced as it is at present. Dr. S. Verma remarks that even then Yaska's love for etymology overpowered, enslaved and crushed his imagination and poverty of imagination is remarkable. Owing to this defect, he is driven not only to offer superfluous and unnecessary derivation but also, loose, unsound and even wild etymologies. It does not seem to have occurred that the meaning of a word could be metaphorically extended and even when he felt the need of a separate derivation, Etymology of wrytyn supports
this view of Dr. Verma. On the other hand etymologies of Parjanya, Viṣṇu, Indra and Agni are completely absurd. The etymologies of Rudra, Śūrya, Candraśa, Narāśāyaṇa and Jātavedas are acceptable to the Comparative philology.

Legends Concerning Deities

Though, the Nirukta is not a work deal ... with the Vedic legends yet it makes some brief reference to some such legends. On the other hand the Brāhmaṇa is a treasure house of the legends about Vedic deities and it is possible that it borrowed these legends from an earlier tradition of the Aitihāsikas. In regard to those legends which are common in both the works, it can be said the Brāhmaṇa has not borrowed these legends from the Nirukta because the former contains their detailed and more elaborated description whereas the latter alludes to them in passing. When then the Nirukta versions of these legends is very important for the historical study of these legends and for the development of the Mythological School of Vedic interpretation. Following legends are common in both the works:

1. The legend of Viśvāmitra and the Rivers,
2. The legend of the birth of Bṛgu and Āngirās,
3. The legend of Agastya, Indra and the Maruts,
4. The legend of Saranyū,
5. The legend of Trita,
6. The legend of the birth of Vasiṣṭha,
7. The legend of Devalī.

Three of these legends have been comparatively studied below:
(a) The Legend of Visvamitra and the Rivers:

Yaska narrates this legend while giving thirty-six synonyms of river, and etymologically interpreting the word nadyah. The ED relates this legend to declare that the Rigveda III.33 is a dialogue between the rivers and Visvamitra. Both the versions of this legend are cited below:

N. II. 24:  
visvamitra rsih sudasaah

ED IV 106:  
purohitah sannijyartham

paijavanasya purohito babhuva... sudasa saha yann rsih vipat

sa vittam grhitva vipat

chutudryah sembhedam.

chutudryah sembhedam ayayau.... samityetuvaca ha pravadas

sa visvamitra naidis tu斯塔vā

tatra dravante dvivad
gAhā bhaveti; api dvivadapi

bahuvat.

Yaska concludes from this legend that the rivers have been praised in duel and plural number. From the same legend the ED concludes that in the Rigveda III.33, conversation is found in singular, duel and plural number. Wording in both the works is different as is shown below. The words, paijavana, babhuva, vittam grhitva, visvamitra, naidis and tu斯塔vā are found in the N, but in the ED these words are not found. The ED has substituted ayayau by yam and tu斯塔vā by uvaca. Moreover all the following words are not found in the N but are found in the ED.

livArtham, saha, ha, pravadas, tatra, dravante and skavat.

Besides this the Nirukta does not make any hint why Visvamitra and Sudasa came at the confluence of the Vipat and the Sutudri, whereas, the ED says that they were going to perform a sacrifice. From the foregoing discussion it is clear that the ED has not borrowed this legend from the Nirukta.

(b) The Legend of Indra, Agastya and the Maruts:

Yaska narrates the legend of Indra, Agastya and the Maruts, while explaining the sense of the particle nidanam, in the Vedic
and the classical language. In this context he quotes RV.I. 170.1
‘ni nunamasti no svah kastad veda...’ and says that in this mantra
nunam has been used in the sense of uncertainty. The BD narrates
this legend while exposing the deities of the ṛgveda I. 170. In
both the works idea of the legend is same but the BD narrates it
in a metrical style. Both the texts are cited below:

N. I. 51
agastya indraya havir
nirūpya marudbhya
sampṛdītsām cakāra sa
indra etya paridevayam
cakre.

ED. IV 48-501
sa (agastya) tan abhijāgāmasu;
nirūpyāindram havis tādā marutaś
caḥhiṣṭāva sūktais tan mātā ca
tribhīh.

nenṛuptam tād dharmācaindram
marudbhyo dātum ichati viṇāyāvekṣya
tadbhavam, indro neti tam abravit.

Translation:
Agastya assigned an
oblation to Indra and wished
for Indra and quickly went to the
Maruts and praised them with the
hymns beginning with nū. Indra,
knowing his intention that Agastya
wishes to offer that oblation to
the Maruts which he prepared for
him (Indra), came to him and
addressed him (Agastya) by the
ṛgveda I. 170-1.

The version of this legend found in both the works are
similar. All the following words are found in the BD but not
in the N. tan abhijāgāmasu; nirūptam taddhavis, caindram marudbhyo
dātum ichati, viṇāyāvekṣya tadbhavam, indroneti tan abravit.
Similarly all the below given words are found in the N. but not
in the BD - marudbhyo sampṛdītsām cakāra, sa indra etya paridevayam
cakre. From this difference it is clear that the BD has not
borrowed this legend from the N.

(c) The Legend of the Birth of Varistha:

While giving an etymological interpretation of the word
Urvaśi, Vāska cites RV.VII.7 to support this interpretation, then
to put a mythological interpretation on this mantra he narrates the legend of the birth of Vasistha and the BD narrates this legend in the introduction to the seventh book of the Rigveda. The Nirukta narrates this legend very briefly but the BD relates it in detail. Both the texts have been cited below.

N. V. 13: urvasyapsarah tasya darsahan mitra varunayo retas' caskanda... asi maitra varuna vasisthah urvasya brahman manaso adhijatah.  

BD. V. 147-150: tayor adityayoh sattr, drayvapaksagam urvasim retas' caskanda tat kumbhe nyapatad vasativare, tenaiva tu mohurtena virayantau.... agastyas' ca vasisthas' ca sahabhuvatuh.

Above cited the BD versions of this legend is only an extract, the complete legend is studied in the VIII. Chapter.

The version of this legend which is found in both the works contains the same idea but the N. narrates it very briefly where as the BD narrates the same legend in detail. The Nirukta does not mention the venue where this incidence took place but the BD has mentioned the name of that site viz, sattr where both the Adityas saw urvasi and kumbha where the semen fell down. Following words are only found in the BD sattr, tat kumbhe
nyapatat, tenaiva tu mohurtena Agastyasca and sahabhuvatuh.

In the N. brahmanmanaso adhijatah this wording found but in the BD such wording is not found. Keeping in view the above given difference we can say that this legend is not borrowed from the Nirukta.

The Brihaddevatā defends Sakalya against Yaśka

There are three cases in the BD, where the author of the BD has defended Sakalya's padapātha against Yaśka. These are completely different from each other. According to the BD-


in the first case Yāśka has divided a single word into two,
in the second case Yāśka has taken two words as one, and in
the third case has taken two words as one. These three cases
discussed have been given below:

In N. II. 6 while commenting on the Ṛgveda X 27.22,
Yāśka interprets 'Purusādah' as a compound puruṣān adanāya
(in order to eat men). Here the BD accuses him of dividing a
simple word into two. The padakāra shows this word as puruṣādah.
This objection of the BD to the Niruktā is found in the following
verse:

padamkam saradaya dvidhā kṛtvā niruktavān.  
puruṣādah pedam yāsko vṛksa vṛksa iti tvai  
ED II. 111.

It is difficult to understand why the BD objects to Yāśka’s
analysis because Venkata Mādhava, Śaṅkara and Uddītha have also
taken this word as a compound and interpreted it as satraḥ
puruṣādah. So it is understood that the word puruṣādah is a
compound and padakāra has also analysed it as two words. H. Skold,
while dealing with this problem, takes niruktavān as the Niruktākāra,
which is wrong because in the same verse Yāśka’s name is also
mentioned. Were niruktavān means interpreted.

In the second case the BD makes mention of Yāśka’s deviation
from the padakāra. The case is given below:

sāṃhitā pātha - arunō māskṛt
padapātha - arunāḥ / ma / skṛt

Yāśka does not accept this analysis and analyses the word
as māsa + kṛt and interprets it as maśānām kartā (the Moon). The
BD defends Sākalya against Yāśka in the following way:

anekam sattathā canyad ekamaṇa niruktavān,  
arunā māsaṃkṛn'mantre maśākṛd vygraḥenaṭu.  
BD. II. 112.
The problem is that Yaska takes this word as a compound form of mäsa and kṛt, but the padakāra has taken mäsakṛt as two different words. Skanda-swāmin, Venkata Madhava, Sayana and Mudgala have followed the padakāra and interpreted this word as mām ekāvara. They have also referred to the view of vāska.

In the third case the BD has again mentioned vāska’s deviation from the padakāra. The case is given below:

Sāṁhitā pātha – va yāḥ nyadhāyī.

padapātha – va / yah / ni / adhāyī.

Yaska does not accept this analysis and analyses it as vāyo ni adhāyī. He says that if va and yah are two words then the verb should be accented which is not accented. Moreover, if these are two different words then the sense is not clear. But the BD defends Śākalya against Yaska saying:

svaranagamo’dhāyī vane netyci darsitah,

or Yaska has not understood the accent in adhāyī, is shown in this sentence. It is not clear how Yaska misunderstood the accent in this word because not only Yaska, Venkata and Sayana also do not agree with the padapātha version.

Moreover, if these are two words then sense is not clear. Only Udghita favours the padapātha. He also deals with Yaska’s interpretation—without giving his own comments on Yaska’s view.

Macdonell is also unable to understand the point of criticism. If this word is vāyah which means bird then it should be differently accented as in AV.X.27.22;

vāyah

vāsaṃkṛte nyayaṃ māṃ gauṣ tato yāyaḥ prapataṃ purusādāḥ

According to Yaska in this pāyaḥ prapataṃ purusādāḥ vayāḥ means bird, but this word is then differently accented in the mantra in question. About adhāyī,
it is a simple verb and cannot be accented, Yāska has also done so. S. Verma says possibly, according to the BD, adhāyi, though a verb in a subordinate relative clause could remain optionally unaccented. But he has not cited any Pāñinian rule or any rule of modern books on Vedic grammar in support of this conception.

From the above dealt comparative study of the Nirukta and the BD, it is clear that the BD is greatly indebted to the N. The BD has borrowed passages from the entire Nirukta but it is very close to the Daivata Kānda. Macdonell has stated that there are so many passages in the BD which contain exact wording of the Nirukta but from this study it is clear that the BD has reproduced the Nirukta passages after adding, omitting or altering some words.
NOTES AND REFERENCES

1. Cf. Sarvāṇākramaṇī of Kātyāyana, Intro. 1.2.3.
2. Cf. Ibid, Intro. 1. 2. 8.
3. N. VII. 29.
4. Ibid. VII. 23.
5. Ibid. VII. 23.
7. Ibid. VII. 61.
8. Ibid. I. 67.
9. Ibid. I. 100.
10. Ibid. II. 11.
11. Ibid. II. 66.
21. Ibid. p. 38.
22. Ibid. p. 48.
23. Ibid. p. 8.
24. Ibid. p. 144.
25. Ibid. I. 111; and p. 93.
26. Ibid. p. 77.
27. Ibid. p. 8.
28. N. II. 24; Bd. IV. 105-108.
29. N. V. 14; Bd. IV. 106; Cf. N. II.24; Bd. V. 97-103.
30. N. I. 5; Bd. IV. 48-50.
31. N. XII. 10; Bd. IV. 162 - VII. 7.
32. N. IV. 6; Bd. III. 132-137.
33. N. V. 13; Bd. V. 149.
34. N. II. 10; Bd. VII. 155 - VIII. 12.
35. H. Skold. The Nirukta, p. 94.
37. H. C. A. Vol. V. p. XXI.