

दिवकरद्युतिः



वेदमार्तण्डाचार्यदिवकरमहापात्राभिनन्दनग्रन्थः

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(वेदमार्तण्ड-आचार्यदिवाकरमहापात्राभिनन्दनग्रन्थः)

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अर्वाचीनसंस्कृतसाहित्यपरिषद्
सी ६२, अक्षरधाम टेनामेन्ड्स,
मथुरानगरी समीप, अक्षरचोक,
वडोदरा, गुजरात. 390020

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Vedic -Research Methodology.

Pro.D.N.Pandeya

Being an oldest literature in world the Vedic literary treasure has been the authentic and permanent resource of the classical Sanskrit language and literature. In other words we can say that it the Vedic literature that has been translated variously in to the classical Sanskrit language and literature. Its perceptive and unchallenged approval comes from the most scientific Sanskrit Grammar of *Acharya Panini* who has created a chain of बहुलं छंदसि in en-passant of different rules of Sanskrit Grammar. It means, extending his due regards to the self revealed Vedic literature to retain the status of Sanskrit Grammar as *Vedanga* or limb of the Veda that in the words of WEBER 'it grew up in connection with the study and recitation of the *vedic* text; and those works which were specially devoted to it, protected by the sacredness of their subject, have in part, survived.' (the history of Indian literature by ALBRECHT WEBER translated from the Second German Edition by JOHN MANN, AND THEODOR ZACHARIAE, EDITION Seventh, 1974, The Chaukhamba Sanskrit Series office, Varanasi-1) has been a main pillar of the Indian culture also. The *vedic* literature has been a main light post for most of the scholars of the literary world to examine and for doing critical study of all the allied areas of the Sanskrit literature. There for in the same amount increase the value of the Vedic research. But before climbing up to the huge altitude of the Vedic research let's know some special features of the Vedic literature that differs from other common featured literary phenomenon of the world. For that we must be clear about the structure, linguistic phenomenon, words peculiarity metric structure, subject matters and the liturgical approach to the various commentaries of the *Vedic* Mantras. It is here worthy to mention that the Vedic literature gives vent to all the subjects related with our human live system and the natural phenomenon of the creation and defines all the natural substances clothed in liturgical, philosophical and spiritual way of illustration that can be seen in the sense of deep ecology concept of FRITZOF CAPRA- the writer of "the web of life". For more clear the Vedic literature sees all substances of the world in the sense of integrated whole. As a Vedic Stanza runs thus- ए सद्धिप्राबहुधावदन्तिअग्नियमं मातरिश्चानमाहु it means there

is only one spiritual substance which are called by many names of *Agni, Yama, Matrishwa*.

It is here necessary to say that the Vedic literature is like a huge banyan tree whose branches are spread out in multi forms. The tradition and the scriptures of India classify the Veda internally, in to four groups known as mantas or *Samhitas, Brahmanas, AAranyakas, and Upanishads*. It is believed that in very remote past these all were treated as inseparable form of the Veda. In other words it may be said that these all are the building blocks of the everlasting self revealed Veda. With the pace of the development of human beings and academic progression *Vedavyas* classified all these factors of the Veda as per their centric subject matters. Another reason behind this development of the Vedic literature the falling down memorizing power of human beings might have been.

It is here necessary to mention that in the four *Samhitas* of the four *Vedas* imbibe those *Mantras* of related Vedas. The words *Samhita* itself gives the sense of collection. Hence it comes that Rik- *Samhita* means the store book of the hymns of the *Rigveda*, *Yjushsamhita* means the collection of *Yajuh-Mantras*, *Samaveda-Samhita* means the collection of *Samveda-Mantras*. And the collection of *AtharvavedaMantras* is called *Atharvaveda Samhita*.

BRAHMANAS- *Brahmana* books are the commentary books of the *Samhitas* done by different seers and sages of the past, as it is said-

ब्राह्मणं नाम कर्मणस्तन्मन्त्राणाञ्च व्याख्यानग्रंथः Vedic tradition and the history of vedic literature that each veda had its own brahmana or Brahmanas, aaranyakas and upnishads . For instance the Aitareya brahmana is related to Rigveda, Shatpath Brahman belongs to shukla-yajurveda Vamsha Brahman, sam vidhan Brahman etc. are related with the Samaveda and the Gopath- brahmana is related to the Atharvaveda. Besides this vedanga literature which are six in number namely Siksha, vyakarana, kalpa (Shrauta sutra, grihya sutras, Dharma sutras, and Shulva sutras) Jyotisha, Chandas, Nirulta- are also obligatory to be studied for the complete study of the Vedic literature. In the field of research work these all very helpful for semantic phenomenon of the *vedic* language and literature. As we know these all are the fields of the Vedic studies and the Vedic research business. In any branch of these subjects, research can be done for different

purpose under various shades of research problems. Hence these all seem inter linked, with each other when their deep sense is targeted to be explored by research methodology and research techniques. At that time as contextual references required, these Vedangas and the allied subjects of the Vedas play very constructive role in the mission of critical study of the subject of research taken in hand. For instance in the context of *Darshapoornamaseshty* a branch of Palash = (a sacrificial plant or tree) is cut to make a stick to driving away the calf of cow to have milk for the purpose of sacrifice not to let it suck all milk of the mother cow. On that occasion of formation of a stick a Mantra इषेत्वा. उर्जेत्वा = for rain or grain and for energy or power " of Shukla yajurveda is articulated. Now a researcher here needs its plain meaning to judge the reasonable application of the Mantras in that context of the sacrifice of *Darshapoornamaasa*. Then he or she will go through the commentaries on the same Mantras, in which he or she will not find only the simple meaning of the Vedic Mantras but also he or she would chance to see logic behind the application of the Vedic Mantras prescribed for that. In this very quest of logic and scientific reason he will be directed to see this logical back ground in the *Shatpathbrahman* in which these Mantras are described properly in the context of the Sacrifice cited above. Hence it comes that for the research work in the vast area of the Vedic literature an aspirant must be aware of the general character of the Veda and its allied disciplines. Apart from that- peculiarity and particularity of the VEDIC STUDIES must be kept in mind by a doer of research work in Vedic literature. This peculiarity and particularity of the Vedas are related with the different Schools of the Vedic studies in which the significant of the branches of the same could be traced out only through the careful watch on the traditional articulating beauty and the prescribed process of the teaching technique exhibited by the preceptor of the particular Veda, as the classical music of India. That is a practical teaching learning process of the Vedas of which only external linguistic phenomenon has been somehow clothed in rules of different grammatical and phonetic aphorisms of Panini, Shaunaka and the masters of the Sikshas such as Yajnavalkya that needs expertise of the Vedic articulation to picture out the phonetic and morphological uniqueness of the Vedic stanzas.

For instance the first Rik of the Rigveda as it is read thus-
अग्निमीडेपुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥ 1.1.1. here the first sentence

of the Mantra bears a particular type of articulation that differs from the third letter ङ of the ङर्ण as per the phonetic norm of *Rigveda praatishakhya* that says-

द्वयोश्चास्यस्वरयोर्मध्यमेत्य, सम्पद्यतेसङकारोकारः।

कारतामेतिसएवचास्यढकारःस्नूष्मणासंप्रयुक्तः।

इसाचात्रनिदर्शनानि, वीङ्गवङ्गइत्येतदवग्रहेण॥ 1, 52 ॥

But the difference of articulation will not be clear until and unless a perfect *rigvedic* teacher train properly his student showing particular articulation of that syllable. So, merely going through the *vedic* Mantra a researcher may not gain his mouse aimed but he needs careful investigation in this regard and after discussion the complicated rules of the articulation of the Vedic Mantra with a perfect teacher he may write the fact of articulating significant of the Vedas. These all about the Veda are treated as the general knowledge about the Vedic studies and for that purpose the M.A. Course of studies in Sanskrit covers these all the subjects of the Vedic studies to make students competent in the field of research of the Vedic literature.

ACCENTUATION- Accentuation is a main part of the Vedic studies that differentiates the Vedas from other disciplines of Sanskrit studies as a whole. This is here worthy to mention that in past the articulating phenomenon in the Vedic studies was strictly followed. Even a minor mistake in the articulation of the Vedas was treated an improper stigma and the harbinger of inauspicious that was enough to make angry the teacher. Behind this process of teaching learning - process of the Vedic studies the proper protection of the originality of the Vedas was aimed. It is here necessary to recall that all syllables are divided into main to faculties – Vowels and consonants. Consonant in Sanskrit literature are called vyanjan= instruments of sound expression differently according to the desired stream of mode of emotion. In Sanskrit Vowels are treated as the vehicles of the consonants through which they convey particular unit of sound understanding the indication of fellow syllables in a word under philological operative system. For instance when we articulate the word राम –the letter र takes help of अ and म takes help of आ to be a complete sensed word राम. Here it comes that the expressive power of the consonant is verily supplied by the vowels so that the words to be articulated are clearly heard and in the same amount it gives desired meaning also. This also contributes in stressing mechanism of the words that is directly connected even

with the particular semantic operative system of critical study of the words in various literatures. For instance if a first vowel in the word वेद is articulated as आद्युदात्त = the first vowel stressed of Udaatta = acute, then it will be taken for granted as the Vedic literature in general sense but the in the case of Antodatta or the last acute it will sound the sense of a cluster of *Kusha* grass- a special type of sacrificial grass = (*doa cynosuroides*). This is a special semantic observation of the Vedic literature may be acquainted only through the traditional study of the Vedic Mantras under the guidance of a perfect preceptor. Notwithstanding to keep the proper articulating mode maintained some norms of daily routine and moral rectitude are professed by the past preceptors of the Vedic literature in different books of the Vedangas- such as in kalpa sootras etc..

Al though semantic differences are not always obligatory but it is also true that on various occasions the accentuation in Vedic literature effects some time more than conventional approach of the Vedic Mantras. For more clearance we can unknot the Praatishakhya books in which not only the optional senses of the particular words owing to the Swaras = accents are conceptualized through the various Aphorisms that also shows the contextual phenomenon of the Vedic criticism but the wizard of accentuation has been portrayed as a providing instrument of the fruits of the Vedic studies also. In this regard इन्द्रशत्रुर्वर्धस्व - a popular Vedic maxim is edified time and again. The potent of Swaras in the Vedic Mantras and their correct articulation in accordance with the prescribed rules of in Shikshas = Vedic phonetic also assures divine force effect expected by the readers of the Vedas. It is all known that the main application of the Vedic Mantras is to various execution of the sacrificial activities which has a very magnanimous way of exhibition of scientific forms of the Vedas also remarks that the vedic language is also favorable to Nature. The deviation from accentuated articulation of the vedic Mantras even a bit invites demoniac effects in sacrificial activities, is the view point of the Vedic preceptors of the past. The in this context *Venkat maadhava*- an ancient commentator of whose Vedic commentary runs in the profuse effulgent of the *Brahmana* part of the Veda- the commentaries of the Vedic Mantras by the seers themselves, says emphatically -

अन्धकारेदीपिकाभिर्गच्छन्नस्खलतिक्वचित्।
एवंस्वरैःप्रणीतानांभवन्त्यर्थाः स्फुटाइति॥

it means as we see that a torch bearer man moving in dark night falls not, so is the importance of the Vedic Swaras in the semantic operation of the vedic Mantras. Here clear idea comes to our notice that in the critical study of the Vedic Mantras the perfect knowledge of the Vedic Swaras is potent. The similar opinion of Swami Dayananda also comes to our notice somehow, as such- वेदार्थोपयोगितयासंक्षेपतःस्वराणांव्यवस्थालिख्यते, it means for easy approach to the Vedic criticism the rules of the Swaras are presented here in brief. It is here worthy to mention that the word वेदार्थor वेदव्याख्या both are also the symptomatic of critical studies of the Vedic Mantras. Now this main part of the Vedic Studies has been out of entertain, so that the qualitative research works in the field of Vedic research hardly com to our notice. **PROBLEM ARISING IN THE FIELD OF VEDIC RESEARCH-**

THERE are mainly three types of research works in the vast area of the Veda – namely critical study the edition of the Vedic Manuscripts with critical study and the scientific one beyond the general research works of the Vedas- such as social and political aspects of the Vedic literature. The most difficult wing of the Vedic research field is the critical edition of the Vedic Manuscripts which are collected all over world. Specially the manuscripts related to the Vedic literature are collected in the *Saraswati Bhavan* of the *SampurnanandSanskrit University* and in other libraries of India alike. The Vedic Manuscripts are difficult in reading and comprehending for their peculiarities of writing, subjective delineation, phonetic symbols in the forms of letters and exceptional grammatical declensions, such as *Bhavaati*, *patina*, *jabhaara* etc.. Among the difficulties the changing states of Swaras also generates big problem in comprehension of the contextual approach of the Vedic Mantras in the light of sacrificial activities. The variations in the metrical phenomenon related with the articulating particularity of the Vedic literature also a typical task in the Vedic research program. For instance we can see the audacious efforts of the Macdonel and others we have felt during the authentic edition and publication of the Vedic literature. But today in the technological era so many devices and instruments have been developed for that

purpose of solving the problems in the field of Vedic research work. The careful investigation and the structural knowledge of the Vedic literature bring about resolution. The Vedic Manuscripts are available written and copied by the contemporary scholars of whose personal human errors in the Vedic manuscripts cause hurdles for a researcher of the Vedic studies. Besides that some interpolation and wrongly replaced words by the copy writers of the Vedic Manuscripts out of context effect the critical edition of the same. This used to happen among the copy makers of the Manuscripts because there was a good tradition of Book gift in India and it was treated as DHARMA, so the scholars were engaged in this business of copy writing. Sometimes the same book was copied by more than one copy maker. Because of that business human errors happened.

Solution-

These all problems may be solved with some care handling of the Manuscripts. First of all let gather information about the published number of the Manuscript and then through various resources the manuscripts of the Vedic literature should be collected. Thereafter classification of the copies of the same manuscripts such as in the forms of A , B, C, or according to their own number availed through, from various institutions be done, in identifying ways in need. After coding the manuscripts they should be filed separately accordance with their similar nature and number of available copies. It will assist in comparative studies of the available copies and to access to its proximity of accuracy and originality. It will also help to remove the interpolated and wrong words and sentences that come usually by mistakes and due to the hand slip of the copier. It is here notable that even in accentuation also differ the Vedic Studies. For detail we can see the Swar Meemansaa of Pandit yudhisthir meemaansaka, the Vedic Swar prakriya of the Siddhanta Kaumudi abd the Vedic Swar bodha of Prof. B.B.Chaube.

Hence for the careful exploration of the Vedic studies these all aspects and the books mentioned above related to Vedic Swar and Vedic Grammar are most important to go through so that the complication during the research work would be solved properly on the basis of general awareness of all faculties of the Vedic studies. But beside that above cited point a researcher have to be careful about the current possession of the Vedic studies all over the world regarding different

faculties of the Vedic literature. Nowadays, the scientific aspect of the Vedic literature also has been a main significant that pictures out a new emerging era of the research faculty in Vedic literature. For that purpose the modern students of India should try to acquire the knowledge of some other languages addition to the Sanskrit language alone. Even some time as in the research field of comparative languages and linguistic phenomenon in Vedic literature its allied and sister languages also need to be acquainted so that the general perception and structures of them may be might be used as devices of the research work. Today the field of the Vedic research work has been expanded comprehensively to be interlinked with the various faculties of modern sciences and technology to milk out the potency of the Vedic literature in favor of various subjects such as painting and the like to have the historical development of the fine arts and humanitarian psychology with other harmonious development in the histry of world. The most requirement of research today in the Vedic literature is to find out an inter connection between the Vedic Social structure and the Islamic social structure to remove the so called fundamentalism that has come through illiteracy and little knowledge of both the religions that have made ELSHWAR and ALLAH so different from each other that it seems in first sight that the cells composition for human beings of both the religions are contrary to each other's biological framework. But iy is not so, because it is nature that is divinized variously and through the strong hold of spiritual perfection in human being it appears in multifarious forms to satisfy the truth existing in every religious schools of the world. That is why that all religions successfully produce their perfect prophet who's ideal life is praised and that become the main basic pillar of the particular religious school. Hence the Vedic literature lays down the comprehensive image of divinized Nature in various aspects. If a good vedic research technique is followed in the perspective of social research in Vedic literature the bone of contention prevailing today regarding outside religious practices, may be removed completely.

REFERENCE BOOKS-

There are some common research process and mechanism that apply equally to general research field as well as in the field of Vedic research but beyond that the particular way of research in Vedic literature regarding different disciplines the terms and conditions take turn accordingly. For more clearance if

the Vedic literature is explored in the light of modern science the- scientific experimentation in related field is must to test assumption in the light of modern scientific requirement. But all these things need concrete evidences to go ahead.

To fulfill this need the subject related reference books are obligatory to scan them properly. So, it is here worthy to remark that all over the world, more or less, researches on Vedic literature are ensued. So , a researcher should collect those references used by the researchers to enhance and update his knowledge and to test his weak part and strong points. Addition to that some books written by the Vedic scholars of the world are very important to collect the authentic references suitable to the subjects taken in hand. These are as follow-

- (1) Vaidic saahitya avam sanskriti- by baldco upadhyaya.
- (2) Vaidic saahitya ka itihasa – by musalgnwkar.
- (3) Sanskrit saahitya ke itihasa –by Vachaspati Gairola.
- (4) Madhuparkaparyalochanam- by Prof. S.K.MISHRA.
- (5) Vaidic saahitya ka itihasa-by kapildco.
- (6) Vedic saahitya avam Samskriti- by Prof. Umashakar Sharma.
- (7) The Vedic Index- by A.A.Macdonell.
- (8) The Vedic concordance –by bloomfield.
- (9) History of Sanskrit literature- by Beber.
- (10) History of Vaidic literature – by Jagadish

Director
P.G.Council,, Shree Somnath Sanskrit University,
Veraval, Gujarat