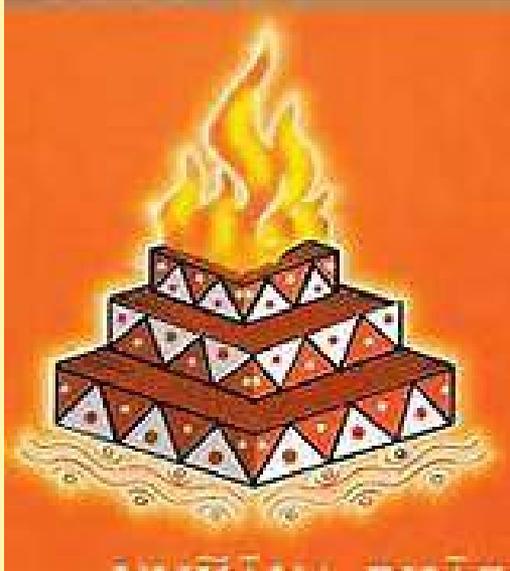


**THE SPLENDOUR OF  
KṚṢṆA YAJURVEDA  
-A MONOGRAPH**



**DR. RVSS AVADHANULU**



**SHRI VEDA BHARATHI**

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# CONTENTS

Preface

Notation followed in this monograph

## PART 1

|   |  |    |
|---|--|----|
| 1 | Vedas – The Universal Heritage   | 10 |
| 2 | Sanâtana dharma  | 13 |
| 3 | Definition of “Veda” & its Synonyms  | 17 |
| 4 | Characteristics of Vedas- <i>Apaurusheyatva, Nityatva, Satyatva, Svatah pramânatva &amp; Ahimsâtva</i> | 23 |
| 5 | Study of Vedas & Benefits  | 34 |
| 6 | Age of Vedas   | 38 |

## PART 2

|    |   |     |
|----|---|-----|
| 7  | Tradition of Kṛṣṇa Yajurveda                      | 40  |
| 8  | Language, Commentaries & Translations             | 49  |
| 9  | Svaras in Kṛṣṇa Yajurveda                         | 54  |
| 10 | Classification of Statements                      | 56  |
| 11 | Physical Structure & Contents                     | 61  |
| 12 | Anukramanikas (Indexing Systems)                  | 74  |
| 13 | Rishis & Devatâs                                  | 77  |
| 14 | Chandas (prosody)                                 | 80  |
| 15 | Classification of Yajñas & Application of mantras | 87  |
| 16 | Linkage between Taittirīya & Kâthaka sâkhas       | 98  |
| 17 | Maitrâyanīya Samhitâ                              | 101 |
| 18 | Kâpisthala Katha Samhitâ                          | 102 |

### **PART -3**

|  |     |
|--|-----|
| 19 Literary aspects                        | 103 |
| 20 Kṛṣṇa Yajurveda – the base of Samskâras | 108 |
| 21 Rudrâdhyâya & its significance          | 112 |

### **PART 4**

|  |     |
|--|-----|
| 22 Science & Technology in Kṛṣṇa Yajurveda                   | 116 |
| 23 Mathematics in Kṛṣṇa Yajurveda                            | 120 |
| 24 Physics in Kṛṣṇa Yajurveda                                | 122 |
| 25 Chemistry in Kṛṣṇa Yajurveda                              | 126 |
| 26 Heavy Water (Nuclear Energy)concept in<br>Kṛṣṇa Yajurveda | 131 |
| 27 Photography at molecule level in Kṛṣṇa Yajurveda          | 137 |
| 28 Remote sensing in Kṛṣṇa Yajurveda                         | 139 |
| 29 Health care in Kṛṣṇa Yajurveda                            | 143 |

### **PART 5**

|  |     |
|--|-----|
| 30 Kṛṣṇa Yajurveda vs Social conditions  | 146 |
| 31 Attempts for preservation and propagation of<br>Kṛṣṇa Yajurveda using computer technologies | 148 |
| 32 Grand personality development programme of<br>Kṛṣṇa Yajurveda                               | 150 |
| 33 Some great statements of Kṛṣṇa Yajurveda<br>(useful for quotations)                         | 157 |
| 34 Ideal Vedic Life - Described in Kṛṣṇa Yajurveda   | 159 |
| 35 Message of Kṛṣṇa Yajurveda  | 161 |
| References   | 163 |

## PART 1

### 1

## Vedas – The Universal Heritage

The holy Vedas are the principal and primary sacred texts of the followers of *sanâtana dharma*. They are believed to be eternal truths of the cosmos revealed to the sages of yore. They are also believed to be of great antiquity dating to the beginning of time itself.

The Vedas have been and are treated with profound veneration by all Hindus. These were passed on generation after generation for countless years. A remarkable feature is that a part of the four Vedas is still preserved by unbroken tradition of memorizing and recitation. Because of this unique process, it is claimed, not even a single phoneme has been disturbed since it was originally passed on!

### Global Concepts

The Vedas are the grandest heritage – the origin of all sciences and knowledge systems, and belong to the entire humanity. However, Bhârat, that is India, is the land where the sacred Vedas were beheld, practised, preserved and propagated. The wonder that was India, the grandeur that is India, and the glory that awaits India are all in the footprints of Vedic heritage. India owes its traditions and heritage to the Vedas entirely.

## 2

**Sanâtana dharma**

*Sanâtana dharma* is the way of life of people, based on *dharma*, from time immemorial. It reflects the eternal principles of the universe. The rules of *sanâtana dharma* are applicable to the entire mankind at all times. Its essence and the role of Vedas therein are described in a single stanza as follows:

धर्मप्रतिबद्धमूलः वेदस्कन्धः पुराणशाखाढ्यः

क्रतुकुसुमः मोक्षफलदः मधुसूदनपादपो जयति

*Dharmapratibaddhamûlah Vedaskandhah Purânaśâkhâdhyah*

*Kratukusumah mokshaphaladah Madhusûdanapâdapo jayati*

(Garudapuranam 1.1)

In a description belonging to the Lord Vishnu, who is compared to a tree, *dharma* is praised as the roots, Vedas as the trunk, *purânas* as the branches, *yajñas* as the flowers, and *moksha* as the the fruit.

**What is Dharma ?**

The righteous path of action related to thinking, speaking and physical execution, as laid down in Vedas, is called *dharma*. It is the soul of this country, Bharat. The history pages of Bharat are filled with the great sacrifices of legendary personalities in various walks of life for

## 3

**Definition of “Veda” & its Synonyms**

The reference to Vedic knowledge is sometimes in singular, viz., Veda, and sometimes in plural, viz., Vedas, synonymously. In their purity, austerity and power, the Vedic hymns appear like fresh, clear streams gushing out of a rocky mountain. The Vedic language is marked by extreme economy of expression. It is often compact to the extent of being cryptic. And one frequently feels that more is meant than meets the ear.

1. The Sanskrit word Veda has *Vid* as its *dhātu* or elemental component. At its broad level of understanding, it is a verb, with the meaning “to know”. Vedic scholars have however not stopped with mere understanding of this. They have delved deeper to realize and state as shown below.

विद विचारणे विद सत्तायां विद ज्ञाने, विद लाभे, एतेषां धातूनां  
विषये वर्तन्ते यस्मात् ततो वेदा इत्युक्ताः।

*Vid vichârane vid sattâyâm vid jnâne vid lâbhe eteshâm  
dhâtûnâm vishaye vartante yasmât tato vedâ ityuktâh*

*Vid* is enquiry and contemplation, *Vid* is to be or exist, *Vid* is to be illumined with knowledge, *Vid* is to obtain and benefit. Because these aspects are subject matter of the *dhātu* or elemental component *Vid*, the word *Veda* is formed providing the same.” (Veda Sâra Ratnâvali, vol.1, p.122)

## 4

## Characteristics of Vedas- *Apaurusheyatva, Nityatva, Satyatva, Svatah pramânatva & Ahimsâtva*

1. The Vedas are “*apaurusheyas*”, i.e., not written by any agency. This is stated by stalwarts like Manu and Vyasa in their books. It is a matter of common knowledge that the inhaling and exhaling are carried out by all the living creatures during sleep and dream states also in an effortless way and without any intention and planning. Similarly the Vedas manifested during breath-out of the Supreme God with the same ease. Dharmaraja Adhvarindra, the author of *Vedânta Paribhâshâ*, states that at the time of creation of this universe the Supreme God brought out the Veda in the same way and with same sequence of contents as it was existing during earlier creation.

सर्गाद्यकाले परमेश्वरः पूर्वसर्गसिद्ध -  
वेदानुपूर्वो समानानुपूर्विकं वेदं विरचितवान्  
*sargâdyakâle paramesvarah*  
*pûrvasargasiddhavedânupûrvî*  
*samânânupûrvikam vedam virachitavân*

Hence it is stated that Vedas are ‘*apaurusheya*’, i.e., without any human agency.

## 5

**Study of Vedas & Benefits****Study of Vedas – Mandatory**

The study of Vedas is prescribed as mandatory through the statement:

ब्राह्मणेन निष्कारणो धर्मो षडङ्गो वेदोऽध्येयो ज्ञेयश्च

*brâhmanena nishkârano dharmo shadango vedo adhyeyo jneyascha*

It is the duty of brahmins to study the Veda, six Vedângas and know the meaning, without any expectations. The study is believed to bestow prosperity on the individuals in the mundane and spiritual fields. For the same reason, the *Śikshâvalli* of *Taittirîya Upanishad* affirmatively states

स्वाध्यायान्मा प्रमदः

*svâdhyâyânma pramadah* (do not slip from the study of the Veda).

**Efficacy of Vedas in eradication of sins**

It is said that chanting of *Rigveda* drives away the sins caused by the mind, the *Yajurveda* cleanses a person with respect to the sins acquired through bodily actions, and the *Sâmaveda* clears a person with respect to the sins committed during his speeches.

## 6

### Age of Vedas

#### **Opinion of Traditional scholars**

The traditional Vedic scholars are of the firm opinion that the Vedas are “*Anâdi*” or “beginningless, and they reappeared at the beginning of the present *kalpa*, i.e., at the time of origin of the present universe. They do not accept the timing of Vedas as proposed by the modern historians.

#### **Opinions of western scholars**

However, the historians are bent upon fixing the period for the Vedas. The famous orientalist Maxmuller recorded that the *RigVeda* has to be acknowledged as the first book in the human library. He opined that the timing of Vedas could not be earlier than 1200 B.C. McDonald expressed his view that it may be of 1500 B.C., whereas Whitney thought it as 2000 B.C., and Weber, after extensive research, felt it was difficult to decide and hence abandoned his attempts.

#### **Opinions of modern Indian scholars**

Among the orientalists, Avinâsh Chandra Das felt it must be atleast of one lakh years. Balagangâdhar Tilak arrived at 6000 B.C. after considering the astronomical references, and the stories in Greek, Parsi and others.

## PART 2

### 7

## Tradition of Kṛṣṇa Yajurveda

### **Yajurveda of Brahma Sampradâya**

Traditionally the Vedas are said to have manifested from the four headed Brahma along with other Vedas. Subsequently they were bestowed on the rishis in their deep stage of penance, which moved on from generation to generation, and reached Veda Vyasa, who segregated them into four Vedas, *Rigveda*, *Yajurveda*, *Sâmaveda* and *Atharvaveda* and distributed among his disciples for their preservation and propagation. In that process, *Rigveda* was assigned to Paila, *Yajurveda* to Vaisampayana, *Sâmaveda* to Jaimini and *Atharvaveda* to Sumantu. This traditional learning is known as *Brahma sampradâya*. This *Yajurveda* of this *sampradâya* is also called as *Kṛṣṇa Yajurveda*.

### **Alternate names of Krishna Yajurveda**

The *Yajurveda* has also some synonyms like *Adhvaraveda*, *Adhvaryaveda* and *Adhvaryam*. The etymology for these words runs as:-

अध्वरं युनक्ति इति अध्वर्युः

*Adhvaram yunakti iti adhvaryuh*

## 8

## Language, Commentaries & Translations

### Language Aspects of Kṛṣṇa Yajurveda

The language of the Vedas is a literary language that was fully perfected, and is not a mere popular dialect. In this respect it resembles the latter classical Sanskrit, from which it differs considerably in phonology and inflections. Though differences exist in the language of the four Vedas, still there is such agreement on cardinal points as against later Sanskrit that the term Vedic, which is in common use for the oldest form of the language of India, is amply justified.

### Classical Sanskrit Versus Vedic Sanskrit

Several differences are noticed between the classical Sanskrit and Vedic Sanskrit. Even well versed scholar in classical Sanskrit cannot understand the meanings of the Vedic *mantras*. For the same reason several commentaries exist for the vedic mantras. However some of them are incomplete.

### Need for Commentaries of Vedas

The followers of *sanâtana dharma* are in need of commentaries for all the Vedic mantras to understand their meanings. While great Âchâryas like Śankara

## 9

**Svaras in Kṛṣṇa Yajurveda****Significance of Svvara while chanting Vedic mantras**

The following stanza proscribes any kind of alteration in regard to the svaras or the letters while chanting the mantras.

मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तदर्थमाह ।  
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥

*Mantra hīnah svarato varnato vā Mithyāprayukto na tadarthamāha  
Sa vāgvajro yajamānam hinasti Yathendrasatruh svarato(a)parādhāt*

That there will be a severe catastrophe due to alteration found an illustration in the episode of Indra and Tvasta. For this unique reason, the Vedas are declared to be learnt directly from a teacher, but not not with the help of books or other media. It may be noted seriously that the recordings in the books and other media are only for preservation and for reference, but not for learning directly.

**Svaras in Krishna Yajurveda**

The *svaras* mainly applied to the syllables while chanting the mantras of *Kṛṣṇa Yajurveda* are *udāṭṭa*, *anudāṭṭa* and *svarita*. However, rendering of *pluta svara* with three and four *mātrākālas* are also noticed at few places.

## 10

### Classification of Statements

The text of *Kṛṣṇa Yajurveda* spread over 82 *prapâthakas*, or chapters, is composed of several statements of several varieties. Before attempting to understand the contents therein, it is essential to understand the varieties of statements and their nature. The related information is as follows.

The Vedic statements in *Kṛṣṇa Yajurveda* are broadly divided into five categories:

- *Vidhi vâkya*                      ‘Injunction’
- *Mantra vâkya*                    ‘Sacrificial sentence’
- *Nâmadheya vâkya*              ‘Name’
- *Nishedha vâkya*                ‘Prohibition’
- *Arthavâda vâkya*               ‘Explanatory passages’

The details of these categories are briefly given in the following section:

**Vidhi vâkya** ‘Injunction’:

# 11

## Physical Structure & Contents

### Hierarchical Structure

The *taittirīya śākhā* follows a perfect hierarchy in its physical structure. The text is distributed under four parts, viz., *samhitā*, *brāhmanam*, *Āranyaka* and *Upanishads*. The first two parts, viz., *samhitā* and *brāhmanam* have *kāndas* as their main segments. Each *Kānda* is divided into *prapāthakas*, which are further split into *anuvākas*, and then into *panchasats*. The *kānda* has ‘*ashtaka*’ as its synonym. The *āranyaka* and *upanishads* have their text commencing from *prapāthaka* level only.

To get a fair idea about the terms, it can be said that *kānda* is like a section in a part of the book, *prapāthaka* is like a chapter in a section and *anuvāka* is similar to a big para, *panchāśat* is like a set of three or four lines, containing a set of words.

Though the name *ashtaka* suggests a count of eight *prapāthakas* for each *kānda*, in reality, the count is either less or more or equal to eight. The word ‘*prapāthaka*. is also called ‘*praśna*’ (‘*panna*’ in Telugu).

**End of Preview.**

**Rest of the book can be read @**

**<http://kinige.com/book/The+Splendour+Of+Krishna+Yajurveda>**

**\* \* \***