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(1949) Department.

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SERIES.

4 Closed

G.O. NO.

1835 Edn.

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Dated

4-6-49

(66)

[Despatch Abstract.]

Grat-in-aid- Vaidika Saushodhama Mandala Poona - Request not compli-
with- Papers recorded.

Back Papers.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

Further Papers.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

No. S. 127-36449-U.
Education and Industries Department.
Bombay Castle, 26th November 1948.

From

N. B. Rangnekar, Esquire,
Under Secretary to the Government of Bombay,
Education and Industries Department.

To

The Secretary to the Government of Madras,
Education & Public Health Departments,
Madras.

Subject:- Vaidika Samshodhana Mandal, Poona.

Grant-in-aid to-

Sir,

I am directed to forward herewith letter No. 236, dated the 9th October 1948 . . . along with its accompaniments, from the Vaidika Samshodhana Mandala, Poona, for necessary action. The Government of Bombay has sanctioned a maintenance grant of Rs. 2,000/- per annum to the Mandala for a period of three years from 1946-47 and the question of increasing the amount of this grant and also of sanctioning a non-recurring grant to it are at present under the consideration of this Government. In view of the good work that is being done by the Mandala, the Provincial Government strongly supports the request made by it for a grant from the Government of Madras.

Yours faithfully,

N. B. Rangnekar

N. B. RANGNEKAR
Under Secretary to the Government of Bombay,
Education and Industries Department.

Edu. & Pub. Health Dept.

2/3

Encl. No. 90844/85/48-1 Edu. d. 10/12/48.

Referred to the Director of Public Instruction for remarks.

(B.O.)

*To
The Director of
Pub. Instruction
Madras*

Ant. Secretary to Govt.

8/12/48

Office of the Director of Public Instruction, Madras.
R.C.No.705-D2/48 dated 23rd Feb. 1949.

Resubmitted.

2. The Vaidika Samshodhana Mandala, Poona, is doing good work for the renaissance of Indian culture. But it has to be decided why the Madras Government should saddle itself with the responsibility of supporting an institution in Poona, however praiseworthy its work and ideals may be.

For Director of Public Instruction

To
The Secretary to the Government of Madras,
Education and Public Health Department,
Fort St. George, Madras.

ks.26-2.

MAR 1949

15619

वैदिक संशोधन मंडळ

अध्यक्ष

नेक नामदार श्री. मा. श्री. अणे

उपाध्यक्ष

श्रीमान सरदार मा. वि. किरे

मन्त्री

श्री. ना. श्री. सोनटके

सहमन्त्री

श्री. चिं. ग. काशीकर

टिळक मन्दिर,

पुणे २ ता.

No. 236 9th October 1949

From:- The Secretary,
Vaidika Samshodhana Mandala,
Tilak Smarak Mandir, Poona 2.

To

The Hon'ble, the Minister of Education,
Government of Madras,
M A D R A S.

Subject:- Request to extend a recurring and non-recurring grant
to the Vaidika Samshodhana Mandala for carrying out
projects of cultural importance.

Sir,

I have the honour to bring to your kind notice the following lines

1) The Vaidika Samshodhana Mandala, Poona, was founded in August 1928 in memory of the late Lokmanya B.G. Tilak, for the promotion of Vedic studies and research. The aims and objects of the Mandala have been noted in the prospectus, a copy of which is appended herewith for your kind perusal.

2) As a beginning of its activities, the Mandala undertook in 1929, the publication of a standard and critical edition of the Rigveda with the commentary of Sāyanāchārya thereon and has completed the same in four volumes which have been reviewed favourably by scholars and journals of high repute and their opinions will be found in the pamphlet appended. The fifth index volume of this publication giving various indices is in preparation. The four volumes so far published have cost us more than Rs.1,00,000/-.

3) The scheme of the Rigveda publication being brought to a successful completion, the Mandala has further undertaken other gigantic and important schemes of publication, namely:- (1) a critical edition of the Krishna Yajurveda (Taittiriya Samhita) along with the famous commentaries of Sāyanāchārya and Bhatta Bhaskara Mishra and (2) the Shrautakosha : an encyclopaedia of Vedic rituals. The latter work is intended to be brought in two languages : English and Hindi, every edition in four volumes. The cultural significance as well as the detailed schemes of these projects have been fully stated in the prospectus enclosed.

4) The publication of the Index volume of the Rigveda publication, the Krishna Yajurveda in five volumes and the Shrautakosha in two editions means a minimum outlay of Rs.4,00,000/- and a maximum period of 15 years for its completion.

5) As regards the project of the Shrautakosha, I beg to note that a specimen chapter of the same was printed and copies of the same were distributed to scholars of high repute in India and abroad for their opinions and suggestions and I beg to note that they have highly appreciated the project undertaken. I beg to enclose herewith some select opinions for your kind perusal. I also beg to enclose herewith for your kind notice, the specimen chapters of the Shrautakosha in Hindi.

6) Since the inception of our Mandala, the research work has been carried on with the help of the liberal-minded public and the Indian States. Only since last two years the Government of Bombay have been pleased to extend a grant of Rs.2000/- per annum by their resolution No.S 127 dated the 19th March 1947 and the amount of the grant is very likely to be enhanced from the next financial year. The Mandala has also approached the Central Government through the Bombay Government for suitable financial help and it is fully hoped that they will extend us patronage, befitting the purpose. Other Provincial Governments have also been approached for financial help.

7) I, therefore, humbly request your Government to help the cause in a way befitting the purpose. I humbly beg to propose and request your Government that patronage to our Institute may kindly be given :-

- (1) by sanctioning an adequate annual grant for at least a period of five years in the first instance,
- (2) by sanctioning a non-recurring grant towards the printing expenses of the publications undertaken and,
- (3) by purchasing a suitable number of copies of the fresh publications undertaken, namely :- A critical edition of the Krishna Yajurveda and the Srautakosa, when published.

I humbly hope, your Government will give due consideration to my humble appeal.

I have the honour to be,
Sir,
Your most obedient servant,

M. Sontakke
Secretary.

Enclosures :-

- (1) Copies of the prospectus in English.
- (2) Copies of the prospectus in Hindi.
- (3) Specimen chapter of the Shrautakoshad *in English & Hindi*
- (4) Appreciative reviews on the Shrautakosha.
- (5) Programme of work and budget estimate for a period of 15 years.

I humbly hope, your Government will give the consideration to

my humble appeal.

I have the honor to be,

Sir,

Your most obedient servant,

Secretary.

Enclosures :-

(1) Copies of the prospectus in English.

(2) Copies of the prospectus in Hindi.

(3) Specimen chapter of the Shrutakosha.

(4) Appreciative reviews on the Shrutakosha.

(5) Programme of work and budget estimate for a period of 15 years.

काका काल/लकर

Bombay
31.5.48

My Dear Avinashlingarji,

I was surprised and pained to learn that your Govt. is conspicuous for its failure to help the noble, scholarly and unique research work which is being carried on by the Tilak Vidyapith at Poona. Almost every provincial Govt. has lent a hand and encouraged the Vedic Research that is being carried on at Poona for the last 20 years. Shri Sontakhe who bears the brunt of this work will see you with this

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note: The province of Madras with its universities, libraries and Educational institutions must be able to contribute substantially towards the upkeep of this work. It is only in India that such excellent work can be carried on at so low a cost.

South India has always been proud that it maintained and fostered the tradition of Vedic Scholarship. I hope you will see your way to help this work.

yours sincerely

Kalka Kalkar

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VAIDIKA SAMSHODHANA MANDALA

(Vedic Research Institute)

President

H.E.
The Hon'ble Mr. M. S. ANEY

Vice-President

Sardar M. V. KIBE

Secretary

N. S. SONTAKKE

Assistant Secretary

C. G. KASHIKAR

To,

The Hon'ble Shri Avinashalingam Chetty,
Minister of Education,
Madras Government,
Madras.

Dear Sir,

The Vaidika Samshodhana Mandala (Vedic Research Institute) has petitioned the Madras Government for financial help towards the activities of the Mandala and the petition (No. 236 dated 9-10-1948) for help, has been submitted to your Government through the Bombay Government with their recommendation. The enclosed literature will give you an idea of the aims and .. objects of the Mandala, the work achieved and the work undertaken, and such other necessary details.

The Institute is receiving a recurring annual grant of Rs 2000/- per annum ^{from the Bombay Govt.} and the question of increasing the same is under active and sympathetic consideration of the Bombay Government. Other provincial and State Governments and the Government of India, have been strongly recommended for ... financial help by the Bombay Government and it is fully hoped

Tilak Memorial,
POONA 2 (India)

No. 442
Date 15 Jan. 1949

12
-2- 12
VAIDIK SAMSODHANA MANDALA
that they will extend us a suitable help.

In this connection, I beg to note that the Government of United Provinces have been pleased to extend us very recently a non-recurring grant of Rs 2,000/- (two thousand) only during the current financial year and the question of an annual recurring grant is under consideration. We further hoped to receive a suitable help from the Behar, C. P. and West Bengal Governments also, as some ministers in the above Governments who know our activities in person and who have already paid visits to our Institute, have promised us to do the utmost in the matter.

Shri Kaka Kalelkar who well knows our activities since a long time, has given me a letter of introduction, on you, which I beg to enclose herewith. I also wish to wait upon you in the matter to satisfy all your enquiries. If you kindly fix up an appointment, I shall present myself to the capital for your meeting.

I humbly hope, you will kindly help the cause and keep us under obligation.

Your obedient servant,

U. S. Sontakke

Secretary.

13
SRAUTAKOSA PROJECT.

Select Opinions. (7)

Dr. Franklin Edgerton, Yale University, New Haven Connecticut, U.S.A.:— "... It seems to me clear that your projected Srautakosa will be an important and useful work... I hope that work on the Srautakosa will proceed to speedy and ... successful completion ... "

Dr. L. Renon, Institut de Civilisation Indienne, University of Paris. " ... No other project appears to me to be more important in the scheme of Vedic studies. The Srauta ritual is in the main, the least known, least translated and the most difficult. To put all these texts, after having carefully edited them, side by side, material for material, to be accompanied by exact English translation, brief critical notes as you have the intention to do, is a fundamental task and will do the greatest honour to the centre which you are directing. What philological, linguistic and religious ... studies will be facilitated through this kind of first rate work. I wish I were younger and near you in order to ... collaborate in this great work "(Original in French).

His Holiness Sri Shankaracharya, Ranchi Kanakoti Pitha Kumbakonam. " It is highly commendable that the Vaikika Samsodhana Mandala of Poona have undertaken to publish the Srautakosa The work deserves every encouragement from

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the Indian public and the Dominion Government".

Pandit A.S. Ramaswami Chastri, Oriental Institute, Baroda.

"The method adopted in the Srautakosa undertaken by the V.S. Mandala of Poona fulfils adequately the purpose of a "Kosa". This gigantic and difficult undertaking is most welcome to those scholars engaged in the Vedic and Post-Vedic researches. The scheme as well as the utility of the publication will ... readily commend themselves to the scholars in general and Vedic scholars in particular. The Mandala deserves congratulations and encouragement for such a stupendous, bold and useful ... undertaking".

Dr. V. M. Apte, Ismail College, Joweshwari :-

"The whole scheme is a most admirable and ambitious one and deserves to be carried through in the interest of Vedic ... scholarship and research".

Mahamahopadhyaya Bisheshwar Nath Reu, Jodhpur :-

"...The arrangement is good and appreciable".

Dr. A. S. Altekar, Benares Hindu University :-

"... The contemplated work will meet a long felt want and is being planned well ..."

Pandit V.A. Ramaswami Sastri, University Manuscripts Library, Trivendrum.

"...The Srautakosh, when completed, will form a monumental work to be ranked along side of Bloomfield's Vedic ...

Concordance I fully agree with your plan and methods.

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Vaidika Samshodhana Mandala, Poona.

Programme of work and Budget Estimate,
for a period of 15 years (1948-49 to 1963-64)

The Rgveda Index Volume, the Krishna Yajurveda Taittiriya Samhita in five volumes and the Srautakosa in two editions (English and Hindi) of four volumes each will be edited and published within a period of 15 years from 1948-49 to 1963-64, at the cost given below :-

Printing Expenses Rs.2,00,000/-

Rigveda Index Volume
PP. Rs.25000/-

Krishna Yajurveda
Taittiriya Samhita
in five volumes Rs.75000/-

Srautakosa
English and Hindi
editions of
four volumes each Rs.1,00,000/-
Rs.2,00,000

Office Expenditure for 15 years Rs.2,00,000/-

Total expenditure Rs.4,00,000/-
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अध्यक्ष

नेक नामदार श्री. मा. श्री. अणे

उपाध्यक्ष

श्रीमान् सरदार मा. वि. किवे

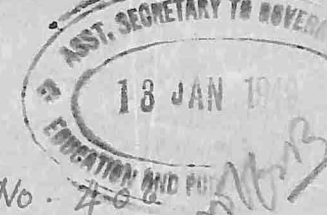
मन्त्री

श्री. ना. श्री. सोनटके

सहमन्त्री

श्री. चि. ग. काशीकर

वैदिक संशोधन मंडळ



टिळक मन्दिर,

पुणे २ ता.

Dated 8th January 1949

To,
The Secretary to,
The Government of *Madras*,
Education Department,
Madras.

Sir,

I have petitioned your Government for recurring and non-recurring grants towards the activities of the Vaidika Samshodhana Mandala, and our petition for help (No. 236 dated 9-10-48) has already been forwarded to your Government through the Bombay Government. Other Provincial and State Governments have also been petitioned and am glad to note that the Government of United Provinces, have been pleased to extend us a non-recurring grant of Rs 2000/- during the current financial year. It is expected that the question of extending an annual recurring grant, will be decided favourably. This is just for your information. I humbly hope, your Government will also decide favourably in the matter and keep the Mandala under deep obligation.

Your obedient servant,

U. Sontakke

Secretary.

वैदिक संशोधन मंडळ

टिळक मन्दिर,

पुणे २ ता.

अध्यक्ष

नेक नामदार श्री. मा. श्री. अणे

उपाध्यक्ष

श्रीमान सरदार मा. वि. किने

मन्त्री

श्री. ना. श्री. सोनटके

सहमन्त्री

श्री. चि. ग. काशीकर

To

The Hon'ble Minister of Education,
Government of Madras,
Madras.

Sir,

4616

In continuation of this office letter No. 236 dated 9-10-48 (An appeal for patronage to the Vaidika Samshodhana Mandala Poona) submitted through the Government of Bombay, I have the honour to convey to you the Resolution No. S. 127 dated 11th January 1949 of the Government of Bombay, Education and Industries Department, for information and hope it will help you for considering our appeal in the cause of Vedic studies. It is needless to add that the cause requires similar help from all quarters for its fulfilment.

Your obedient servant,

C. Kashikar

Secretary.

RESOLUTION

Government of Bombay.
Education and Industries Department
Resolution No. S. 127.
Bombay Castle, 11th January 1949.

Resolution :- Government is pleased to sanction a non-recurring grant of Rs 10,000/- to the Vaidika Samshodhana Mandla, Poona, towards the printing expenses of the research publications of the Mandal.

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90844/93/48

Sub: Vaidika Sanshodhana Mandala -
Poona - request for financial aid

Sent in original

Ref: Endt. No. 90844/93/48-1. Edu. d. 10.12.48.

Memo. No. 90844/93/48-2 Edu. d. 1/2/49

The attention of the D. P. I.
is invited to the Endt. Cited above
(Sent in original) and he is requested
to expedite his reply in the matter.

To.

The D. P. I.

Sub
mb
ul2

28/1/49

20.1.49

31/1/49

1/1/49

ॐ
VAIDIKA SAMSHODHANA MANDALA
(Vedic Research Institute)

President
The Hon'ble Mr. M. S. ANEY

Vice-President
Sardar M. V. KIBE

Secretary
N. S. SONTAKKE

Assistant Secretary
C. G. KASHIKAR

No. 560

23
13
Tilak Memorial,
POONA 2 (India)

Date 16-3-49

To,
The Secretary to,
The Government of Madras,
Education Department,
Madras.

Sir,

2546 In continuation of letter No. 452 dated 18-1-49 regarding the sanction of a non-recurring grant of ₹ 10,000/- (Ten thousand) only to our Vaidika Samshodhana Mandala, Poona, during the current financial year 1948-49 by the Government of Bombay, I beg to note that the Bombay Government have been pleased to sanction further an enhanced recurring grant of ₹ 4,500/- per annum, by their resolution No. S. 127 dated 1st March 1949. The following is the full text of the Resolution:-

Resolution :- Sanction is accorded to the payment to the Vaidika Samshodhana Mandala, Poona. of a recurring grant at 1/3 of its actual expenditure on office staff and establishment subject to a maximum of ₹ 4,500/- per annum for a period of three years with effect from the next financial year.

This is for your kind information. I humbly hope your Government will also extend us a suitable help and further our activities.

Yours most obedient servant,

N. S. Sontakke
Secretary.

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VAIDIKA SAMSHODHANA MANDALA

(Vedic Research Institute)

Thak Memorial,
POONA 2 (India)

President
The Hon'ble Mr. M. S. Aney

Vice-President
Sardar M. V. Kinn

Secretary
M. S. SONTAKNE

Assistant Secretary
C. G. RASHTREE

90844/42/108

Let. Ref. No. 90844/42/48-4 Edu. d. 27/5/49

To,
The Secretary,
Vaidika Samshodhana Mandala,
Poona (2).

Sir,

Grant-in-aid - Vaidika Samshodhana
Mandala - Poona.

Your Letters No. 236 d 9.10.48, No. 442,
dated 15.1.49 and No. 560 d 16.3.49.

With reference to Your letter
first cited, I am directed to

P.T.O

p3-7ch -
p11-12ch -
p23ch

28P. H
82

directed to inform You that this Govt
 regret their inability to provide ~~from~~
~~their~~ funds, for a grant-aid of to
 the Vaidika Sanshodhana Mandal,
 Poona.

29/1/49 Ag. S.

287.49

93
 908 44/48
 put up

ASST. SECRETARY TO GOVT.
 20 JAN 1949
 EDUCATION AND P.W.
 4090 not put up

Secretary, E. & P.H.

Please see herewith a letter from the Katakana
 This may be circulated to H.M. Finance and H.Pr.

13
 20-1-49
 H.M. Fdn.

ESPH
 93

Please see the minutes of H.M. (edu)
 above. The remarks of the D.P.I. have
 since been called for on the original
 petition sent through the Govt. of
 Bombay, requesting for financial
 aid. The D.P.I. may be reminded
 to expedite his remarks on the
 subject.

The draft memo reminder
 below is for approval.

It is presumed that Circular
 may be made after the
 D.P.I.'s report is recd.

287.49
 31-1-49

ESPH
 93

from the D.P.I. No. Rc.705 dated 23-2-49.
from the Secy, Vaidika Samhodhana Mandala - Letter - No 560 - D/16-3-49.
The request is for a recurring and non-recurring grant

for an institution founded in memory of the late Lokamanya
Tilak, which is engaged in Vedic studies and Research.
The activities of the Mandal will be found described on
pages 3-7 c.f. and appear to be of great-cultural value.
The Govt. of Bombay have sanctioned a maintenance grant
of Rs. 2000/- a year to the Mandal for a period of three
years from 1946-47, and it is understood that this grant
has been increased to Rs. 4,500 per annum for a period
of three years from 1949-50 and that that Govt. has also
sanctioned a non-recurring grant of Rs. 10,000. to the
institution. The U.P. Govt. are stated to have given a
grant of Rs. 2000 in the last year. The Govt. of Bombay
support the request of the Mandal for financial aid. The
D.P.I. while recognizing the good work, raises the question
whether the Govt. should give assistance for an institution
in Poona.

Sri Kaka Kalalkar and the Secy. of the Mandal have
written personal letters to H.M. (Edn.) on the subject.
The work which the Mandal is doing is in furtherance of
the revival of the ancient Indian Culture and seems to
be on a level with the work relating to the critical
edition of the Mahabharata for which the Govt. have
sanctioned a grant of Rs. 1000/- a year for a period of
20 years. Please see the ^{letter} from the Chairman,
Council of Management, Deccan College Post Graduate and
Research Institute for a Dictionary of Sanskrit on his-
torical principles.

It is for consideration whether any non-recurring
grant may be made to this Institution, as the U.P. Govt.
have done, and if so, what the amount may be.

Fin. may see.

Para 6 on
p 5 of

p 23 of

p 18 of

p-12 of

p 10 of

p 24 of

Para
9-12 of

Vide note
in the file
linked file
(P. 10 of)

11 APR 1949
24706
FINANCE DEPT.

Notes may be taken in
circulation.
p 12 of
9/4/49

5/11/49

82 P. H. No. 10-3
90844/92/48-
11/4/49

The file relates to the request
of the Secretary, Vaidika Samhodhana
Mandala, Tilak Smarak Mandir,
Poona, for financial assistance
for carrying out the work of the
Mandala. The request is for

- (i) an adequate annual grant
for at least a period of five
years in the first instance,
- (ii) a nonrecurring grant towards
the printing expenses of the
publications undertaken,
- and (iii) the purchase of the fresh
publications undertaken by the
Mandala.

The D.P.I. to whom the matter was
referred has stated that the institution
is doing good work for the renaissance
of Indian culture and has raised the
question whether this Govt. should give
any financial assistance for an
institution in Poona. In view of
the fact that the work which this institu-
tion is undertaking is on a level with the
work relating to the critical edition
of the Mahabharata for which the Govt.
have sanctioned a grant of Rs. 1000/-
p.a. for twenty years, it is proposed
to take orders in circulation on the
point whether a nonrecurring grant
may be made to the institution on the
analogy of the grant given by the U.P.
Govt. and, if so, what the amount may be.

It is submitted that the
grant given for the edition of the
Mahabharata was to an institution
the Bhandarkar Oriental Research Institute, Poona. The

financial assistance ^{now proposed is for another} ~~an~~ institution in the ~~Bombay Province~~ ^{same place.}

It does not seem necessary, especially at the present moment when efforts are being made to ~~restrain~~ reduce expenditure all round, to undertake any liability of the kind in question. As the Mandala are working in the Bombay Province, it ~~is~~ is the primary responsibility of that Govt. to support the institution ~~to the extent necessary~~ ^{to the extent necessary}, the activity of the institution is not also essential.

3 In view of the considerations set forth above, Finance may advise against the proposal. If the proposal is to be sanctioned in the current year, the "new service" procedure will have to be followed.

4. Exp H propose to take orders in circulation. including ~~that~~ ^{that} ~~and~~ ^{and} H. Pro. This Dept. may suggest that if it is considered that a grant may be given in the present case, it may be non-recurring ^{for Rs 1000} not exceeding Rs 2,000 on the analogy of the assistance given by the U.P. Govt. Even then, as the scheme is not so very essential as to be introduced in the current year itself, it may be considered as a Part II scheme for 1950-51.

Exp. H. will no doubt circulate the case to H.P. (Fin) also with reference to the minute of H.P. (Exp) on page 1 above.

A grant of Rs 1000 for this year with no commitment for the future may be considered. Orders may be taken to H.P. (Exp) H.P. (Fin) H.P. (H). 25.4.49 Exp. H.

11 APR 1949
30429
24706/EXP/H/49
20.4.49

The case relates to the request of the Vaidika Samohodhana Mandal, Poona for financial aid from the Govt. towards its activities. The Mandal is a society founded in Poona in memory of late Lokamanya Tilak, in 1928 and engaged in work for the promotion of Vedic studies and research. The prospectus sent by the Secretary of the Mandal shows that the work which is being done is of great cultural value. The Secretary in his letter has asked that an adequate annual and non-recurring grants may be given to the Mandal and that a suitable number of copies of the fresh publications may be purchased. Besides the Secretary's letter to Govt., a personal letter has been written by Sri Kaka Kalelkar of Bombay to H.P. (Exp), supporting the Mandal's request for a grant. The Provincial Govt. of Bombay has written to this Govt. supporting the request of the Mandal for aid. The Govt. of Bombay are stated to have sanctioned grants to the Mandal as follows:-

Three years from 1946-47 - Rs 2000 a year
Three years from 1949-50 - Rs 4500 a year
— Non-recurring grant - Rs 10,000
The U.P. Govt. have made a ~~grant~~ non-recurring

non-recurring grant of Rs 2000 to the Mandal.

In view of the important work done by the Mandal E.P. It have suggested a non-recurring grant to it towards its activities as the work is considered to be on a level with the work relating to the critical edition of the Mahabharata which the Bhandarkar Research Institute Poona is doing and for which the Govt. have made an annual grant of Rs 1000/- for 20 years. The Finance

Dept. suggest the giving of a grant of Rs 1000/- in this year without any commitment for the future and advise that orders may be taken in circulation on the suggestion - The case may be circulated to Hm (Edu), Hm (Fin) and Honble the Premier for order whether the suggestion of Finance may be accepted.

23.4.49 25/4/49 (Edu) (Fin)

may agree as at A

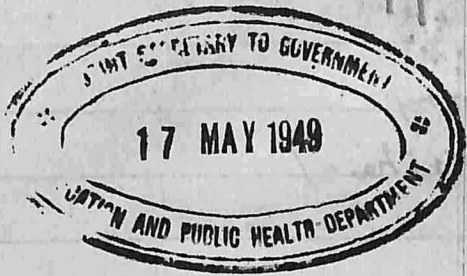
12.7 (Edu) 27/4 12.7 (Fin) a non-recurring grant of Rs 1500 may be made. H. N. 9.5

92/90844

be ante

A. note at the bottom of p. 4 ante

25/4



X



Sub: Grant in aid - Vaidika Sanshodhana Mandala, Poona - request - not Complied with - papers recorded.

There is no need to give any grant to an unimportant institution unless our presence

Hm (Edu) & Hm (Finance) may see Hon Premier's order above.

17.5.49 18/5/49 12.7 (Edu) 22/5 12.7 (Fin) 25.5

Please see the orders in circulation above. The draft letter to the Vaidika Sanshodhana Mandala, Poona, is for approval.

26/5/49 26.5.49 (summarized let. 90844/4/49-4 d 27.5.49).

the papers may now be Order 1835

Recorded 26.49

(1)

19

VAIDIKA SAM'SODHANA MANDALA,

POONA 2

PROSPECTUS

1946

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Vaidika Saṁs'odhana Maṇḍala

(Vedic Research Institute)

TILAK MEMORIAL

POONA 2.

(Registered under the Act XXI of 1860)

The Vaidika Saṁs'odhana Maṇḍala was founded on the 1st of August 1928 under the auspices of the Tilak Maharashtra Vidyapith, Poona, with the following objects:—

- (i) to provide facilities for higher studies in Vedic literature,
- (ii) to collect books and manuscripts concerning Vedic literature,
- (iii) to publish original Vedic texts with commentaries,
- (iv) to publish such other literature as would help the study of Vedic literature, e. g. indices, lexicons, notes, original contributions etc.
- (v) to carry on research in the Vedas in general, and
- (vi) to do such other work as would facilitate the carrying out of the above objects.

Work Accomplished

A CRITICAL EDITION OF SĀYAṆA'S COMMENTARY ON THE R̥GVEDA :—The first task undertaken by the Vaidika Saṁs'odhana Maṇḍala was the publication of a critical edition of Sāyaṇa's commentary on the R̥gveda. The two editions published by Prof. Max Muller at Oxford were out of print, so also the Bombay edition published in 1888-89 A. D. The Maṇḍala, therefore, undertook the publication of a new critical edition based on old unused manuscripts of the commentary written in Devanagari, Grantha, Telugu and Malayalam scripts deposited in several manuscript libraries, research institutions and also in possession of private individuals. Four volumes have so far been published in which the Saṁhitā with Sāyaṇabhāṣya has been completed:—

Volume	Contents	Pages	Year of publication
I	Maṇḍala I	1150	1933
II	Maṇḍalas II-V	1050	1936
III	" VI-VIII	1050	1941
IV	" IX-X with the <i>Khilas</i>	1100	1946

The fifth volume comprising various indices of the names of Authors, Deities, Metres, Verses, Words, Sarvānukrama and other things is in preparation.

Notable Features:—Each of the published four volumes contains the Samhitā text, the Pada text and the bhāṣya for which three different types have been used. Each volume has an introduction in English as well as in Sanskrit describing in detail the manuscripts material used for constituting the bhāṣya text. Variant readings are denoted in the foot-notes. A special chapter is added to each volume in which the readings preferred to those in Max Muller have fully been recorded along with the variants, and certain other points have also been discussed. The *Khilas* or the supplementary hymns of the R̥gveda have been added to the fourth volume on the basis of the Kashmir MS. of R̥gveda written in S̥aradā characters as well as certain other manuscripts. Notes showing the parallel passages in Vedic and other texts have been added to each *Khila*. In short, every attempt has been made to make the edition as thorough as possible.

Works Undertaken

1. THE KṚṢṆA YAJURVEDA TAITTIRĪYA SAMHITĀ ALONG WITH THE COMMENTARIES OF SĀYAṆĀCĀRYA AND BHATṬA BHĀSKARA MISRA:—Next to the R̥gveda, the Mandala has undertaken the publication of a new edition of the Taittiriya Samhitā with the commentaries of Sāyaṇācārya and Bhaṭṭa Bhāskara Miśra. The work will be published in the following order:—

Volume	Contents	Pages
I	Kāṇḍa I	1000
II	Kāṇḍas II & III	1000
III	„ IV & V	1000
IV	„ VI & VII	1000
V	Various indices	1000

As an aid to the comparative study of the Yajurveda Samhitās, references to the parallel passages in the other Yajurveda Samhitās will be recorded along with the Samhitā text. The bhāṣya text will be based on numerous unused manuscripts of both the commentaries written in Devanagari, Grantha, Telugu and Tulu scripts procured from all parts of India. It is considered that there is much scope for presenting the bhāṣya text in a

more scientific and correct form. The ritual literature is, in general, difficult to understand chiefly on account of the obscurity of its subject. Commentaries render great help in its understanding. It has, therefore, been proposed to publish both the commentaries along with the Samhitā text with a view to make the edition fully comprehensive.

2. THE “S’RAUTAKOŚA”:—This work will be an encyclopædia of Vedic ritual based on the Vedic and S’rauta literature and will also include a dictionary of sacrificial terms.

The ritual literature holds a unique place in the religious and cultural history of ancient India. The various activities of the Vedic Aryans were centred round the idea of religion. Prayer and sacrifice were the original form of the Vedic religion which was observed by every householder for the well-being of his family. In its early stage the form of the sacrifice was quite simple. In course of time, it became more and more elaborate and comprehensive. The ritual contained in the Samhitās is amplified in the Brāhmaṇas. The S’rauta sūtras form the final stage in the development of the ritual which was a natural consequence of the expansion of the people in almost the whole of India and of the different traditions created thereby. Thus the study of the Samhitās, the Brāhmaṇas and the S’rauta sūtras is essential for understanding the ritualistic part—the most significant part—of the Vedic religion.

The Vedic sacrificial institution was a very important vehicle for the evolution of the various sciences, arts and industries. Indeed it was the centre which served the purpose of accomodating and invigorating the different social activities. The metaphysical conceptions and the social conditions which developed in course of time were naturally reflected in the sacrificial procedure. The study of the Vedic ritual is, therefore, quite essential for the proper estimation of the religion and culture of ancient India, the more so because it serves as a background for the later developed stage of Indian civilization as reflected in the Gṛhya and Dharma Sūtras, Smṛtis etc. In view of this significance of the ritual literature, several efforts have been made to study the ritual, to expound the procedure of certain sacrifices and to edit and translate certain S’rauta sūtras and other allied works. In spite of the commendable efforts made so far, there still remains much to be done in the field of the Vedic ritual. On account of the technical and apparently dry discussions contained in the ritual literature, modern scholars do not seem to take adequate interest in it. As a result of this, an all-round advance

in Vedic research is really handicapped. The scheme of the *S'rautakosa* has, therefore, been formulated with a view to initiate the reader into the elaborate procedure of various sacrifices. The scheme as prepared at present is as follows:—

The Scheme of the S'rautakosa:—The work will consist of two parts. In the first part an exposition of the various sacrifices will be given in the following order:—(1) Agnihotra, (2) Darsapūrṇamāsa, (3) Nirūḍha Paśu, (4) Agniṣṭoma, (5) Dvādasāha and (6) Agnicayana. All the *Vikṛtiyāgas* will follow their respective *Prakṛtis*. There will be three divisions in the exposition of each sacrifice:—(1) The *Samhitā* and the *Brāhmaṇa* passages having a direct bearing on the performance of the particular sacrifice, (2) translation of the *S'rauta-sūtra* portions dealing with the particular sacrifice and (3) a translation of the *Prayoga*. The description of a sacrifice in each of the above divisions will be divided into several sections according to the traditional manner, which may help the reader to grasp the subject easily.

The passages in the *Samhitās* and the *Brāhmaṇas* will be given in the following order:—*Rgveda Samhitā* and the *Aitareya* and *Sāṃkhāyana Brāhmaṇas*, *Taittirīya Samhitā* and *Brāhmaṇa*, *Maitrāyaṇī Samhitā*, *Kāthaka Samhitā*, *Kapiṣṭhala-kātha Samhitā*, *Vājasaneyi Samhitā* and the *Satapatha Brāhmaṇa*. The *Rgveda* mantras may come only when they contain anything regarding the performance of a particular part of a sacrifice. Passages from the *Sāma* and the *Atharva Samhitās* with their *Brāhmaṇas* will also be given at the proper places. Along with the portions directly related to the performance of a sacrifice, such *Arthavādas* as have special significance from religious or cultural point of view, or are closely related to the performance of a sacrifice, will also be taken into account. While giving these passages, repetition will be avoided as far as possible, and the portions in the subsequent works will be given only so far as they differ from the corresponding portions in the preceding works.

The Vedic passages will be followed by a translation of the *S'rauta sūtra* portions dealing with the sacrifice. The translation of the *Baudhāyana S'rauta sūtra*, the oldest of all the *S'rauta sūtras*, will be given first in suitable paragraphs. The additional matter in *Dvaidha* and *Karmānta*, the supplementary portions of the *Baudhāyana sūtra* itself, will be recorded at the proper places into brackets. The *Baudhāyana sūtra* will be followed by the relevant material from all the other *sūtras* in smaller type. The

sūtras belonging to the *Taittirīya Samhitā* will be dealt with first and those belonging to the *Maitrāyaṇī*, the *Kāthaka* and the *Vājasaneyi Samhitā* will follow them. Thus the order of the *Yajurveda sūtras* will be:—1) *Baudhāyana*, 2) *Bhāradwāja*, 3) *Āpastamba*, 4) *Satyāsādha Hiranyakesin*, 5) *Vaikhānasa*, 6) *Mānava*, 7) *Vārāha* and 8) *Kātyāyana*. The *Vādhūla S'rauta sūtra*, if available, will precede the *Vaikhānasa*. In the case of the *sūtras* belonging to the *Taittirīya Samhitā*, each following *sūtra* will be compared with its preceding *sūtra*. These *sūtras* are much more akin to each other, so that unnecessary repetition will thus be avoided. The *sūtras* belonging to the other *Samhitās* will be directly compared with the *Baudhāyana* as well as with the *Bhāradwāja* wherever possible. The *Vārāha sūtra* will also be compared with the *Mānava sūtra*, since both of them belong to the *Maitrāyaṇī* school. The *sūtras* belonging to the *Rgveda*, *Sāmaveda* and the *Atharvaveda* will be used on the proper occasions. Of the two *S'rauta sūtras* of the *Rgveda*, the *Āśvalāyana* will precede the *Sāṃkhāyana* by reason of its general recognition. Of the *S'rauta sūtras* of the *Sāmaveda*, the *Lāṭyāyana* will be used first and only the differences in the others will then be recorded.

Next will follow the translation of the *Prayoga* of a sacrifice according to the school of *Baudhāyana*, written by *Seṣa* of *Benares*. Reference will be made to the important points in the *Prayogas* of the other schools if necessary.

The second part of the *S'rautakosa* will consist of a dictionary of sacrificial terms giving their meaning on the basis of original works, commentaries, lexicons etc., together with selected references in the Vedic literature (the order being the *Rgveda*, *Yajurveda*, *Sāmaveda* and the *Atharvaveda* with their respective *Brāhmaṇas* and the *S'rauta sūtras*). Charts and diagrams will be inserted in order to give an idea of the various sacrificial places, fire-altars and implements.

Utility of the work:—The work will be useful both to the scholar as well as to the layman. While the common reader may be interested simply in the sacrificial procedure laid down either in the *sūtra* or in the *Prayoga*, the scholar will find the work as useful in many ways. In the first instance it will provide exhaustive material for the study of ancient religion and culture, and will form a basis for further research work. The scheme of the work is intended to enable the reader to trace the development of the ritual in the Vedic, the *Sūtra* and the modern

periods. It will help the interpretation of the Vedic texts and will also throw light on the manner of utilising Vedic mantras in the Śrauta rites. Another important aspect is that it will record in a comprehensive manner the procedure of the various sacrifices, the knowledge of which is now fast disappearing in India. It is the sacred duty of the present generation to record the traditional knowledge of our ancient religious and sacrificial system for the benefit of the future generations.

The work will be completed in two volumes, each approximately containing 1000 pages. It is intended to have the work published in English, Marathi and Hindi as funds permit. The work of this nature has never been carried out in any language. In their "Vedic Index of Names and Subjects" Macdonell and Keith have "thought it proper to exclude matter belonging to the domain of religion which it seemed better to relegate to a separate work" (Vol. I. Preface, p. vii.). This deficiency not fulfilled by those scholars is now being made good through this work in a more comprehensive manner.

3. THE PRINCIPAL UPANIṢADS:—The place of Upaniṣads in the Sanskrit literature and their significance in the domain of Indian philosophy are well known. The popularity of the Upaniṣads is evident from the fact that numerous editions of Upaniṣad texts have been printed in India. The Mandala proposes to publish an edition of the 16 principal Upaniṣads prepared by Prof. R. D. Vadekar, M. A. To this edition will be added a dictionary of important words in the Upaniṣads. Translations in Marathi, English and Hindi are also intended to be published along with the text. The edition is expected to be useful both to the scholars as well as to the general public. Particular attention will be paid to the printing and general get-up of the work.

4. RĠVEDA-PRĀTISĀKHYA:—This important work on Vedic phonetics has often been printed in India. Vidyanidhi Siddheshwarshastri Chitrav has prepared a new edition of this work on the basis of a number of MSS., which is intended to be published along with various indices, notes and introduction.

Donors:—

Patrons:—Those contributing a sum of Rs. 1000 or more.

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Patrons contributing a sum adequate to meet the expenses in connection with paper and printing of a volume are entitled to the dedication of the same at their desire. The Patrons and Fellows are entitled to be presented with all publications of the Mandala.

Prices:—The price of a set of four volumes of the RĠveda with uniform superior cloth binding has been fixed at Rs. 85/- exclusive of freight. Prices of single volumes are as follows:—Vol. I Rs. 18/-, Vol. II Rs. 18/-, Vol. III Rs. 24/- and Vol. IV Rs. 25/-. The set with paper cover will be sold for Rs. 75/-, prices for single volumes being Rs. 16/- for Vol. I, Rs. 16/- for Vol. II, Rs. 21/- for Vol. III and Rs. 22/- for Vol. IV. *The first volume will not be sold singly.*

Prices of works undertaken will be declared as each becomes ready.

An Appeal:—It is hardly necessary to dilate upon the significance of the activities of the Mandala. By the completion of the critical edition of the RĠvedasāyaṇabhāṣya, public sympathy and confidence have increased to a great extent which have induced us to further undertake the projects noted above. A complete realisation of the above projects means a minimum outlay of Rs. 4,00,000 including the establishment and printing expenses. The printing expenses for the Taittirīya Saṁhitā project are estimated to be Rs. 75000, for the Śrautakośa (in three languages) Rs. 1,00,000 and for the Upaniṣads Rs. 15000. The annual establishment charges essential for efficient activities are estimated to Rs. 12000. The Mandala is ambitious of making itself an ideal institute for the Vedic studies by placing within the reach of scholars exhaustive material necessary for study and research. The Mandala is grateful to all those who have patronised it so far; in view of the stupendous nature, however, of the projects now undertaken, public sympathy and help must increase manifold. The institute has undertaken a great cultural responsibility which, it is fervently hoped, will be shared by the liberal public, the Governments taking a prominent part in lightening that responsibility.

Vaidika Saṁsodhana Maṇḍala,
Poona 2.
Dated July 15, 1946.

N. S. Sontakke
Secretary.

THE RGVEDA-EDITION

SELECT OPINIONS

"JOURNAL OF THE ROYAL ASIATIC SOCIETY", LONDON:—

"Max Muller's great edition of Sāyaṇa's commentary is now so difficult to procure in view of its rarity and the high price it commands, that a sound new edition at a reasonable cost must be welcome to scholars. The volumes under review cover the first five Maṇḍalas.....the text has been printed with unusual care....." (July 1938)

—E. H. Johnston M. A., D. Litt., Professor of Sanskrit, Oxford University

"INDIAN HISTORICAL QUARTERLY", CALCUTTA:—

"... The vast number of new manuscripts (in different scripts) of the Sāyaṇabhāṣya which has been used in its preparation and expert editorial care which has been bestowed on it will testify to its great value..." (Vol. XII, No. 4, 1936)

"... Thirtysix very thickly printed pages in the introduction set forth in detail the improvements that the editors with their MSS. materials have been able to effect upon the text of Sāyaṇa's commentary to the Rgveda as reconstructed by Max Muller, and any one carefully going through them will at once realise the magnitude of the work and will be thankful to the editors for bringing out such a dependable edition of Sāyaṇa's commentary to the Rgveda..." (Vol. XV, 1939).

"...The standard of scholarship which guided the editors in the two earlier volumes has been happily maintained in the present volume (III) too." (Vol. XVIII, No. 1, 1942)

—Manomohan Ghosh, M. A., Ph. D.

"JOURNAL OF INDIAN HISTORY", MADRAS:—

"...All possible care is taken, as far as the available material would admit of it, to produce a really good edition. The work deserves well of every student of Sanskrit who has any love for India, and the enterprise itself deserves the utmost public support..." (Vol. XII, Part III, Dec. 1933)

—S. Krishnaswami Iyengar, M. A., Ph. D.

"ANNALS OF THE BHANDARKAR ORIENTAL RESEARCH INSTITUTE", POONA:—

"...The editors have rightly adopted the principle of interpretation than that of emendation...The Vedic Research Institute has done inestimable service to the cause of Indian studies by its sustained effort and keen critical acumen and deserves every encouragement from the Indian public, Governments and Princes in particular." (Vol. XVIII, Part IV, 1937)

—S. M. Katre, M. A., Ph. D.

"BHARATIYA VIDYA", BOMBAY:—

"... A study of the two volumes (so far published) enables us to testify to the scholarly care and devotion and discernment which the editors have brought to bear on their arduous task of editing the text of Sāyaṇa's commentary.In adoption of the readings, the editors claim that they have thoroughly considered both the relative authenticity and the mutual support of all the MSS. Those who will ever be called upon to deal with the variant readings of the commentary will find that this claim is, on the whole, quite justified..." (Vol. I, No. I, Nov. 1939)

—Manilal Patel, Ph. D. (Marburg)

"JOURNAL OF THE BOMBAY BRANCH ROYAL ASIATIC SOCIETY":—

"... No pains have been spared either in collating the MSS. and printed editions of the Sāyaṇa-bhāṣya, or in consulting relevant Vedic literature for establishing a reading in the text of Sāyaṇa's Bhāṣya. The conjectural readings adopted and recommended by Max Muller in his well-known edition have been rejected when necessary, only after a careful consideration of the new and old MSS. material..." (Vol. XIII, 1937)

"THE HINDU", MADRAS:—

"...The undertaking of the Vaidika Samshodbhāna Mandala is a praiseworthy one and they have accomplished a great undertaking in a great way..." (12 March 1934)

—C. Kunhan Raja, M. A., D. PHIL.

"JOURNAL OF VEDIC STUDIES", LAHORE:—

"...The Poona Rgveda is a critical edition of Sāyaṇa's commentary based on thirty manuscripts written in Devanagari, Grantha, and Malayalam. The selection of readings is generally judicious. It is really an advance on the pioneer and monumental work of Max Muller." (Sept. 1934)

—Raghu Vira, M. A. Ph. D.

"MODERN REVIEW", CALCUTTA:—

"...This is a handsome critical edition of the Rgveda which can easily take the position of Max Muller's *Editio princeps* now out of print...We look to a speedy completion of the entire work..." (August 1935)

—Chintaharan Chakravarti, M. A.

"JOURNAL OF THE UNIVERSITY OF BOMBAY":—

"...The high standard of editorial work exhibited in the earlier volumes (I & II) is maintained even here (III). The edition of the present volume is based upon 30 manuscripts which are carefully classified and described in the introduction. The large number of improved readings adopted in the present edition of the Bhāṣya on the authority of the MSS. material is a sufficient and clear justification for the undertaking of a new edition of this very important commentary of Sāyaṇacārya on the Rgveda. The notes at the end of the Sanskrit Introduction show at once the great amount of patient labour and editorial integrity which is highly commendable...." (Vol. XI, Part 2, 1942)

—H. D. Velankar, M. A.

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श्री

वैदिक संशोधन मंडल

लोकमान्य तिलक मन्दिर, पूना सिटी

विवरण-पत्रिका



कार्यकारिणी समिति

अध्यक्ष

श्रीमान् नामदार माधव श्रीहरि अणे

उपाध्यक्ष

श्रीमान् सरदार माधवराव विनायक किवे, एम्. ए.

सदस्य

श्री० नरसिंह चिंतामण केळकर, बी.ए., एल्लू. बी.

श्री० जनार्दन सखाराम करंदीकर, बी.ए., एल्लू. बी.

प्रो० हरि दामोदर वेलणकर, एम्. ए.

प्रो० रंगनाथ दत्तात्रय वाडेकर, एम्. ए.

श्री० यशवंत रामचंद्र दाते, बी.ए., एल्लू. बी.

विद्यानिधि सिद्धेश्वर विनायक चित्राव शास्त्री

आचार्य विष्णु प्रभाकर लिमये, बी.ए. (तिलक विद्यापीठ)

श्री० वामन वासुदेव अतीतकर, बी. ए.

मंत्री

श्री० नारायण श्रीपाद सोनटके, बी.ए. (तिलक विद्यापीठ)

उपमंत्री

श्री० चिंतामण गणेश काशीकर, एम्. ए. (तिलक विद्यापीठ)

कोशाध्यक्ष

श्री० धोंडो कृष्ण साठे, बी.ए., बी. एस्सी.

‘श्रौतकोश’ की संपादक-समिति

श्रौताचार्य धुंडिराज दीक्षित बापट सोमयाजी (प्रमुख संपादक)

हौत्रवेत्ता चिंतामण शंकर दातार शास्त्री

श्री० दिगंबर वासुदेव नेने शास्त्री श्रौतरत्न

श्री० नारायण श्रीपाद सोनटके, बी.ए. (तिलक विद्यापीठ)

श्री० चिंतामण गणेश काशीकर, एम्. ए. (तिलक विद्यापीठ)

सलाह-समिति

महामहोपाध्याय पांडुरंग वामन काणे, एम्.ए., एल्लू. एम्.

परमहंस स्वामी केवलानंद सरस्वती

प्रो० हरि दामोदर वेलणकर, एम्. ए.

डॉ० रामचंद्र नारायण दांडेकर, एम्.ए., पीएच्. डी.

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पूना शहर

[सन १८६० के २१ वे अक्टू के अनुसार रजिस्टर्ड]

सन १९२८ में ‘वैदिक संशोधन मंडल’ नामक संस्था तिलक महाराष्ट्र विद्यापीठ (पूना) के शाखारूप निम्नलिखित उद्देश्यों के लिए स्थापित हुई है—

- (१) वैदिक साहित्य के उच्च अध्ययन और अध्यापन का प्रबंध करना,
- (२) वैदिक साहित्य के मुद्रित और हस्तलिखित ग्रंथों का संग्रह करना,
- (३) वैदिक साहित्य के ग्रंथों का प्रकाशन करना,
- (४) वैदिक साहित्य के अध्ययन के लिए उपयुक्त निबंध, सूचि, कोश, टिप्पणी आदि साधनों का निर्माण करना,
- (५) सभी प्रकार से वेदविद्या का अनुसंधान करना, और
- (६) उपर्युक्त उद्देश्यों की पूर्ति के लिए आवश्यक अन्य कार्य करना ।

सभाष्य ऋग्वेद-संहिता का नया संस्करण:—इन उद्देश्यों के अनुसार सबसे पहले सायणभाष्य सहित ऋग्वेदसंहिता का नया संस्करण तैयार करने का काम हाथ में लिया गया क्योंकि मैक्स मुल्लर के दो संस्करण तथा बंबई का संस्करण ये सब दुष्प्राप्य हो गये थे । यह संस्करण तैयार करने के लिए हस्तलिखित ग्रंथालयों, अनुसंधान समितियों और वैयक्तिक संग्रहालयों से सायणभाष्य के देवनागरी, ग्रंथ, तेलुगु, मलयाळम् आदि लिपियों में लिखे हुए प्राचीन हस्तलिखित ग्रंथ लाये गये जिनके आधार से भाष्यपाठ निश्चित किया गया है । इस संस्करण के चार भाग प्रकाशित हो चुके हैं जिन में ऋग्वेदसंहिता और सायणभाष्य पूर्ण हुआ है ।

भाग	व्याप्ति	पृष्ठसंख्या	प्रकाशन का वर्ष
१	मंडल १	११५०	१९३३
२	२-५	१०५०	१९३६
३	६-८	१०५०	१९४१
४	९-१०	११००	१९४६

और खिलसंग्रह

पांचवा भाग, जिस में ऋषि, देवता, छंद, मंत्र, पद आदि की सूचियाँ और सर्वानुक्रम आदि छापे जाएंगे, तैयार हो रहा है ।

इस संस्करण की विशेषताएँ:—छपे हुए चार भागों में संहितापाठ, पदपाठ और भाष्य विभिन्न टापीपों में छपवाये गये हैं। प्रत्येक भाग में अंग्रेजी और संस्कृत प्रस्तावना दी गयी है, जिसमें भाष्यपाठ निश्चित करने के लिए उपयुक्त हस्तलिखितों का विस्तृत विवरण किया गया है। भाष्य के पाठभेद फूटनोट में दिये गये हैं। प्रत्येक भाग में एक अध्याय जोड़ा गया है जिस में मैक्स मुल्लरके संस्करण की अपेक्षा स्वीकृत किये हुए अच्छे भाष्यपाठ उन के आधार के साथ और हस्तलिखितों के भिन्न पाठों के साथ बताए गये हैं। साथ ही भाष्यपाठ के संबंध में उपलब्ध विविध विशेषताएँ बताई गयी हैं। चौथे भाग में खिलसूक्तोंका संग्रह परिशिष्टरूप में छपवाया गया है। शारदा लिपि में लिखा हुआ ऋग्वेद संहिताका जो ग्रंथ काश्मीर में उपलब्ध हुआ है उस के अनुसार खिलसूक्तपाठ दिया गया है। खिलसूक्तों के अन्य हस्तलिखित ग्रंथों का भी उपयोग किया गया है। 'खिलों' के समान वैदिक वचनों के स्थान बतलानेवाली टिप्पणियाँ प्रत्येक 'खिल' में जोड़ी गयी हैं। सारांश, यह नया संस्करण निर्दोष और संपूर्ण बनाने की कोशिश की गयी है।

मूल्य:—कपडे की अच्छी जिल्द सहित ऋग्वेदभाष्य के प्रकाशित चार भागों के सेट का मूल्य ८५ रु. है। डाकव्यय अलग होगा। अलग अलग भागों का मूल्य निम्नप्रकार होगा—प्रथम भाग १८ रुपये, द्वितीय भाग १८ रुपये, तृतीय भाग २४ रुपये और चतुर्थभाग २५ रुपये। बिना जिल्द के चार भागों का मूल्य ७५ रुपये होगा। इनका अलग अलग मूल्य इस प्रकार होगा—प्रथम भाग १६ रुपये, द्वितीय भाग १६ रुपये, तृतीय भाग २१ रुपये और चतुर्थ भाग २२ रुपये। प्रथम भाग अलग नहीं मिल सकेगा।

अंगीकृत कार्य

१. कृष्णयजुर्वेद तैत्तिरीयसंहिता का नया सभाष्य संस्करण:—मंडल ने ऋग्वेद के बाद तैत्तिरीयसंहिता का नया सभाष्य संस्करण तैयार करना निश्चय किया है। इस में संहिता और पदपाठ के साथ सायणाचार्य तथा भट्ट भास्करमिश्र के भाष्य छापे जाएंगे। इस संस्करण का प्रकाशन निम्नप्रकार होगा:—

भाग	व्याप्ति	पृष्ठसंख्या
१	कांड १	१०००
२	२-३	१०००
३	४-५	१०००
४	६-७	१०००
५	विविध सूचियाँ	१०००

यजुर्वेद संहिताओं के तुलनात्मक अध्ययन की सुविधा के लिए तैत्तिरीयपाठ के समान पाठ देनेवाली यजुर्वेद की अन्य संहिताओं के संदर्भ स्थानस्थान पर दिये जाएंगे। देव नागरी, ग्रंथ, तेलुगु, तुलु आदि विभिन्न लिपियों में लिखे हुए बहुसंख्य प्राचीन हस्तलिखित ग्रंथों के आधारपर दोनों भाष्यों के पाठ निश्चित किये जाएंगे। यज्ञविधि की जटिलता के कारण यजुर्वेद का अर्थज्ञान बड़ा कठिन होता है। उस को समझने में भाष्यों से बहुत सहायता मिल सकती है। इस लिए संहिता के साथ दोनों भाष्य छपवाने से इस संस्करण की उपयुक्तता बढ़ेगी।

२. श्रौतकोश:—इस ग्रंथ में वेदवचनों और श्रौतसूत्रों के आधार पर वैदिक यज्ञविधि का संपूर्ण विवरण किया जायगा और साथ में पारिभाषिक शब्दों का कोश भी रहेगा।

प्राचीन भारतीय साहित्य में यजुर्वेद का अर्थात् यज्ञविधि का साहित्य अपना विशेष स्थान रखता है। वेदकालीन आर्यों के धर्म से उस का साक्षात् संबंध था। उनके सब व्यवहार धर्म की कल्पना पर प्रतिष्ठित थे। वैदिक आचारधर्म का मूल और स्थूल स्वरूप प्रार्थना था जो प्रत्येक कुटुंबी अपने कुटुंब के स्वास्थ्यकी रक्षा के लिए प्रतिदिन प्रातःकाल और सायंकाल देवताओं के चरणों में समर्पित किया करता था। प्रार्थना के साथ यज्ञ का भी महत्त्व था। यज्ञ का मूलस्वरूप बिल्कुल सीधा था। आगे चल कर वह बड़ा महत्त्वपूर्ण, जटिल और व्यापक बन गया। वैदिक धर्म का सच्चा रूप यजुर्वेद की संहिताओं में देखने को मिलता है। उन में यजु के रूप में जो यज्ञविधि लिखा है उस का विस्तार ब्राह्मणग्रंथों में किया गया है। श्रौतसूत्रग्रंथों में यज्ञविधि का जो स्वरूप दिखाई देता है वह यज्ञसंस्था के विकास की अंतिम मर्यादा है। अतः वैदिक धर्म के आचारविषयक अंग को अच्छी तरह से समझने के लिए संहिता, ब्राह्मण और सूत्रग्रंथों का अध्ययन आवश्यक है।

वैदिक यज्ञसंस्था विविध शास्त्रों, कलाओं और व्यवसायों के विकास का महत्त्वपूर्ण साधन था। वैदिक आर्योंके विविध सामाजिक कार्यों को अपने भीतर समाविष्ट कर के उन का वर्धन करनेवाला यह बड़ा केंद्र था। वैदिक आर्यों के आध्यात्मिक कल्पनाओं और भौतिक विकास का स्वाभाविक परिणाम यज्ञों के स्वरूप पर भी हुआ।

अतः प्राचीन भारतीय धर्म और सभ्यता को समझनेके लिए वैदिक यज्ञविधि के अध्ययन की आवश्यकता है। गृह्यसूत्र, धर्मसूत्र और स्मृतियों में भारतीय सभ्यता की जो विकसित अवस्था दिखाई देती है उस का मूल रूप कर्मकांड में रहने के कारण इस के अध्ययन की आवश्यकता विशेष रूप से प्रतीत होती है। यज्ञविधि के इस महत्त्व को देखकर उस के ग्रंथों का अध्ययन और अनुसंधान करने के कुछ प्रयत्न हो चुके हैं, फिर भी बहु-

तसा काम बाकी है जिस को पूरा करना आवश्यक है। विषय की रुक्षता के कारण आज-कल इस का अध्ययन करनेवाले विद्वान् कम हैं जिस के परिणामरूप वैदिक अनुसंधान में सर्वांगीण प्रगति नहीं हो रही है। आधुनिक अभ्यासकों को यज्ञ के व्यस्त स्वरूप से परिचित कराने के उद्देश्य से श्रौतकोश की योजना बनाई गयी है।

श्रौतकोश की योजना:—इस ग्रंथ के दो खंड होंगे। पहले खंड में यज्ञों की विधिका निम्न क्रम से वर्णन किया जायगा—१) अग्निहोत्र, २) दर्शपूर्णमास, ३) निरूढ-पशु, ४) अग्निष्टोम, ५) द्वादशाह और ६) अग्निचयन। सब विकृतियागों का विधि उन के प्रकृतियाग के बाद दिया जायगा। प्रत्येक याग के विवरण के तीन विभाग होंगे—(१) यज्ञविधि से साक्षात् संबंध रखनेवाले संहिता और ब्राह्मण ग्रंथों के मूल वचन (२) श्रौतसूत्रों का अनुवाद और (३) प्रयोग का अनुवाद। हर एक विभाग में यज्ञ का विवरण करते समय प्रत्येक यज्ञ प्राचीन परंपरा के अनुसार अनेक कांडों या परिच्छेदों में विभक्त किया जायगा, ताकि वाचक यज्ञविधि को आसानी से समझ सकें। संहिता और ब्राह्मण ग्रंथों के वचन नीचे दिये क्रम के अनुसार प्रथम दिये जाएंगे—ऋग्वेदसंहिता और उस के ऐतरेय और शांखायन ब्राह्मण, तैत्तिरीय संहिता और ब्राह्मण, मैत्रायणी संहिता, काठक संहिता, कपिष्ठल-कठ संहिता, वाजसनेय संहिता और शतपथ ब्राह्मण। सामवेद और अथर्ववेद और उनके ब्राह्मणों के वचन समयपर दिये जाएंगे। श्रुतिवचनों को उद्धृत करने में पुनरुक्ति नहीं होने दी जाएगी। पिछले ग्रंथ से जो भिन्न या अधिक भाग अगले ग्रंथ में होगा वही दिया जायगा।

श्रुतिवचनों के बाद सूत्रवचनों का अनुवाद दिया जायगा। सब से प्राचीन बौधायन सूत्र का अनुवाद प्रथम दिया जायगा। द्वैध और कर्मान्ति सूत्र बौधायन सूत्र ही के अंश होने के कारण उन की विशेषताएँ स्थान स्थान पर कोष्ठक में दी जाएंगी। इस के बाद अन्य सूत्रों के विभिन्न या अधिक अंशों का अनुवाद छोटे टाईपमें छपवाया जायगा। तैत्तिरीय संहिता के सूत्रग्रंथ प्रथम आएंगे, उन के बाद मैत्रायणी, काठक और शुक्ल यजुर्वेद के सूत्रों का विचार होगा। सूत्रों का क्रम निम्नप्रकार होगा—१) बौधायन, २) भारद्वाज, ३) आपस्तंब, ४) सत्याषाढ हिरण्यकेशिन्, ५) वैखानस, ६) मानव, ७) वाराह और ८) कात्यायन। बाधूल सूत्र अगर मिल जाय तो वह वैखानस के पहले आएगा। तैत्तिरीय संहिता के सूत्रों के आधारपर यज्ञ का विवरण देते समय प्रत्येक अगले सूत्रग्रंथ की उस के पिछले सूत्रग्रंथ से तुलना की जायगी और जो विभिन्न या अधिक अंश हो वही दिया जायगा। तैत्तिरीय संहिता के सूत्रग्रंथों में परस्पर साम्य बहुत रहने के कारण इस रीति का अवलंब करना निश्चित हुआ है। ताकि पुनरुक्ति से ग्रंथ का विस्तार न बड़े। अन्य संहिताओं के

सूत्रग्रंथों की तुलना बौधायन के साथ और आवश्यकतानुसार भारद्वाज के साथ की जाएगी। मानव और वाराह एक ही (मैत्रायणी) संहिता के सूत्रग्रंथ होने के कारण वाराहसूत्र की तुलना मानवसूत्र से भी की जायगी। ऋग्वेद, सामवेद और अथर्ववेद के सूत्रों के वचनों का अनुवाद आवश्यकतानुसार होगा। ऋग्वेद के दो सूत्रग्रंथ हैं—आश्वलायन और शांखायन। इन में से आश्वलायन सूत्र का प्रचार अधिकतर होने के कारण हौत्रविवरण में उस का उपयोग प्रथम किया जायगा। सामवेद के सूत्रों में से लाट्यायन सूत्र का उपयोग प्रथम किया जायगा और बाद अन्य सूत्रों की विशेषताएँ बतलाई जाएंगी।

श्रौतसूत्रों के अनुवाद के बाद शेषकृत बौधायनसूत्रानुसारी प्रयोग का अनुवाद दिया जायगा। दूसरे प्रयोगों में अगर कुछ विशेषताएँ हों तो उन का निर्देश समयपर किया जायगा।

श्रौतकोश के दूसरे खंड में यज्ञसंस्था के पारिभाषिक शब्दों का कोश अकारादिक्रम से दिया जायगा जिस में शब्द का अर्थ मूलग्रंथ, भाष्य और कोशों की सहायता से दिया जायगा। यदि आवश्यकता हो तो इन शब्दों का स्थाननिर्देश भी निम्न क्रम से किया जायगा—ऋग्वेद और उस के ब्राह्मण, यजुर्वेद संहिताएँ और उन के ब्राह्मण, सामवेद और उस के ब्राह्मण, अथर्ववेद और उस का ब्राह्मण। यह दूसरा खंड पहले का पूरक होगा। यज्ञ के स्थान, वेदियाँ और यज्ञ के विविध साधनों का सम्यग्ज्ञान होने के लिए इनके चित्र और नकशे भी दिये जाएंगे।

श्रौतकोश की उपयुक्तता:—इस की उपयुक्तता अनेक दृष्टि से प्रतीत होती है। इस में दिया हुआ सूत्रानुवाद अथवा प्रयोग का अनुवाद पढ़ने से सामान्य वाचकों का यज्ञविधि से पर्याप्त परिचय होगा। विद्वानों के लिए इस की उपयुक्तता इस से बढ़कर है। प्राचीन भारतीय धर्म और सभ्यता के अध्ययन के लिए उपयुक्त साहित्य इसमें संमिलित होगा जो अनुसंधान के लिए अतीव आवश्यक है। वैदिक काल, सूत्रकाल और अर्वाचीन काल के यज्ञविधि का तुलनात्मक अध्ययन करने के लिए इस ग्रंथसे बड़ी सहायता मिल सकेगी। श्रौतवचनों के अर्थज्ञान में इस से बहुत सहायता होगी और श्रौतकर्मों से श्रुतिमंत्रों का कैसा संबंध है इसका भी ज्ञान हो सकेगा। हालमें भारतवर्षमें हमारे दुर्भाग्यसे यज्ञसंस्था विलीन होती जा रही है। ऐसी अवस्थामें हमारी इस पुरानी देन की कमसे कम साहित्यिक रूपमें रक्षा होना आवश्यक है। यह कर्तव्य इस ग्रंथके निर्माणसे सफल होगा। वर्तमान वैज्ञानिक युगमें हमारा यह आवश्यक कर्तव्य है कि अपने प्राचीन आचार्योंकी और यज्ञविधियों की ग्रंथरूपसे रक्षा अपने वंशजोंके लिए हम कर रखें।

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यह ग्रंथ दो भागोंमें पूर्ण होगा और द्रव्यकी अनुकूलताके अनुसार अंग्रेजी, हिंदी और मराठी में छपवाया जायगा ।

३. उपनिषद्संग्रहः—संस्कृत साहित्यमें उपनिषदोंका स्थान और भारतीय दर्शनों के इतिहासमें उनका महत्त्व सबको विदित हैं । हिंदु और अन्यधर्मीय जनताकी अभिरुचिके कारण भारतवर्षमें इनके कई संस्करण अबतक निकल चुके हैं । हमारे मंडलके एक सदस्य प्रो. रं. द. वाडेकर, एम्.ए. द्वारा संपादित १६ प्रमुख उपनिषदोंका एक नया संस्करण मंडलकी तरफसे प्रकाशित किया जायगा । इसके परिशिष्ट रूप कठिन शब्दोंका कोश भी दिया जायगा । मूलपाठ के साथ हिंदी, अंग्रेजी और मराठी अनुवाद भी दिया जायगा । यह संस्करण विद्वानों और साधारण जनोंको भी उपयुक्त होगा । इसका कागज, मुद्रण, जिल्द आदि उत्कृष्ट बनानेकी खास कोशिश की जायगी ।

४. ऋग्वेद-प्रातिशाख्यः—वैदिक उच्चारणशास्त्रमें इस ग्रंथका बड़ा महत्त्व होने के कारण इस के कई संस्करण निकाले जा चुके हैं । मंडलके एक सदस्य विद्यानिधि सिद्धेश्वरशास्त्री चित्राव जी ने प्राचीन हस्तलिखितोंके आधारपर इसका एक नया संस्करण तैयार किया है जो उपोद्घात, टिपणी, सूचि आदि के साथ मंडलकी ओर से प्रकाशित किया जायगा ।

दाताः—मंडल के इस धार्मिक और साहित्यिक कार्य में जिन सज्जनों की सहायता देनेकी इच्छा हो उन की सुविधा के लिए दाताओं के निम्नलिखित वर्ग किये गये हैंः—

(अ) **आश्रयदाता (Patrons)** :—एक हजार वा उस से अधिक रुपये प्रदान करनेवाले । किसी एक ग्रंथ के या उसके भाग के मुद्रण और कागज के लिए आवश्यक रुपये प्रदान करनेवाले आश्रयदाता की इच्छा के अनुसार वह ग्रंथ अथवा भाग समर्पण किया जायगा ।

(आ) **सहायक (Fellows)** :—पांच सौ अथवा उस से अधिक रुपये प्रदान करनेवाले ।

(इ) **हितचिंतक (Sympathisers)** :—एक सौ अथवा उस से अधिक रुपये प्रदान करनेवाले ।

प्रार्थनाः—वैदिक संशोधन मंडलने वैदिक ग्रंथों के प्रकाशन के बारे में जो कार्य शुरु किया है उस का महत्त्व स्पष्ट है । मंडल का पहला काम ऋग्वेद-सायणभाष्य अब पूर्णरूप में जनता के सामने है । इस के फलरूप जनता का जो प्रेम और विश्वास मंडल

ने संपादित किया है उस को देखते हुए वैदिक साहित्य के अन्य ग्रंथों का प्रकाशन हाथ में लेने का साहस मंडल ने किया है । इन सब ग्रंथों को तैयार करने के लिए कम से कम चार लाख रुपयों की आवश्यकता है । इस में मुद्रणव्यय और संपादकीय व्यय भी समाविष्ट है । केवल तैत्तिरीयसंहिता के मुद्रण के लिए ७५००० की आवश्यकता है । श्रौतकोश के तीन भाषाओं में होनेवाले मुद्रणपर एक लाख रुपया खर्च होगा और उपनिषदों के लिए रु. १५००० आवश्यक होंगे । मंडल का संपादकीय कार्य सुचारु रूप से चलाने के लिए कमसे कम रु. १२००० का वार्षिक व्यय आवश्यक होता है । वैदिक साहित्य के अध्ययन तथा अनुसंधान के लिए आवश्यक अन्य सामग्री निर्माण करके वेदाध्ययन का आदर्श केंद्र निर्माण करने की मंडल की आकांक्षा है । जिन सज्जनों ने आजतक मंडल को उदार भाव से सहायता प्रदान की है उन के प्रति मंडल कृतज्ञताभाव प्रकट करता है । लेकिन हाल में शुरू किये हुए कामों को पूर्ण करने के लिए जनता का यह प्रेम और विश्वास और भी बढ़नेकी आवश्यकता है । भारतीय संस्कृति के पुनरुज्जीवन और संवर्धन की दृष्टि से बड़ा भारी बोझ उठाने का प्रयास मंडल कर रहा है । आशा है कि इस राष्ट्रीय और सांस्कृतिक कार्य में वैदिक धर्माभिमानी सज्जन और खास कर गव्हर्मेण्ट और रियासतों के अधिपति अपना हाथ बँटावेंगे ।

वैदिक संशोधन मंडल,
लोकमान्य तिलक मंदिर
पूना शहर
ता. १ मई १९४७

ना. श्री. सोनटके
मंत्री

ऋग्वेदभाष्य का संस्करण

कुछ संमतियाँ

“जर्नेल ऑफ दी रॉयल एशियाटिक सोसायटी,” लंडन—

“मॅक्स मुल्लर महाशयसे संपादित ऋग्वेद-सायणभाष्य के संस्करण के आजकल दुष्प्राप्य होनेके कारण वेदाभ्यासकों को इस नवीन शुद्ध और अल्पमूल्य संस्करण का स्वागत करना चाहिए..... मुद्रणके बारे में बड़ी सावधानता रखी गयी है.....”

(ई. एच. जॉन्स्टन, एम्. ए., डी. लिट.,
संस्कृतके प्रोफेसर, ऑक्सफोर्ड युनिवर्सिटी)

“इंडियन हिस्टोरिकल कार्टली,” कलकत्ता—

“...सायणभाष्यशोधनके लिये अनेक प्राचीन हस्तलिखितोंका उपयोग और संस्करण तयार करनेमें संपादकों की दक्षता ये दोनों इस संस्करणकी बहुमूल्यता सिद्ध करनेके लिये पर्याप्त हैं। प्रारंभके विभागोंमें, मॅक्स मुल्लरके द्वितीय संस्करणसे इस संस्करणमें जो सुधार किया गया है, उसका विवरण है। उसपर ध्यान देनेवालोंको इस संस्करणका महत्व शीघ्र प्रतीत होगा, और ऋग्वेद सायणभाष्यका ऐसा प्रामाणिक संस्करण प्रकाशित करनेके लिये संपादकोंको वे धन्यवाद देंगे...”

(डॉ. मनोमोहन घोष)

डॉ. एस्. कृष्णस्वामी अय्यंगार, एम्. ए., पीएच. डी., मद्रास—

“अच्छा संस्करण तयार करनेके लिये जितनी जागरूकता रखना संभाव्य है, उतनी रखी गयी है। यह महत्कार्य सब संस्कृतप्रेमियोंका आश्रय पाने योग्य है.....”

(जर्नेल ऑफ इंडियन हिस्टरी)

डॉ. सी. कुञ्जन् राजा एम्. ए., डी. फिल्. मद्रास—

“यह संस्करण तयार करनेके लिये संपादकोंने अनेक हस्तलिखितोंका उपयोग किया है। अनेक स्थानोंपर मॅक्स मुल्लर महाशयके संस्करणके पाठोंसे अधिक अच्छे पाठ स्वीकृत किये गये हैं...”

(अड्यार लैब्ररी बुलेटिन)

“हिंदु,” मद्रास—

“वैदिक संशोधन मंडलका यह आरंभ अत्यंत प्रशंसनीय है...”

डॉ. एम्. एम्. कत्रे, एम्. ए., पीएच. डी., पूना—

“वैदिक संशोधन मंडलने अपने स्थिर परिश्रम और चिकित्सक बुद्धिसे हिंदु संस्कृतिके अध्ययनमें बहुत बड़ी सहायता की है। इस लिये मंडलको भारतीय जनता, विशेषतः प्रांतिक सरकार और महाराजोंका आश्रय मिलना अत्यंत आवश्यक है...”

(ऑनल्स ऑफ दी भांडारकर ओ. रि. इन्स्टिट्यूट)

डॉ. हर दत्त शर्मा, एम्. ए., पीएच. डी. देहली—

“इस संस्करणको अत्युत्कृष्ट बनानेमें संपादकोंने बड़ा परिश्रम किया है। इसमें केवल व्याकरणशुद्ध हैं इस वजहसे ही मॅक्समुल्लरके संस्करणसे भिन्न पाठ नहीं स्वीकृत किये गये हैं, प्रत्युत प्रायशः उनको हस्तलिखितोंका आधार भी है...”

(पूना ओरिएण्टलिस्ट)

डॉ. रघुवीर, एम्. ए., पीएच. डी., लाहौर—

“मॅक्स मुल्लरके प्रसिद्ध संस्करणसे भी अधिक परिष्कृत हो गया है। छपाई, कागज इत्यादि उत्तम हैं।”

(जर्नेल ऑफ वेदिक स्टडीज़)

“मॉडर्न रिव्यू,” कलकत्ता—

“ऋग्वेदका यह नवीन संस्करण अच्छा है और वह मॅक्स मुल्लरके प्रसिद्ध संस्करणका स्थान निःसंशय लेता है।

(प्रो. चिंताहरण चक्रवर्ती)

प्रो. ह. दा. वेलणकर, एम्. ए., बम्बई—

“हस्तलिखित तथा पूर्वमुद्रित संस्करणोंके भिन्न भिन्न पाठ संग्रह करनेमें किसी प्रकारकी त्रुटि नहीं रखी गयी है। सायणभाष्यके पाठ निश्चित करनेमें अन्य वैदिक वाङ्मयकी भी सहायता ली गयी है.....”

(जर्नेल ऑफ दी बॉम्बे ब्रँच रॉयल एशियाटिक सोसायटी)

डॉ. मणिलाल पटेल, पीएच. डी., बम्बई—

“वेदाभ्यासी विद्वान् लोक अच्छी तरह जानते हैं कि आजकल मॅक्स मुल्लरके संस्करणकी प्रतियाँ अत्यन्त दुष्प्राप्य हैं। और शायद मिलें तो भी उनका मूल्य बड़ा भारी है। इस स्थितिमें उस संस्करणका केवल पुनर्मुद्रण मात्र भी स्वागतार्ह हो सकता था। परंतु प्रकृत संस्करण अनेक प्राचीन हस्तलिखितोंका उपयोग करके बड़े परिश्रमसे तयार किया गया है; इस लिये यह सब वेदप्रेमियोंके हार्दिक अभिनंदनको निःसंशय पात्र होगा।

इस चिकित्सक और शास्त्रीय युगमें यद्यपि ऋग्वेदके अभ्यासमें भी प्रगति हो गयी है तो भी सायणभाष्यकी उपयुक्ततामें लेशमात्र भी कमी नहीं हुई है। इस महत्कार्यमें संपादकोंने अभिनंदनीय यश प्राप्त किया है।”

(भारतीय विद्या)

प्रो. क्षितीशचंद्र चतर्जी एम्. ए., कलकत्ता—

“सभाष्य ऋग्वेदके इस संस्करणके लगभग पचास वर्ष के बाद प्रकाशित होनेके कारण इसमें पूर्व संस्करणोंकी अपेक्षा सायणभाष्यमें बहुत शुद्धि दिखाई देती है...”

(कलकत्ता ओरिएण्टल् जर्नेल)

“कार्टली जर्नेल ऑफ दि मिथिक सोसायटी,” बंगलोर—

“संपादकोंके नाम ही इस संस्करणके परिचायक हैं...”

“युनैटेड इंडिया ऑण्ड इंडियन स्टेट्स,” देहली—

“प्रोफेसर राजवाड़ेके नामके इस संस्करणके साथ निगडित होनेसे ही मालूम होता है कि यह संस्करण दक्षतापूर्वक प्रकाशित किया गया है। पुस्तकका कागज और जिल्द बहुत उत्तम है...”

पुस्तक मिलनेका पता:—

मंत्री, वैदिक संशोधन मंडल

लोकमान्य तिलक मन्दिर, पूना सिटी.

समर्थ भारत प्रेस, पूना]

3(3)

ŚRAUTAKOSA

AN ENCYCLOPÆDIA OF VEDIC RITUAL
ALONG WITH
A DICTIONARY OF IMPORTANT AND TECHNICAL
SACRIFICIAL TERMS

SPECIMEN-CHAPTER

DARŚA — PŪRNAMĀSA :
VATSĀPĀKARĀṆA

Vaidika Saṁśodhana Maṇḍala
Tilak Memorial, Poona 2
1947

ABBREVIATIONS

○ This sign indicates that, at this place, some portion from the original work, which is not directly connected with the ritual procedure, is not reproduced.

..... This sign, when it occurs in the Vedic section, indicates that the portion omitted here is exactly similar to the relevant passage in the preceding Samhitā already reproduced and should be read as such. The text of the Vājasaneyā Samhitā, however, has been compared with that of the Taittirīya Samhitā and the common portion has been denoted by this sign. In the Sūtra section, this sign is used to abridge the Vedic passage, the full text of which can be seen in the Samhitā concerned, quoted in the Vedic section.

≡ Exactly identical.

≡ Partly identical.

— This sign indicates that the Sūtra contains at this place some portion which is identical with the relevant part in the Sūtra just referred to above in an abridged form.

Note :—When a figure representing a paragraph in the Baudhāyana Śrauta Sūtra is absent in any other sūtra, it is to be understood that that portion is not to be found in the sūtra concerned.

ऋ. सं.	ऋग्वेदसंहिता
ऐ. ब्रा.	ऐतरेयब्राह्मणम्
शां. ब्रा.	शाङ्खायनब्राह्मणम्
तै. सं.	तैत्तिरीयसंहिता
तै. ब्रा.	तैत्तिरीयब्राह्मणम्
मै. सं.	मैत्रायणीसंहिता
का. सं.	काठकसंहिता
कपि. सं.	कपिष्ठलकठसंहिता
वा. सं.	वाजसनेयसंहिता
श. ब्रा.	शतपथब्राह्मणम्
सा. सं.	सामवेदसंहिता
अ. सं.	अथर्ववेदसंहिता
Āp.	Āpastamba Śrauta sūtra
Āśv.	Āśvalāyana „ „
B.	Baudhāyana „ „
Bh.	Bhāradvāja „ „
Dr.	Drāhyāyana „ „
Kāt.	Kātyāyana „ „
Kth.	Kāthaka „ „
Lāt.	Lātyāyana „ „
M.	Mānava „ „
Sat.	Satyāsādhā Hiranyakeśin Śrauta sūtra
Śkh.	Śāṅkhāyana „ „
Vait.	Vaitāna „ „
Vār.	Vārāha „ „
Vdh.	Vādhūla „ „
Vkh.	Vaikhānasa „ „

श्रौतकोशः

दर्शपूर्णमासौ

विधिवाक्यानि

वत्सापाकरणम्

तै. सं. १. १. १—इषे त्वोर्जे त्वा वायवः स्थोपायवः स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमग्निं देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा वः स्तेन ईशत माघशः सो रुद्रस्य हेतिः परि वो वृणक्तु ध्रुवा अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून् पाहि ।

तै. ब्रा. ३. २. १—तृतीयस्यामितो दिवि सोम आसीत् । तं गायत्र्याहरत् । तस्य पर्णमच्छिद्यत् । तत्पर्णोऽभवत् । ० ब्रह्म वै पर्णः । ० यत्पर्णशाखया वत्सानपाकरोति । ब्रह्मणैवैनानपाकरोति । गायत्रो वै पर्णः । गायत्राः पशवः । ० यत्पर्णशाखया गाः प्रार्पयति । स्वयैवैना देवतया प्रार्पयति । ० यत्प्राचीमाहरेत् । देवलोकमभिजयेत् । यदुदीचीं मनुष्यलोकम् । प्राचीमुदीचीमाहरति उभयोर्लोकयोरभिजित्यै । इषे त्वोर्जे त्वेत्याह । ० वायवः स्थेत्युपायवः स्थेत्याह । ० देवो वः सविता प्रार्पयत्वित्याह प्रसूत्यै । ० ध्रुवा अस्मिन् गोपतौ स्यात बह्वीरित्याह । ० यजमानस्य पशून् पाहीत्याह । ० अनधः सादयति । ० उपरीव निदधाति ।

मै. सं. १. १. १—इषे त्वा सुभूताय वायवः स्थ देवो वः ... कर्मणा आप्यायध्वमध्वन्या देवेभ्या इन्द्राय भागं मा वः स्तेन ईशत माघशः सो ध्रुवा अस्मिन्...पाहि ।

४. १. १—वनस्पतीन् वा उग्रो देव उदौषत् शम्या अध्यशमयः स्तच्छम्याः शमीत्वः यच्छमीशाखया वत्सानपाकरोति शान्त्यै पर्णवती कार्या ० यदपर्णा स्यादण्डस्य तद्रूपम् वज्रो दण्डो वज्रेण पशून्भिप्रवर्तयेत् ० यत्पर्णशाखया वत्सानपाकरोति तमेव सोममवरुन्धे देवा वै ब्रह्म समवदन्त तत्पर्ण उपाशृणोत्सुश्रवा वै नामैष न बधिरो भवति ० यत्पर्णशाखया प्रार्पयति ब्रह्मणैवैनाः प्रार्पयतीषे त्वेति ० वायवः स्थेति ० देवो वः सविता प्रार्पयत्विति ० आप्यायध्वमध्वन्या देवेभ्या इति ० मा वः स्तेन ईशत माघशः सा इत्याशिषमेवाशास्ते ध्रुवा अस्मिन् गोपतौ स्यात बह्वीरिति प्रैव जनयति शुद्धा अपः सुप्रपाणे पिबन्तीरिति ० रुद्रस्य हेतिः परि वो वृणक्तु इति ० पूषा वः परस्पा अदितिः प्रेत्वरिया [? प्रेत्वरिपा ?] इन्द्रो वोऽध्यक्षोऽनष्टाः पुनरेत इति ० यजमानस्य पशून् पाहीति ० प्रतीचीः शाखामुपगूहति ।

का. सं. १. १—इषे त्वोर्जे त्वा.....कर्मणे । आप्यायध्वमध्वन्या देवभागं प्रजावतीरनमीवा अयक्ष्माः । मा वः स्तेन ईशत माघशः परि वो रुद्रस्य हेतिर्वृणक्तु । ध्रुवा अस्मिन्पशून् पाहि । यजमानस्य पशुपा असि ।

— ३०. १०—० प्रजापतिः पशून् सृजत तानयं देवोऽभ्यमन्यत तं शम्याशमयत्तच्छ-
म्याशमीत्वं यच्छमीशाखया प्रार्पयति शान्त्यै ० यद्दर्भपिञ्जलैः प्रार्पयत्यपामेवैना ओषधीनां
तेजसा प्रार्पयतीषे त्वोर्जे इति ० वायवः स्थेति ० देवो वस्सविता प्रार्पयत्विति प्रसूत्यै ० मा
वस्तेन ईशत माघशस्स इत्याशिषमेवाशास्ते परि वो रुद्रस्य हेतिर्वृणक्तिविति ० ध्रुवा अस्मिन्
गोपतौ स्यातेति ० यजमानस्य पशून् पाहीति ० प्रतीचीं शाखामुपगूहति तस्माद्राम्याः
पशवस्सायमारण्याद्राममायन्ति यत्पराचीमुपगूहेदरण्ये हीयेरन् ।

कपि. सं. १. १—इषे त्वोर्जे त्वा.....देवभागं प्रजावतीरनमीवा.....माघशस्सः परि
वो रुद्रस्य.....पशून् पाहि । वसोः पवित्रमसि शतधारं वसूनां पवित्रमसि सहस्रधारम् ।

— ४६. ८ = का. सं. ३०. १० [...तेजसा प्रार्पयति इषे त्वोर्जे त्वेति]

वा. सं. १. १—इषे त्वोर्जे त्वा वायवः स्थ देवो वः सविता..... मध्या इन्द्राय
भागं प्रजावतीरनमीवा अयक्ष्मा मा.....माघशस्सो ध्रुवा.....पशून् पाहि ।

श. ब्रा. १. ७. १. १-८—स वै पर्णशाखया वत्सानपाकरोति । ० तामाच्छिनत्ति
इषे त्वोर्जे त्वेति । ० अथ मातृभिर्वत्सान्समवार्जन्ति । स वत्सः शाखयोपस्पृशति वायवः
स्थेति । ० वायवः स्थेत्युपायवः स्थेत्यु हैक आहुरूप हि द्वितीयोऽयतीति तदु तथा न ब्रूयान् ।
अथ मातृणामेकां शाखयोपस्पृशति । वत्सेन व्याकृत्य देवो वः सविता प्रार्पयत्विति ।
० अथाहवनीयागारस्य वा पुरस्ताद्गार्हपत्यागारस्य वा शाखामुपगूहति यजमानस्य पशून्
पाहीति ।

DARŚA-PŪRṆAMĀSA

VATSĀPĀKARANA

Baudhāyana [I. 1]—

1. For the 'Removal of calves' the *Adhvaryu* should procure a twig of the Palāśa tree. [He should procure the twig from the Lomaśaka kind of the Palāśa tree out of its three kinds, namely *Ślakṣṇaka*, *Lomaśaka* and *Vratati*. He should cut off the twig at a height where a cow can easily pull it by her mouth; but not higher than that.—*Karmānta* 24. 23]. He should go to the east or to the north for procuring this twig. If a twig is not available in these quarters, he should go to that quarter where it is available. He should observe silence while going out to procure the twig. [He should observe silence also while coming back with the twig. If he meets a Brāhmaṇa on the way, he should respectfully talk to him and then proceed. He should not talk to a non-Brāhmaṇa,—*Dvaidha* 20. 1]. He should cut off the twig from the eastern or the northern side of the tree. The twig should have many leaves, many smaller twigs and an undried (green) top.

2. He should cut off the twig with the mantra *iṣe tvorje tvā*. [He should cut off the twig with the mantra *iṣe tvā*; with the mantra *ūrje tvā* he should wipe it clean by moving his hand over it from one end to the other or he should (merely) look at it.—*Dvaidha* 20. 1].

3. He should remove the calves from the cows with this twig after reciting the mantra *vāyavaḥ sthōpāyavaḥ stha*. [He should remove the males among the calves by the mantra *vāyavaḥ stha*, and the females among them by the mantra *upāyavaḥ stha*.—*Dvaidha* 20. 1].

4. He should send those cows, whose calves are removed from them, to the forest for grazing after reciting the mantra *devo vaḥ..... vṛṇaktu*.

5. He should gaze at the sacrificer with the mantra *dhruvā asmin...bahvīh*.

6. While returning with the twig, he should enter the *Vihāra* in front of the *Āhavanīya* and then go in by the eastern entrance (of the chamber of the *Gārhapatya*). [He should enter the *Vihāra* from the west of the *Gārhapatya* chamber.—*Dvaidha* 20. 1].

7. He should put aside the twig with the mantra *yajamānasya paśūn pāhi* either on the Agniṣṭha cart which is kept erect to the west of the Gārhapatya, or somewhere at a high place in the northern side of the Gārhapatya chamber.

8. If the sacrificer is not a *sāmnāyā*-worshipper, *Barhirāharaṇa* is to be done immediately after the *Anvādhāna*.

Bhāradvāja [1. 2. 1-3]—

1. ≡ B. For the removal of the calves the Adhvaryu should procure a twig from the north-west side of either a Palāśa or a Śamī tree.—The twig should not be hollow.

2. ≡ B.—He should either straighten the twig or wipe it clean with the mantra *ūrje tvā*. He should return with the twig after reciting the mantra *imām prācīm.....paśupām aham*.

3. He should remove from their mothers at least six calves with the mantra *vāyavaḥ sthōpāyavaḥ stha*. The maximum number of cows should be that which would together yield as much milk as would fill a big jar. He should touch with the twig one of the calves thus removed.

4. While sending out the cows to the forest after removing their calves from them, he should recite the mantra *devo vah savitā.....āpyāyadhvam aghniyā indrāya devabhāgam*. If the sacrificer is a Mahendrayājīn, he should say *mahendrāya* in place of *indrāya*. He should touch one of the cows with the twig while they are going to the forest. He should recite the mantra *śuddhā apah.....vr̥ṇaktu* while looking at the cows that are going to the forest. If the sacrificer is a Mahendrayājīn, he should say *śatam mahendrāya* instead of *śatam indrāya* in the mantra.

5. He should return to the house of the sacrificer after reciting the mantra *dhruvā asmin.....bahvīḥ*.

7. He should put aside the twig with its tip turned to the west, either on the Agniṣṭha cart or (somewhere) in the eastern side of the fire-chamber with the mantra *yajamānasya paśūn pāhi*. Some opine that he should put it somewhere in the western side of the fire-chamber, with its tip turned to the east.

Āpastamba [1. 1. 1]—

1. ≡ Bh.

2. ≡ Bh.

3. ≡ Bh. He should remove the calves by means of the darbha-blades or by the bunches of darbha-blades.

4. ≡ Bh. He should touch one of the cows that have started out for the forest with the twig, or the darbha-blades or the bunches of darbha.

5. ≡ Bh.

7. ≡ Bh.

Satyāśāḍha [1. 2]—

1. ≡ Āp. The twig which is to be procured for the removal of the calves should not be one which was already rejected' (by somebody else).

2. ≡ Āp.

3. ≡ Āp. He should remove six calves from their (mother) cows by the twig with the mantra *vāyavaḥ sthōpāyavaḥ stha*. Some opine that the calves should be removed with the darbha-blades or with the twig and the darbha-blades. He should touch one of the calves thus removed, with the twig.

4. ≡ Āp.

5. ≡ Āp.

7. ≡ Āp.

Vaikhāṇasa [3. 3]—

1. ≡ Sat.—The Adhvaryu should cut off a twig of a Palāśa or a Śamī tree at the time called Saṃgava i.e. six Ghatikās after sunrise.

2. ≡ Sat.

3. He should remove at least three calves from the cows by the twig, with the mantra *vāyavaḥ sthōpāyavaḥ stha*.

4. ≡ Sat.—He should send out at least three cows to the pasture-land with the mantra *devo vah.....māghasamisaḥ*.

5. ≡ B.

6. ≡ B. After entering the Vihāra from the front of the Āhavanīya, he should go (to the west) towards the Gārhapatya, keeping (the Āhavanīya) to his right side.

7. He should put the twig either on the Agniṣṭha cart which stands to the west of the Gārhapatya or on the girdle of the Gārhapatya fireplace with the mantra *yajamānasya paśūn pāhi*.

Mānava [1. 1. 1]—

1. ≡ Bh. The Adhvaryu should recite the mantra *devā gātuvido gātum vittvā gātum.....prayujyatām* (cf. TB. III. 7. 4; TS. I. 1. 13) and procure a twig of either a Palāśa or a Śamī tree from its north-western side. The twig should be (so) bent down (that it can be easily reached by hand); it should have many smaller twigs and an undried (i.e. green) top and should not be hollow.

2. ≡ Bh. He should cut the twig with the mantra *iṣe tvā*. He should move his hand over it with the mantra *ūrje tvā* and should straighten it after reciting the mantra *subhūtāya*.

3. ≡ Bh. He should remove three calves from their mothers with the twig after reciting the mantra *vāyavaḥ stha*; he should also remove three

1. The sūtra has *vāhīnām* (*vā ahīnām*). The meaning given above is according to the commentator. It, however, does not suit well. Vārāha Śrauta sūtra [1. 2. 1] gives the reading as *vāhānām* (*vā āhānām*). *Āhānām* means 'bent'. This suits well. *Vāhīnām* seems to be a corrupt form of *vāhānām*. Cf. Vārāha Śr. S. p. 14 n; W. Caland, *On the Relative Chronology of Some Ritualistic Sūtras*, *Acta Orientalia*, IX, pp. 67-76.

more calves from their mothers without reciting a mantra. He should touch, without reciting a mantra, one of the calves thus removed, with the twig accompanied by a bunch of trimmed darbha-blades.

4. He should send the cows to the forest for grazing with the mantra *devo vah savitā...indrāya bhāgam*. If the sacrificer is a Mahendrayājin, he should say *mahendrāya* instead of *indrāya*. He should recite the mantra *śuddhā apah...vr̥ṇaktu* while looking at the cows that are going to the forest.

5. = B. He should return to the house of the sacrificer after reciting the mantra *dhruvā asmin...bahvīh* or, he should mutter it while looking at the sacrificer.

7. = Bh.

Vārāha [1. 2. 1]—

1. = M.

2. = M. He should cut the twig with the mantra *iṣe tvā* and should make it straight with the mantra *subhūtāya*.

3. He should remove six calves from their mothers with the twig of the Palāśa tree accompanied by the bunch of darbha-blades after reciting the mantra *vāyavaḥ stha*.

4. He should touch each cow with the mantra *devo vah...karmanā* and send all those cows to the forest to graze. He should recite the mantra *āpyāyadhvamaghnyā devebhyā indrāya bhāgam*. If the sacrificer is a Mahendrayājin, he should say *mahendrāya* in place of *indrāya*, and inwardly pray (to the cows), 'Increase in your udders the share of milk-offering for Indra (or Mahendra)'. He should look at the cows that are going out to the forest with the mantras *śuddhā apah...vr̥ṇaktu* and *pūṣā vah...punaretu*.

5. = M.

6. = M.

Kātyāyana [4. 2]—

1-2. He should cut off a twig of either a Palāśa or a Śamī tree with any one of the two mantras, namely *iṣe tvā* or *ūrje tvā*. If he desires to employ both the mantras, he should add the word *chinadmi* to the mantra *iṣe tvā* and cut off the twig; similarly he should add the word *saṁnamayāmi* to the mantra *ūrje tvā* and straighten the twig. A twig which has grown on the north-west side of the tree or to its east or north should be considered as suitable.

3. He should take the calves to the cows. When they are thus brought together, he should touch each of the calves with the twig after reciting the mantra *vāyavaḥ stha*. Some recite the mantra even as *vāyavaḥ sthopāyavaḥ stha*.

4. He should remove one of the cows from her calf with the mantra *devo vah...bahvīh* (and should touch her with the twig). He should employ the word *indrāya* in the mantra if the sacrificer is an Indrayājin and the word *mahendrāya* if he is a Mahendrayājin.

7. He should put the twig somewhere on the eastern side of the Āhavanīya- or the Gārhapatya chamber with the mantra *yajamānasya paśūn pāhi*.

DARŚA-PŪRṆAMĀSA-PRAYOGA

(According to the Baudhāyana School)

Vatsāpākarana

Without reciting any mantra the Adhvaryu should pick up a sickle. He should then get out (of the fire-chamber) at some place between the *Vedi* and the *Utkara* and proceed towards the east, the north, the north-east or towards any other direction where a twig of a Palāśa or a Śamī tree is likely to be available. He should cut off a twig which has grown on the eastern or the northern side of the tree with the sickle after reciting the mantra *iṣe tvorje tvā* and should touch water. He should take the twig and come back (to the cow-stall) while reciting the mantra *imām prācīmudīcīm...paśupāmaham*. He should then remove at least six calves from their mothers with that twig. He should recite the mantra *vāyavaḥ sthopāyavaḥ stha* while removing each calf. He should then send the cows out to the forest for grazing with the mantra *devo vah savitā... pari vo vr̥ṇaktu* after their calves are separated from them. He should look at the sacrificer after reciting the mantra *dhruvā asmin...bahvīh* (addressed to the cows). He should then return to the fire-chamber by the same way by which he had gone out, and should put aside the twig with the mantra *yajamānasya paśūn pāhi* (somewhere) to the north of the chamber, high up underneath the roof.

ŚRAUTAKOŚA

A Dictionary of Important and Technical Sacrificial Terms (Vatsāpākarāṇa)

- अग्निष्ठ a. (A cart etc.) kept erect near the fire.
- अग्न्यागार N. A fire-chamber accommodating the main sacrificial fires.
- अध्वर्यु M. One of the four chief priests selected by the sacrificer; he makes the necessary arrangements for the sacrifice and offers oblations to the main deities.
- अनुमन्त्र 10 A. To recite a verse while looking at something.
- अनुमन्त्रण N. Reciting a verse while looking at something.
- अनुमार्जन N. Cleaning off (from one end to the other).
- अनुमृज् 2 P. To clean off (from end to end).
- अन्वाधान N. Offering of Samidhs to the three sacrificial fires for burning.
- असिद् M. A sickle.
- आहवनीय M. Name of the sacrificial fire instituted in a square place in the eastern direction, in which (fire) offerings are made to the main deities.
- आहवनीयागार N. A small chamber made of thatch etc. around the Ahavaniya fire.
- गार्हपत्य M. Name of the sacrificial fire instituted in a circular place in the western direction, which (fire) the sacrificer has to maintain.
- गार्हपत्यागार N. A small chamber made of thatch etc. around the Gārhapatya fire.
- दर्भ M. A kind of grass used in the sacrifice.
- दर्भपिञ्जल M. A bundle of trimmed Darbha-blades.
- दर्भपुञ्जल M. A stem of Darbha grass.
- दर्भस्तम्ब M. A stem of Darbha grass.
- दर्श M. A sacrifice which commences on the new-moon day and ends the next day.
- पर्ण M. A Palāśa tree. *Butea Frondosa*. TBr. III. 2. 1.
- पूर्णमास M. A sacrifice which commences on the full-moon day and ends the next day.
- बहिराहरण N. Procuring of darbha grass for being spread over the Vedi; a specific part of the Darśa-Pūrṇamāsa sacrifice.
- मेखला F. A girdle around the fire-place. Vkh. 3. 3.
- यजमान M. A sacrificer.
- लोमशक M. A kind of the Palāśa tree having woolly bark. Karmānta 24. 23.
- वत्सापाकरण N. Separating the calves from their mother-cows; a specific item in the Darśa-Pūrṇamāsa sacrifice.
- विहार M. 1. A sacrificial place. 2. A chamber accommodating the main sacrificial fires. 3. A specific fire-place.
- व्रतति F. A kind of the Palāśa tree which grows like a creeper. Karmānta 24. 23.
- शमी F. Name of a tree having thorns and small leaves. *Prosopis spicigera* or *Mimosa suma*.
- शामीली F. A twig of the Šamī tree.
- श्लक्ष्णक M. A kind of the Palāśa tree. Karmānta 24. 23.
- सांनार्य N. Cow's milk made hot ceremonially, or curds prepared ceremonially.

श्रौतकोश

अर्थात्

वैदिक यज्ञसंस्थाका ज्ञानकोश

पारिभाषिक शब्दकोशसहित

आदर्श-परिच्छेद

दर्शपूर्णमास : वत्सापाकरण

वैदिक संशोधन मण्डल

लोकमान्य तिलक मन्दिर

पृ. २

१९४८

संक्षेपचिह्न

सामान्य

- ० यज्ञविधि से प्रत्यक्ष संबंध न रखने के कारण संहिता अथवा ब्राह्मण का जो अंश उद्धृत नहीं किया गया है, वह इस चिह्न [०] से दिखाया गया है।
- ... वैदिक विभाग में इस चिह्न [...] का हेतु यह है कि यहाँ संक्षिप्त किया हुआ संहिताभाग तैत्तिरीय संहिता के पाठ के समान है। सूत्रविभाग में उद्धृत मंत्रपाठ का संक्षेप इसी चिह्न से दर्शाया गया है। संपूर्ण मंत्रपाठ वैदिक विभागमें दिया गया है ही।
- ≡ पूर्णतः समान
- ≡ अंशतः समान
- किसी सूत्र में उसके पहले उद्धृत सूत्रके समान विषय आता है तब उसका लोप करके उसके स्थान में यह चिह्न दिया गया है। जिस सूत्रके साथ समानता है उसका संक्षिप्त निर्देश परिच्छेदके आरंभमें किया गया है।

संहिता और ब्राह्मण

तै. सं.	तैत्तिरीय संहिता	भार.	भारद्वाज , ,
तै. ब्रा.	तैत्तिरीय ब्राह्मण.	आप.	आपस्तम्ब , ,
मै. सं.	मैत्रायणी संहिता	सत्या.	सत्यापाठ हिरण्यकेशी श्रौत सूत्र
का. सं.	काठक संहिता	वैखा.	वैखानस , ,
कपि. सं.	कपिष्ठल-कठ संहिता	वाधू.	वाधूल , ,
वा. सं.	वाजसनेय संहिता	मा.	मानव , ,
बौ.	बौधायन श्रौत सूत्र		

श्रौतसूत्र

श. ब्रा.	शतपथ ब्राह्मण	कात्या.	कात्यायन , ,
ऋ. सं.	ऋग्वेद संहिता	आश्व.	आश्वलायन , ,
ऐ. ब्रा.	ऐतरेय ब्राह्मण	शां.	शाङ्खायन , ,
शां. ब्रा.	शाङ्खायन ब्राह्मण	काठ.	काठक , ,
सा. सं.	सामवेद संहिता	लाट्या.	लाट्यायन , ,
अ. सं.	अथर्ववेद संहिता	द्रा.	द्राह्यायन , ,
वारा.	वाराह , ,	वैता.	वैतान , ,

श्रौतकोशः

दर्शपूर्णमासौ

विधिवाक्यानि

वत्सापाकरणम्

तै. सं. १. १. १—इषे त्वोर्जे त्वा वायवः स्थोपायवः स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आ प्यायध्वमग्निया देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा वः स्तेन ईशत माघशसो रुद्रस्य हेतिः परि वो वृणक्तु ध्रुवा अस्मिन् गोपतौ स्यात बह्नीर्यजमानस्य पशून् पाहि।

तै. ब्रा. ३. २. १—तृतीयस्यामितो दिवि सोम आसीत्। तं गायत्र्याहरत्। तस्य पर्णमच्छिद्यत। तत्पर्णोऽभवत्। ० ब्रह्म वै पर्णः। ० यत्पर्णशाखया वत्सानपाकरोति। ब्रह्मणैवैनानपाकरोति। गायत्रो वै पर्णः। गायत्राः पशवः। ० यत्पर्णशाखया गाः प्रार्पयति। स्वयैवैना देवतया प्रार्पयति। ० यत्प्राचीमाहरेत्। देवलोकमभिजयेत्। यदुदीचीं मनुष्यलोकम्। प्राचीमुदीचीमाहरति उभयोर्लोकयोरभिजित्यै। इषे त्वोर्जे त्वेत्याह। ० वायवः स्थेत्युपायवः स्थेत्याह। ० देवो वः सविता प्रार्पयत्वित्याह प्रसूत्यै। ० ध्रुवा अस्मिन् गोपतौ स्यात बह्नीरित्याह। ० यजमानस्य पशून् पाहीत्याह। ० अनधः सादयति। ० उपरीव निदधाति।

मै. सं. १. १. १—इषे त्वा सुभूताय वायवः स्थ देवो वः ... कर्मणा आप्यायध्वमघ्न्या देवेभ्या इन्द्राय भागं मा वः स्तेन ईशत माघशसो ध्रुवा अस्मिन्...पाहि। ४. १. १—वनस्पतीन् वा उग्रो देव उदीषत् शम्या अध्यशमयस्तच्छम्याः शमीत्व यच्छमीशाखया वत्सानपाकरोति शान्त्यै पर्णवती कार्या ० यदपर्णा स्यादण्डस्य तद्रूपं वज्रो दण्डो वज्रेण पशून्भिप्रवर्तयेत् ० यत्पर्णशाखया वत्सानपाकरोति तमेव सोममवरुन्धे देवा वै ब्रह्म समवदन्त तत्पर्ण उपाशृणोत्सुश्रवा वै नामैष ० यत्पर्णशाखया प्रार्पयति ब्रह्मणैवैनाः प्रार्पयतीषे त्वेति ० वायवः स्थेति ० देवो वः सविता प्रार्पयत्विति श्रेष्ठतमाय कर्मण इति ० आप्यायध्वमघ्न्या देवेभ्या इति ० मा वः स्तेन ईशत माघशसा इत्याशिषमेवाशास्ते ध्रुवा अस्मिन् गोपतौ स्यात बह्नीरिति प्रैव जनयति शुद्धा अपः सुप्रपाणे पिबन्तीरिति ० रुद्रस्य हेतिः परि वो वृणक्तु इति ० पूषा वः परस्पा अदितिः प्रेत्वरीया [? प्रेत्वरीपा ?] इन्द्रो वोऽध्यक्षोऽनष्टाः पुनरेत इति ० यजमानस्य पशून् पाहीति ० प्रतीची शाखासुपगूहति।

का. सं. १. १—इषे त्वोर्जे त्वा.....कर्मणे। आप्यायध्वमघ्न्या देवभागं प्रजावतीरनमीवा.....माघशीसः परि वो रुद्रस्य हेतिवृणक्तु।पशून् पाहि। यजमानस्य पशुपा असि। ३०. १०—० प्रजापतिः पशून्सृजत तानयं देवोऽभ्यमन्यत तै शम्याशम-

यत्तच्छम्याशमीत्वं यच्छमीशाखया प्रार्पयति-शान्त्यै ० यद्भर्षिञ्जूलैः प्रार्पयत्यपामेवैना
ओषधीनां तेजसा प्रार्पयतीषे त्वोर्जे इति ० वायवः स्थेति ० देवो वस्सविता प्रार्पयत्विति
प्रसृत्यै श्रेष्ठतमाय कर्मण इति ० आप्यायध्वमघ्न्या देवभागमिति ० प्रजावतीरनमीवा अयक्ष्मा
इति ० मा वस्तेन ईशत माघशी स इत्याशिषमेवाशास्ते परि वो रुद्रस्य हेतिवृणक्त्विति ०
ध्रुवा अस्मिन् गोपतौ स्यातेति ० यजमानस्य पशून् पाहीति ० प्रतीची^१ शाखामुपगूहति
तस्माद्वाभ्याः पशवस्सायमारण्याद्राममायन्ति यत्पराचीमुपगूहेदरण्ये हीयेरन् ।

कपि. सं. १. १—इषे त्वोर्जे त्वा.....कर्मणे आप्यायध्वमघ्न्या देवभागं प्रजावती-
रनमीवा.....माघशी सः परि वो रुद्रस्य हेतिवृणक्त्वा.....पशून् पाहि । वसोः पवित्रमसि
शतधारं वसूनां पवित्रमसि सहस्रधारम् । ४६. ८ = का. सं. २०. १० [...तेजसा
प्रार्पयति इषे त्वोर्जे त्वेति]

वा. सं. १. १—इषे त्वोर्जे त्वा वायवः स्थ देवो वः सविता..... मघ्न्या इन्द्राय
भागं प्रजावतीरनमीवामाघशुसो ध्रुवा.....पशून् पाहि ।

श. ब्रा. १. ७. १. १-८—स वै पर्णशाखया वत्सानपाकरोति । ० तामाच्छिनत्ति
इषे त्वोर्जे त्वेति । ० अथ मातृभिर्वत्सान्समवार्जन्ति । स वत्सः शाखयोपस्पृशति वायवः
स्थेति । ० वायवः स्थेत्युपायवः स्थेत्यु हैक आहुरूप हि द्वितीयोऽयतीति तदु तथा न ब्रूयात् ।
अथ मातृणामेकाः शाखयोपस्पृशति । वत्सेन व्याकृत्य देवो वः सविता प्रार्पयत्विति ।

श्रेष्ठतमाय कर्मण इति । ० आप्यायध्वमघ्न्या इन्द्राय भागमिति । ० प्रजावतीरनमीवा
अयक्ष्मा इति । ० मा वस्तेन ईशत माघशुस इति ० ध्रुवा अस्मिन् गोपतौ स्यात
बह्वीरिति । ० ० अथाहवनीयागारस्य वा पुरस्ताद्गार्हपत्यागारस्य वा शाखामुपगूहति
यजमानस्य पशून् पाहात । ०

दर्श-पूर्णमास

वत्सापाकरण

बौधायन [१. १; द्वैध २०.१; कर्मान्त ४.२३]—

१. वत्सापाकरणके लिए अध्वर्यु पलाश वृक्षकी टहनी लेता है । [पलाशवृक्षकी
तीन जाति होती हैं—छक्षक, लोमशक और व्रतति । इनमेंसे वह लोमशक पलाशकी
टहनी लेता है । वह इतनी ऊँचाभीपर की टहनी काटता है जहाँ गायका मुँह सहज पहुँच
सके—कर्मान्त] उसको लानेके लिए वह पूर्व या उत्तरकी ओर जाता है । यदि
इन दिशाओंमें न मिले, तो वह उस तरफ जाता है जहाँ वह मिल सके । जाते समय वह
मौन धारण करता है । [टहनी लाते समय भी वह मौन धारण करता है । रास्तेमें यदि
ब्राह्मण मिला तो उसके साथ संमानपूर्वक संभाषण करके वह आगे बढे । अब्राह्मणके साथ
संभाषण न करे—द्वैध] वृक्षकी पूर्व अथवा उत्तर दिशामें होनेवाली टहनी वह
काटता है । उसके बहुत पत्र, बहुत उपशाखा और हरा अग्र हो । ‘इषे त्वोर्जे त्वा’ मंत्र
उच्चारण करके वह टहनी काटता है । [‘इषे त्वा’ पढकर वह टहनी काटता है और ‘ऊर्जे
त्वा’ पढकर उसपर आमूलाग्र हाथ फेरकर उसको साफ करता है अथवा केवल उसकी
ओर देखता है—द्वैध] ‘वायवः स्थोपायवः स्थ’ मंत्र पढकर टहनी की सहायता
से वह वत्सोंको गायोंसे दूर करता है । [बछड़ोंको ‘वायवः स्थ’ मंत्र कहकर और
बछिर्योंको ‘उपायवः स्थ’ कहकर दूर करता है—द्वैध] ‘देवो वः.....वृणक्तु’ यह मंत्र
पढकर उन गायोंको चरनेके लिए चरागाह में भेजता है । ‘ध्रुवा अस्मिन्.. बह्वीः’ यह मंत्र
उच्चारण करके वह यजमान की ओर देखता है । वापस आते समय आहवनीयायतन के
पूर्वसे विहारमें प्रवेश करके (गार्हपत्यायतन की) पूरबके दरवाजेसे भीतर जाता है ।
[गार्हपत्यायतन की पश्चिम बाजूसे वह विहारमें प्रवेश करता है—द्वैध] ‘यजमानस्य
पशून् पाहि’ यह मंत्र पढकर, गार्हपत्याग्निकी पश्चिममें खड़े किये हुए शकटपर अथवा
गार्हपत्यायतन की उत्तर दिशामें किसी ऊँची जगहपर वह उस टहनी को रखता है ।
यजमान यदि सान्नाय्ययाजी न हो, तो अन्वाधानके बाद बहिराहरण किया जाय ।

भारद्वाज [१. २. १-३]—

१. ३ बौ. वत्सापाकरणके लिये अध्वर्यु पलाश अथवा शमी वृक्ष की वायव्य दिशामें होनेवाली
टहनी लेता है—वह खोखली न हो । ‘ऊर्जे त्वा’ मंत्र पढकर वह उस को सीधी करता है अथवा
साफ करता है । टहनी लेकर ‘हमां प्राचीं ..पशुपामहम्’ मंत्र उच्चारण करके वह वापस आता है ।
‘वायवः स्थोपायवः स्थ’ मंत्र पढकर कमसे कम छः वत्सोंको उनकी माताओंसे वह दूर हटाता है ।
गायोंकी संख्या ज्यादासे ज्यादा इतनी हो जिनके दूधसे एक घड़ा भर जाय । दूर किये हुए वत्सोंमें से

एक को टहनी से वह स्पर्श करता है। वस्त्रोंको हटाकर गायोंको चरनेके लिए भेजते समय 'देवो वः सविता... आप्यायध्वमग्निं या इन्द्राय देवभागम्' यह मंत्र वह पढ़ता है। यजमान महेन्द्रयाजी हो तो 'इन्द्राय' के स्थानमें 'महेन्द्राय' कहा जाय। चरागाहमें जानेवाली गायोंमें से एक को वह टहनीसे स्पर्श करता है। गायों की ओर देखते समय 'शुद्धा अपः... वृणक्तु' मंत्र वह उच्चारता है। यजमान महेन्द्रयाजी हो तो मंत्रमें 'शतमिन्द्राय' के स्थानमें 'शतं महेन्द्राय' कहा जाय। 'ध्रुवा अस्मिन्... बह्वीः' मंत्र पढ़कर वह यजमानके घर वापस आता है। 'यजमानस्य पशून् पाहि' यह मंत्र उच्चारण करके वह टहनी को शकटमें पश्चिमाग्र रखता है, अथवा अग्न्यागार की पूर्व बाजूमें रखता है। अग्न्यागारकी पश्चिम बाजूमें टहनी पूर्वाग्र रखी जाय ऐसा भी एक मत है।

आपस्तम्ब [१. १. १]—

१ = भार—दभोंसे अथवा दर्भमुष्टिओंसे वह वस्त्रोंको दूर करता है—चरागाहमें जानेवाली गायोंमेंसे एकको वह टहनीसे, दभोंसे अथवा दर्भमुष्टिओंसे स्पर्श करता है—

सत्यापाठ [१. २]—

१ = आप. वत्सापाकरण की शाखा किसी द्वारा लेकर फेंकी हुई न हो—'वायवः स्थोपायवः स्थ' मंत्र पढ़कर छः वस्त्रोंको उन की माताओंसे वह हटाता है। केवल दभोंसे अथवा टहनी और दभोंसे वस्त्रोंको हटाया जाय ऐसा भी एक मत है। हटायें हुए वस्त्रोंमेंसे एकको वह टहनीसे स्पर्श करता है—

वैखानस [३. ३]—

१ = सत्या. बौ—संगव कालमें पलाश या शमी वृक्ष की टहनी अध्वर्यु काटता है—'वायवः स्थोपायवः स्थ' कह कर टहनी की सहायतासे कमसे कम तीन वस्त्रोंको उन की माताओंसे वह हटाता है—'देवो वः... माघशंसः' यह मंत्र उच्चारण करके कमसे कम तीन गायोंको वह चरागाहमें भेजता है—आहवनीय की पूर्वसे विहारमें प्रवेश करके, (आहवनीय को) दाहिनी तरफ रखते हुअे वह पश्चिममें गार्हपत्य की ओर जाता है। 'यजमानस्य पशून् पाहि' कहकर गार्हपत्य की पश्चिममें रखे हुए शकट पर अथवा गार्हपत्यायतन की मेखला पर वह टहनी रखता है।

मानव [१. १. १]—

१ = भार. अध्वर्यु 'देवा गातुविदो गातुं विश्वा गातुं... प्रयुज्यताम्' (तै. ब्रा. ३. ७. ४; तै. सं. १. १. १३) यह मंत्र उच्चारण करके पलाश अथवा शमी वृक्ष की वायव्य दिशामें बड़ी हुई टहनी काटकर लाता है। टहनी (इतनी) नीची हो (कि वह आसानीसे हाथमें आये)। उसके बहुत उपशाखा और हरा अग्र हो और वह खोखली न हो। 'इपे त्वा' पढ़कर वह टहनी काटता है। 'ऊर्जे त्वा' पढ़कर उस पर हाथ फेरता है और 'सुभूताय' पढ़कर उसको सीधी बनाता है। 'वायवः स्थ' कहकर टहनी से तीन वस्त्रोंको, और बिना मंत्र पढ़के और तीन वस्त्रोंको उनकी माताओंसे वह दूर करता है। दूर किये हुए वस्त्रोंमें से एकको टहनी सहित दर्भमुष्टिसे, बिना मंत्र पढ़के वह स्पर्श करता है। 'देवो वः सविता... इन्द्राय भागम्' यह मंत्र पढ़कर वह गायोंको चरागाहमें चरनेको

१. सूत्रमें 'वाहीनां' (वा अहीनां) शब्दप्रयोग है। इसका उपर किया हुआ अर्थ भाष्यके अनुसार है। लेकिन वह ठीक नहीं लगता। वाराह श्री. सू. १. २. १ में इस बारेमें 'वाहानां' (वा आहानां) पाठ है। 'आहानां' का अर्थ है 'नीची'। यही अर्थ ठीक है। 'वाहीनां' यह 'वाहानां' का अपभ्रष्ट रूप होनेका संभव है। देखिए वाराह श्री. पृ. १४ टिप्पणी; डॉ. कलान्द, ऑन द रिलेटिव्ह क्राॅनॉलॉजी ऑफ सस् रिचुअलिस्टिक सूत्रज्ञ, आकटा ओरिपुंटालिभा भाग ९, पृ. ६७-७६

भेजता है। यजमान महेन्द्रयाजी हो, तो 'इन्द्राय' के स्थानमें 'महेन्द्राय' कहा जाय। चरागाहमें जानेवाली गायोंकी ओर देखते समय 'शुद्धा अपः... वृणक्तु' मंत्र वह पढ़ता है। 'ध्रुवा अस्मिन्... बह्वीः' यह मंत्र पढ़कर वह यजमानघरमें वापस आता है, अथवा यजमान की ओर देखते हुए इस मंत्रका अव्यक्त उच्चारण करता है—

वाराह [१. २. १]—

१ = मा—'इपे त्वा' कहकर वह टहनी काटता है और 'सुभूताय' कहकर उसको साफ करता है। 'वायवः स्थ' मंत्र कहकर दर्भमुष्टि सहित पलाश टहनीकी सहायतासे वह छः वस्त्रोंको उनकी माताओंसे दूर करता है। 'देवो वः... कर्मणा' मंत्र कहकर वह प्रत्येक गायको स्पर्श करता है और सब गायोंको चरागाहमें चरनेके लिए भेजता है। 'आप्यायध्वमग्निं या देवेभ्या इन्द्राय भागम्' इस मंत्रका वह उच्चारण करता है। यजमान महेन्द्रयाजी हो, तो 'इन्द्राय' के स्थानमें 'महेन्द्राय' कहा जाय। अपने मनमें वह (गायोंकी) प्रार्थना करता है कि 'इन्द्र (महेन्द्र) देवता के हविर्भागके लिए अपने स्तनोमें दूध बढ़ाओ'। 'शुद्धा अपः... वृणक्तु' और 'पूषा वः... पुनरेतु' मंत्र पढ़कर चरागाहमें जानेवाली गायोंकी ओर वह देखता है—

कात्यायन [४. २]—

१. 'इपे त्वा' और 'ऊर्जे त्वा' इन दोनोंमें से किसी एक मंत्रका उच्चारण करके पलाश अथवा शमी वृक्षकी टहनी वह काटता है। यदि दोनों मंत्रोंका विनियोग करना हो, तो 'इपे त्वा' के आगे 'छिनच्चि' जोड़कर टहनी काट दे और 'ऊर्जे त्वा' को 'सनमयामि' जोड़कर उसको साफ करे। वृक्ष की वायव्य अथवा पूर्व अथवा उत्तरमें होनेवाली टहनी प्रशस्त समझी जाय। वस्त्रोंको उनकी माताओंके पास वह लाता है। 'वायवः स्थ' कहकर प्रत्येक वस्त्रको टहनीसे वह स्पर्श करता है। 'वायवः स्थोपायवः स्थ' इतना भी मंत्र कोई पढ़ते हैं। 'देवो वः... बह्वीः' यह मंत्र उच्चारण करके उन गायोंमेंसे एकको उसके वस्त्रसे वह विभक्त करता है (और उसको टहनीसे स्पर्श करता है)। यजमान महेन्द्रयाजी हो तो 'इन्द्राय' के स्थानमें 'महेन्द्राय' शब्दका प्रयोग किया जाय। 'यजमानस्य पशून् पाहि' कह कर वह आहवनीय अथवा गार्हपत्य आगारकी पूर्व बाजूमें किसी स्थानपर टहनी रखता है।

दर्शपूर्णमास-प्रयोग

(बोधायन सूत्रके अनुसार)

बिना मंत्र कहे अध्वर्यु हंसिया लेता है। वेदि और उत्तरके बीचमेंसे अग्न्यागारसे बाहर आकर वह पूर्व, उत्तर, वायव्य अथवा उस तरफ जाता है जहाँ पलाश अथवा शमी वृक्षकी टहनी उपलब्ध हो। 'इपे त्वोर्जे त्वा' कहकर वह वृक्षकी पूर्व या उत्तर बाजूकी टहनी हंसियेसे काटता है और उदकस्पर्श करता है। टहनी लेकर 'इमां प्राचीमुदीचीं... पशुपामहम्' यह मंत्र पढ़ते हुअे वह वापस (गोशालामें) आता है। टहनीकी सहायतासे कमसे कम छः वस्त्रोंको उनकी माताओंसे वह दूर करता है। हर एक वस्त्रको दूर करते समय वह 'वायवः स्थोपायवः स्थ' मंत्र पढ़ता है। वस्त्रोंको दूर करनेके बाद 'देवो वः सविता... परि वो वृणक्तु' मंत्र पढ़कर गायोंको चरनेके लिए चरागाहमें भेजता है। 'ध्रुवा अस्मिन्... बह्वीः' यह मंत्र (गायोंको उद्दिष्ट करके) पढ़कर वह यजमान की ओर देखता है और उसी मार्गसे अग्न्यागारमें आता है जिससे वह बाहर गया था। 'यजमानस्य पशून् पाहि' मंत्र पढ़कर वह अग्न्यागार की उत्तर बाजूमें दत्तके नीचे किसी ऊँचे स्थानपर टहनी रखता है।

श्रौतकोश

पारिभाषिक शब्दकोश

अग्निष्ट वि. अग्निके समीप रखा हुआ (शकट, यूप आदि कोई पदार्थ)

अग्न्य- अग्न्यागार न. यज्ञिय अग्नि-ओंको अपने भीतर समाविष्ट करनेवाला घर.

अध्वर्यु पुं. यजमानने निश्चित किया हुआ, चार प्रमुख ऋत्विजोंमेंसे एक ऋत्विज। वह यज्ञकी संपूर्ण व्यवस्था करता है और यजमानके लिए प्रमुख देवताओंको हविर्भाग समर्पण किया करता है।

अनुमन्त्र १० आ. (अनुमन्त्रण) यजन मंत्रके बाद मंत्र पढ़ना।

अनुमृज् २ प. (अनुमार्जन) (किसी वस्तु को आमूलाग्र) स्वच्छ करना।

अन्वाधान न. दर्शपूर्णमासेष्टिमें पहले दिन यज्ञिय अग्निओंमें ज्वलनके लिए समिध देना।

असिद् पुं. हंसिया।

आहवनीय पुं. यज्ञशालाके पूर्व अंगमें चतुष्कोण कुण्डमें स्थापित किया हुआ अग्नि जिसमें प्रमुख देवताओंको हवि समर्पण किया जाता है।

आहवनीयागार न. आहवनीयाग्निके चारों ओर बनाया हुआ फूसका छोटा घर।

गार्हपत्य पुं. यज्ञशालाके पश्चिम अंगमें वर्तुलाकार कुण्डमें स्थापित किया हुआ यज्ञिय अग्नि जिसको यजमान सदैव धारण करता है।

गार्हपत्यागार न. गार्हपत्याग्निके आसपास बनाया हुआ फूसका छोटा घर।

दर्भ पुं. एक तृण जिसका यज्ञमें उपयोग किया जाता है।

दर्भपिण्डजल पुं. काटे हुए दर्भों की मुष्टि.

दर्भपुञ्जल पुं. दर्भका डंठल.

दर्भस्तम्ब पुं. दर्भका डंठल अथवा दर्भोंका गुच्छा.

दर्श पुं. अमावास्यामें शुरू होकर अगले दिन समाप्त होनेवाला एक याग।

पर्ण पुं. पलाश वृक्ष. तै. ब्रा. ३. २. १.

पूर्णमास पुं. पौर्णिमामें शुरू होकर दूसरे दिन समाप्त होनेवाला एक यज्ञ।

वर्हिराहरण न. वेदिमें फैलानेके लिए दर्भ लाना; दर्श-पूर्णमास यज्ञका एक विशिष्ट अंग।

मेखला स्त्री. अग्न्यायतनके आसपास रची हुई मेखला. वैखा. ३. ३.

यजमान पुं. याग करनेवाला पुरुष.

लोमशक पुं. पलाश वृक्ष की एक जाति जिसकी छाल रोवेंदार होती है-कर्मन्त २४.२३

वत्सापाकरण न. वत्सोंको उनकी माताओंसे दूर करना; दर्शपूर्णमास यागका एक विशिष्ट भाग।

विहार पुं. १. यज्ञशाला २. यज्ञशालाका भाग जिसमें प्रमुख यज्ञिय अग्नि स्थापित किये गये हैं. ३. एक विशिष्ट अग्न्यायतन.

व्रतति स्त्री. लताके रूपमें बढ़नेवाली पलाश वृक्षकी एक जाति-कर्मन्त २४.२३

शमी स्त्री. एक यज्ञिय वृक्ष

शामीली स्त्री. शमीवृक्षकी शाखा

श्रुक्षक पुं. पलाशवृक्षकी एक जाति-कर्मन्त २४.२३

सांनान्य न. विधिपूर्वक गरम किया हुआ गोदुग्ध और विधिपूर्वक बनाया हुआ दही।

[समर्थ भारत छापखाना, पुणे २]

project:

Select opinions

Dr. L. Renou, Institut De Civilisation Indienne,
University of Paris.

".....No other project appears to me to be more important in the scheme of Vedic studies. The Srauta literature is in the main, the least known, least translated and the most difficult. To put all these texts, after having carefully edited them, side by side, material for material, to be accompanied by exact English translation, brief critical notes as you have the intention to do, is a fundamental task and will do the greatest honour to the centre which you are directing. What philological, linguistic and religious studies will be facilitated through this kind of first rate work. I wish I were younger and near you in order to collaborate in this great work..."

Dr. Franklin Edgerton, Yale University, New Haven, U.S.A.

".....It seems to me clear that your projected Srautakosa will be an important and useful work. I hope that the work on the Srautakosa will proceed to a speedy and successful completion."

Shri Pandit V.A. Ramaswami Sastri, Trivandrum.

"...The Srautakosa, when completed, will form a monumental work to be ranked along side of Bloomfield's Vedic Concordance. I fully agree with your plan and method..."

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H.H.Shri Shankaracharya Kanchi Kamakoti Bith, Kumbhakonam.

"It is highly commendable that the Vaidika Samshodhana Mandala of Poona have undertaken to publish the Srautakosa.... The work deserves every encouragement from the Indian public and the Dominion Government".

Dr.Binay Kumar Bhattacharya, Oriental Institute, Baroda.

"...The method adopted in the Srautakosa undertaken by the V.S.Mandala of Poona, fulfils adequately the purpose of a Kosa. This gigantic work and difficult undertaking is most welcome to those scholars engaged in the Vedic and post-Vedic researches. The scheme as well as the utility of the publication will readily commend themselves to the scholars in general and Vedic scholars in particular. The Mandala deserves congratulations and encouragement for such a stupenous, bold and useful work."

Dr.V.M.Apte, ¹smail College, Jogeshwari, Bombay.

"The whole scheme is a most admirable and ambitious one and deserves to be carried through in the interest of Vedic scholarship and research."

Mahamahopadhyaya Dishweshwar Nath Rau, Jodhpur.

".....The arrangement is good and appreciable."

Dr.A.S.Altekar, Benares Hindu University.

"...The contemplated work will meet a long felt want and is being carried planned well..."

(12) (5)

Vaidika Samshodhana Mandala, Poona.

Programme of work and budget Estimate

for a period of 15 years (1948-49 to 1963-64)

The Rigveda Index Volume, the Krishna Yajurveda Taittiriya Samhita in five volumes and the Srautakosa in two editions (English and Hindi) of four volumes each will be edited and published within a period of 15 years from 1948-49 to 1963-64, at the cost given below:

Printing Expenses:

₹ 2,00,000/-

Rigveda Index Volume ₹25,000/-

Krishna Yajurveda
Taittiriya Samhita
in five volumes ₹75,000/-

Srautakosa:
English and Hindi
editions of
four volumes each ₹1,00,000/-

₹ 2,00,000/-

Office Expenditure for 15 years:

₹ 2,00,000/-

Total Expenditure ₹ 4,00,000

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VAIDIKA SAM'SODHANA MANDALA,
POONA 2

PROSPECTUS
1946

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(Vedic Research Institute)

TILAK MEMORIAL

POONA 2.

(Registered under the Act XXI of 1860)

The Vaidika Sams'odhana Mandala was founded on the 1st of August 1928 under the auspices of the Tilak Maharashtra Vidyapith, Poona, with the following objects:—

- (i) to provide facilities for higher studies in Vedic literature,
- (ii) to collect books and manuscripts concerning Vedic literature,
- (iii) to publish original Vedic texts with commentaries,
- (iv) to publish such other literature as would help the study of Vedic literature, e. g. indices, lexicons, notes, original contributions etc.
- (v) to carry on research in the Vedas in general, and
- (vi) to do such other work as would facilitate the carrying out of the above objects.

Work Accomplished

A CRITICAL EDITION OF SĀYAṆA'S COMMENTARY ON THE RĠVEDA :—The first task undertaken by the Vaidika Sams'odhana Mandala was the publication of a critical edition of Sāyaṇa's commentary on the Rġveda. The two editions published by Prof. Max Muller at Oxford were out of print, so also the Bombay edition published in 1888-89 A. D. The Mandala, therefore, undertook the publication of a new critical edition based on old unused manuscripts of the commentary written in Devanagari, Grantha, Telugu and Malayalam scripts deposited in several manuscript libraries, research institutions and also in possession of private individuals. Four volumes have so far been published in which the Samhitā with Sāyaṇabhāṣya has been completed:—

Volume	Contents	Pages	Year of publication
I	Maṇḍala I	1150	1933
II	Maṇḍalas II-V	1050	1936
III	" VI-VIII	1050	1941
IV	" IX-X with the <i>Khilas</i>	1100	1946

The fifth volume comprising various indices of the names of Authors, Deities, Metres, Verses, Words, Sarvānukrama and other things is in preparation.

Notable Features:—Each of the published four volumes contains the Saṁhitā text, the Pada text and the bhāṣya for which three different types have been used. Each volume has an introduction in English as well as in Sanskrit describing in detail the manuscripts material used for constituting the bhāṣya text. Variant readings are denoted in the foot-notes. A special chapter is added to each volume in which the readings preferred to those in Max Muller have fully been recorded along with the variants, and certain other points have also been discussed. The *Khilas* or the supplementary hymns of the R̥gveda have been added to the fourth volume on the basis of the Kashmir MS. of R̥gveda written in S̥aradā characters as well as certain other manuscripts. Notes showing the parallel passages in Vedic and other texts have been added to each *Khila*. In short, every attempt has been made to make the edition as thorough as possible.

Works Undertaken

1. THE KṚṢṆA YAJURVEDA TAITTIRĪYA SĀMĤITĀ ALONG WITH THE COMMENTARIES OF SĀYAṆĀCĀRYA AND BHATṬA BHĀSKARA MISRA:—Next to the R̥gveda, the Mandala has undertaken the publication of a new edition of the Taittirīya Saṁhitā with the commentaries of Sāyaṇācārya and Bhaṭṭa Bhāskara Miśra. The work will be published in the following order:—

Volume	Contents	Pages
I	Kāṇḍa I	1000
II	Kāṇḍas II & III	1000
III	„ IV & V	1000
IV	„ VI & VII	1000
V	Various indices	1000

As an aid to the comparative study of the Yajurveda Saṁhitās, references to the parallel passages in the other Yajurveda Saṁhitās will be recorded along with the Saṁhitā text. The bhāṣya text will be based on numerous unused manuscripts of both the commentaries written in Devanagari, Grantha, Telugu and Tulu scripts procured from all parts of India. It is considered that there is much scope for presenting the bhāṣya text in a

more scientific and correct form. The ritual literature is, in general, difficult to understand chiefly on account of the obscurity of its subject. Commentaries render great help in its understanding. It has, therefore, been proposed to publish both the commentaries along with the Saṁhitā text with a view to make the edition fully comprehensive.

2. THE “S’RAUTAKOŚA”:—This work will be an encyclopædia of Vedic ritual based on the Vedic and S’rauta literature and will also include a dictionary of sacrificial terms.

The ritual literature holds a unique place in the religious and cultural history of ancient India. The various activities of the Vedic Aryans were centred round the idea of religion. Prayer and sacrifice were the original form of the Vedic religion which was observed by every householder for the well-being of his family. In its early stage the form of the sacrifice was quite simple. In course of time, it became more and more elaborate and comprehensive. The ritual contained in the Saṁhitās is amplified in the Brāhmaṇas. The S’rauta sūtras form the final stage in the development of the ritual which was a natural consequence of the expansion of the people in almost the whole of India and of the different traditions created thereby. Thus the study of the Saṁhitās, the Brāhmaṇas and the S’rauta sūtras is essential for understanding the ritualistic part—the most significant part—of the Vedic religion.

The Vedic sacrificial institution was a very important vehicle for the evolution of the various sciences, arts and industries. Indeed it was the centre which served the purpose of accomodating and invigorating the different social activities. The metaphysical conceptions and the social conditions which developed in course of time were naturally reflected in the sacrificial procedure. The study of the Vedic ritual is, therefore, quite essential for the proper estimation of the religion and culture of ancient India, the more so because it serves as a background for the later developed stage of Indian civilization as reflected in the Gṛhya and Dharma Sūtras, Smṛtis etc. In view of this significance of the ritual literature, several efforts have been made to study the ritual, to expound the procedure of certain sacrifices and to edit and translate certain S’rauta sūtras and other allied works. In spite of the commendable efforts made so far, there still remains much to be done in the field of the Vedic ritual. On account of the technical and apparently dry discussions contained in the ritual literature, modern scholars do not seem to take adequate interest in it. As a result of this, an all-round advance

in Vedic research is really handicapped. The scheme of the *S'rautakosa* has, therefore, been formulated with a view to initiate the reader into the elaborate procedure of various sacrifices. The scheme as prepared at present is as follows:—

The Scheme of the S'rautakosa:—The work will consist of two parts. In the first part an exposition of the various sacrifices will be given in the following order:—(1) Agnihotra, (2) Darsapūrṇamāsa, (3) Nirūḍha Paśu, (4) Agniṣṭoma, (5) Dvādaśāha and (6) Agnicayana. All the *Vikṛtiyāgas* will follow their respective *Prakṛtis*. There will be three divisions in the exposition of each sacrifice:—(1) The *Samhitā* and the *Brāhmaṇa* passages having a direct bearing on the performance of the particular sacrifice, (2) translation of the *S'rauta-sūtra* portions dealing with the particular sacrifice and (3) a translation of the *Prayoga*. The description of a sacrifice in each of the above divisions will be divided into several sections according to the traditional manner, which may help the reader to grasp the subject easily.

The passages in the *Samhitās* and the *Brāhmaṇas* will be given in the following order:—*Rgveda Samhitā* and the *Aitareya* and *Sāmikhāyana Brāhmaṇas*, *Taittirīya Samhitā* and *Brāhmaṇa*, *Maitrāyaṇī Samhitā*, *Kāthaka Samhitā*, *Kapīṣṭhala-kāṭha Samhitā*, *Vājasaneyi Samhitā* and the *Satapatha Brāhmaṇa*. The *Rgveda* mantras may come only when they contain anything regarding the performance of a particular part of a sacrifice. Passages from the *Sāma* and the *Atharva Samhitās* with their *Brāhmaṇas* will also be given at the proper places. Along with the portions directly related to the performance of a sacrifice, such *Arthavādas* as have special significance from religious or cultural point of view, or are closely related to the performance of a sacrifice, will also be taken into account. While giving these passages, repetition will be avoided as far as possible, and the portions in the subsequent works will be given only so far as they differ from the corresponding portions in the preceding works.

The Vedic passages will be followed by a translation of the *S'rauta sūtra* portions dealing with the sacrifice. The translation of the *Baudhāyana S'rauta sūtra*, the oldest of all the *S'rauta sūtras*, will be given first in suitable paragraphs. The additional matter in *Dvaidha* and *Karmānta*, the supplementary portions of the *Baudhāyana sūtra* itself, will be recorded at the proper places into brackets. The *Baudhāyana sūtra* will be followed by the relevant material from all the other *sūtras* in smaller type. The

sūtras belonging to the *Taittirīya Samhitā* will be dealt with first and those belonging to the *Maitrāyaṇī*, the *Kāthaka* and the *Vājasaneyi Samhitā* will follow them. Thus the order of the *Yajurveda sūtras* will be:—1) *Baudhāyana*, 2) *Bhāradwāja*, 3) *Āpastamba*, 4) *Satyāśādha Hiranyakesin*, 5) *Vaikhānasa*, 6) *Mānava*, 7) *Vārāha* and 8) *Kātyāyana*. The *Vādhūla S'rauta sūtra*, if available, will precede the *Vaikhānasa*. In the case of the *sūtras* belonging to the *Taittirīya Samhitā*, each following *sūtra* will be compared with its preceding *sūtra*. These *sūtras* are much more akin to each other, so that unnecessary repetition will thus be avoided. The *sūtras* belonging to the other *Samhitās* will be directly compared with the *Baudhāyana* as well as with the *Bhāradwāja* wherever possible. The *Vārāha sūtra* will also be compared with the *Mānava sūtra*, since both of them belong to the *Maitrāyaṇī* school. The *sūtras* belonging to the *Rgveda*, *Sāmaveda* and the *Atharvaveda* will be used on the proper occasions. Of the two *S'rauta sūtras* of the *Rgveda*, the *Āsvalāyana* will precede the *Sāmikhāyana* by reason of its general recognition. Of the *S'rauta sūtras* of the *Sāmaveda*, the *Lāṭyāyana* will be used first and only the differences in the others will then be recorded.

Next will follow the translation of the *Prayoga* of a sacrifice according to the school of *Baudhāyana*, written by *Seṣa* of *Benares*. Reference will be made to the important points in the *Prayogas* of the other schools if necessary.

The second part of the *S'rautakosa* will consist of a dictionary of sacrificial terms giving their meaning on the basis of original works, commentaries, lexicons etc., together with selected references in the Vedic literature (the order being the *Rgveda*, *Yajurveda*, *Sāmaveda* and the *Atharvaveda* with their respective *Brāhmaṇas* and the *S'rauta sūtras*). Charts and diagrams will be inserted in order to give an idea of the various sacrificial places, fire-altars and implements.

Utility of the work:—The work will be useful both to the scholar as well as to the layman. While the common reader may be interested simply in the sacrificial procedure laid down either in the *sūtra* or in the *Prayoga*, the scholar will find the work as useful in many ways. In the first instance it will provide exhaustive material for the study of ancient religion and culture, and will form a basis for further research work. The scheme of the work is intended to enable the reader to trace the development of the ritual in the Vedic, the *Sūtra* and the modern

periods. It will help the interpretation of the Vedic texts and will also throw light on the manner of utilising Vedic mantras in the Śrauta rites. Another important aspect is that it will record in a comprehensive manner the procedure of the various sacrifices, the knowledge of which is now fast disappearing in India. It is the sacred duty of the present generation to record the traditional knowledge of our ancient religious and sacrificial system for the benefit of the future generations.

The work will be completed in two volumes, each approximately containing 1000 pages. It is intended to have the work published in English, Marathi and Hindi as funds permit. The work of this nature has never been carried out in any language. In their "Vedic Index of Names and Subjects" Macdonell and Keith have "thought it proper to exclude matter belonging to the domain of religion which it seemed better to relegate to a separate work" (Vol. I. Preface, p. vii.). This deficiency not fulfilled by those scholars is now being made good through this work in a more comprehensive manner.

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Vaidika Saṁsodhana Maṇḍala,
Poona 2.
Dated July 15, 1946.

N. S. Sontakke
Secretary.

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ŚRAUTAKOSA

AN ENCYCLOPÆDIA OF VEDIC RITUAL

ALONG WITH

A DICTIONARY OF IMPORTANT AND TECHNICAL
SACRIFICIAL TERMS

SPECIMEN-CHAPTER

DARŚA — PŪRṆAMĀSA :
VATSĀPĀKARAṆA



ABBREVIATIONS

This sign indicates that, at this place, some portion from the original work, which is not directly connected with the ritual procedure, is not reproduced.

This sign, when it occurs in the Vedic section, indicates that the portion omitted here is exactly similar to the relevant passage in the preceding Samhitā already reproduced and should be read as such. The text of the Vājasaneyi Samhitā, however, has been compared with that of the Taittirīya Samhitā and the common portion has been denoted by this sign. In the Sūtra section, this sign is used to abridge the Vedic passage, the full text of which can be seen in the Samhitā concerned, quoted in the Vedic section.

Exactly identical.

Partly identical.

This sign indicates that the Sūtra contains at this place some portion which is identical with the relevant part in the Sūtra just referred to above in an abridged form.

Note :—When a figure representing a paragraph in the Baudhāyana Śrauta Sūtra is absent in any other sūtra, it is to be understood that that portion is not to be found in the sūtra concerned.

ऋ. सं.	ऋग्वेदसंहिता		
ऐ. सं.	ऐतरेयब्राह्मणम्		
शां. ब्रा.	शाङ्खायनब्राह्मणम्		
तै. सं.	तैत्तिरीयसंहिता		
तै. ब्रा.	तैत्तिरीयब्राह्मणम्		
मै. सं.	मैत्रायणीसंहिता		
का. सं.	काठकसंहिता		
कपि. सं.	कपिष्ठलकठसंहिता		
वा. सं.	वाजसनेयसंहिता		
श. ब्रा.	शतपथब्राह्मणम्		
सा. सं.	सामवेदसंहिता		
अ. सं.	अथर्ववेदसंहिता		
Āp.	Āpastamba Śrauta sūtra		
Āśv.	Āśvalāyana	"	"
B.	Baudhāyana	"	"
Bh.	Bhāradvāja	"	"
Dr.	Drāhyāyana	"	"
Kāt.	Kātyāyana	"	"
Kth.	Kāthaka	"	"
Lāt.	Lātyāyana	"	"
M.	Mānava	"	"
Sat.	Satyāśāḍha	Hiranyakeśin Śrauta sūtra	
Śkh.	Śāṅkhāyana	"	"
Vait.	Vaitāna	"	"
Vār.	Vārāha	"	"
Vdh.	Vādhūla	"	"
Vkh.	Vaikhānasa	"	"

श्रौतकोशः

दर्शपूर्णमासौ

विधिवाक्यानि

वत्सापाकरणम्

तै. सं. १. १. १—इषे त्वोर्जे त्वा वायवः स्थोपायवः स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमग्निं देवभागमूर्जस्वतीः पयस्वतीः प्रजावतीरनमीवा अयक्ष्मा मा वः स्तेन ईशत माघशः सो रुद्रस्य हेतिः परि वो वृणक्तु ध्रुवा अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून् पाहि ।

तै. ब्रा. ३. २. १—तृतीयस्यामितो दिवि सोम आसीत् । तं गायत्र्याहरत् । तस्य पर्णमच्छिद्यत् । तत्पर्णोऽभवत् । ० ब्रह्म वै पर्णः । ० यत्पर्णशाखया वत्सानपाकरोति । ब्रह्मणैवैनानपाकरोति । गायत्रो वै पर्णः । गायत्राः पशवः । ० यत्पर्णशाखया गाः प्रार्पयति । स्वयैवैना देवतया प्रार्पयति । ० यत्प्राचीमाहरेत् । देवलोकमभिजयेत् । यदुदीचीं मनुष्यलोकम् । प्राचीमुदीचीमाहरति उभयोर्लोकयोरभिजित्यै । इषे त्वोर्जे त्वेत्याह । ० वायवः स्थेत्युपायवः स्थेत्याह । ० देवो वः सविता प्रार्पयत्वित्याह प्रसूत्यै । ० ध्रुवा अस्मिन् गोपतौ स्यात बह्वीरित्याह । ० यजमानस्य पशून् पाहीत्याह । ० अनधः सादयति । ० उपरीव निदधाति ।

मै. सं. १. १. १—इषे त्वा सुभूताय वायवः स्थ देवो वः ... कर्मणा आप्यायध्वमग्न्या देवेभ्या इन्द्राय भागं मा वः स्तेन ईशत माघशः सो ध्रुवा अस्मिन्...पाहि ।

४. १. १—वनस्पतीन् वा उग्रो देव उदौषत् शम्भ्या अध्यशमयः स्तच्छम्भ्याः शमीत्वः यच्छमीशाखया वत्सानपाकरोति शान्त्यै पर्णवती कार्या ० यदपर्णा स्यादण्डस्य तद्रूपम् वज्रो दण्डो वज्रेण पशून्भिप्रवर्तयेत् ० यत्पर्णशाखया वत्सानपाकरोति तमेव सोममवरुन्धे देवा वै ब्रह्म समवदन्त तत्पर्ण उपाशृणोत्सुश्रवा वै नामैष न बधिरो भवति ० यत्पर्णशाखया प्रार्पयति ब्रह्मणैवैनाः प्रार्पयतीषे त्वेति ० वायवः स्थेति ० देवो वः सविता प्रार्पयत्विति ० आप्यायध्वमग्न्या देवेभ्या इति ० मा वः स्तेन ईशत माघशः सा इत्याशिषमेवाशास्ते ध्रुवा अस्मिन् गोपतौ स्यात बह्वीरिति प्रैव जनयति शुद्धा अपः सुप्रपाणे पिबन्तीरिति ० रुद्रस्य हेतिः परि वो वृणक्तु इति ० पूषा वः परस्पा अदितिः प्रेत्वरीया [? प्रेत्वरीपा ?] इन्द्रो वोऽध्यक्षोऽनष्टाः पुनरेत इति ० यजमानस्य पशून् पाहीति ० प्रतीचीः शाखामुपगूहति ।

का. सं. १. १—इषे त्वोर्जे त्वा.....कर्मणे । आप्यायध्वमग्न्या देवभागं प्रजावतीरनमीवा अयक्ष्माः । मा वः स्तेन ईशत माघशः सो रुद्रस्य हेतिर्वृणक्तु । ध्रुवा अस्मिन्पशून् पाहि । यजमानस्य पशुपा असि ।

— ३०. १०—०प्रजापतिः पशून्सृजत तानयं देवोऽभ्यमन्यत तं शम्याशमयत्तच्छ-
म्याशमीत्वं यच्छमीशाखया प्रार्पयति शान्त्यै ० यद्दर्भपिञ्जलैः प्रार्पयत्यपामेवैना ओषधीनां
तेजसा प्रार्पयतीषे त्वोर्जे इति ० वायवः स्थेति ० देवो वस्सविता प्रार्पयत्विति प्रसूत्यै ० मा
वस्तेन ईशत माघशस्स इत्याशिषमेवाशास्ते परि वो रुद्रस्य हेतिवृणक्त्विति ० ध्रुवा अस्मिन्
गोपतौ स्यातेति ० यजमानस्य पशून् पाहीति ० प्रतीचीं शाखामुपगूहति तस्माद्ब्राह्म्याः
पशवस्सायमारण्याद्ब्राममायन्ति यत्पराचीमुपगूहेदरण्ये हीयेरन् ।

कपि. सं. १. १—इषे त्वोर्जे त्वा.....देवभागं प्रजावतीरनमीवा.....माघशस्सः परि
वो रुद्रस्य.....पशून् पाहि । वसोः पवित्रमसि शतधारं वसूनां पवित्रमसि सहस्रधारम् ।

— ४६. ८ = का. सं. ३०. १० [...तेजसा प्रार्पयति इषे त्वोर्जे त्वेति]

वा. सं. १. १—इषे त्वोर्जे त्वा वायवः स्थ देवो वः सविता.....मह्यया इन्द्राय
भागं प्रजावतीरनमीवा अयक्ष्मा मा.....माघशस्सो ध्रुवा.....पशून् पाहि ।

श. ब्रा. १. ७. १. १-८—स वै पर्णशाखया वत्सानपाकरोति । ० तामाच्छिनन्ति
इषे त्वोर्जे त्वेति । ० अथ मातृभिर्वत्सान्समवार्जन्ति । स वत्सः शाखयोपस्पृशति वायवः
स्थेति । ० वायवः स्थेत्युपायवः स्थेत्यु हैक आहुरूप हि द्वितीयोऽयतीति तदु तथा न ब्रूयान् ।
अथ मातृणामेकां शाखयोपस्पृशति । वत्सेन व्याकृत्य देवो वः सविता प्रार्पयत्विति ।
० अथाहवनीयागारस्य वा पुरस्ताद्गार्हपत्यागारस्य वा शाखामुपगूहति यजमानस्य पशून्
पाहीति ।

DARŚA-PŪRṆAMĀSA

VATSĀPĀKARANA

Baudhāyana [I. 1]—

1. For the 'Removal of calves' the *Adhvaryu* should procure a twig of the *Palāśa* tree. [He should procure the twig from the *Lomaśaka* kind of the *Palāśa* tree out of its three kinds, namely *Ślakṣṇaka*, *Lomaśaka* and *Vratati*. He should cut off the twig at a height where a cow can easily pull it by her mouth; but not higher than that.—*Karmānta* 24. 23]. He should go to the east or to the north for procuring this twig. If a twig is not available in these quarters, he should go to that quarter where it is available. He should observe silence while going out to procure the twig. [He should observe silence also while coming back with the twig. If he meets a *Brāhmaṇa* on the way, he should respectfully talk to him and then proceed. He should not talk to a non-*Brāhmaṇa*,—*Dvaidha* 20. 1]. He should cut off the twig from the eastern or the northern side of the tree. The twig should have many leaves, many smaller twigs and an undried (green) top.

2. He should cut off the twig with the mantra *iṣe tvorje tvā*. [He should cut off the twig with the mantra *iṣe tvā*; with the mantra *ūrje tvā* he should wipe it clean by moving his hand over it from one end to the other or he should (merely) look at it,—*Dvaidha* 20. 1].

3. He should remove the calves from the cows with this twig after reciting the mantra *vāyavaḥ sthōpāyavaḥ stha*. [He should remove the males among the calves by the mantra *vāyavaḥ stha*, and the females among them by the mantra *upāyavaḥ stha*.—*Dvaidha* 20. 1].

4. He should send those cows, whose calves are removed from them, to the forest for grazing after reciting the mantra *devo vaḥ.....vr̥ṇaktu*.

5. He should gaze at the sacrificer with the mantra *dhruvā asmin...bahvīh*.

6. While returning with the twig, he should enter the *Vihāra* in front of the *Ahavanīya* and then go in by the eastern entrance (of the chamber of the *Gārhapatya*). [He should enter the *Vihāra* from the west of the *Gārhapatya* chamber.—*Dvaidha* 20. 1].

7. He should put aside the twig with the mantra *yajamānasya paśūn pāhi* either on the Agniṣṭha cart which is kept erect to the west of the Gārhapatya, or somewhere at a high place in the northern side of the Gārhapatya chamber.

8. If the sacrificer is not a *sāmnāyya*-worshipper, *Barhirāharaṇa* is to be done immediately after the *Anvādhāna*.

Bhāradvāja [1. 2. 1-3]—

1. ≡ B. For the removal of the calves the Adhvaryu should procure a twig from the north-west side of either a Palāśa or a Śamī tree.—The twig should not be hollow.

2. ≡ B.—He should either straighten the twig or wipe it clean with the mantra *ūrje tvā*. He should return with the twig after reciting the mantra *imām prācīm.....paśupām aham*.

3. He should remove from their mothers at least six calves with the mantra *vāyavaḥ sthōpāyavaḥ stha*. The maximum number of cows should be that which would together yield as much milk as would fill a big jar. He should touch with the twig one of the calves thus removed.

4. While sending out the cows to the forest after removing their calves from them, he should recite the mantra *devo vaḥ savitā.....āpyāyadhvam aghniyā indrāya devabhāgam*. If the sacrificer is a Mahendrayājīn, he should say *mahendrāya* in place of *indrāya*. He should touch one of the cows with the twig while they are going to the forest. He should recite the mantra *śuddhā apah.....vr̥ṇaktu* while looking at the cows that are going to the forest. If the sacrificer is a Mahendrayājīn, he should say *śatam mahendrāya* instead of *śatam indrāya* in the mantra.

5. He should return to the house of the sacrificer after reciting the mantra *dhruvā asmin.....bahvīh*.

7. He should put aside the twig with its tip turned to the west, either on the Agniṣṭha cart or (somewhere) in the eastern side of the fire-chamber with the mantra *yajamānasya paśūn pāhi*. Some opine that he should put it somewhere in the western side of the fire-chamber, with its tip turned to the east.

Āpastamba [1. 1. 1]—

1. ≡ Bh.

2. ≡ Bh.

3. ≡ Bh. He should remove the calves by means of the darbha-blades or by the bunches of darbha-blades.

4. ≡ Bh. He should touch one of the cows that have started out for the forest with the twig, or the darbha-blades or the bunches of darbha.

5. ≡ Bh.

7. ≡ Bh.

Satyāśāḍha [1. 2]—

1. ≡ Āp. The twig which is to be procured for the removal of the calves should not be one which was already rejected' (by somebody else).

2. ≡ Āp.

3. ≡ Āp. He should remove six calves from their (mother) cows by the twig with the mantra *vāyavaḥ sthōpāyavaḥ stha*. Some opine that the calves should be removed with the darbha-blades or with the twig and the darbha-blades. He should touch one of the calves thus removed, with the twig.

4. ≡ Āp.

5. ≡ Āp.

7. ≡ Āp.

Vaikhānasa [3. 3]—

1. ≡ Sat.—The Adhvaryu should cut off a twig of a Palāśa or a Śamī tree at the time called Saṃgava i.e. six Ghatikās after sunrise.

2. ≡ Sat.

3. He should remove at least three calves from the cows by the twig, with the mantra *vāyavaḥ sthōpāyavaḥ stha*.

4. ≡ Sat.—He should send out at least three cows to the pasture-land with the mantra *devo vaḥ.....māghaśamsaḥ*.

5. ≡ B.

6. ≡ B. After entering the Vihāra from the front of the Āhavanīya, he should go (to the west) towards the Gārhapatya, keeping (the Āhavanīya) to his right side.

7. He should put the twig either on the Agniṣṭha cart which stands to the west of the Gārhapatya or on the girdle of the Gārhapatya fireplace with the mantra *yajamānasya paśūn pāhi*.

Mānava [1. 1. 1]—

1. ≡ Bh. The Adhvaryu should recite the mantra *devā gātuvido gātum vittvā gātum.....prayujyatām* (cf. TB. III. 7. 4; TS. I. 1. 13) and procure a twig of either a Palāśa or a Śamī tree from its north-western side. The twig should be (so) bent down (that it can be easily reached by hand); it should have many smaller twigs and an undried (i.e. green) top and should not be hollow.

2. ≡ Bh. He should cut the twig with the mantra *iṣe tvā*. He should move his hand over it with the mantra *ūrje tvā* and should straighten it after reciting the mantra *subhūtāya*.

3. ≡ Bh. He should remove three calves from their mothers with the twig after reciting the mantra *vāyavaḥ stha*; he should also remove three

1. The sūtra has *vāhinām* (*vā ahinām*). The meaning given above is according to the commentator. It, however, does not suit well. Vārāha Śrauta sūtra [1. 2. 1] gives the reading as *vāhānām* (*vā āhānām*). *Āhānām* means 'bent'. This suits well. *Vāhinām* seems to be a corrupt form of *vāhānām*. Cf. Vārāha Śr. S. p. 14 n; W. Caland, *On the Relative Chronology of Some Ritualistic Sūtras*, *Acta Orientalia*, IX, pp. 67-76.

more calves from their mothers without reciting a mantra. He should touch, without reciting a mantra, one of the calves thus removed, with the twig accompanied by a bunch of trimmed darbha-blades.

4. He should send the cows to the forest for grazing with the mantra *devo vah savitā...indrāya bhāgam*. If the sacrificer is a Mahendrayājin, he should say *mahendrāya* instead of *indrāya*. He should recite the mantra *śuddhā apah...vr̥ṇaktu* while looking at the cows that are going to the forest.

5. = B. He should return to the house of the sacrificer after reciting the mantra *dhruvā asmin...bahvīh* or, he should mutter it while looking at the sacrificer.

7. = Bh.

Vārāha [1. 2. 1]—

1. = M.

2. = M. He should cut the twig with the mantra *iṣe tvā* and should make it straight with the mantra *subhūtāya*.

3. He should remove six calves from their mothers with the twig of the Palāśa tree accompanied by the bunch of darbha-blades after reciting the mantra *vāyavaḥ stha*.

4. He should touch each cow with the mantra *devo vah...karmanā* and send all those cows to the forest to graze. He should recite the mantra *āpyāyadhvamaghnyā devebhyā indrāya bhāgam*. If the sacrificer is a Mahendrayājin, he should say *mahendrāya* in place of *indrāya*, and inwardly pray (to the cows), 'Increase in your udders the share of milk-offering for Indra (or Mahendra)'. He should look at the cows that are going out to the forest with the mantras *śuddhā apah...vr̥ṇaktu* and *pūṣā vah...punaretu*.

5. = M.

6. = M.

Kātyāyana [4. 2]—

1-2. He should cut off a twig of either a Palāśa or a Śamī tree with any one of the two mantras, namely *iṣe tvā* or *ūrje tvā*. If he desires to employ both the mantras, he should add the word *chinadmi* to the mantra *iṣe tvā* and cut off the twig; similarly he should add the word *saṁnamayāmi* to the mantra *ūrje tvā* and straighten the twig. A twig which has grown on the north-west side of the tree or to its east or north should be considered as suitable.

3. He should take the calves to the cows. When they are thus brought together, he should touch each of the calves with the twig after reciting the mantra *vāyavaḥ stha*. Some recite the mantra even as *vāyavaḥ sthopāyavaḥ stha*.

4. He should remove one of the cows from her calf with the mantra *devo vah...bahvīh* (and should touch her with the twig). He should employ the word *indrāya* in the mantra if the sacrificer is an Indrayājin and the word *mahendrāya* if he is a Mahendrayājin.

7. He should put the twig somewhere on the eastern side of the Āhavanīya- or the Gārhapatya chamber with the mantra *yajamānasya paśūn pāhi*.

DARŚA-PŪRṆAMĀSA-PRAYOGA

(According to the Baudhāyana School)

Vatsāpākaraṇa

Without reciting any mantra the Adhvaryu should pick up a sickle. He should then get out (of the fire-chamber) at some place between the *Vedi* and the *Utkara* and proceed towards the east, the north, the north-east or towards any other direction where a twig of a Palāśa or a Śamī tree is likely to be available. He should cut off a twig which has grown on the eastern or the northern side of the tree with the sickle after reciting the mantra *iṣe tvorje tvā* and should touch water. He should take the twig and come back (to the cow-stall) while reciting the mantra *imām prācīmudīcīm...paśupāmāham*. He should then remove at least six calves from their mothers with that twig. He should recite the mantra *vāyavaḥ sthopāyavaḥ stha* while removing each calf. He should then send the cows out to the forest for grazing with the mantra *devo vah savitā... pari vo vr̥ṇaktu* after their calves are separated from them. He should look at the sacrificer after reciting the mantra *dhruvā asmin...bahvīh* (addressed to the cows). He should then return to the fire-chamber by the same way by which he had gone out, and should put aside the twig with the mantra *yajamānasya paśūn pāhi* (somewhere) to the north of the chamber, high up underneath the roof.

ŚRAUTAKOŚA

A Dictionary of Important and Technical Sacrificial Terms (Vatsāpākaraṇa)

- अग्निष्ठ a. (A cart etc.) kept erect near the fire.
- अग्न्यागार N. A fire-chamber accommodating the main sacrificial fires.
- अध्वर्यु M. One of the four chief priests selected by the sacrificer; he makes the necessary arrangements for the sacrifice and offers oblations to the main deities.
- अनुमन्त्र 10 A. To recite a verse while looking at something.
- अनुमन्त्रण N. Reciting a verse while looking at something.
- अनुमार्जन N. Cleaning off (from one end to the other).
- अनुमृज् 2 P. To clean off (from end to end).
- अन्वाधान N. Offering of Samidhs to the three sacrificial fires for burning.
- असिद् M. A sickle.
- अहवनीय M. Name of the sacrificial fire instituted in a square place in the eastern direction, in which (fire) offerings are made to the main deities.
- अहवनीयागार N. A small chamber made of thatch etc. around the Ahavaniya fire.
- गार्हपत्य M. Name of the sacrificial fire instituted in a circular place in the western direction, which (fire) the sacrificer has to maintain.
- गार्हपत्यागार N. A small chamber made of thatch etc. around the Gārhapatya fire.
- दर्भ M. A kind of grass used in the sacrifice.
- दर्भपिञ्जल M. A bundle of trimmed Darbha-blades.
- दर्भपुञ्जल M. A stem of Darbha grass.
- दर्भस्तम्ब M. A stem of Darbha grass.
- दर्श M. A sacrifice which commences on the new-moon day and ends the next day.
- पर्ण M. A Palāśa tree. *Butea Frondosa*. TBr. III. 2. 1.
- पूर्णमास M. A sacrifice which commences on the full-moon day and ends the next day.
- बहिराहरण N. Procuring of darbha grass for being spread over the Vēdi; a specific part of the Darśa-Pūrṇamāsa sacrifice.
- मेखला F. A girdle around the fire-place. Vkh. 3. 3.
- यजमान M. A sacrificer.
- लोमशक M. A kind of the Palāśa tree having woolly bark. Karmānta 24. 23.
- वत्सपाकरण N. Separating the calves from their mother-cows; a specific item in the Darśa-Pūrṇamāsa sacrifice.
- विहार M. 1. A sacrificial place. 2. A chamber accommodating the main sacrificial fires. 3. A specific fire-place.
- व्रतति F. A kind of the Palāśa tree which grows like a creeper. Karmānta 24. 23.
- शमी F. Name of a tree having thorns and small leaves. *Prosopis spicigera* or *Mimosa suma*.
- शामीली F. A twig of the Śamī tree.
- श्लक्ष्णक M. A kind of the Palāśa tree. Karmānta 24. 23.
- सोनाय्य N. Cow's milk made hot ceremonially, or curds prepared ceremonially.

No. S. 127/47379-U,
Education Department,
Bombay Castle, 21st November, 1949.

From

The Under Secretary to the Government of Bombay,
Education Department.



To

The Secretary to the Government of Madras,
Education Department,
Madras.

Subject:- Vaidika Saṅghodhana Mandala,
Poona.

Grant-in-aid to ----

Sir,

I am directed to forward herewith, for necessary action, letter No. 928, addressed to the Honourable Minister for Education, Madras. The Government of Bombay has sanctioned to the Mandala, a recurring grant at 1/3rd of its actual expenditure on office staff and establishment subject to a maximum of Rs. 4500/- per annum for a period of three years from the current financial year.

Yours faithfully,

[Signature]

Under Secretary to the Government of Bombay,
Education Department.

BOM/21.11

VAIDIKA SAMŚODHANA MANDALA

(Vedic Research Institute)

President

H. E. Shri M. S. ANEY

Vice-President

Sardar M. V. KIBE

Secretary

N. S. SONTAKKE

Jt. Secretary

C. G. KASHIKAR

No. 928

Tilak Memorial
POONA 2 (India)

Dated 3rd Nov. 1949

From,

The Secretary,
Vaidika Samsodhana Mandala,
Tilak Smarak Mandir, Poona 2.

To,

The Hon'ble, the Minister of Education,
Government of Madras.
Madras.

Subject :- Request to extend a suitable recurring and non-recurring grant to the Vaidika Samsodhana Mandala, for carrying out the projects of cultural importance.

Sir,

I have the honour to bring to your kind notice the following:-

- 1) The Vaidika Samsodhana Mandala, Poona, was founded in August 1928 in memory of the late Lokamanya B.G. Tilak, for the promotion of Vedic studies and research. The aims and objects of the Mandala have been noted in the prospectus, a copy of which is appended herewith for your kind perusal.
- 2) As a beginning of its activities, the Mandala undertook in 1929 the publication of a standard and critical edition of the Rigveda with the commentary of Sayanacharya thereon and has completed the same in four volumes, which have been reviewed favourably by scholars and journals of high repute and their opinions will be found in the pamphlet appended. The fifth index volume of this publication giving various indices is in press. The four volumes so far published have cost us more than Rs 1,20,000/-.
- 3) The scheme of the Rigveda publication being brought to a successful completion, the Mandala has further undertaken other gigantic and important schemes of publication, namely :- (1) a critical edition of the Arishta Rajurveda along with the famous commentaries of Sayanacharya and Bhatta Bhaskara Mishra and (2) the Shrautakosha : an encyclopaedia of Vedic rituals. The latter work is intended to be brought out in three

languages : English, Hindi and Marathi, every edition in four volumes. The cultural significance as well as the detailed schemes of these projects have been fully stated in the prospectus appended.

4) The publication of the Index volume of the Rigveda publication the Krishna Iajurveda in five volumes and the Shrautakosha in three editions means a minimum outlay of Rs. 5,00,000/- and maximum period 15 years for its completion.

5) As regards the project of the Shrautakosha, I beg to note that specimen chapter of the same was printed and copies of the same were distributed to scholars of high repute in India and abroad for their opinions and suggestions and I beg to note that they have highly appreciated the project undertaken. I beg to enclose herewith for your perusal the specimen chapters of the Shrautakosha in English, and the select opinions on this project are noted on page 10 of the prospectus report 1949, herewith appended.

6) Since the inception of the Mandala our research work has been carried on with the help of the liberal-minded public and the Indian State Government of Bombay have also been extending us a suitable help. Last three years and I have great pleasure to note that the Bombay Government have resolved that to extend us a maximum recurring grant of Rs. 4,500/- (four thousand and five hundred) only per annum from the current year. Besides the Government of Bombay have also been pleased to extend a non-recurring grant of Rs. 10,000/- (ten thousand) only for the year 1948-49, towards the printing expenses of the work in question.

The Governments of United Provinces and Bihar have also been pleased to extend us a non-recurring grant of Rs. 2,000/- (two thousand) each and it is hoped that they will extend us help in future. Other provincial State Governments have also been approached for suitable help.

7) In view of the great cultural responsibility thus undertaken, Mandala naturally expects patronage from every provincial Government successfully carrying out the projects undertaken. The Mandala realises the existing difficulties of your Government. But in view of the great responsibility of cultural aspect and world-wide importance thus undertaken, I humbly appeal your Government to extend us help as far as possible in order to give an impetus to the cultural study and research. It is needless to add that enterprises of such

aspect cannot be successfully carried out unless befittingly patron-
by the local and central Governments.

I hope, due consideration will be given to my humble appeal.

I have the honour to be,

Sir,

Your most obedient servant.

W. Montakke

Secretary.

Encl :-

A copy of the prospectus and report, 1949.

9 (53)

VAIDIKA SAMSODHANA MANDALA
POONA 2

PROSPECTUS & REPORT

1949

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Vaidika Saṁśodhana Maṇḍala

(Vedic Research Institute)

TILAK MEMORIAL

POONA 2

(Registered under the Act XXI of 1860)

The Vaidika Saṁśodhana Maṇḍala was founded on the 1st of August 1928 under the auspices of the Tilak Maharashtra Vidyapith, Poona, with the following objects :—

- (i) to provide facilities for higher studies in Vedic literature,
- (ii) to collect books and manuscripts concerning Vedic literature,
- (iii) to publish original Vedic texts with commentaries,
- (iv) to publish such other literature as would help the study of Vedic literature, e.g. indices, lexicons, notes, original contributions etc.,
- (v) to carry on research in the Vedas in general, and
- (vi) to do such other work as would facilitate the carrying out of the above objects.

1. A CRITICAL EDITION OF SĀYAṆA'S COMMENTARY ON THE RĠVEDA :—The first task undertaken by the Maṇḍala was the publication of a critical edition of Sāyaṇa's commentary on the Rġveda. The two editions published by Prof. Max Müller at Oxford were out of print, so was also the Bombay edition published in 1888-89. The Maṇḍala, therefore, undertook the publication of a new critical edition based on old unused manuscripts of the commentary written in Devanagari, Grantha, Telugu and Malayalam scripts deposited in several manuscript libraries, research institutions and also in possession of private individuals. The Saṁhitā with the commentary has been completely published in four volumes as shown below:

Volume	Contents	Pages	Year of publication	Price (cloth-bound.)
I	Maṇḍala I	1150	1933	Rs. 18
II	Maṇḍalas II-V	1050	1936	Rs. 18
III	Maṇḍalas VI-VIII	1050	1941	Rs. 24
IV	Maṇḍalas IX-X with the <i>Khilas</i>	1100	1946	Rs. 25
				Rs. 85

The fifth volume will comprise the various indices to the Rġveda, namely the word-index, *Uttarapadasūcī*, word-index for the *Khilas*, Verse-index, Verse-index for the *Khilas*, index of the R̥sis, index of Devatās and Sarvānukrama. This volume is now in press.

(2)

Notable Features :—Each of the four published volumes contains the Samhitā text, the Pada text and the bhāṣya and for these three different types have been used. Each volume has an introduction in English as well as in Sanskrit describing in detail the manuscripts material used for constituting the text of the bhāṣya. Variant readings are denoted in the foot-notes. A special chapter is added to each volume in which the readings preferred to those in Max Müller's edition have been fully recorded along with the variants, and certain other points also have been discussed. The text of the *Khilas* or the supplementary hymns of the R̥gveda which have been added to the fourth volume is constituted on the basis of the Kashmir Ms. of R̥gveda written in Śāradā characters as well as certain other manuscripts. Notes showing parallel passages in Vedic and other texts have been added to each *Khila*. In short, every attempt has been made to make the edition as thorough and accurate as possible. Select opinions of scholars and Oriental Journals are appended.

2. THE KR̥ṢṆA YAJURVEDA TAITTIRĪYA SAMHITĀ ALONG WITH THE COMMENTARIES OF SĀYANĀCĀRYA AND BHATTA BHĀSKARA MIŚRA :—Next to the R̥gveda the Maṇḍala has undertaken the publication of a new edition of the Taittirīya Samhitā with the commentaries of Sāyanācārya and Bhaṭṭa Bhāskara Miśra. The work will be published in the following way :—

Volume	Contents	Pages
I	Kāṇḍa I	1000
II	Kāṇḍas II & III	1000
III	„ IV & V	1000
IV	„ VI & VII	1000
V	Indices	1000

As an aid to the comparative study of the Yajurveda Samhitās, references to parallel passages in the other Yajurveda Samhitās will be recorded in each Anuvāka. The Pada text will also be given along with the Samhitā-text. The bhāṣya text will be based on numerous unused manuscripts of both the commentaries written in Devanagari, Grantha, Telugu, Malayalam and Tulu scripts. The ritual literature cannot be adequately understood without the aid of commentaries. It is proposed to publish both the commentaries with a view to making the edition comprehensive and useful.

3. THE ŚRAUTAKOŚA :—It has been further decided to prepare and publish a work called the “Śrautakośa”. This work will deal, in a comprehensive manner, with the entire Vedic sacrificial institution.

The Vedic literature is the oldest literature of India. Though the R̥gvedic hymns cannot be said to have been composed strictly for use in ritual, all the Vedic Samhitās and Brāhmaṇas were compiled solely with the ritualistic purpose in view. Broadly speaking, the Veda comprises the

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Mantras which are to be recited while performing a sacrifice and the *Brāhmaṇas* which explain those mantras, lay down the sacrificial ritual in great detail, indicate how and when the mantras are to be employed in the ritual and glorify the sacrifice in general. Later on the Śrautasūtras were composed with a view to describing the sacrificial ritual in a more systematic manner, following the directions contained in the Brāhmaṇas. The Vedic sacrifice is thus based on the Samhitās, the Brāhmaṇas and the Śrauta-sūtras.

Since in ancient times in India, as everywhere else, religion pervaded the entire individual and social life and since sacrifice was the chief form of religion, the study of the Vedic sacrifice becomes quite essential for the proper understanding of the religion and culture of ancient India. A close study of the Vedic ritual is bound to reveal the various stages in the cultural history of India, since the changes in the physical and metaphysical environments of the ancient people were necessarily reflected in the form of their ritual. On account of the technical and apparently dry discussions contained therein, the ritual literature has, however, not been adequately studied so far. The purpose of the Śrautakośa is to create an interest among the students of Sanskrit literature and ancient Indian culture for the study of Vedic ritual, present the details of the same in a readable form and record the entire ritual literature in text-and translation-form for all-round research.

The Scheme of the Śrautakośa :—The Śrautakośa will be published in four volumes in the following order :—

- Vol. I. The seven Haviryajñas.
- Vol. II. Agniṣṭoma and other Soma-sacrifices.
- Vol. III. Dvādaśāha, Sattras and Cayanās.
- Vol. IV. Dictionary of technical terms, charts of the various sacrificial places, implements etc. and a comprehensive Mantra-index.

The order of sacrifices in Vol. I will be :—Agnyādheya, Agnihotrahoma, Darśapūrṇamāseṣṭi, Piṇḍapitryajña, Vaimr̥dheṣṭi, Āgrayaṇeṣṭi, Dākṣāyaṇeṣṭi, Kāmyeṣṭis, Nirūḍha Paśubandha, Kāmya Paśus, Cāturmāsyas and Sautrāmaṇi. The description of each sacrifice will be divided into sections each of which will comprise (i) the Samhitā and Brāhmaṇa text, (ii) Baudhāyana sūtra text and (iii) the translation of Baudhāyana and other sūtras.

Relevant passages from the Samhitā and Brāhmaṇa texts will be given in the following order :—Taittirīya Samhitā and Brāhmaṇa, Maitrāyaṇi Samhitā, Kāthaka Samhitā, Kapiṣṭhala-kāṭha Samhitā, Vājasaneyā Mādhyandina Samhitā and Śatapatha Brāhmaṇa, Kāṇva Samhitā and Śatapatha Brāhmaṇa, Śāṅkhāyana Brāhmaṇa, Aitareya Brāhmaṇa, Tāṇḍya Mahābrāhmaṇa and other Brāhmaṇas belonging to the Sāmaveda and Gopatha Brāhmaṇa. R̥gvedic mantras will not be given here, but they will be recorded by Pratikas while dealing with the Hautra portion from the Āśvalāyana and Śāṅkhāyana sūtras and their references will be given in footnotes to the same. Similarly mantras from

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the Sāmaveda and Atharvaveda will be recorded by Pratīkas while dealing with their respective sūtras and their references will be given in foot-notes. In each section mantras connected with the ritual will be given first and they will be followed by the Brāhmaṇa. Each mantra, whether a *Yajus* or a regular mantra, will be shown separately. In the case of identical text in the various Saṃhitās, repetition will be avoided as far as possible. For this purpose the text of the Maitrāyaṇī, Kāthaka and Vājasaneyā Saṃhitās will be compared with that of the Taittirīya Saṃhitā and Brāhmaṇa. The Kapiṣṭhala-Kāthā Saṃhitā, being very much allied to the Kāthaka, will be compared with the same. As for the Brāhmaṇa, only such passages will be given as have direct bearing on the ritual. The Saṃhitā and Brāhmaṇa text will be printed in different types for clear distinction.

These Vedic passages will be followed by the Baudhāyana sūtra text re-arranged from the ritual point of view. The Dvaidha, Karmānta and other relevant sūtra portions including those explaining the Brahmatva and Yājamāna will be so arranged as to present a complete picture of the ritual. Such passages will be shown in brackets. References to these various parts will be shown at the beginning. The mantra portion coming in the sūtras will be printed in different type for easy reference.

After the Baudhāyana sūtra-text will come its translation in the same re-arranged order as also the translation of the other Śrauta sūtras. The order of the sūtras will be the same as that of the Vedic texts. The Taittirīya Saṃhitā has the following sūtras:—Baudhāyana, Bhāradvāja, Āpastamba, Satyāśāḍha Hiranyakeśin, Vaikhāṇasa and Vādhūla. The Maitrāyaṇī Saṃhitā has two sūtras, namely Mānava and Vārāha. The Śrauta sūtra belonging to the Kāthaka Saṃhitā does not exist, but a few passages from the same, which are available, will be utilized at the proper places. The Kapiṣṭhala-kāthā has no Śrauta sūtra. The Kātyāyana Śrauta sūtra belongs to the Śukla Yajurveda. So the order of the sūtras of the Yajurveda will be:—Baudhāyana, Bhāradvāja, Āpastamba, Satyāśāḍha Hiranyakeśin, Vaikhāṇasa, Mānava, Vārāha, and Kātyāyana. In giving the translation of these sūtras, identical ritual will be omitted and only such portion as contains different ritual will be given. For this purpose the sūtras of the Taittirīya school will be compared with the immediately preceding sūtras; Mānava will be compared with Baudhāyana or Bhāradvāja; Vārāha will be compared with the Mānava; Kātyāyana will be compared with Baudhāyana or Bhāradvāja. The omitted portion will be denoted by a special sign; the sūtra with which the omitted portion is identical will be shown in an abridged form.

The description of each sacrifice will, as already stated, be divided into certain sections. The Hautra and Audgātra ritual will be dealt with in separate sections in which translations of the Āśvalāyana and Śāṅkhāyana, and

1. It has been decided not to include the Vādhūla sūtra among these, even though it belongs to the Taittirīya school, since it is available only in a single Ms which again is incorrect and in a broken condition.

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Lātyāyana and Drāhyāyana sūtras respectively will be given. Here also repetition will be avoided by mutual comparison. These sūtras, as well as the Vaitāna sūtra belonging to the Atharvaveda, occasionally contain Yājamāna and Brahmatva ritual which will be laid down after the statements in the sūtras of the Yajurveda.

Vol. IV will consist of a dictionary of technical and difficult words, charts and diagrams of the various sacrificial places, implements etc. and a comprehensive mantra-index.

It is proposed to publish the work in three different editions with English, Marathi and Hindi translations of the sūtra portions. The work will provide exhaustive material for the study of ancient Indian religion and culture and will form the basis for further research work. This is the first attempt to present the whole ritual literature in an all-embracing, classified and translated form. The work will record the procedure of the various sacrifices according to the different schools, the knowledge of which is fast disappearing. It is the sacred duty of the present generation to record the traditional knowledge of the ancient religious system for the benefit of the future generations.

4. THE PRINCIPAL UPANIṢADS:—It is proposed to publish an edition of 16 principal Upaniṣads. This work is entrusted to Prof. R. D. Vadekar, M.A. To this edition will be added a dictionary of important words in the Upaniṣads. Translations in Marathi, English and Hindi are also intended to be published along with the text. Particular attention will be paid to the printing and get-up of the work.

DONORS:—

Patrons:—Those contributing a sum of Rs. 1000 or more.

Fellows:—Those contributing a sum of Rs. 500 or more.

Sympathisers:—Those contributing a sum of Rs. 100 or more.

Patrons contributing a sum adequate to meet the expenses in connection with paper and printing of a volume are entitled to the dedication of the same at their desire. The Patrons and Fellows are entitled to be presented with a copy of all publications of the Maṇḍala.

PRICES:—Prices of the Ṛgveda volumes as already shown are exclusive of carriage. The first volume will not be sold singly. Prices of works undertaken will be declared as each becomes ready.

WORK DURING THE YEARS 1946-49:—Since the publication of Vol. IV of the Ṛgveda completing the text and the commentary in 1946, the work on the projects of the Index-volume of the Ṛgveda, the first volume of the Taittirīya Saṃhitā with the two commentaries and the Śrautakośa has begun. The press-copy of the word-index is almost complete and work on the other indices is in progress. Printing of the volume will shortly commence. Collation-work of Mss of the two commentaries on Taittirīya Saṃhitā Kāṇḍa I has been completed. After preliminary work on the Śrautakośa project, a tentative plan was formulated and a specimen following

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the plan was printed and distributed among scholars for eliciting their opinions on the plan. Select opinions of scholars on the Śrautakośa project are appended. These were considered by the Advisory Committee for the Śrautakośa project and the final plan was drafted in May 1949. The work is now progressing according to the revised plan. The press-copy of Vol. I is now being prepared. It is hoped that the press-copy of Śrautakośa Vol. I (Marathi and English editions) and of the Taittiriya Samhitā Vol. I will be ready by the time the Index-volume of the R̥gveda comes out of press.

ACKNOWLEDGMENTS :—The Maṇḍala has, from the very beginning, been patronised by the liberal public, especially by Rulers of States in Rajputana, Central India, Kathiawar, Gujarat, the Deccan and other quarters of the peninsula. We record our deep sense of gratitude for one and all of them. It has to be noted that since the attainment of India's freedom in August 1947 there have been revolutionary changes in the position of the Indian States which have created a lasting effect on the sources of the Maṇḍala. Since 1946 the Maṇḍala has been receiving patronage from the Government of Bombay. The Governments of U. P., Saurashtra, Mysore, Assam have also expressed their sympathy by rendering suitable help. Recently the Governments of Nepal and Hyderabad have patronised the cause of the Maṇḍala. We record our deep sense of indebtedness to all these Governments, especially to the Government of Bombay, for their broad sympathies. We are also very thankful to the general public who have helped us in all possible ways.

AN APPEAL :—The aims and activities of the Maṇḍala as explained above, require no further elucidation. The completion of the text and commentary of the R̥gveda has induced the Maṇḍala to undertake further projects which the Maṇḍala aspires to complete with the encouragement and help from the public. A programme of 15 years has been planned by which it is expected to carry out all the projects laid out in this Prospectus, provided adequate financial help is forthcoming. As detailed in Appendix No. 2 the total cost of all these projects is estimated at Rs. 5,00,000. The Maṇḍala has, besides, to satisfy two major needs, namely a building of its own and an up-to-date library of books and manuscripts of Vedic literature. The Maṇḍala has so far been able to secure help from the public, Provincial Governments and State Governments to whom it expresses its deep gratitude. In view of the huge projects, however, the help must necessarily increase. The need of such cultural undertakings has immensely grown after the attainment of India's independence, since attempts have now to be made to build up Indian life on the basis of cultural traditions of real value. The Maṇḍala has been devoting itself to a very important cultural aspect. It is earnestly hoped that the public and the various Governments will take a prominent part in helping the Maṇḍala to fulfil its task.

Vaidika Saṁśodhana Maṇḍala,
Poona 2
Vijayāśamī, 1st October 1949

N. S. Sontakke,
Secretary.

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APPENDIX No. 1

A Statement of Income and Expenditure (1st June 1948 to 31st May 1949).

Opening Balance ...	3,155	3	10	Salaries ...	11,863	9	0
Donations ...	18,534	0	0	Rent ...	324	0	0
Sale Proceeds ...	4,501	13	6	Printing & Binding ...	1,475	8	0
Subscriptions ...	9	0	0	Stationery ...	145	14	3
Interest ...	6	12	10	Postage ...	321	13	0
				Library ...	294	9	0
				Furniture ...	395	0	0
				Travelling ...	996	6	9
				Sundries ...	443	12	9
				Closing Balance ...	9,946	5	5
Total Rs. ...	26,206	14	2	Total Rs. ...	26,206	14	2

Checked and found correct.

(Sd.) G. D. Apte,
Registered Accountant.

APPENDIX No. 2

An Estimate of Expenditure for a period of 15 years (1949-1964).

Printing Expenses ...	Rs. 2,75,000
R̥gveda Index-volume ...	Rs. 25,000
Taittiriya Samhitā five volumes ...	Rs. 1,00,000
Śrautakośa in three editions of four volumes each ...	Rs. 1,50,000
	Rs. 2,75,000
Office Expenses ...	Rs. 2,25,000
	Total Rs. 5,00,000

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THE RĠVEDA-EDITION

SELECT OPINIONS

Journal of the Royal Asiatic Society, London :

"Max Müller's great edition of Sāyaṇa's commentary is now so difficult to procure in view of its rarity and the high price it commands, that a sound new edition at a reasonable cost must be welcome to scholars. The volumes under review cover the first five Maṇḍalas.....The text has been printed with unusual care....." (July 1938).

E. H. Johnston, M.A., D.Litt.,
Professor of Sanskrit, Oxford University.

Indian Historical Quarterly, Calcutta :

".....The work will be considered very useful by the students of Vedic philology.....Though the present text of the Sāyaṇabhāṣya does not materially differ from that of Max Müller, it has its value to the scholar who will make a detailed study of its individual passages..... The present edition can be considered to be the most remarkable Vedic publication of recent years..... It may be hoped that they will continue re-editing the remaining Vedic works and the generous public who have love for their ancient culture will not allow their efforts languish for want of adequate funds". (1949)

Manomohan Ghosh, M.A., Ph.D.

Modern Review, Calcutta. (September 1948):

".....On the whole we have in these volumes a handsome scholarly edition of the Rġveda together with Sāyaṇa's commentary.....We hope when the fifth volume containing indices comes to be published, it will greatly enhance the usefulness of the edition.....".

Prof. Chintaharan Chakravarti, M.A.

Journal of the University of Bombay (Vol. XV, Part 2, September 1946):

".....As in the case of the earlier portions even here there is a great deal of improvement introduced in the text of Sāyaṇa's commentary fully authorized by reliable manuscripts..... We warmly welcome this excellent piece of editorial work".

Prof. H. D. Velankar, M.A.

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Journal of Indian History, Madras (Vol. XXI, Parts 1 & 2) :

"The Vaidika Samshodhana Mandala, Poona, has placed the lovers of Ancient Indian Culture under deep obligation by the publication of an up-to-date, critical and reliable edition of the Rġveda with the commentary of Sāyaṇācārya..... In the Saṁhitā and Pada texts the editors have rightly followed the traditional recitations.....".

Bhāratīya Vidyā, Bombay :

".....A study of the two volumes (so far published) enables us to testify to the scholarly care and devotion and discernment which the editors have brought to bear on their arduous task of editing the text of Sāyaṇa's commentary.In adoption of the readings, the editors claim that they have thoroughly considered both the relative authenticity and the mutual support of all the Mss. Those who will ever be called upon to deal with the variant readings of the commentary will find that this claim is, on the whole, quite justified....." (Vol. I, No. 1, Nov. 1939).

Manilal Patel, Ph.D. (Marburg).

Journal of the Bombay Branch, Royal Asiatic Society :

".....No pains have been spared either in collating the Mss. and printed editions of the Sāyaṇa-bhāṣya, or in consulting relevant Vedic literature for establishing a reading in the text of Sāyaṇa's Bhāṣya. The conjectural readings adopted and recommended by Max Müller in his well-known edition have been rejected when necessary, only after a careful consideration of the new and old Mss. material.....". (Vol. XIII, 1937).

The Hindu, Madras :

".....The undertaking of the Vaidika Samshodhana Mandala is praiseworthy one and they have accomplished a great undertaking in a great way". (12th March 1934).

C. Kunhan Raja, M.A., D.Phil.

Annals of the Bhandarkar Oriental Research Institute, Poona (Vol. XXIX, Parts I-IV, 1949) :

".....It must be said to the credit of the Poona edition of the Rġveda that it is in many respects a great improvement on the work of its predecessors.....The Poona edition of the Rġveda which is almost complete now, satisfies a real want.....".

H. G. Narahari.

S'RAUTAKOS'A PROJECT

SELECT OPINIONS

His Holiness Sri Shankaracharya, Kanchi Kāmakoti Pīṭha, Kumbakonam :

"It his highly commendable that the Vaidika Samshodhana Mandala of Poona have undertaken to publish the Śrautakośa.....The work deserves encouragement from the Indian public and Central Government".

Dr. L. Renou, Institut De Civilisation Indienne, University of Paris :

".....No other project appears to me to be more important in the scheme of Vedic studies. The Śrauta ritual is, in the main, the least known, least translated and the most difficult. The philological, linguistic and religious studies will be facilitated to a great extent through this kind of first rate work. I wish I were younger and near you in order to collaborate in this great work.....".

Dr. Franklin Edgerton, Yale University, New Haven, Connecticut, U. S. A. :

".....It seems to me clear that your projected Śrautakośa will be an important and useful work.....I hope that work on the Śrautakośa will proceed to speedy and successful completion.....".

Pandit K. S. Ramaswami Shastri, Oriental Institute, Baroda :

"The method adopted in the Śrautakośa undertaken by the V. S. Mandala of Poona fulfils adequately the purpose of a "Kośa". This gigantic and difficult undertaking is most welcome to those scholars engaged in the Vedic and post-Vedic researches. The scheme as well as the utility of the publication will readily commend themselves to the scholars in general and Vedic scholars in particular. The Mandala deserves congratulations and encouragement for such a stupendous, bold and useful undertaking".

Pandit V. A. Ramaswami Sastri, Travancore University Manuscripts Library, Trivandrum :

".....The Śrautakośa, when completed, will form a monumental work to be ranked along side of Bloomfield's Vedic concordance..... I fully agree with your plan and methods".

Prof. D. T. Tatacharya, M. O. L. Tirupati :

"The undertaking is very laudable and useful for all those interested in the study of the Vedas and allied literature".

विश्वेश्वरानंद वैदिक शोधसंस्थान, होशियारपुर :

अस प्रशंसनीय आयोजनको देखकर चित्तमें बड़ी प्रसन्नता हुआ कि आप प्राचीन साहित्यको पुनः प्रचलित करने तथा साहित्यप्रेमी सज्जनों तक पहुँचानेमें प्रयत्नशील हैं। हमारी हार्दिक अभिलाषा है कि मंडल इसी प्रकार प्रगतिशील रहकर आर्यसंस्कृतिके पुनःसंस्थापनमें कृतकृत्य हो।

21/64

92/48/82/100-1

Let. Ref. No. 92/48/82/100-2

Edu. d. 16/12/49

To. The Under Secretary to the Govt. of Bombay, Education Dept.

Bombay Castle (with enclosure)

Copy of P. 15-26/10

Sir,

Grant-in-aid - Vaidika Samshodhana Mandala - Poona.

Let. Ref. No. 8.127/47879. v d 21.11.49

With reference to your letter cited on the above subject, I am to request you to inform the Secretary, Vaidika Samshodhana Mandala, that in ~~reference to~~

P. 70

2-1949 or whether the matter may be re-opened in
of the appeal for help from the Mandala.
Finance may see prior to circulation.

31245 'A' above may on p. 1 may perhaps
be agreed to.

6-12-49

S 1/2 12/45 / Fin

Fin(EA)

Q. H. P. H. 100.10
92148/49-1



Fin No 82 967 EA-1
10-12-49



15/12/49

A in p. 1 above may be
agreed to in Finance also.

10-12-49

Please see Finance
note above.

The draft letter
below is submitted for approval.

Am(E+L) may see the draft
Reply proposed, for approval -

12/12/49

14.7 (E+L)

RM
16/12
E. H. P. H.
13/12

(Issued as Let. Ref. 92148/49-2 Ed. 16.12.49)

No further action seems necessary

The papers may now be filed with
Ed. 1835 Ed. 4.6.49.

21/12/49