



LVI-10

UNADI SUTRAS - A SUCCESSFUL AID OF VEDIC INTERPRETATION - NEW POSSIBILITIES

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1. Prelude

Unadi-sutras are considered as one of the four accessories (*Khilapathas*) of Panini's grammar, and subsequently all most all the later non-Paninian systems also accepted it as such, following the Paninian acceptance. Panini (P) has not incorporated them as the intrinsic part of his grammar text, the *Astadhyayi* (*Ast*), though he has recognized them as necessary *Krt* or Primary affixes. Some 317 (or so) number of primary affixes, the first being *Un* (by the rule- *kr-va-pa-ji-mi-svadi-sadhysubhya un* Unadi 1.1), are seen in this Unadi text due to be ordained after verbal roots exactly in the same principle followed under *Krt* section of the *Asf*. P has kept them as an appendix because all these affixes follow *ad hoc* principles unlike strict rules of grammatical formulation of his grammar. Patanjali (Ptj) in his *Mahabhasya* (*M*), by quoting two *slokovarttikas* (*SV*), evaluates the essence of the Unadi section. And the three verses including the two *SVs* appearing on P.3.3.1: *unadayo bahulam* speak out their characteristic nature in various operational occasions of the affixes including those of their *anubandhas* which are somehow relaxed and deviated in their operational mechanism unlike the *Krt* affixes enumerated by P. It is relevant to quote those three verses to have an idea of their functional nature.

Verse 1

*bahulakam prakrtes tanudrsteh praya-samuccayanad api tesam/
karya-sasesa-vidhes taduktam naigama-rudhibhavam hi
susadhu// SV-1*

The idea is that the Unadi affixes come only after a limited number of roots, and not after all roots, but it is to cover all the roots for which the word *bahulam* has been employed. Moreover, a few affixes have been covered, not all. Thus it discloses inexhaustiveness in the enumeration of roots as well as affixes. Vitthala in his *Prakriya-prasada* also points out the same idea- *alpah prakrtaya ukta alpe ca pratyayah*. This inexhaustiveness in various operation of the affixes including *anubandhas* 'indicatory letters' is to show that there are many more affixes to be included in the Unadi list. However, the words derived with Unadi affixes are correct because they are found used in Vedas as well as in popular language of literature and conversation being conventionally used by the people or by the authors of non-Vedic literature.

Verse-2

*nama ca dhatujam aha nirukte vyakarane sakatasya ca tokam/
yan na padartha-visesa-samuttham pratyayatah prakrtes ca
tad uhyam// SV-2*

The verse may be explained as the following- It is said in the *Nirukta* that all nouns are derived from simple roots, and among grammarians, Sakatayana (alone) too holds the same

view. Those words which do not clearly show their derivation, the proper bases and affixes forming those words, must be inferred.

In conclusion Ptj, the Bhasyakara says-

*samjnasu dhaturupani pratyayas ca tatah pare/
karyad vidyad anubandham etac chastram unadis/ /*

Thus in analyzing *samjnas* or naming words (where the respective roots and affixes are not distinct or there is no distinct etymology) the first part of such words should be inferred as bases and after them the final portion, as affixes. And from operational results effecting *guna*, *vrdhhi*, *samprasarana* etc. one can infer the *anubandhas* or indicatory letters the affixes under discussion bear.

From the above discussion it is evident that the words derived with Unadi affixes do not follow uniform and regular operational techniques which does hardly happen in P's *Krt* section. Moreover, the entire Unadi section behaves like the *Nirukta*, i.e., the paraphrasing of the derivational meaning is similar to the one followed in the *Nirukta*. *Krt* affixes constitute a subject of grammar, and the correct word-formation is the prerogative of the area called grammar, since correct derivation of the words or *sabdasaṃskara* is its only objective. It is *Sabdasāstra*, therefore, *sabda* or word is the object of its analysis. On the other hand, *Nirukta* is a discipline meant for meaning analysis of the words used in the Vedas in all possible way. Here the word derivation bears a marginal importance. But Yaska recognizes *Nirukta* to be complementary to the *Vyākaraṇa* (*vyākaraṇasya kartsnyam*). As suggested earlier Sakatayana was the only grammarian who supported this principle of *Nirukta*, and therefore, he is believed to have authored this Unadi rules. The fact that these words form a considerable portion of Sanskrit vocabulary prompts P to accept them as *Krt* affixes under his *Krt-adhikara* and at the same time he formulates the rule *unadayo bahulam* P.3.3.1 to give his sanction but with a loose status as evident from the critical appreciation of Ptj mentioned above. In fact, contextually this rule means that the Unadi affixes are ordained in the sense of *vartamana* or 'in the sense of present', which is understood from the following rule- *bhute'pi drsyante* P.3.3.2. But the discussion by Ptj referred above drives us to the conclusion that we should believe in P's employing the word *bahula* in order to cover all other words which he has not enumerated and which may be split up into bases and affixes as suggested by Sakatayana, and that all the Vedic words, words having conventional significance and having without any apparent derivations, are thus covered by P through this sutra, i.e., they can be explained etymologically. The etymological stand hinted by *Brahmana* literature and the *Nirukta* of Yaska emphasizing the derivational or *Yaugika* meaning of the words are the prime object of the Unadi words. The *Krdanta*-words other than the ones derived by the application of Unadi are not in this nature. They do not emphasize necessarily the derivational meaning of a certain word. This in detail is proposed to be dealt with in the following section of the paper. But before proceeding to discuss it, some acquaintance with the history of the Unadi rules is needed which is briefly attempted below.

2. Extant Unadi versions and their Commentaries

The ancient Unadi-patha is handed down in two versions, i.e., *Pancapadi* and *Dasapadi* having been classified into five



and ten padas 'sections' respectively. Scholars generally agree that *Dasapadi* is based on *Pancapadi* and is of later origin. They are not unanimous as regards the authorship of the original *Pancapadi* Unadi. Opinions alternate between Panini and Sakatayana being its possible author. There is also an opinion that Vararuci Katyayana is the author of the same which is not usually accepted since Katyayana identified as the author of the *Varttikas*, is posterior to Panini. Some post-Paninian systems have also edited their Unadi versions. The available Unadi texts right from *Pancapadi* of P are as follow (See Y, *Mimamsaka* 1974, p.13)-

1. *Pancapadi* of Panini or Sakatayana,
2. *Dasapadi* of the author not known,
3. *Katantriya* of Vararuci,
4. *Candra* of Candragomin or Candracarya,
5. Unadi authored by Ksapanaka,
6. Unadi of Devanandi,
7. Unadi of Palyakirti,
8. *Bhojiya* of Bhojaraja,
9. Unadi of Buddhisagarasuri,
10. *Haima* of Hemacandra,
11. Unadi of Malayagiri,
12. Unadi of Jumara-vyakarana,
13. *Sarasvata* of Anubhutiśvarupacarya,
14. Unadi authored by Ramashrama,
15. *Supadma* of Padmanabhadatta

Out of these available texts of Unadi, *Pancapadi* and *Dasapadi* are important ones. Some details about the *Pancapadi* may be presented to refresh our acquaintance with it. In this text there are about 750 number of rules, and the *Vrttis* 'glosses' or running commentaries available on them show profuse variation of reading. The gloss of *Svetavanavasi* is considered as the most authentic among them. In fact, the commentaries bring out the essence of these sutras. Otherwise, the sutras by themselves are hardly articulate about the meaning of the words derived by applying Unadi-affixes. Other prominent *Vrttikaras* of *Pancapadi* besides *Svetavanavasi* are *Ujjvaladatta*, *Narayana*, *Bhottoji Diksita*, (It is to be mentioned here that *Bhottoji's* *Vrtti* has further been commented by his two learned commentators-*Jnanendra Sarasvati* and *Vasudeva Diksita*), *Dayananda Sarasvati*, *Mahadevavedantin*, *Perusuri*, *Utkaladatta*, *Sivadasa Cakravarti*. Some anonymous *Vrttis* are also available. They are- *Unadi-vivarana* and, *Unadi-vivrti*. Besides these extant *Vrttis* on Unadi, other *Vrttis* are also found referred in different original and commentarial works such as *Govardhana-vrtti*, *Purosottamadeva-vrtti*, *Ksapanaka-vrtti* and *Suti-vrtti*. Y, *Mimamsaka* (1974, p.140) mentions the name of 18 commentators of *Pancapadi* and three commentators of *Dasapadi* Unadi.

3. Authorship Controversy of *Pancapadi* Unadi

Panini in his *Astadyayi* refers to Unadi suffixes by his rule 3.3.1: *unadayo bahulam*, 3.3.2: *bhute'pi drsyante*, 3.3.3: *bhavisyati gamy adayah* and 3.4.75: *tabhyam anyatronadayah*. The plain logic is that Sakatayana, a predecessor grammarian, whom P also mentions in his grammar text, is traditionally believed to be the supporter of the philosophy that all names are derived from roots. And since Unadi affixes ad-

here to this very philosophy cent percent, he might have been the author of this famous Unadi section of rules. Goldstucker believes that though the *Pratyayas* given in these rules are pre-Paninian, the work in the present form is the production of a much later period. (Goldstucker, 170-171; K.M.K. Sarma, 395,405). K.M.K. Sarma rather slightly modifies Goldstucker's view saying that though a good number of the Unadi *Pratyayas* can be pre-Paninian, all of them cannot be so. This conclusion can be derived from the quoted sutras *unadayo bahulam* and others. "Sakatayana as an etymologist who derived every word from a certain root with an affix; and in doing so, he would not necessarily confine all his affixes to the forces of the present and the past, as he too must have had in his language words used with the force of future; but Panini in his sutras 3.3.1-2 refers only to those unadi suffixes which are used in *Vartamana* and *Bhuta*. In 3.4.75 Panini says that the Unadi affixes denote ideas other than those dative and ablative. Nothing would therefore, be more foolish than to believe that Panini restricted all the suffixes invented by etymologists to these senses." (K.M.K. Sarma, 5). It would be tantamount to saying that the words known to Sakatayana and his followers were used only in these senses specified by Panini. This restriction is his own. Had it not been so he would have the reading of the sutra as *unadayah sakatayano bahulam* as a mark of his reverence to his predecessor Sakatayana.

We have no direct tradition regarding the authorship of the Unadi-sutras. They were, no doubt, composed before the time of Panini since he has spelt out the name *unadayah* in his text as hinted above. Yaska mentions *namany akhyatajaniti sakatayano nairuktasamayasa ca* '(All) nouns derive their origin from verbs; so says Sakatayana and so agree all commentators (of the Vedas)'. The *Sloka-varttikas* earlier referred, occurring on P.3.3.1, also testifies this. For Panini, all nouns are not derived from roots, some are unanalysable words as commentators distinctly opine. For example, Ptj, in his *M* on P. 7.1.2,5- comments: *unadayo'vyutpannani pratipadikani*, and *pratipadikavijnanac ca bhagavatah paniner acaryasya siddham. unadayo'vyutpanna-pratipadikani*. Thus Ptj considers Sakatayana as the author of the Unadi-sutras. Nagesa also attributes the Unadi section to be authored by Sakatayana. There is still another opinion which mentions Vararuci as the author of the Unadi-sutras as is seen in *Vimala's Rupamala*. But this assertion makes Vararuci older than Panini which does not claim any probability. The Unadi-sutras have been handed down to us in their original form. It was not the intention of the author to give a complete list of all the Unadi words, but merely to collect the most important of them. The sentences *bahulam anyatrapi* 'in various other words too', and *anyebhyo'pi drsyante* 'the same affixes are found in other words too', which frequently occur in Unadi-section, support this assumption.

4. New Possibilities of Interpretation of the Vedic Words

It has amply been discussed that the etymological stand found in the *Brahmana* literature and Yaska's *Nirukta* to interpret the Vedic words has been adopted here. The multiple derivational sense of a certain word attributed to the same root is the style of meaning analysis of the Unadi-words. Dayananda Sarasvati, considered to be the most modern com-



mentator of the Vedas as well as the Pancapadi Unadi, believes that Unadi words are derived in two senses- *yaugika* 'derivational' and *yogarudha* 'derivational-conventional', i.e., originally governed both by derivational structure and sense but later restricted or expanded to some fixed sense. For example the word *karu* derived from the root *kr* with the affix *un* being paraphrased as 'one who does' by the very first sutra of Unadi-section : *kr-va-pa* etc. Unadi-1.1. would definitely mean a 'doer' or an 'agent' but it is subsequently used in a restricted *rudha* sense 'an agent of doing art' or 'artist'. But taking the derivational sense of the word, it may be extended to mean agent of other acts taking into account the contextual meaning. The word *pasu* is paraphrased as *pasyati sarvam iti pasuh*, *pasyanti yena va sah pasuh agnih*, *pasyati janati svartham iti pasuh gavadih*. This word is derived by the Unadi rule 1.27 *aji-disi-kamy ami-pamsi-vadha-mrji-pasi-tuk-dhuk-dirgha-hakaras ca*. All these meanings are suggested by Dayananda in his *Unadikosa* while commenting on this sutra. To justify such meanings, the available clues are also found in Vedic literature and its accessories as mentioned below. In *Yajurveda* (YV) 23.17- the mantra reads *agnih pasur asit tenayajanta* where the word *pasu* means both *Vayu* and *Surya*. An ignorant woman or human being is also spoken as *pasu* by extension. This is supported by the mantra *devim vacam ajanayanta devas tam visvarupah pasavo vadanti* RV-8.10; *vitisthanta matur asya upasthan nanarupah pasavo jayamanah* AV-14.2.25. The word *pasu* in the sense of a non-being object is seen as an indeclinable (P.1.4.57). The *Rc- lodham nayanti pasu manyamanah* in RV-3.53.23 is explained by Vardhamana in *Ganaratna-mahodadhi* as *darsaniyam jnanam pratipadyamana lobham parityajanti* (quoted in *Unadi-kosa*, p. 15, n.1) where *pasu* means 'one worthy to be seen'. Thus there are immense possibilities of extending the derivational sense contextually to generate various meanings. But, once the meaning of a certain word is limited by the conventional sense as seen in our day-to-day usages or popular literature, no new meaning is possibly thought of. Therefore, presuming the saying *ananta vai vedah* as a true and valid statement we should rather attempt exploring more and more meanings from the same words of the mantra of the Vedas. This is possible provided we accept all the substantives and older naming words employed in the Vedic literature as having originated from some verbal root. And it is very famous a saying among the *sabdikas* that *bahvartha hi dhavah* 'Verbal roots have many meanings'. The Unadi section of the grammar operates with this conviction. We, instead of dwelling upon a particular meaning of the Vedic word in the light of the present conventional sense of the very word, should take the help of particularly the *Brahmanas*, *Nirukta*, and the Unadi sutras to trace out possible contemporary meaning taking into account the accompanying context. I feel to multiply instances of possible derivative meanings from the Unadi words. The word *asura* (Unadi-1.10) is explained as *asum pranam rati iti*. It may mean 'giver of life', and the seer might have extensively understood it. All the agencies responsible in sustaining life may be alluded as such. The restricted conventional sense is *megha* 'cloud' since the water of the cloud sustains the life of the living beings. And cloud is the prime source of water. The same word derived from the root *as* 'to throw' with the suffix *uraN* by Unadi-1.42 can be paraphrased as *asyati praksipati*

dharmam subha-gunans ca sah asurah meghe durjano va. (Unadikosa on the sutra). Here taking the act of throwing as the clue, both the meanings have been thought of. In fact, the cloud throws water and the bad man also throws down all the noble qualities. Why these two meanings only keeping the act of throwing in mind? Similar other analogical meanings can be imagined. The word *kharu* (Unadi-1.36) is paraphrased as *khanati sariram iti kharuh kamo dantah samharta darpo'svo va*. Thus the word means 'desire', 'teeth', 'killer', 'pride', and so on. All these meanings have been thought of on the strength of the sense of the verb *khan*. Explaining the word *sithila*, Dayananda derives it from the root *srath* 'to divest' and it is paraphrased as *srathati vimuncati purusartham iti sithilah purusah*, *sithila kanya*, *sithilani trnani mrduni ityarthah* (see Dayananda's commentary on Unadi-1.53 in *Unadi-kosa*) Thus the same word means diversely taking the verbal sense of root. Veda with its expansive scope of meaning needs its commentators to be very special in the sense of possessing not only the erudition in the accessorial literature but also supersensory yogic intuition to see into the width and depth of the Vedas. Vedas are the mines of never ending knowledge. It being the unfathomable divine knowledge, whatever meanings the commentators have provided are definitely limited and partial, they do not represent the totality of it. No human agent can discover all that it contains But Vedas meant for the welfare of the whole universe must be known by the man. There is no need to mystify its mantras, time has come to explore the veiled truth latent in the Vedas. In this regard the ocean of the original derivational meaning of its substantives and the meanings of the verbal forms are to be dived deep. In the following section some of the pre-requisites of this derivational approach is discussed to convince the scholars about the need of the Unadi-pattern of derivation, and meaning paraphrasing in the line of the *Brahmana* and *Nirukta*. Word, its meaning, and the relation between the both are considered eternal (cp. Vt. in *M-Paspasahnika: siddhe sabdartha-sambandhe*, also the *Vakyapadiya* 1-33:

nityah sabdartha-sambandhah samamnata maharsibhih/ sutranam sanutantranam bhasyanam ca pranetrbhih//

The difference between the Vedic word and a word of *Loka* 'common usage' is that the former has a definite word-order, which the latter does not have. Therefore, it is imperative on us to know the meaning conveyed by the specific word. Ptj (in *M* on 2.2.29) says- *abhidhanam ca punah svabhavikam*, and (in *M* on 2.1.1) *svabhavata etesam sabdanam etesv arthesv abhinivistanam nimittatvenanv akhyanam kriyate*. This implies that human agents have nothing to do with the natural sense which is latent in divinely created words, but not in corrupt words. One cannot imagine the various natural meanings inherent in the words by simply looking at it, similarly as one cannot know the sweetness of the fruit from its sight. It needs to be peeled out, cut, chewed etc. so as to relish it. Thus to have the perception of all the different natural meanings of a certain word, one should analyze it into its components-bases or roots and affixes. Vedas also hint this analytical pattern- such as *cyavanam acyutanam* (Rg-veda 96.4), *asnantav asvina* (Rg-veda 8.5.31) and so on. Thus the *yaugika* or derivational pattern of analysis is the need wherein the roots and affixes are to be analysed. As mentioned earlier Unadi-section conforms to this principle of etymology and every word



derived with the help of Unadi affix must involve a root. And meaning of a certain root being numerous, there occurs the possibilities of innumerable meanings of a certain Vedic word due to be located in the Unadi-section. It is said – *anantesu hi desesu kah siddhah kveti gamyatam/ nigamadivasac cadya dhatuto'rthah prakalpitah//* (Mimamsa-darsana, Tantravarttikam- 1.3.10 quoted by Prajnadevi, p.225). Saunaka (in *Brhaddevata*-1.27) also maintains that all the Vedic words are designated as *yaugika-karma- sarvany etani namani karmatastvaha saunakah*. Thus all the activities are based on some verbal root, therefore Vedas are looked upon as the mine house of all the knowledge. Yaska (*Nirukta*-2.1.) emphasizes this derivational process to be the backbone of meaning analysis of the Vedas- *arthanityah parikseta. kenacit vrttisamanyena avidyamane samanye'py aksara-varna-samanyan nirbruyat. na tvevam na nirbruyat na samskaram adriyeta. visayavatyo hi vrttayo bhavanti*. Perceiving meaning as the core component, every word should be etymologically analyzed, and accordingly constituent root and affixes are to be detected. If roots and suffixes of the same meaning cannot be located, one should proceed in giving etymology on the basis of phonetic similarity of the word constituents, or in the same manner of connecting them to one or more roots. This very principle is also said to be adopted in Unadi- chapter supporting the etymological stand. While commenting on the Unadi-sutras, Dayananda adopts this method. Out of numerous possible meanings reached at of a certain Unadi-word the exact desired meaning is to be deduced by context etc. as is laid down in *Mimamsa*. When commentators like Atmananda lays down that *nigama-nirukta-vyakarana-vasena dhatuto'rthah kalpayitavyah and nigama-vasac cadya dhatuto'rthah prakalpitah, anekartha hi dhatavah* and so on (See Brahmadata Jijnasu's Introduction of the *Yajurveda-bhasya* of Svami Dayananda Sarasvati, p.87), then out of the multiple meanings of a certain word the exact desired meaning is to be ascertained by the context etc. as laid down by the *Mimamsa* 3.3.14- *srutilinga-vakya-prakarana-sthana-samakhyanam samavaye paradaurbalyam arthaviprakarsat*. So does lay down Bhartrhari in his *Vakyapadiya* 2.3.16-17:

*vakyat prakaranad arthad aucityad desakalatah/
sabdarthah pravibhajyante na rupad eva kevalat//
samsargo viprayogas ca sahacaryam virodhita/
arthah prakaranam lingam sabdasya'nyasya sannidih//*

Similarly, *Brhaddevata*(2.120) enjoins:

*arthat prakaranam lingam aucityad desakalatah/
mantresv artha-vivekah syad itaresv iti sthithih//*

Thus the original ancient tradition of multiplicity of meaning of the verbal roots and their derivatives is preserved by the Unadi-sutras though they constitute the portion of the grammar. The word *agn*, the most affectionate name of the Vedic pantheon, is interpreted to have multiple meanings besides its conventional meaning 'fire'. This is an Unadi-word derived by the Unadi-sutra *anger nalopas ca* (*Unadi-kosa* 4.51) from the root *ag* (*agi*) with the suffix *ni*. The root *agi* means 'to go', 'to move' or broadly it is a movement denoting root and all the movement denoting roots convey the sense of knowledge. Dayananda explains the meaning of the word as *angati gacchati prapnoti janati va sa agnih vanhih prasiddhah* (*Unadikosa*

on 4.51, p.124) From this explanation, it is understood that the object having its feature of *gamana* 'going', *prapana* 'reaching', and *jnana* 'knowing' would possibly denote the object called *agni*, not fire alone which is the *rudha* or conventional sense. Yaska in his *Nirukta* 7.14 has very elaborately given the etymology of this famous word, and has shown how the meaning of this vocable can be connected with the sense in relation to the various phonetic components of the word. Sayana has brought out the following meaning of the word also as 1. *paramatma* (in *Atharvaveda-bhasya* on 2.1.4- *esa paramatma agnih*), 2. *brahmana* (on *Satapatha-brahmana* 1.4.2); 3. *Durga* in *Nirukta-bhasya* as *vidyut, vedah, sarvajnah* (in *Sandhyabhasya*, p.14,55,60 quoted by Jijnasu); 4. *Srikantha* in *Srisukta-bhasya*, p.3 quoted by Jijnasu, p.84 as *paramesvara*; 6. *visnu* by Raghavendra Yati, p.8., Jijnasu, 84; 7. *sarvagah, sarvavit, neta* by Bharatasvami, p.8 quoted by Jijnasu, 84. Similarly in *Brahmana* text, about 46 meanings of the word *Indra* have been given. (See details in Prajnadevi, 1991, p.17) such as speech (*vak*), heart (*hrdaya*), warrior tribe (*ksatriya*), thunder (*asani*), lightning (*vidyut*), strength (*virya*), sperm (*retah*), indomitable (*apratiratha*), air (*vayu*), sun (*aditya*), highest soul (*paramatma*) and so on. The word *indra* is derived with the *unadi-pratyaya- ran* by the sutra *rjrendragra-vajra-vipra-kubra-cubra-ksura-khura-bhadrogra-bhera-bhela-sukra-sukla-gauravanreramalah* (*Unadi-kosa* 2.29). The word derived from the root *idi* in the sense of *paramaisvarya* or great accomplishment denote all those objects which possess the rare capability or essence. Dayananda explains the word as *indati paramaisvaryavan bhavati iti indrah, samarthao'ntaratma'dityo yogi va*. (*Unadi-kosa*, p.57). He has mentioned its senses as 'capable', 'inner self', 'sun', 'a yogin' and the predominant sense is – one who is a *paramaisvaryavan* or possessor of great wealth. Thus in this verbal sense many objects may come to our notice as above collected in the list.

Thus a commentator of the Vedas should take into consideration this role of the Unadi-sutras and their products- the samjnas or ancient naming words used in the mantras. Many of the words found in the Vedas are taken up for derivation by these Unadi chapter. It is not definitely an easy task to reconstruct a connected and coherent sentential meaning of a mantra with a rarely popular general meaning though such a meaning can be crafted legitimately and imagined justly. In that case all the words including the verb should have matched syntactically. However, only the depth of erudition in the sastras cannot claim to be the guiding factor. The spiritual meanings of the mantras suggested by Sri Aurobindo and the three kinds of meanings suggested by Svami Dayananda of all the mantras definitely awaits a pure and clean super mind with a natural flash of intuitive cognition to do justice to the *apaureseya* literature like the Vedas. However, there is no doubt that Unadi rules and their application in vedic exegesis has a convincing role to play in this direction.

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