Traditionally, it is strongly believed that the Vedas are revealed to Seers, through their contemplation and self-perceptive nature inherent in them. So they are not supposed to be composed by the wise men or poets with their intellectual poetic caliber. This long-standing faith is continuously cherished in the Indian mind through the ages.

The Universal approach, spiritual thoughts liberative mood, non-barrier of geographic spheres, non-traces of racist boundaries etc. and omniscient nature of the Vedas substantiates the above argument.

The Apau uṣayatva of the Vedas, to mention a few, have been supported and substantiated by the Nirukta of Yaska, Stry'a, the commentator of the Vedas and Scholars like Arrobindo and others.

This eternal mass of knowledge i.e. the Vedas whose origin is not known has been understood at the later stage with the help of Vedangas, the auxiliary of the Vedas at the later stage. They are 1kṣaṇa (science of phonetics), Vyākaraṇa (Grammar), Chandas (Prosody), Kalpa (Sacificial alter engineering), Jyotisha (Astronomy) and Nirukta (Etymology).

The Vedas themselves are treated and worshipped, traditionally as Vedabrahma or Vedapuruṣa. Allogorical Veda-gas are described as various limbs of that Vedapuruṣa:

Chandas is the feet of the Veda and Kalpa is declared to be its hands; Jyotisha is called his eyes and the Nirukta his ears.

1kṣaṇa is Vedas nose, Grammar is his face (Pāñini 1kṣaṇa -14-42)

Therefore, it is also said that he who studies the Veda along with these a-gas will happily live in Brahma-loka.

Among these the Nirukta is a Commentary on the Nightha (u). The Nightha (u) is a well-established name for a work which mainly consists of Synonyms, homonyms etc. Selected from the Vedas on the basis of their obscure nature, difficult to understand the meaning.

The Nightha (u) consists of three parts in five chapters. The first part is named as Nightha (u)ka Kṣaṇa, deals with synonyms, consisting of three chapters.

The second part, which consists of fourth chapter, deals with words, verbs occur in the Vedas. It is called Natigamaśa (a). The third part, which has fifth adhyaya, deals with the Vedic deities hence its named as Divatvataśa (a).

Yaska composed commentary on it in twelve chhandas, beginning with Samamnanaśaa Samamnanaśaa and ending with, tasya tasya tadbhavyam, anubhavaya. This commentary is called Nirukta, because the supposed elements of each work are here full (nir) set out (Ukta). Yaska interprets the word in various ways citing the suitable k from the śgveda many a times. According to him “the Nirukta”stra, the science is the essence of Grammar and establishes the proper sense of the words. Therefore, the Nirukta is useful towards the understanding of Vedas.

Yaska in his Nirukta while insisting upon the study of the Vedas with understanding their meaning states that “at the dawn of the age, the seers had intuitive power to perceive themselves the eternal knowledge. They could reveal themselves the Vedas. There was no need to either express it vocally or to teach others. But as time passed they had to utter them for the lower intuitive seers, and they listened to it. Traditionally, it has been known as ’ritis. But the second category of seers had capacity of understanding the inner mean-
Sakhas according to the lineage and VedangAs or auxiliaries to Vedas were prepared to assist the study of the Vedas. Without studying the VedangAs no one could enter into Vedic studies with meanings. Padapatha, Ghana & Kramapathes were also prepared to save the purity of Vedic texts from all the points of view. So the end part of Vedic age is called Samamnayakam.

Further, Sayana in his Rgbiṣyabhiṣāmika, while discussing the origin of the Vedas. He states:

"A question is also posed by attracting the attention towards the statements like 'Has not the holy Badarayana laid it down that the Veda is the work of Brahma? 'Sastryonitvat'. Brahma is omniscient because he made Rgveda and all the other 'astras. But stating that this cannot be taken to consider the human origin of Vedas refutes this argument. A man did not make it. The same Badarayana has the non-human origin in view when he lays it down in the devata section, that for all who have not obtained final release; the veda is eternal like, the Sky. Ata Eva ca nityatvam."

Both 'ruti and Smriti can be cited here as internal evidence to support Vedarapourourseyatva of Vedaras. The Sruti is Vācāvituripanitāya (Rg.8.75.5) and Anandinidhia Nitya Vag skirts Swayambhuva (m.m. 4.232/34)6 (Quoted in Brahmasutra Sankara Bhāsya 1.9.72).

Therefore Sayana Concludes that possibility of a mistake on the part of the author or authors does not arise and the authority of the Veda, both mantras and brahmana, is subject to no dispute in respect of Apauruseyatva.

Foot Note

1. Chanda" padava tu vedasya, hastau kalpoStha pathyate
   Jyotiḥkṣeṣayamāṇā ḍakṣaṇiruruṇā
trotramahyate
   "ṛẢjkaḥgra-ām tu Vedasya mukham ā vyēkara-ām
   sm̐ tam
   Tasmāṃsangamadhīteya Brahmalokamahēyate ||
   (Panini 41-42)

2. Vedic Nigha"u by Dr.G.N.Bhat
   Published by Mangalore University 1992
   Konaje, Mangalore

3. The Nigha"u and The Nirukta by Laxman Saru

4. Traya atra khlaśibhga laksāyante - Dar-anakēla"-
   Sampradeyakēla" -
   SamemncyaKēla"cheti...padērthen
   yathyasaybhavam jānnto
   vimālahemihshika sayah...mantram dadrus sarthanam
   mantramāman ātārāh ātrasan rśyan...||

Nirukta Sloka vartika - Upodghatah

5. 'ākāśyakāśyād tadharmena"...uddhatmena"...dadru"...vedvākyey
   kalpeśmin vividhānī yat
   aṣeṣa"tādharhābhysteSpārabhyo yathāvidhi
   upade"ena sampṛeduḥ mantran brahma'ameyche
   ityevamupade"ena sṛṣṭan vēdēn dadṛu"uh kramēn
   āpere ye tatoSnyuna glayantaste sakrshrutau ||

Nirukta Sloka vartika
First Cahtera.. Sixth Pada.

Nanubhagavata Badarayananena Vedasya Brahmakaryatvam sutritam sastrayonitvad (Ve.1.1.3) iti.
Rgyedasiasstrakaranatvag brahma sarvajñanami
Sutrathah. badham.
Naitavā Pauruseyatvam bhavati
manusyanirmitvabhavat.
Idrasampraureya vatmabhārētya
vyavaharadasyayamanaksadasi dvitiyā nityātva.
Badarayananena devatadhirakane Sutritam - atā eva
nityātva iti (Brahmasutra 1.3.19)
Śrutismitchatra bhavath.Vachanirupanitāya (Rg.8.75.5)
iti sruthī.
Anandinidhanirnaya vagāsra svayambhuva
(ma.m.a.323/34) iti sruthī.
Tasmā kardāsasanyāya anudayat
mantrabrahmaṇatmakasya vedasya nirvighnam
pramanāya siddham.

Vidyabhāvana Sanskrit Series
Chaukamba, Varanasi 221001

"The Kavi or wates, poet and seer, is not the manishi; he is not the logical thinker, scientific analyzer or metaphorical reasoner, his knowledge is one not with his thought but with his being; he has not arrived at it but has it in himself by virtue of his power to become one with all that is around him. By some form of spiritual, vital and emotional oneness he is what he sees; he is the hero thundering in the forefront of the battle, the mother weeping over the dead, the tree trembling violently in the storm, the flower warmly penetrated with the sunshine. And because he is these things, therefore he knows them; because he knows this, spiritually and not rationally he can write of them."

- (Sree Aurobindo’s Vyasa and Valmiki)