

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



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Preface

The seers and sages of this holy land sacrificed their lives and passed on to us the Vedas and Śāstras, which constitute the invaluable treasure of eternal knowledge, useful for both the mundane and spiritual worlds. The Vedas embody the eternal values of our great civilization, which kept our unique culture alive.

The four Vedas, which were known to have about 1131 branches earlier, have now only 13 branches traceable. Among them, the Yajurveda, with a total of 101 branches in the past, is broadly distributed under two segments, viz., *Krishna Yajurveda* and *Śukla Yajurveda*. The statistical reports of this literature indicate that *Kṛṣṇa Yajurveda* was having 86 branches and *Śukla Yajurveda* was having 15 branches. This was the status upto about twelve hundred years back. Like all other segments, the *Kṛṣṇa Yajurveda* also witnessed several setbacks during the alien rule and is now said to have four branches only, under the titles of *taittirīya*, *katha*, *kâpisthala* and *maitrâyanīya* branches. However, for all practical purposes, it is reduced to *taittirīya* branch, which only is being taught in the Vedic schools.

In this background, all our great saints and scholars have been emphasising the need for preservation and propagation of the Vedic knowledge for the benefit of mankind at all times.

Accordingly an attempt is made to describe the details with as many view points as possible in a condensed form. The present work with the title of “The Splendor of *Kṛṣṇa Yajurveda*- a monograph” is an outcome in that direction.

The matter is covered under 35 chapters, distributed under 5 parts. The first part mainly deals with the heritage aspects of Vedas, *sanâtana dharma* and characteristics of Vedas like *apaurusheyatva* and *nityatva*. The second part deals with the tradition of *Kṛṣṇa Yajurveda*, physical structures and textual contents of *taittirīya*, *katha*, *kâpishthala* and *maitrâyanīya* branches. In addition, the *yajñas* and their constituents, and philosophy of the highest order are also briefed.

The third part describes the language aspects and the significance of *Rudrâdhyâya*, while the fourth part highlights the scientific and technological features as embedded in Vedic statements, related to mathematics, physics, chemistry and others. Finally the fifth part highlights the influence of *Kṛṣṇa Yajurveda* on various social aspects of modern times, including the Hindu marriage Act of the constitution of India. At the end, the grand personality development programme as appears in *Kṛṣṇa Yajurveda* and the message of *Kṛṣṇa Yajurveda* in nutshell are also presented for the benefit of the readers.

Ultimately, this monograph is expected to provide an over all view of the Vedas in general and *Kṛṣṇa Yajurveda* in particular. Those aspects, which did not find place in this book and which can be included to enhance its value, if brought to our notice by Vedic scholars, we will be grateful to them.

In this context I record my thanks to the authorities of IGNCA (Indira Gandhi National Centre for the Arts) for giving me an opportunity to participate in their programme for creating awareness about our Vedic heritage and culture.

Further I stand indebted to all my teachers who taught me Sanskrit, *Kṛṣṇa Yajurveda* and related Vedic literature with love and affection during the past five decades.

The list of my Vedic teachers requires, among several others, a special mention of Sri Remella Bapanna Deekshitulu Ghanapathi garu(Podagatlapalli), Sri Nittala Anantavadhani garu (Razole), Sri Adida Ramakrishna Sastry garu, Sri Dendukuri Agnohotra Mahâgnichit Yajneswara Yajulu garu, Sri Rani Ramakrishna garu / Sri Tattvavidānanda Saraswati Swamy garu, Sri Kunapuli Venkatachalapati Sarma garu, *Veda vidvanmani* Sri Ramaswami Ghanapathi garu, *Mahâmahopâdhyâya* Sri Remella Surya Prakasa Sastry garu, *Mahâmahopâdhyâya* Sri Dongare Veereswara Krishna Sastry garu, and finally *Mahâmahopâdhyâya* Âchârya Pullela Sri Ramachandrudu garu.

A special mention has to be made about the benign guidance and encouragement additionally received from “*Padmaśri*” *Mahâmahopâdhyâya* Âchârya Śri Pullela Śri Râmachandrudu garu over the past three decades, which enabled me to take up works of this nature. This monograph is dedicated to him as a humble token of my “*Âchâryâya priyam dhanam*”, as mentioned in *Kṛṣṇa Yajurveda*.

My thanks are also to the authors of various books, mentioned under references, who helped me indirectly in a great way in compilation of data over years, related to various aspects of *Kṛṣṇa Yajurveda*. Also my thanks to Smt. J Sarada who prepared a neat document of this monograph with diligence.

Finally my special thanks are to all my well wishers, who encouraged me to present the material in an orderly form of the present work titled “Spendor of Kṛṣṇa Yajurveda.

“Jaya” “Mahâ Śivarâthri”
17.02.2015

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Author

Notation followed in this monograph

1. The words ‘Veda’ and ‘Vedas’ are used synonymously. The actual usage is carried out based on the context and sentence construction.
2. The *Taittirīya śākha* is an important, popular and surviving part of *Krishna Yajurveda*. Also both the words are used synonymously in the Vedic circles. Hence, the reference to *Kṛṣṇa Yajurveda* can be taken to mean *Taittirīya*, in actual sense.
3. Because of intrinsic differences of Sanskrit and English languages in script, pronunciation and practice, and also due to non-usage of diacritic symbols for some letters like ष, ण, ऋ the transliteration in this monograph could be only moderately fair.
4. “â” is used to indicate long ovel as in the case of “Âmnâya”
“û” is used to indicate long ovel as in the case of “pûrva”
“au” to indicate the ovel as in the case of “apaurusheya”
“ee” to indicate the ovel “ee” if it occurs in the biginning as in the case of “eesvara”
“î” to indicate the ovel “ee” if it occurs in the middle as in the case of “agnimîle”
“ch” to indicate the letter as in the case of “chandra”
“c” is also used some times for the same purpose.
5. Reference to a part, or statement there of to *Taittirīya śākha* is indicated by the letters “TS” for *Samhitâ*, TB for *brâhmana*, TA for *âranyaka*, and TU for *upanishads*.