

ADHIKARAṆA (10 A) : *The Word in the Veda and the thing spoken of by it are the same as those in common parlance.*

SŪTRA (30).

[(a) SIDDHĀNTA OF ADHIKARAṆA A]—THE MEANING (AND THE WORD) MUST BE ONE AND THE SAME, AS THUS ALONE ARE INJUNCTIONS OF ACTIONS POSSIBLE; SPECIALLY BECAUSE THERE IS NO DIFFERENTIATION (BETWEEN THE TWO).

*Bhāṣya.*

Now there arises the question—Are the words ‘*gauḥ*’ and the rest expressive of the *Class* or of the *Individual*?

(Before this question can be answered) we have to investigate the question—are the words in the Veda the same as those used in common parlance or different? Are they denotative of the same things as in common parlance or different ones?

The *Pūrvapakṣa* on this question is as follows :—“The words in the Veda are different from those in common parlance, and their meanings also are different.—Why?—Because they are named differently and their forms also are different. The difference in their naming is apparent in such statements as ‘These words and expressions are *Vaidika* and those others are *laukika*’. In the Veda we find the statement that ‘*Agni* killed the *Vṛtrās*’ (*Ṛgveda* 6. 16. 34); and the form of this word ‘*agni*’ (as denoting *Indra*) must be different from that of the word ‘*agni*’ as used in common parlance (as denoting *Fire*).—The words being different, the things spoken of (by means of those words) must also be different. Further, we meet with the statement that ‘*Uttānā vai devagavā vahanti*’ (*Āpastamba—Shrāuta-Sūtra* 11. 7. 6),—which means ‘the cows that belong to the deities move on their backs’; and from this statement it follows that the animals spoken of by the word ‘*go*’ (in ‘*gavā*’) are those *that walk on their backs*; and thus it is clear that the thing denoted by the word ‘*gauḥ*’ in the Veda is different from that spoken of by that word in common parlance. Similarly, there is another statement—‘*Dēvēbhyo vanaspatē havīṃṣi hiraṇyaparna pradivastē artham*’ (*Taittirīya-Brāhmaṇa* 3. 6. 11. 2), from which it follows that the thing spoken of in the Veda by the word ‘*vanaspati*’ is *a divinity with golden leaves*. Again, we have the statement ‘*Ētat vai daivyaṃ madhu yad ghr̥tam*’, where the word ‘*ghr̥ta*’ has been used in the sense of *Honey*.—From all these it is clear that the meanings of words used in the Veda are different (from those of the same words as used in common parlance).”

The *Siddhānta* in answer to the above is as follows :—

The words in the Veda are the same as those in common parlance, and the things expressed by them are also the same.—Why?—Because *thus*

alone are injunctions of actions possible; it is possible to have an injunction of action, only when the words are the same and the things denoted by them are the same. If the two sets of words were different, then their meanings could not be understood (by ordinary men). Hence the two sets of words must be the same.

“What you are pointing out is the useful purpose served by the two being the same; please point out some reason for regarding them as the same.”

This reason is provided by the next clause in the *Sūtra*—‘*avibhāgāt*’, ‘because there is no differentiation between the two’; that is, we do not perceive any difference between the words in the Veda and those in common parlance; hence it follows that the words are one and the same. Similarly we comprehend the same things denoted by the words in the Veda as those denoted by those in common parlance; and hence we declare that these also are not different.—As regards the argument that (a) (in the Veda) those animals are called *cows which move on their backs*—(b) *honey* is called ‘*ghṛta*’—and (c) ‘*vanaspati*’ is the name given to *that which has golden leaves*,—there are no such statements (in the Veda) as that ‘those animals are to be called *go* which move on their backs’; all that the statement says is that ‘the cows move on their backs’. If this statement were taken as predicating the ‘*gotva*’ (the character of *cow*, of those that move on their backs), then the clause ‘move on the backs’ would be a mere reiteration (a reference to something already known); and yet no such animals are known as ‘move on their backs’; [any reference to those therefore being not possible] it will thus be necessary to take this ‘moving on the back’ as the predicate of the sentence; and if that is the predicate, then the ‘character of the cow’ could not be the predicate (of the same sentence); as in that case there would be a syntactical split.—Further, if the words of the Veda were different from those in common parlance, then we could not ever comprehend the meanings of the words ‘*uttānāḥ*’ (on their backs) and the rest found in the Veda; so that it would be all the more impossible for us to comprehend the ‘character of the cow’, which also is unknown to us (and which forms the predicate of the Vedic sentence containing the words ‘*uttānāḥ*’, etc.).—Nor is the statement of the ‘cows moving on their backs’ quite meaningless and useless; because it could be taken as serving the useful purpose of commendation.—These same considerations apply to the case of the other two statements—regarding *Honey* being spoken of as *Ghṛta*, and the *golden-leaved* thing being spoken of as ‘*Vanaspati*’.—From all this it follows that the words and their meanings are the same in the Veda and in common parlance.

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[This same *sūtra* 30 is also taken as embodying the *Pūrvapakṣa* of the following *Adhikaraṇa* 10 B.]

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