special prayer and hymn-books intended as liturgical or sacrificial manuals for the Adhvaryu and Udgātṛi priests respectively, the necessity for which grew out of the vast and complicated ritual elaborated by the Aryans after they had settled down in India [see *yajur-veda, sāma-veda*]; the more modern Atharva-veda-saṃhitā, on the other hand, is, like the Ṛig-veda, a real collection of original hymns mixed up with incantations, borrowing little from the Ṛig, having no direct relation to mere ritual or sacrifices, but supposed by mere recitation to produce long life, to cure diseases [generally in connection with the use of some plant or drug gifted with magical properties], to obtain success in love or gaming, to effect the ruin of enemies, and to secure the reciter's own prosperity; each of the four Vedas seems to have passed through numerous Śākhās or schools, giving rise to various recensions of the text, though the Ṛig-veda is only preserved in the Śākala recension; as to arrangement, the Mantras being made up in the first instance of separate Padas or words are joined together so as to form Sūktas or hymns; the hymns of the Yajur-veda, with the exception of its last book, which is thought to be mystical, are arranged according to the sacrifices at which its Mantras were used, and those of the Sāma-veda with reference especially to the Moon-plant sacrifices, but those of the Ṛig-veda Mantras having no direct reference to sacrificial acts are arranged either according to their authors and the objects addressed or according to mere bulk; the former is the distribution into ten Maṇḍalas, the first and last three Maṇḍalas including a variety of authors or rather Ṛishis [who are said to have seen the Vedas and not composed them], and each of the other Maṇḍalas belonging to one particular Ṛishi; the latter is the distribution into Aṣhṭakas [see *maṇḍala, varga*]: a tradition makes Vyāsa the compiler and arranger of the Vedas in their present form: they each have an Anukramaṇī or Index, giving the first word of every hymn, the number of verses, the name of the *devatā* or deified being about which the Mantra is concerned [sometimes, however, the *devatā* may be an inanimate object], the names and families of the authors and the metre, the principal work of this kind being the Sarvānukramaṇī or general Index; out of the Brāhmaṇa portion of the Veda grew two other departments of Vedic literature, sometimes included under the general name Veda, viz. the strings of aphoristic rules, called Sūtras [though these are often said to be *paurusheya*, i. e. human compositions], and the mystical treatises on the nature of God and the relation of soul and matter, called Upanishads, which were appended to the Āraṇyakas, certain chapters of the Brāhmaṇas so obscure and awe-inspiring in their allusions to the Supreme Spirit of the Universe that they had to be read in the solitude of forests; the most important of the former are the Kalpa-sūtras or Śrauta-sūtras as founded directly on Śruti; these strings of rules being in fact guides to the rambling discursive Brāhmaṇas and systematized directories for the due performance of every part of the ceremonial, while the Upanishads, on the other hand, taught the secret doctrine [called *rahasya* in Manu II. 165. and *vedānta* in VI. 83, 94] underlying the ceremonial, viz. the existence of one Universal Spirit, called Brahma, with which the whole creation and the human soul itself was identified; as the Śrauta-sūtras were followed by the Gṛihya and Sāmayāćārika Sūtras or 'rules for domestic ceremonies and conventional customs,' which again became the forerunners of the Dharma-śāstras and thus linked the Veda with the code of Manu, so the Āraṇyakas were followed by the Upanishads, which latter became the real Veda of thinking Hindūs, leading to the Darśanas or systems of philosophy, and linking them also with Vedic literature: in modern writings the name of 'fifth Veda' is accorded to the Itihāsas or legendary epic poems and the Purāṇas, and certain Upa-vedas or secondary Vedas are enumerated, that of the Ṛig-veda being the Āyur-veda or Veda on medicine, that of the Yajur being the Dhanur-veda or Veda on archery, that of the Sāma being the Gāndharva-veda or Veda on music, and that of the Atharva-veda being either the Sthāpatya-veda or Artha-śāstra or Śilpa-śāstra, q.q.v.v.; the Vedāṅgas or works serving as limbs [for preserving the integrity] of the Veda, of which the Kalpa-sūtras form a part, are explained under *vedāṅga*, col. 3: the only other works included under the head of Veda being the Pariśishṭas, which supply rules for the ritual omitted in other works; in the Bṛihad-āraṇyaka Upanishad the Vedas and all the above literature are represented as the breathings of Brahmā, while in some of the Purāṇas the four Vedas are said to have been created by the four-faced Brahmā from his several mouths, and in the Vishṇu-Purāṇa the Veda and Vishṇu are identified); reading the Veda, (Sāy. = *vedādhyayana*, Ṛig-veda VIII. 19, 5); comment, explanation; metre; epithet of Vishṇu; obtaining, acquisition, wealth, = *dhana* (Ved.); a bunch or bundle of Kuśa grass (= *kuśa-mushṭi*, Manu IV. 36; in this sense probably connected with *vedi*, 'an altar made of grass'); (*ās*), m. pl. the Vedas, i. e. the three principal Vedas; (*ā*), f., N. of a river. — *Veda-kuśala, as, ā, am*, versed in or conversant with the Vedas. — *Veda-kauleyaka, as*, m. 'belonging to the family of the Veda,' an epithet of Śiva. — *Veda-garbha, as*, m. 'Veda-filled,' epithet of Brahmā; a Brāhman, man learned in the Veda. — *Veda-gāmbhīrya, am*, n. the deep or recondite sense of the Veda. — *Veda-gupti, is*, f. the preservation of the Vedas (by the Brāhmanical caste). — *Veda-jña, as*, m. 'Veda-knower,' a Brāhman skilled in the Vedas. — *Veda-tattva, am*, n. 'Veda-truth,' the true doctrine of the Vedas. — *Veda-tātparya, am*, n. the real object or true meaning of the Veda. — *Veda-traya, am, ī*, n. f. the three Vedas. — *Veda-darśin, ī, inī, i*, 'Veda-seeing,' one who discerns the sense of the Veda, (according to Kullūka on Manu XI. 235 = *vedārtha-jña*.) — *Veda-dīpa, as*, m. 'lamp of knowledge,' N. of Mahīdhara's commentary on the Vājasaneyi-saṃhitā. — *Veda-dṛishṭa, as, ā, am*, approved of or sanctioned by the Vedas or by Vedic ritual. — *Veda-dhara, as*, m. = *vedeśa*. — *Veda-dharma-vid, t, t, t*, knowing the Veda and the law. — *Veda-nāda, as*, m. 'Veda-sound,' sound of chanting or repeating the Veda. — *Veda-nidhi, is*, m. 'Veda-treasure,' N. of a priest. — *Veda-nindaka, as*, m. 'a Veda-reviler,' atheist, any seceder from the belief of the divine origin and character of the Vedas, unbeliever; a Jaina or Buddhist. — *Veda-nindā*, f. reviling the Vedas, heresy, unbelief, (Manu XI. 56.) — *Veda-pāraga, as*, m. 'one who has gone to the further end of the Veda,' a Brāhman skilled in the Veda. — *Veda-puṇya, am*, n. the sanctity or holiness of the Veda. — *Veda-pradāna, am*, n. imparting or teaching the Veda, giving instruction in the Veda. — *Veda-pravāda, as*, m. a statement or declaration of the Vedas. — *Veda-plāvin, ī*, m. one who promulgates or publicly teaches the Veda. — *Veda-bāhu, us*, m., N. of a son of Pulastya. — *Veda-bhāshya-kāra, as*, m. the author of a commentary on the Veda (epithet of Sāyaṇa). — *Veda-mātṛi, tā*, f. 'Veda-mother,' epithet of the most sacred verse of the Veda called Gāyatrī or Sāvitrī (personified as the mother or source of the Vedas, see *gāyatrī*). — *Veda-mitra, as*, m. 'friend of the Veda,' N. of a teacher of the Ṛig-veda. — *Veda-mūrti, is*, f. embodiment of the Veda (sometimes used as an honourable title before the names of learned Brāhmans). — *Veda-mūla, as, ā, am*, 'Veda-rooted,' grounded on the Veda. — *Veda-rakshaṇa, am*, n. 'Veda-preservation,' the preservation of the Vedas (as a duty of the Brāhmanical class). — *Veda-vaćana, am*, n. a text of the Veda. — *Veda-vatī*, f., N. of a river, (also written *vedasini, vetasinī*); N. of a beautiful woman (daughter of Kuśa-dhvaja, whose story is told in the Rāmāyaṇa; she became an ascetic, and being insulted by Rāvaṇa in the wood where she was performing her penances, destroyed herself by entering fire, but was born again as Sītā). — *Veda-vadana, am*, n. grammar (= *vy-ākaraṇa*). — *Veda-vākya, am*, n. a text of the Veda. — *Veda-vāsa, as*, m. 'Veda-abode,' a Brāhman. — *Veda-vāhya, as, ā, am*, external to the Veda, not founded on the Veda (= *na veda-mūla*); contrary to the Veda. — *Veda-vid, t, t, t*, knowing the Veda, conversant with the Veda; (*t*), m. a Brāhman versed in the Vedas; epithet of Vishṇu. — *Veda-vidvas, ān*, m. one learned in the Vedas. — *Veda-vihita, as, ā, am*, taught or enjoined by the Vedas. — *Veda-vṛitta, am*, n. the doctrine of the Vedas. — *Veda-vriddha, as*, m., N. of a Muni. — *Veda-vedāṅga-pāraga, as*, m. well read in the Vedas and Vedāṅgas, (see *pāra-ga*.) — *Veda-vyāsa, as*, m. 'Veda-arranger,' epithet of Vyāsa or Bādarāyaṇa; (*ās*), m. pl. the arrangers of the Vedas. — *Veda-śabda, as*, m. a word or term in the Vedas. — *Veda-śāstra, am*, n. 'Veda-ordinance,' the Veda or any Vedic composition. — *Veda-śāstra-sampanna, as, ā, am*, versed in the Vedas and Śāstras. — *Veda-śiras, ās*, m., N. of a son of Mārkaṇḍeya and Mūrdhanyā (regarded as the progenitor of the Bhārgava Brāhmans); of a son of Prāṇa; of a son of Kṛiśāśva; (*as*), n. epithet of a weapon. — *Veda-śīrsha, as*, m., N. of a mountain. — *Veda-śravas, ās*, m., N. of a Ṛishi. — *Veda-śruti, is*, f. the hearing of the Veda. — *Veda-saṃhitā*, f. the Saṃhitā or collection of Mantras of the Veda. — *Veda-sannyāsa, as*, m. giving up or discontinuing the ritual of the Vedas. — *Veda-sannyāsika, as*, m. or *veda-sannyāsin, ī*, m. a religious mendicant (belonging to the fourth *āśrama* or order) who discontinues the ritual of the Vedas. — *Veda-sammata, as, ā, am*, conformable to the Vedas. — *Veda-sammita, as, ā, am*, of equal measure with or conformable to the Vedas. — *Veda-stuti, is*, f. 'Veda-praise,' N. of a celebrated composition. — *Vedastuti-kārikā*, f., N. of a metrical paraphrase of the preceding work by Vallabhāćārya (inculcating the doctrine of faith as a means of salvation). — *Veda-sparśa, as*, m., N. of a Muni. — *Veda-smṛitā*, f., N. of a river. — *Veda-smṛiti, is*, f., N. of a river. — *Vedāgraṇī* (°*da-ag*°), *īs*, f. 'leader of the Veda' (= *sarasvatī*). — *Vedāṅga* (°*da-aṅ*°), *as*, m. 'a limb (for preserving the body) of the Veda,' N. of certain works or classes of works regarded as auxiliary to and even in some sense as part of the Veda, (their object was to secure the proper pronunciation and correctness of the text and the right employment of the Mantras at sacrifices as taught in the Brāhmaṇas; six subjects are usually enumerated under which these works are comprised, and six works are given as representatives of these subjects, mostly written in the Sūtra or aphoristic style, but whether all of these are the original representatives of the various subjects is doubtful; 1. *Śikshā*, 'the science of proper articulation and pronunciation,' comprising the knowledge of letters, accents, quantity, the use of the organs of pronunciation, and phonetics generally, but especially the laws of euphony peculiar to the Veda; one short treatise consisting in one recension of thirty-five and in another of fifty-nine verses, and a chapter of the Taittirīya-āraṇyaka are regarded as the representatives of this subject; but the more modern Prātiśākhyas and other works on Vedic phonetics may be included under it, [see *prātiśākhya*]: 2. *Chandas*, 'metre,' represented by a treatise ascribed to Piṅgala-nāga, which, however, treats of Prākṛit as well as Sanskṛit metres, and includes only a few of the leading Vedic metres: 3. *Vy-ākaraṇa*, 'linguistic analysis or grammar,' said to be represented by Pāṇini's celebrated Sūtras, but as this great work only treats of Vedic grammar exceptionally, this Vedāṅga is more properly identified with the lost grammatical Sūtras which preceded Pāṇini: 4. *Nir-ukta*, 'explanation of difficult Vedic words,' represented by the Nirukta of Yāska, which consists of five chapters of mere lists of words, three belonging to the Naighaṇṭuka section of synonyms, one to the Naigama of separate words, and one to the Daivata of divinities and the other objects