

*ॐ नमः सामवेदाय*

**Om Namah Samavedaya**

**Om, Obeisance to Sama Veda**

## **SAMA VEDA – AN INTRODUCTION**

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**सामवेद मूर्तिः  
SAMAVEDA MURTHI**

नीलोत्पलदलाभासः सामवेदो हयाननः ।  
अक्षमालान्वितो दक्षे वामे कम्बुधरः स्मृतः ॥

**Samaveda Murthi is said to be horse-faced, shining like blue lotus and holding Akshamala (rosary of beads) in right hand and conch in left hand.**

**ॐ नमः सामवेदाय  
Om Namah Samavedaya  
Om, Obeisance to Sama Veda**

सामजालजलाकीर्णं छन्दः कल्लोलसङ्कुलम् ।  
तन्त्रग्राहान्वितं वन्दे सामवेदमहार्णवम् ॥

**I prostrate to Samaveda, the great ocean with web of Samas as water, chandas (metric systems) as waves and tantras as crocodiles.**

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## 1. DIVISION OF VEDAS IN SRIMAD BHAGAVATHAM

Sastras declare that the main characteristic of Veda is its non-human अपौरुषेयम् (Apourusheyam) authorship. Anything created by humans is Poursheyam; a thing not created by humans is Apourusheyam. Veda has been the life-breath of Bhagavan eternally from beginningless time from Kalpa to Kalpa. (Kalpa is one day of Brahma).

Rishis 'saw' Veda mantras with their power of Tapas. If they had authored those mantras, would they not have been called Mantrakartas (creator of mantras). But Rishis have been traditionally called Mantradrasthas (seers of mantras). They saw the mantras with their Tapas and Bhagavan's grace. It is said श्रुतिं पश्यन्ति मुनयः - 'Seers see Veda'. In the beginning people possessed the mighty power of yoga and subtle intellect. Hence everyone studied many 'sakhas' (branches) of Veda. Many rare insights spontaneously occurred to them. With change of yugas and their distinct characteristics, the divine powers of men started to decline in later times. The Tamil poet Nachchinarkkiniyar refers to this decline in the power of the intellect by referring to them as 'Men whose life is short, who suffer from many diseases and whose intellect is puny'.

Srimad Bhagavtham describes the state of people in Kaliyuga.

प्रायेण अल्पायुषः सभ्य कलावस्मिन् युगे जनाः ।

मन्दाः सुमन्दमतयः मन्दभाग्या ह्युपद्रुता : ॥ (1:1:10)

"People are generally of short life, puny intellect and frail destiny". Even as Kaliyuga began (some 5114 years ago), there was decline with time of memory, lifespan, health, power of intellect and physical strength.

दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा ।

सर्ववर्णाश्रमाणां यद्दृष्ट्यौ हितममोघदृक् ॥ (1.4.18)

"Sage Veda Vyasa, whose vision is unailing, saw in his divine perception the (future) unfortunate people and pondered over what is good for people of all varnas." When Bhagavan decided to rescue people somehow with his grace, he motivated his partial Avatara, Krishna Dvaipayana (also known as Badarayana and Veda Vyasa) to divide the endless Vedas into four.

“अनन्ता वै वेदाः”- Vedas are endless. Maharishi Krishna, born in an island, came to be known as Krishna Dvaipayana (Dvipa means island). When he performed Tapas under a Badari (jujube) tree in Badarikasramam, he was called Badarayana. As he divided Vedas into four, he became known as Veda Vyasa (Vyasam is classifying). He was partial Avatara of Bhagavan and hence he had the capacity to absorb all of Vedas, though he was born towards close of Dvaparayuga. As per Bhagavan’s command, he protected Vedas, which were in the form of one assemblage of sounds, by dividing them into four main groups and further many Sakhas.

Brihadaranyaka Upanishad mentions the following to convey that Veda is the life-breath of Bhagavan.

“अस्य महतो भूतस्य निश्चसितं एतत् यत्  
ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस  
इतिहासः पुराणं विद्या उपनिषदः श्लोकाः ॥“

Sri Vidyananya Swamiji, who has written commentary on all four Vedas, has also said at the beginning in his obeisance to Guru, Guru Vandana, “यस्य निश्चसितं वेदाः”- “One, whose life-breath is Vedas”. That Bhagavan Vyasa divided Vedas into four is mentioned in Srimad Bhagavatham and Vishnu Puranam.

### **Srimad Bhagavatham:**

चातुर्होत्रं कर्मशुद्धं प्रजानां वीक्ष्य वैदिकम् ।  
व्यदधात् यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥ १९

“Veda Vyasa divided Veda into four parts in order to expand and spread yagnas among people, as he felt that the ‘Chaturhotra’ (yagna) karma laid down in Veda purifies the hearts of people.” (1:4:19)

ऋग्यजुः सामाथर्वाख्या वेदाश्चत्वार उद्भूताः ।  
इतिहासपुराणं च पञ्चमो वेद उच्यते ॥ २०

“Rig, Yajur, Sama and Atharva were the four Vedas culled by Veda Vyasa. Itihasa and Purana are said to be the fifth Veda.” (1:4:20)

तत्रर्वेदधरः पैलः सामगो जैमिनिः कविः ।

वैशम्पायन एवैको निष्णातो यजुषामुत ॥ २१

“Paila was his disciple who was selected for Rig Veda; the wise Jaimini for Sama Veda; Vaisampayana for Yajur Veda.” (1:4:21)

अथर्वाङ्गिरसामासीत्सुमन्तुर्दारुणो मुनिः ।

इतिहासपुराणानां पिता मे रोमहर्षणः ॥ २२

“Sumantu Muni, son of Daruna, became proficient in Atharva Veda. Itihasa and Purana fell to the lot of Romaharshana, my father.” (1:4:22)

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा ।

शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् ॥ २३

“The above mentioned Rishis subdivided their Veda further into many branches. Vedas developed many branches (Sakhas) thus through the guru-sishya parampara (lineage of the gurus and their disciples). (1:4:23)

त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा ।

एवं चकार भगवान् व्यासः कृपणवत्सलः ॥ २४

“Vyasa, with compassion towards men of declining understanding and memory, divided Vedas thus so that those whose memory is poor, could retain Vedas.” (1:4:24)

The above facts are reiterated in the following later verses by Suta Muni to Maharshi Sounaka.

पराशरात् सत्यवत्यामंशांशकलया विभुः ।

अवतीर्णो महाभागः वेदं चक्रे चतुर्विधम् ॥ ४९

“O Fortunate Muni, Bhagavan came down in his partial Avatara as Vyasa, son of Parasara Rishi and Satyavathi and divided Veda into four.” (12:6:49)

ऋथर्वयजुःसाम्नां राशीनुद्धृत्य वर्गशः ।

चतस्रः संहिताश्चके मन्त्रैर्मणिगणा इव ॥ ५०

“Like grouping of gems of same type, he separated Rig, Atharva, Yajur and Sama Vedas and made them into four Samhitas.” (12:6:50)

तासां स चतुरः शिष्यानुपाहूय महामतिः ।

एकैकां संहितां ब्रह्मन्नेकैकस्मै ददौ विभुः ॥ ५१

“The mighty Vyasa called four disciples and handed over one Samhita each to them.” (12:6:51)

पैलाय संहितामाद्यां बह्वृचाख्यामुवाच ह ।

वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम् ॥ ५२

“He taught the first Samhita called ‘Bahvrich’ or ‘Rik’ to Paila and ‘Nigada’ or ‘Yajur’ Samhita to Vaisampayana.” (12:6:52).

साम्नां जैमिनये प्राह तथा छन्दोगसंहिताम् ।

अथर्वाङ्गिरसीं नाम स्वशिष्याय सुमन्तवे ॥ ५३

“He taught the ‘Chandoga’ or ‘Sama’ Samhita to Jaimini and “Atharva Angirasa” Samhita to his disciple Sumantu.” (12:6:53)

“Samhita” can be interpreted as selected and cumulated mantras.

In the context of the greatness and details of Samaveda including its Sakhas, Braahmanas and Upanishads, let us now look at the following verses from Srimad Bhagavatham.

जैमिनेः सामगस्यासीत् सुमन्तुस्तनयो मुनिः।

सुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् ॥ ७५

“Jaimini, who received Sama Veda from Vyasa, had a son called Sumanthu Muni, whose own son was Sunvan. Jaimini taught them a Samhita each.” (12:6:75)

सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् ।

सहस्रसंहिताभेदं चक्रे साम्नां ततो द्विजः ॥ ७६

“Sukarma, a disciple of Jaimini, made a thousand different Samhitas of Samaveda, like branches of a mighty tree.” (12:6:76)

हिरण्यनाभः कौसल्यः पौष्यञ्जिश्च सुकर्मणः ।

शिष्यौ जगृहतुश्चान्य आवन्त्यो ब्रह्मवित्तमः ॥ ७७

“Sukarma’s disciples Hiranyanabha of Kosaladesa, Poushyanji and Aavantya, the best among knowers of Brahman received the above Sakhas.” (12:6:77)

उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै ।

पौष्यञ्ज्यावन्त्ययोश्चापि तांश्च प्राच्यान् प्रचक्षते ॥ ७८

“Poushyanji and Aavantya had five hundred disciples each from the north. They are also called Samavedis of the east. They studied a Samhita each.” (12:6:78)

लौगाक्षिर्माङ्गलिः कुल्यः कुसीदः कुक्षिरेवच ।

पौष्यञ्जिशिष्या जगृहुः संहितास्ते शतं शतम् ॥ ७९

“Poushyanji had more disciples- Lougakshi, Maangali, Kulya, Kusida and Kukshi. They also studied a hundred Samhitas each.” (12:6:79)

कृतो हिरण्यनाभस्य चतुर्विंशतिसंहिताः ।

शिष्य ऊचे स्वशिष्येभ्यः शेषा आवन्त्य आत्मवान् ॥ ८०

“Krita, the disciple of Hiranyanabha, taught twentyfour Samhitas to his own disciples. Aavantya, the self-controlled Rishi, taught the remaining Samhitas to his own disciples. Samaveda was expanded in this manner.” (12:6:80)



## 2. DIVISION OF VEDAS IN SRI VISHNU PURANAM

### Sri Vishnu Puranam by Parasara Maharshi

The above rare secrets relating to Veda can also be noted in Sri Vishnu Puranam.

Sri Vishnu Puranam, 3<sup>rd</sup> Section, 4<sup>th</sup> Chapter:

ब्रह्मणा चोदितो व्यासो वेदान्वयस्तुं प्रचक्रमे ।  
अथ शिष्यान्प्रजग्राह चतुरो वेदपारगान् ॥ ७

“Prodded by Brahma, Vyasa commenced dividing Vedas and selected four disciples to receive the instruction.”

ऋग्वेदपाठकं पैलं जग्राह स महामुनिः ।  
वैशम्पायननामानं यजुर्वेदस्य चागहीत् ॥ ८

“That great sage handed over Rigveda to Paila and Yajurveda to the disciple called Vaisampayana.”

जैमिनिं सामवेदस्य तथैवाथर्ववेदवित् ।  
सुमन्तुस्तस्य शिष्योऽभूद्वेदव्यासस्य धीमतः ॥ ९

“Jaimini was the disciple chosen by the wise Veda Vyasa for Samaveda and Sumantu for Atharvaveda.”

रोमहर्षणनामानं महाबुद्धिं महामुनिः ।  
सुतं जग्राह शिष्यं स इतिहासपुराणयोः ॥ १०

“The sage handed over Itihasas and Puranas to his disciple Romaharshana of great intelligence.”

एक आसीद्यजुर्वेदस्तं चतुर्धा व्यकल्पयत् ।  
चातुर्होत्रमभूत्तस्मिंस्तेन यज्ञमथाकरोत् ॥ ११

“He created four sections of one mass of what was known as Yajurveda. He ordained four sections of rituals in the course of performance of yagna.”

आध्वर्यवं यजुर्भिस्तु ऋग्भिर्होत्रं तथा मुनिः ।  
औद्गात्रं सामभिश्चके ब्रह्मत्वं चाप्यथर्वभिः ॥ १२

“The sage got the performance of Adhvaryu part done with Yajur mantras; Hotra part with Rik mantras; Audgatram (part played by Udgatha) with Sama mantras; Brahma part with Atharva mantras.”

ततस्स ऋच उद्धृत्य ऋवेदं कृतवान्मुनिः ।  
यजुषि च यजुर्वेदं सामवेदं च सामभिः ॥ १३

“He collected the Rik mantras into Rigveda; Yajur mantras into Yajurveda; Sama mantras into Samaveda.”

राज्ञां चाथर्ववेदेन सर्वकर्माणि च प्रभुः ।  
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“O Maitreya, he got all karmas of kings done with Atharvaveda through Brahma.”

Sri Vishnu Puranam, 3<sup>rd</sup> Section, 6<sup>th</sup> Chapter:

In this chapter Sri Parasara Maharshi enlightened Maitreya on the details of Sakhas.

सामवेदतरोश्शाखा व्यासशिष्यस्य जैमिनिः ।  
क्रमेण येन मैत्रेय बिभेद शृणु तन्मम ॥ १

‘O Maitreya, Listen from me how the Sakhas (branches) of the tree of Samaveda came into being at the hands of Jaimini, disciple of Vyasa.’

सुमन्तुस्तस्य पुत्रोऽभूत्सुकर्मास्याप्यभूत्सुतः ।  
अधीतवन्तौ चैकैकां संहितां तौ महामती ॥ २

“Jaimini’s son was Sumanthu and Sukarma was Sumanthu’s son. These two greatly intelligent disciples studied one Samhita each (of Samaveda from Jaimini).”

सहस्रसंहिताभेदं सुकर्मा तत्सुतस्ततः ।  
चकार तं च तच्छिष्यौ जगृहाते महाव्रतौ ॥ ३

“Sukarma, the son of Sumanthu, divided Samaveda further into a thousand Samhitas, which were received by his two highly disciplined disciples.”

हिरण्यनाभः कौसल्यः पौष्पिञ्जश्च द्विजोत्तम ।  
उदीच्यास्सामगाः शिष्यास्तस्य पञ्चशतं स्मृताः ॥ ४

“O best among brahmanas, those two disciples were Hiranyanabha of Kosaladesa and Poushpinja. Five hundred disciples of the latter are said to be ‘Udichya Samagas’ (the northern Samavedis).”

हिरण्यनाभात्तावत्यस्संहिता यैर्द्विजोत्तमैः ।

गृहीतास्तेऽपि चोच्यन्ते पण्डितैः प्राच्यसामगा ॥ ५

“The best brahmanas, who received Samhita instruction from Hiranyanabha, are known by the scholars as ‘Praachya Samagas’ (the eastern Samavedis).”

लोकाक्षिनौधमिश्चैव कक्षीवांन्लाङ्गलिस्तथा ।

पौष्पिभृज्जिशिष्यास्तद्भेदैस्संहिता बहुलीकृताः ॥ ६

“The disciples of Poushpinja, viz. Lokakshi, Noudhami, Kaksheevan and Laangali, further expanded the various sections of Samaveda.”

हिरण्यनाभशिष्यस्तु चतुर्विंशतिसंहिताः ।

प्रोवाच कृतिनामासौ शिष्येभ्यश्च महामुनिः ॥ ७

“The disciple of Hiranyanabha, known as Kriti, who was a great sage, taught twentyfour Samhitas to his disciples.”

तैश्चापि सामवेदोऽसौ शाखाभिर्बहुलीकृतः ॥

“This Samaveda was further expanded into several Sakhas by them also.”

The congruence of the verses of Srimad Bhagavatham and Sri Vishnu Puranam may be noted.

### 3. BRANCHES (SAKHAS) OF SAMAVEDA

Samaveda grew nearly into a thousand Sakhas as it developed in the tradition of the lineage of disciples, as seen from the verses of the Puranas.

महाभाष्यकारः पस्पशान्हिके

एकशतमध्वर्युशाखाः सहस्रवर्त्मा सामवेदः

एकविंशतिधा बाह्वृच्यम् नवधाऽथर्वणो वेदः इति ।

“Mahabhashyakara (Patanjali) also says in his ‘Paspasaanhi Kaadikaranam’ that Samaveda has a thousand branches. He adds that Yajurveda has a hundred Sakhas, Rigveda, twentyone and Atharvaveda, nine.”

Similarly Sri Mahidasa in his work ‘Charanavyuham’, which explains Vedas in detail, says in the 3<sup>rd</sup> Khanda:

सामवेदस्य किल सहस्रभेदा भवन्ति ॥

एष्वनध्यायेष्वधीयाना स्ते शतक्रतुवज्रेणाभिहताः

शेषान्व्याख्यास्यामः

“Samaveda had a thousand Sakhas. Of them, some were destroyed by Indra’s Vajrayudha, as they were studied in ‘Anadhyayana’ period (period in which study of Vedas is prohibited in Sastras). We shall now explain the remaining Sakhas.” He lists the following Sakhas in groups of seven and nine as available:

1. Raanaayaniyam
2. Chatyamugram
3. Kaaleyam
4. Mahakaaleyam
5. Laangalaayanam
6. Saardulam
7. Kouthumam

1. Raanaayaniyam
2. Chatyayaniyam
3. Chatyamugram
4. Kalvalam
5. Mahakalvalam
6. Laangalam
7. Kouthamiyam
8. Kouthumiyam
9. Jaiminiyam

At the present time there are only three Sakhas, which are being practised and taught in our country. They are Kouthuma, Raanaayaniya and Jaiminiya (or Talavkaara) Sakhas. In Tamilnadu it is only Kouthuma Sakha that is widely prevalent.

The following thirteen Rishis have been listed as Acharya Mahapurushas of this Sakha in the book 'Charanavyuha Parisishtam':

- |                   |                  |
|-------------------|------------------|
| 1. Raanayani      | 2. Saatyamugri   |
| 3. Durvasa        | 4. Baaguri       |
| 5. Gourundi       | 6. Goulgulavi    |
| 7. Oupamanyava    | 8. Taaraala      |
| 9. Gaargisaavarni | 10. Vaarshaganya |
| 11. Kuthumi       | 12. Saalihotra   |
| 13. Jaimini       |                  |

#### 4. SAMAVEDA IN THE HYMNS OF THE FOUR NAAYANMAARS

Glorious references to Samaveda and Lord Siva's special love for that Veda are to be found in many hymns sung by the four great Naayanmaars. A brief list of such hymns is as under.

<u>Kshetra</u>	<u>Pan (or raga)</u>	<u>Serial number</u>
Tirunalivalam	Palandakkaraga	537, 538
Tiruvaalgoliputhur	Piyandaigaandhara	1017
Tiruvidaimarudur	Gaandhaara	601, 1002, 71, 202
Tirubrahmapuram	Panchama	594, 646, 270, 317, 447, 625, 666, 749, 33, 502, 629
Tirunallaru	Takkesi	688

## 5. GREATNESS OF SAMAVEDA IN CLASSICAL LITERATURE

The greatness of Samaveda is brought out extensively in all Vedas, Itihasas and Puranas and Sangitha Sastras. Let us look at some of these references.

### Rig Veda

आङ्गूष्यं शवसानाय साम  
अङ्गिरसां सामभिः स्तूयमानाः  
ऋतुथा शकुन्तयः  
उभेवाचौ वदतिसामगा इव  
गायत्रं च त्रैष्टुभं चानुराजति ॥  
उद्गातेव शकुने साम गायसि  
ब्रह्मपुत्र इव सवनेषु शंससि  
यो जागार तमृचः कामयन्ते  
यो जागार तमु सामानि यन्ति  
यूयमृषिमवथ सामविप्रम्  
अर्चन्त एके महि साम मन्वत  
तेन सूर्य मरोचयन्  
प्रस्तोषदुपगासिषच्छ्रवत्  
सामगीयमानम् ।  
एतोन्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना  
इन्द्राय साम गायत विप्रायबृहते बृहते बृहत् ॥  
साम कृण्वन्त्सामन्यो विपश्चित्  
एन्द्रो बर्हिः सीदतु पिन्वताळा  
बृहस्पतिः सामभिर्ऋक्को अर्चतु ।  
तमेव ऋषिं तमु ब्रह्माणमाहुः  
यज्ञन्यं सामगामुक्थशासम् ॥  
उभे यत् तोके तनये दधाना

ऋत्तस्य सामन् रणयन्त देवाः  
 गायत्रेणप्रति मिमीते अर्कमर्केण  
 साम त्रैष्टुभेन वाकम् ॥  
 गायत् साम नभन्यंर यथा  
 वेर्चाम तत् वावृधानं स्वर्वत् ।  
 आ देवानामोहते विब्र्यो हृदि  
 बृहस्पते नपरः साम्नोविदुः ॥  
 निसामनामिषिरामिन्द्र भूमिं  
 मदीमपारां सद्ने ससत्थ ॥  
 इमेमयूखा उप सेदुरू सदः सामानिचकुस्तसरण्योतवे  
 तं सामानु प्रावर्तत समितो नाव्याहितम् ॥

### Krishna Yajurveda

रथन्तरमभिगायते गार्हपत्य आधीयमाने ।  
 राथन्तरो वा अयं लोकः ॥  
 अस्मिन्नेवैनल्लोके प्रतिष्ठितमाधत्ते ।  
 वामदेव्यमभिगायत उधियमाणे  
 अन्तरिक्षं वै वामदेव्यम् ।  
 अन्तरिक्ष एवैनं प्रतिष्ठितमाधत्ते ।  
 अथो शान्तिर्वै वामदेव्यम् ।  
 सोऽश्वो वारो भूत्वा पराडैत् ।  
 तं वारवन्तीयेनावारयत ।  
 तद्वारवन्तीयस्य वारवन्तीयत्वम् ।  
 यानि देवराजानां सामानि ।  
 तैरमुष्मिल्लोके ऋद्ध्नोति  
 यानिमनुष्यराजानां सामानि ॥  
 अयज्ञो वा एषः । योऽसामा ॥  
 चतुरुन्नयति। चतुरक्षरथन्तरम् ॥



रथन्तरस्यैष वर्णः । उपरीव हरति ।  
 अन्तरिक्षं वामदेव्यम् । वामदेव्यस्यैष वर्णः ।  
 द्विर्जुहोति ।  
 सुपर्णोऽसि गरुत्मान् त्रिवृत्ते शिरो गायत्रम् ।  
 चसुस्तोम आत्मा साम ते तनूर्वामदेव्यं बृहत् ।  
 रथन्तरे पक्षौ यज्ञायज्ञियं पुच्छं ।

छन्दांसि अङ्गानि।

तै सं. 4.42

साम्ना प्रस्तोताऽन्ववैति सामवैरक्षो हा ।

तै सं. 6.6.9

उद्रातृभ्यो हरन्ति सामदेवत्यो वै सौम्यः ॥

तै सं. 6.6.29

देवलोको वै साम ।

तै सं. 7.5.6.

सर्वन्तेजस्सामरूप्यंहशश्वत् ।

तै ता.का. 3.50

सामवेदो ब्राह्मणानां प्रसूतिः

तै ता.का. 3.50

आग्रयो वै त्रयी विद्या देवयानः पन्था

गार्हपत्य ऋषृथिवि रथन्तरमन्वाहार्यपचनं

यजुरन्तरिक्षं वामदेव्यमाहवनीयं साम

सुवर्गो लोको बृहत् ॥

तै ता.का. 1.100

### Atharva Veda

बृहतः परि सामानि

8.9.4

सामानि यस्य लोमानि

यजुर्हृदयं उच्यते

9.6.2

ब्रह्मणा परिगृहीता साम्ना पर्यूढा

11.3.15

ऋचः सामानि छन्दांसि पुराणं

यजुषा सह ।

उच्छिष्टाज्जिरे सर्वे दिविदेवा दिविश्रितः

11.7.24

ऋचां च वै स साम्नां च यजुषां च

ब्रह्मणश्च प्रियं धाम भवति यएवं वेद

15.6.9

## Sukla Yajurveda Kaanva Samhita

शुक्लयजुर्वेदकाण्वसंहिता ॥

ऋचं वाचम्प्रपद्ये मनो यजुः प्रपद्ये

साम प्राणम्प्रपद्ये चक्षुः श्रोत्रंम्प्रपद्ये....

36.1.1

### Itihasas

In Srimad Valmiki Ramayanam the method of chanting the verses is mentioned as being in accordance with Samaveda. It is stated in Bala Kandam in 4<sup>th</sup> Sarga:

काव्यं रामायणं कृत्स्नं सीतायाश्चरितं महत् 7

पाठये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितम् ।

जातिभिः सप्तभिर्बद्धं तन्त्रीलयसमन्वितम् ॥ 8

तौ तु गान्धर्वतत्त्वज्ञौ मूर्च्छनास्थानकोविदौ ।

भ्रातरौ स्वरसंपन्नौ गन्धर्वाविव रूपिणौ ॥ 10

“Those two brothers Lava and Kusa, endowed with pleasing voice, whose appearance was like Gandharvas’, knew the principles of Gaandharva Veda (Music) and were experts in the technique of producing sound from various sources (heart, throat and head) and stopping the sound as required while singing. While chanting and singing the entire Ramayanam epic, including the great story of Sita, they stuck to the the three Pramanas (speeds- fast, middle and slow) and the seven basic svaras (Shadja etc.) as if to the hum of strings in the Veena to proper svara and tala.”

Further in Kishkindha Kandam, Rama spoke to Lakshmana in praise of Hanuman:

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः ।

नासामवेदविदुषः शक्यमेवं प्रभाषितुम् ॥

“It is not possible for one, who has not mastered Rig Veda, Yajur Veda and Sama Veda, to speak so well in this manner.” (3:29)

In Sri Mahabharatam in Adi Parva it is stated: सामवेदश्च वेदानाम्

“Of all Vedas, Sama Veda is the most important.” (14:3:17)

Bhagavan Krishna says in Srimad Bhagavad Gita वेदानां सामवेदोऽस्मि (10.22)

“I am Sama Veda among Vedas.” (10:22)

**In Sri Vishnu Sahasranamam**, while commenting on त्रिसामा सामगः साम

Sri Adi Sankara Bhagavatpada says:

देवव्रत समाख्यातैः त्रिभिः सामभिः सामगैः स्तुत इति त्रिसामा ॥

“Sri Mahavishnu, who is Parameswara, is praised by those, who sing Samaveda, through three Samas called Devavrata.” Devavrata refers to three Samas अधिप ताइ found in Aaranya Ganam in Vrataparva in Samaveda.

There are Rishis, Chandas and Devata for the three Samas as under:

द्वयोः रुद्र ऋषिः अनुष्टप् छन्दः रुद्रो देवता ॥

विश्वेदेव ऋषिः अनुष्टप् छन्दः, इन्द्र रुद्रोदेवता

These three Samas are sung in Sri Rudram in Samaveda, as mentioned in Samavidhana Braahmanam as under:

आवोराजा तद्वोवर्ग आज्यदोहानि

देवव्रतानि चैषा रैद्विनामसंहितैतां प्रयुञ्जन् रूद्रम् प्रीणाति ॥

### **Raghuvamsam**

Kalidasa mentions in Raghuvamsam, 16<sup>th</sup> Sarga, 3<sup>rd</sup> verse that elephants appeared from Samaveda.

चतुर्भुजांशप्रभवः स तेषां दानप्रवृत्तेरनुपारतानाम् ।

सुरद्विपानामिव सामयोनिर्भिन्नोऽष्टधा विप्रससार वंशः ॥

“The lineage of Rama, the aspect of Mahavishnu, which never deviated from the path of charity, expanded with eightfold progeny, just as the heavenly elephants, which never refrained from exuding the rut juice, were born of Samaveda.”

Sri Vishnu Puranam mentions the names of the eight children born of the Sri Rama and his brothers.

अतिदुष्टसंहारिणो रामस्य कुशलवौ द्वौ पुत्रौ, लक्ष्मणस्याङ्गदचन्द्रकेतू, तक्षपुष्कलौ भरतस्य सुबाहुशूरसेनौ शत्रुघ्नस्य

श्रीविष्णुपुराणम् 4.104

Sri Rama's children	Lava and kusa
Sri Lakshmana's children	Angada and Chandraketu
Sri Bharata's children	Daksha and Pushkala
Sri Satrughna's children	Subahu and Surasena

While explaining the term सामयोनिः, Sri Mallinatha quotes from Sri Balakaapya's Gajasastram.

सूर्यस्याण्डकपालेद्वे सामनीय प्रजापतिः  
हस्ताभ्यां परिगृह्याथ सप्तसामान्यगायत ॥  
गायतो ब्रह्मणस्तस्मात्समुत्पेतुर्मतङ्गजाः

“Brahma, while bringing together the two sections of Surya, which were like a bowl, sang seven Sama ganas. From those ganas of Brahma, the eight elephants at the eight quarters appeared.” The eight elephants are: 1. Airavata, 2. Pundarika, 3. Vamana, 4. Kumuda, 5. Anjana, 6. Pushpadanta, 7. Saarvabhoma and 8. Supratika.

Kalidasa says that like these eight elephants which were born of Samaveda, eight children were born of Sri Rama and his brothers. That Gajachikitsa was taught by Sri Balakaapya to his disciple Lomapada is mentioned in Agni Puranam in chapter 277.

### Sampradaya (Classical) Music

Sri Tyagabrahmam, one of the Trinity of Carnatic classical music, sings in his kirtana ‘Sobillu saptaswara’ set to Jaganmohini raga, in the charanam

‘Daruk Samadulalao

Vara Gayatri hridayamura

Sira Busira Manasamuna’.

Similarly in his kriti ‘Ragatanumanisam Sankaram’ set to Siddharanjani raga, in the Anupallavi, he sings ‘Modakara Nigamottama Samaveda saram’.

Tiruppandurutti Sri Narayana Tirtha also in his ‘Sri Krishnalila Tarangini’, in the kirtana जयजय स्वामिन् जयजय ‘Jayajaya Swamin Jayajaya’ dedicated to Mahaganapati, set to Mohana raga in Adi tala, sings:

लम्बोदर धीर लावण्यसार

कम्बुसुधानिधि कर्पूरगौर

साम्बसदाशिव सत्कृति चतुर

सामवेदगीत सकलाधार

Here he mentions 'Samavedagita Sakaladhara'.

Similarly he sings in the kirtana श्रितमुनिजन मण्डल पावन 'Sritamunijana mandala pavana' dedicated to Sri Garuda, set to Mukhari raga and Ata tala:

अशुभं तिमिर चण्डभस्कर

सामविशदं घोष पक्षभासुर

Here he mentions 'Samavisadam' .

Sri Muthuswamy Dikshitar and Sri Syama Sastrigal also in their kirtanas are happy to refer to 'Samaveda gita'. Sri Syama Sastrigal refers to Sri Minakshi as 'Samagana Vinodini'.

Similarly Alwars, Naayanmaars and many Siddhapurushas are seen to sing in praise of Bhagavan in association with Samaveda.

Sri Appar Swamigal, devotee of Paramasiva, while singing in praise of Sri Netrarpaneswara (Sri Vizhinathar) of Tiruvizhimazhalai in Thanjavur district, says: 'sandoha Samam odum Tiruvizhimazhalaiyane' and thus refers to Parameswara as singer of Samaveda.

Naayanmaars sing in praise of Samaveda in many kshetras: 'Gitam kettan Kudamookkile'.

Alwars sing in praise of Bhagavan Vishnu saying 'Samaveda gitanaya Chakrapani yallaye'.

### **Sri Lalita Sahasranamam**

One of the names for Archana in Sri Lalita Sahasranamam is सामगान प्रियायै नमः. Sri Siva Ashtottaram has a name सामप्रियाय नमः . We can note in many places the affinity of all Devatas with Samaveda.

Further one can see the greatness of Samaveda in the works:

'Vedagoshti Vicharam' and 'Samaswara Vimarsam by Mamahopadhyaya Brahmasri Mannargudi Raju Sastrigal of the lineage of Srimad Appayya Dikshitar;

'Samaveda Svaramatradi Tatvavilasam' by Mahamahopadhyaya Tiruvisanallur Brahmasri Ramasubba Sastrigal.

Sri Skaanda Puranam contains Sri Sivashtottaram, for which Sri Nilakantha Dikshitar has written a commentary called 'Sivatatvarahasyam'. The 42<sup>nd</sup> name in that Stotram is सामप्रियः. The commentary for this name has been given as

सामगीतिविशेषः तत्प्रधानत्वात् वेदोऽपि साम, तत्प्रिय इत्यर्थः ॥

सामानि यो वेद स वेद सर्वम् इति श्रुतिसिद्धमहिम्नि सामवेदे  
प्रीत्यौचित्यात् ॥

## 6. CHARACTERISTICS OF SAMAVEDA (SAMA SVARUPA)

सामस्वरूपनिर्णयः

‘Sama’ means making the mind full of peace and happiness. Guidelines on statesmanship stipulate ‘Sama, Dana, Bheda, Danda’, of which the first means, Sama means making friends even with enemy through love. Samaveda renders the Devatas and Paramatma favourable to us. Through Samaveda all Devatas are pleased.

In yagnas the grace of Devatas is obtained through not only oblations (Ahutis), but also the Samaganam rendered by ‘Udgatha’.

Bhagavan blessed in the form of Samaganam many mantras of eulogy from Rigveda. The root of music with seven Svaras is Samaveda. Sastras convey that Maharishis listened to these ganas with their divine ears and sang them. In Somayagnas, where the juice of Somalata is offered in oblation, Samagana is very important.

Svara स्वर (note in musical scale) added to Rik ऋक् mantras is ‘Sama’. Vaidika Prakriya analyses the word ‘Sama’ as ‘Sa’ meaning Rik and ‘Ama’ meaning svara. Rik or svara in isolation does not constitute Sama. The union of the two alone is Sama.

This is conveyed in Chandogya Upanishad as:

ऋच्यधूढं साम, तस्मात् ऋच्यधूढं साम गीयते (2:1:6:1)

Sri Sankaracharya in his commentary preaches:

ऋचीव साम। तस्मात् अत एव कारणात् ऋच्यधूढमेव साम गीयते इदानीमपि सामगैः

Samagana is based thus on Rik.

Maharishi Jaimini says: गीतिषु सामख्या (2:1:3:6)

Chandogya Upanishad says:

का साम्नो गतिः इति? स्वर इति होवाच (1:8:4)

Hence the union of Rik and svara is Sama. This is also conveyed in Brihadaranyakopanishad:

तस्य हैतस्य साम्नो यः स्वं वेद

भवति हास्य स्वम् तस्य स्वर एव स्वम् (1.3.25)

In music also, the two entities ‘Sahitya’ and ‘Svara’ are distinct and their union alone constitutes music.

## 7. ANALYSIS OF SAMA SVARA

### स्वरविमर्शः

Svara alone is the living force of Veda. With variations of intonation in svara, the meaning of the sentence changes.

Naradiya Siksha highlights the importance of svara:

साम यजुरङ्गानि ये यज्ञेषु प्रयुञ्जते ।

अविजानादि शास्त्राणां तेषां भवति विस्वरः । (1:1:4)

Mahabhashya says:

मन्त्रो हीनः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह

It is only by chanting Veda vakyas with proper svara that desired fruit will be obtained. Even if there be slight change in svara, fruit will be opposite.

Music गानं is of two kinds- वैदिकं Vaidika and लौकिकं Loukika. Vaidika Gana (Sama) is called

Maargi and Loukika Gana is referred as Desi. Sri Saarngadeva in his work, Sangita Ratnakara says that Vaidika Gana is the basis of Loukika Gana.

सामवेदोदितं गीतं सञ्जग्राह पितामहः (1:1:25)

Both Vaidika and Loukika Ganas have seven svaras.

Naradiya Siksha says:

सप्तस्वरास्त्रयो ग्रामाः मूर्च्छनास्त्वेकविंशतिः

ताना एकोनपञ्चाशदित्येतत् स्वरमण्डलम् (1:2:4)

However there is difference in the pattern of svaras.

Vaidika Gana - Ma, Ga, Ri, Sa, Da, Ni, Pa

Loukika Gana - Sa, Ri, Ga, Ma, Pa, Da, Ni

We understand that there are only seven svaras in western music also.

1 2 3 4 5 6 7

Do Re Mi Fa So La Ti

Samagana is form of Bhagavan. Loukika gana is a path of devotion to attain Bhagavan. When Bhagavan is pleased with Loukika gana and blesses the devotee, He will certainly bless in the case of devotee singing Sama gana.

This is emphasised in Suta Samhita as under by saying:



लौकिकेष्वपि गानेषु प्रसादं कुरुते शिवः ।  
किं पुनः वैदिके गाने ततो गानं समाश्रयेत् ॥

Sri Yagnavalkya Maharishi also says:

गीतिनो यदि योगेन न गच्छेत् परमं पदम् ।

रुद्रस्यानुचरो भूत्वा तेनैव सह मोदते ॥ “If the singer (of Samagana) does not attain the Supreme state by chance, he will become an attendant of Siva and enjoy along with Him.”

### **Seven Svaras from Five Faces**

Sri Tygabrahmam, while referring to the places of origin of the seven svaras in his kriti ‘Nada Tanumanisam’ says that from the five faces of Parameswara, viz. Sadyojatham, Vamadevam, Aghoram, Tatpurusham and Isanam, the seven svaras Sa, Ri, Ga, Ma, Pa, Da and Ni were born. He sings:

‘Sadyojatadi Panchavaktraja

Sa Ri Ga Ma Pa Da Ni Vara Sapthasvara’.

How can seven svaras originate from five faces? This was the question put to many Vidvans of music by Paramahansa Parivrajakacharya Sri Sri Sri Chandrasekharendra Saraswathi Swamigal, the 68<sup>th</sup> Peethadhipathi of Sri Kanchi Kamakoti Peetham, also known by the appellation of Sri Mahaswamigal. All Vidvans prayed to Sri Maha Periyaval to explain the answer himself. Sri Mahaperiyaval explained:

Of the seven svaras, Shadjam and Panchamam were born of navel and heart respectively. We can note that in the Anupallavi of the kirtana ‘Sovillu’, Sri Tygabrahmam mentions ‘Naabhi hrit kantha rasara’. As Shadjam and Panchamam are respectively parts of Sakthi and Siva, these two svaras are permanent (Achalam). The remaining five svaras, viz. Rishabham, Gandharam, Madhyamam, Daivatam and Nishadam, possess variation (chalanam). These are indeed born of the five faces of Sri Parameswara- Sadyojata etc.

The seven svaras of Samaveda form the basis of classical music structure. The seven Samaveda svaras are: 1. Kruṣṭa 2. Prathama 3. Dvitiya 4. Tṛitiya 5. Chaturtha 6. Mantra 7. Atisvarya. Other than these seven, there are five Avaantara (intermediate) svaras: 1. Namanam 2. Vinatam 3. Abhigitam 4. Prenganam 5. Svaaram.

In ‘Rik’ Vedic study, there are four svaras: Udaatta, Anudaatta, Svaritha and Prachayam.

## **8. DETAILS OF SAMAVEDA KOUTUMA SAKHA**

Koutuma Sakha has two parts: Mantra and Braahmana. The Mantra part is in Aarchika and Gana forms.

Aarchikam is in two parts: Purvaarchikam and Uttaraarchikam. Aarchikas, which are the basis of Prakriti Samas, are known as Purvaarchikam. Aarchikas, which are the basis of Uha Samas, are known as Uttaraarchikam.

Purvaarchika Riks: 650

Uttaraarchika Riks: 1225

Total: 1875.

### **Bhashyas**

Three great saints, Saayanacharya, Bharathaswamy and Madhava, have written commentaries for the Riks.

## 9. PRAKRITI RIK GANAS & UTTARA RIK GANAS

### Mantra Part & Ganarupa Details

In Prakriti, that which is studied and sung in village is known as 'Graame Geyam'; that which is studied in forest is called 'Aranye Geyam'.

The 'Riks' in Purvaarchikam, when rendered into Gana (song), are known as 'Prakriti samas'. One Rik is sung as one Sama or many Samas.

The book 'Samaveda Sarvaanukramani' divides 'Prakriti Samas' into seven Ganas as under:

गायत्रं प्रथमं गानमाग्नेयं तु द्वितीयकम् ।  
तृतीयमैन्द्रं गानं स्यात् पावमानं चतुर्थकम् ॥  
अर्कद्वन्द्वव्रतं चेति पञ्चमं गानमुच्यते ।  
षष्ठं च शुक्रियं गानं महानाम्नी च सप्तमम् ॥  
एतानि सप्तगानानि प्रकृतेः कथितानि च ॥

They are: 1. Gaayatram 2. Aagneyam 3. Aindram 4. Paavamaanam 5. Arka, Dvandva, Vrata 6. Sukriyam 7. Mahanaamni.

The third group in the above list, 'Aindram' has six sub divisions: 1. Bahusami 2. Ekasami 3. Bruhati 4. Trishtup 5. Anushtup 6. Indrapuchcham.

### Count of Samas

The Sama ganas of Prakriti, consisting of the seven divisions as above, can be enumerated as under:

1. Gaayatram	1	4. Paavamaanam	384
2. Aagneyam	180	5. Arkaparva	89
3. Aindram		Dvandvaparva	77
1. Bahusami	132	Vrataparva	84
2. Ekasami	64	6. Sukriyaparva	40
3. Brihati	150	7. Mahanaamni	4
4. Trishtup	49		
5. Anushtup	76		
6. Indrapuchcham	162		

	Total	1492
Aaranyagana Parisishta Samas		2
Total Sama Ganas of Prakriti		1494

As mentioned earlier, one 'Rik' mantra is chanted as either one or many Samaganas. Some examples are given as under:

Rik	No. of Ganas	Type of Gana
1. Tatsavitu	1	Gayatram
2. Tvanno Agne	2	Aagneyam
3. Agnirvrutraani	3	Aagneyam
4. Yagnaayagnaa vo	4	Aagneyam
5. Purutvaataa	5	Aagneyam
6. Prava Indraaya	6	Bahusami
7. Tarobirvaa	7	Brihati
8. Indraayenno Mrutvate	8	Paavamaanam
9. Svaadishtayaa	9	Paavamaanam
10. Yadvarcho Hiranya	10	Vrataparva
11. Uchchaatejaatamandasa:	13	Paavamaanam
12. Punaanassoma Taarayaa	16	Paavamaanam
13. Pareetoshinchadaasudam	18	Paavamaanam

Majority of Purvaarchika Samas are used in Smartha karmas. Purvaarchika Riks and their Ganas are chanted together.

### **Uhaganam- Uttaraarchikam**

Sama ganas, based on Riks in Uttaraarchikam, which are 1225 in number, are divided into two groups: Uham and Rahasyam (or Uhyam).

The 'Grame Geya' part of Prakriti has given birth to 'Uha' and the 'Aranye Geya' part into 'Rahasyam', as practised in the tradition of Vedic study. The two together are also called 'Uha Rahasyam'. This is also stated in a different form: The Uha bhaga of Samas in Prakriti's Grame Geyam is called Uham. The Uha bhaga of Samas in Aaranya Geyam is called Rahasyam.

Uham and Rahasyam have seven divisions each: 1. Dasaratram 2. Samvatsaram 3. Ekaaham 4. Ahinam 5. Satram 6. Prayaschittam 7. Kshutram. The ganas in these seven divisions are used in Srouta karmas or yagas. The very names of these seven divisions point to this.

The Ganas following Uttaraarchika Riks do not follow standard uniform pattern. The ganas change depending on the yagnas wherein they are used. There is no direct Gana pattern specified for about 80 Uttaraarchika Riks. When these Riks are used in yagnas, Ganam should be performed as per rules of Gayatra Vidhana Sutram. Examples of such Riks are: 1. Indraagni Agatham Sitam 2. Eshapratnegnana Janmana 3. Bhavasva Vacha:.

Ganas in Uha and Rahasyam in the seven divisions mentioned above are enumerated below.

Name of Division	No. of Uha Samas	No. of Rahasya Samas
1. Dasaratram	222	29
2. Samvatsaram	152	41
3. Ekaham	158	23
4. Ahinam	146	31
5. Satram	121	14
6. Prayaschittam	50	19
7. Kshutram	87	52
Total	936	209
Grand Total of Samas in Uha and Rahasya		<b>1145</b>

**Bhakti** is the name given to parts of Sama. Bhaktis are five in number: Prastavam, Udgitam, Pratiharam, Upadravam, Nidhanam. Adding Omkara and Himkara to this group, the parts are also counted as seven sometimes. These have been explained in detail in Panchavidha Sutram, Draahyaayana Sutram and Chaandogyopanishad.

An example may be given of the three Riks 'Uchchateja', 'Sanaindra', 'Enavisvani', which are chanted together in Dasaratram (yaga) which includes Dvadasaratram. The three Samas are together taken as one Sama, divided into three parts, 'Prathama Stotri', 'Dvitiya Stotri' and 'Tritiya Stotri'. As the three Riks are taken together, it is called 'Trisam'.

Similarly in Samvatsara Satra Yaga, the Ganas of the three Riks 'Pranisvaaniya', 'Ajaami Radge' and 'Salirodaksha' follow the 'Trisa' pattern. Further in Ekaham the Riks 'Pratnam Piyusham', 'Adiskechit' and 'Adhyatime' fall in 'Trisa' pattern. In many yagnas such 'Trisa' groups are followed in Sama Ganam.

In Srouta karmas (yagas), in accordance with the specification

‘आर्चिकं मनसा स्मृत्वा वाचा ॐकारेण गायेत्’

Bhaktis other than Prastavam should be sung as Pranavaganam.

Example can be given of 'Upaasmai Gaayataararom', 'Abidhe Madhuraapayom' and 'Sana: Pavasva Sangavom'.

In Jyotishtoma yagna only, the nine Gayatrams from 'Upaasmai Gaayata nara' are chanted as 'Dhurganam' in Aajyastotram. Details of this are given clearly in Shadvimsa Braahmanam (2:8:3).

## 10. ASHTA BRAAHMANAS & UPANISHADS

In the Purva Mimamsa work called 'Jaiminiya Nyayamala', the characteristic of Braahmanam has been given. Sri Vidyanarya Swamigal quotes this in his commentary on Samaveda Bhashyam.

नास्त्येतद् ब्राह्मणेत्यत्र लक्षणं विद्यतेऽथवा ।

नास्तीयन्तो वेदभागा इति क्लृप्तेरभावतः ॥

मन्त्रश्च बाह्यं चेति द्वौ भागौ तेन मन्त्रतः

अन्यद्ब्राह्मणमित्येतत् भवेद् ब्राह्मणलक्षणम् ॥ जै.न्या.मा २.१.८

That portion of Veda, which is other than mantra, is Braahmanam.

In Koutuma Sakha of Samaveda, there are eight Braahmanas, known as 'Ashta Braahmanas' (Ashta= eight).

1. Taandya Braahmanam, or Panchavimsa Braahmanam, or Proudha Braahmanam, or Maha Braahmanam.
2. Shadvimsa Braahmanam
3. Samavidhana Braahmanam
4. Aarsheya Braahmanam
5. Devataadhyaaya Braahmanam
6. Chandogya Braahmanam (or Mantra Braahmanam)
7. Samhitopanishad Braahmanam
8. Vamsa Braahmanam

Let us now look at them briefly.

### 1. **Taandya Braahmanam** ताण्ड्य ब्राह्मणम्

As this work contains 25 chapters, it is also called Panchavimsa Braahmanam. This talks about Soma yagas only. Soma yagas are performed using all three Vedas, Rig, Yajur and Sama. Maharishi Aapasthamba mentions in Srouta Sutram:

इति छन्दोगब्राह्मणं भवति ताण्ड्यकम् and refers to Taandya Braahmanam which covers 178 yagas from Agnishtomam to Visvasrujaamayana. Performing yagas covered in this Braahmanam is unthinkable in the present day. But, to obtain the benefits from those yagas, one can chant it daily in Brahmayagna Prasnam. For this purpose, there is available a printed copy, which includes the commentary of Sri Sayanacharya and introduction by Kashi Sri Chinnaswamy Sastrigal.

## 2. **Shadvimsa Braahmanam षड् विंश ब्राह्मणम्**

The Braahmanam mentioned earlier, called Maha Braahmanam, has 25 chapters. The Shadvimsa Braahmanam contains the 26<sup>th</sup> chapter. This is also referred as Maha Braahmana Sesham (residual) and this itself contains 5 chapters and 48 khandas. The Ganam called Subrahmanya Aahvaanam, famous in yagas, is mentioned here.

There are some rare subjects covered in the fourth chapter here, like the origin of Agnis like Gaarhapatyam, superiority of oneself performing homam rather than asking Ritwik to perform etc.

The fifth chapter is considered very important. This is one of the authorities accepting images for Devatas. This also contains provisions for Santhis for various ills affecting the nation, such as misfortunes like untimely death of people, diseases, bad dreams, diseases affecting elephants and other animals, splitting of earth, earthquake, fire in earth, earth expelling water, inundation of earth in running water, oozing from trees, flagpost falling down, fire in quarters, blood oozing out of cows' udder, images in temples quivering and weeping, increase in population, physical handicaps, ripping apart of mountain etc.

In a wonderful treatise on Santhis in this Braahmanam, while describing Devatas for Santhis, it explains the image of Devatas, weapons of Devatas like Indra and their powers. This Braahmanam has a commentary by Sri Sayanacharya and has been printed even in Germany.

## 3. **Samavidhana Braahmanam सामविधानब्राह्मणम्**

This is the third in the Ashta Braahmanas. It has 3 chapters and 25 khandas. Here Sri Rudram, Purushasuktham, Ganapathi and Subramania Sukthas and Samas like Arishtavargam and Pavitravargam are set out and hence this Braahmanam is called Samavidhana Braahmanam. For those, who have no authority or ability to perform yagas, in order to reap the fruit of yagas, this Braahmanam teaches to chant some Samas with Rik and Gana. While defining the time to start chant of Japa, it guides that where such time is not specified, one should fast for three days and start on day of Pushya star.

This Braahmanam asserts that by chanting Samas with seven Svaras, all beings are satisfied, with each species getting pleased with a particular svara.



It describes the lineage of Gurus and says how this work was taught by Brahma to Brihaspathi, Brihaspathi to Narada, Narada to Vyasa, Vyasa to Jaimini and Jaimini to his disciples. A commentary written by Sri Vidyanaraya (or Sayanacharya) is also available.

In Agni Puranam in 26<sup>th</sup> chapter, Bhagavan Agni says that Pushkara taught Samavidhanam सामविधानम् . This part is included in the Annexure. It sets out the various benefits that accrue by chanting certain prescribed Samas and offering oblations.

#### 4. Aarsheya Braahmanam आर्षेय ब्राह्मणम्

This Braahmanam teaches that by singing Samas along with Rishi, Chandas and Devata, one can reap benefits here and hereafter. It sets out the names of Rishis in order for each Sama and hence it is called 'Aarsheyam'. There are 3 chapters and 82 khandas. Hence it is appropriate to call it 'Asitidvayam'. A commentary by Sri Sayanacharya is available.

#### 5. Devataadhyaya Braahmanam देवताध्यायब्राह्मणम्

There are four khandas in this Braahmanam. As Devatas are mentioned here for different Samas, this is called Devataadhyayam. The genesis of names of chandas like Gayatri, Ushnik, Kakubh, Anushtup, Brihati, Pankti, Trishtup, Jagati etc. is given here. As Gayatri Devi is established here to be Virat Devi, all can study this Braahmanam. Meditation on Gayatri removes deficiencies in chant of Akshara (letter), Mantra, Tantra (action) etc.

#### 6. Chaandogyopanishad- Chandoga Braahmanam

छान्दोग्योपनिषत् - छन्दोगब्राह्मणम्

This Upanishad has ten chapters. The first two chapters are called as Mantra Braahmanam. Here mantras relating to karmas like Vivaha, Pumsavanam, Seemantham, Jaatakarma, Namakaranam, Choulam, Upanayanam, Samaavartanam, seven Paaka yagnas like Ashtaka, Kamyas karmas, karmas like Madhuparkam etc. are taught.

There are two commentaries available- Sri Sayanacharya Bhashyam and Sri Gunu Vishnu Bhashyam.

The next eight chapters, i.e. from 3<sup>rd</sup> to 10<sup>th</sup> form the Upanishad part. This is the largest Upanishad in Sama Veda. There is a commentary of Sri Adi Sankara Bhagavat-

padacharya. Many Sutras in Brahma Sutram discuss in detail the thoughts in this Upanishad along with the principles of Purvapaksha (Purva Mimamsa). This Upanishad is like a Vidya treasure and contains Jaanasruti Upaakhyaanam, Madhu Vidya, Saandilya Vidya, Upakosala Vidya, Satyakama-Jaabaala Upaakhyaanam, Narada-Sanat Kumara Samvadam and its components including Bhuma Vidya, Mahavakya Upadesa, Indra-Virochana Upaakhyaanam, Dahara Vidya and Prajapati Vidya. Essentially it places emphasis on the tradition of Guru and Sishya (disciple).

#### 7. Samhitopanishad Braahmanam संहितोपनिषत्-ब्राह्मणम्

Riks are known by the name of Samhita, as they are studied right from the time after upanayanam till the end of one's life. As this Upanishad contains secret thoughts about the Riks, it is called Samhitopanishad. This Braahmanam has five khandas and there is a commentary by Sri Sayanacharya. It explains the marks of disciple, duties of Guru and the greatness of danam of cow, land and vidya as compared with other danas.

#### 8. Vamsa Braahmanam वंशब्राह्मणम्

In this Braahmanam the lineage of Gurus from Sarvadatta and Gaargya upto Brahma is described. The term उपजायत, occurring in this text means 'was born'. Here the meaning is that the disciple was born from the vidya of the Guru. The correct term should be उपाजायत, which has become उपजायत being Veda, as explained by Sri Sayana. It is important to contemplate on Guru Parampara. Here in the beginning it states: Obeisance to Brahma, obeisance to brahmanas, obeisance to many Devatas etc.

In Samaveda Upakarma, Tarpanam has been prescribed for the Maharishis mentioned in this Braahmanam as part of Utsarjanam. The Samaveda Parampara has come down to us through many Rishis starting from Brahma upto Sarvadatta. Sri Sayanacharya has written a commentary on this Braahmanam.

As he mentions

प्रौढादिब्रह्मणान्यादौ ।

सप्त व्याख्याय चादिमम् ॥

वंशाख्यं ब्राह्मणं विद्वान्

सायणो व्याचिकीर्षति ॥ it is clear that he has written commentary on Chaandogya Upanishad also. However it is not available as yet. Scholars should put in efforts to locate it and teach the same to disciples. In the current practice, the commentaries of Sri Sayanacharya, Sri Bharataswami and Sri Madhava on Samaveda Koutuma Purvaarchikam and Uttaraarchikam are taught.

## **11. TEXTS ON SROUTHA, LAKSHANA, PRAYOGA & SIKSHA**

### **Sroutha Lakshana Texts**

Sroutha Sutras are known as Kalpa Sutras. They define the usage of Vedic mantras in yagas. The term Sroutham refers to yaga.

There are 10 Sroutha Sutras for Samavedis:

1. Draahyaayana
2. Anupada
3. Nidhana
4. Kalpa
5. Upagrantha
6. Kshudra
7. Taandya Lakshana
8. Panchavidha Sutra
9. Kalpaanupada
10. Anustotra

#### **1. Draahyaayana Sutra**

As Samavedis in our parts follow this Sutra given by Draahyaayana Maharishi, they are known as Draahyaayana Sutris. There are 31 Patalas (chapters), each having 3 khandas (sections). There is a commentary called 'Dipika' by Tanvi.

Sri Sayanacharya mentions तथा च द्राह्यायणः सूत्रकारः in his commentary on Maha Braahmanam. 'Laatyaayana Sutra', which follows this, is followed by Samavedis in the north. Gobila Grihya Sutra is followed in practice by north Indians even now.

It appears that one Rudraskanda has written commentary on Draahyaayana Sutra. This appears to be preserved in manuscript form in Oriental Libraries.

#### **2. Anupada Sutra अनुपदसूत्रम्**

Following Taandya Braahmanam, usage of Rig and Yajur Veda mantras in yagas is given here. It appears this text is not available in our country. Manuscript is preserved in Germany. The text, as per available indications, starts with

यजुषां कर्मसु लिङ्गतो विधानं अर्थग्रहणात् and ends with

स सर्वांश्च लोकान् आप्रोतिकामान् अपहतपाप्मा विशोकश्च भवति सम्पन्नांश्च जयति. Our elders have stated that in Upakarma, during Vedaramabha, we may include chant of the beginning part of this Sutra in between Draahyaayana Sutra and Nidhana sutra.

### **3. Nidhana Sutra**

In this third Kalpa Sutra, there are ten Prapathakas (chapters), each having 13 khandas. This is written by Patanjali Mahrishi.

Out of the six Vedangas, viz. Siksha, Chandas, Vyakarana, Nirukta, Jyotisha and Kalpasutra, Chandas is taken up here for detailed treatment through 7 khandas in the first Prapathaka. In the remaining Prapathakas, Prayogas (usages) relating to Sroutha (yaga) are covered.

### **4. Kalpa Sutra**

This text is authored by a Rishi named Gaargyamasaka. This Kalpa Sutra appears to be of more ancient origin than those by Draahyaayana, Aapasthamba, Bodhayana and Katyayana. There is a commentary by one Varadaraja. There are 11 chapters and 115 khandas. Sri Sayanacharya, the Veda Bhashyakara, cites this Kalpa Sutra in his works. Prayogakaras like Aandappillai consider this Sutra as a highly authoritative text. This Sutra specifies Samas for all yagas in Taandya Braahmanam.

### **5. Upagrantha**

This fifth Sutra is written by Katyayana Maharishi. There are four Prapathakas. This generally specifies Prayaschittas (expiatory rituals) for lapses in yagnas. There is a commentary by one Venkatesa Panditha.

### **6. Kshudra Kalpa sutra**

In Aarsheya Kalpa Sutra, the first 11 out of a total of 17 chapters are called Kalpa Sutra. The rest are known as Kshudra Kalpa Sutra. This separation is similar to that between Panchavimsa Braahmanam and Shadvimsa Braahmanam.

There is a commentary for this by one Srinivasacharyar Satakratu Thathacharyar. In the beginning of this commentary the author pays obeisance to Masaka Maharishi of Garga gotra, the author of Kalpa Sutra, Draahyaayana Maharishi, the author of Draahyaayana

Sutra and Katyayana Maharishi, the author of Upagrantha. Three Prapathakas of this Kshudra Kalpa sutra were printed in Lahore prior to our independence.

श्रीकल्पसूत्रोपग्रन्थकृतो गुरुवरान् भजे ।

श्रीगार्ग्यमशकद्राह्यायणकात्यायनाह्वयान् ॥

This Kshudra Kalpa Sutra covers:

Various Kamyas yagas for fulfilment of desire for relief from disease, rains, cattle, fame, Brahmavarchas (Brahmic brilliance) etc.

The count of Aksharas (letters) in each Stotra

Prayaschittas for unexpected obstacles to yagas

Usage of Kshudra Samas and Prayaschitta Sama Ganas.

#### 7. Taandya Lakshanam ताण्ड्यलक्षणम्

This has 3 Prapathakas and 34 Kandas. This sets out the place of Stotras in yagnas. It starts with अथ यज्ञे शब्दस्तोत्रविधिं (व्याख्यास्यामः) वाक्यशेषः ॥

The words appear to indicate Kalaksharas of Stotras in yagnas. This text is considered to be a very tough Lakshana text.

#### 8. Panchavidha Sutram पञ्चविधसूत्रम्

This sets out the five Bhaktis for all Samas in Prakriti as under.

प्रस्तावोद्गीथप्रतिहारोपद्रवनिधनानि भक्तयः।

The Bhaktis are five or seven. तत् पाञ्चविध्यम् – साप्तविध्यम्

There are 2 Prapathakas and 14 khandas.

While chanting Gana in yagas, one should add 'Himkara' before Prastava Bhakti and 'Omkaara' before Udgitha Bhakti.

There are commentaries in languages like German and English.

#### 9. Kalpaanupadam कल्पानुपदम्

There are two Prapathakas and 24 khandas. This starts with

आचार्यप्रमाण निर्देशो ब्राह्मणसूत्रार्षेय कल्प

ऋक्समाम्नायोहोपदेशमाचारं .....

There are directions on chanting Gayatra Sama in Stotras like Bahishpavamanam, Nama Subramanyaahvaanam in Satra yagas and Ahinakratu etc.

## 10. Anustotram अनुस्तोत्रम्

Samas are sung on the basis of Svara, Varna and Matrakala of Rik. Further details including characteristics of svaras etc. in case of Samas with different chandas are covered here. Though the text book is not available, the content is preserved to this day through the Guru-Sishya Parampara.

### Other Texts

**Naigam नैगम्:** This book has two Prapathakas. The first Prapathakam starts with

यं अथार्षमार्चिकस्याग्नेत्वमग्नेऽग्निः and specifies Rishis for each Rik mantra of Prakriti Rik and Uttara Rik. The second Prapathakam specifies Devata for each Rik.

Aarsheya Braahmanam specifies Rishis for Prakriti Samas and Devatas in some places. This book Naigam gives names of Rishis and Devatas for Riks only.

Sri Sayanacharya, the Bhashyakara, quotes this book as authority in Samaveda commentary.

## आर्षेयदीपिका (आरण्यकम्)

This book specifies Rishi, Chandas and Devata for Samas after mentioning the Rik. Only the Aaranya part is available; it is written by Bhatta Bhaskaraadhvarindra.

## सामवेदसप्तलक्षणम् Samaveda Sapthalakshanam

This book gives Lakshanam for the Aarchika part. There are 7 Prakaranas and 138 verses.

The author of this book is Narayana, son of Souri. He says: शौरिसूनुः प्रवक्ष्यामि.

Prakarana 1 & 2: Samanam Visargalopalopou समानं विसर्गलोपालोपा

Prakarana 3: Ranga: रङ्गः

Prakarana 4: Vilingyam विलिङ्ग्यम्

Prakarana 5: Naparatapare नपरतपरे

Prakarana 6: Aavarni आवर्णि

Prakarana 7: Anagraha Aningayam अनग्रहः अनिङ्गयम्

Those who have learnt chanting Samaveda can understand these Prakaranas well and easily. It seems that Yajurveda Saptalakshanam was also written by the same author.

### Samaveda Lakshana Texts

#### 1. Gayatra Vidhanam गायत्रविधानम्.

This book, authored by Sri Sankaracharya, speaks about Gayatra Samas. There are 3 khandas and there is a commentary. For Gayatra Sama, तद्विविड्डाइ 'Tadvividai', the svara is in Prastava bhakti. It is sung with aksharas in the first part of the Rik. Nidhana-bhedas depending on one's desire and certain special features of other Samas are mentioned here.

#### 2. Riktantram ऋक्त्रम्

This book, authored by Saakataayana Maharishi, gives Lakshanas for Aarchikas. Some say that this book was written by Oudavraji. In Sarvaanukramani it says: ऋचां तन्त्रं व्याकरणम् शाकटायनदेवेन. Nagesa also says: अक्षरतन्त्रव्याख्याता सत्यव्रतसामश्रमी ऋक्त्रप्रणेतुः शाकटायनस्य....and thus refers to Saakataayana as the author.

This book has 5 Prapathakas and 32 khandas. The book Riktantra Vyakaranam ऋक्त्रव्याकरणम् is famous. It was printed in Lahore in 1933 by Sri Suryakantha Sastri, M.A.,M.O.L.

#### 3. Laghu Riktrantrasangraha: लघुऋक्त्रतन्त्रसङ्ग्रहः

This book has 158 verses. It gives in the starting verses the preview of the content in the succeeding verses. It cites examples, all in verses.

#### 4. Riktantra Vivriti: ऋक्त्रविवृतिः

There are 3 Prakaranas: 1. Gayatra Ganaprakaram 2. Svaritha Nirupanam 3. Ekasruti Vidhanam for Prachaya svara. Those who wish to perform yagas should study this book.



### 5. Samatantram: सामतन्त्रम्

This is a book of Lakshanas for Prakriti Samas, written by Oudavraji Maharishi. There are 15 Prapathakas and 158 khandas.

### 6. Samatantra Prakasika: सामतन्त्रप्रकाशिका

This is an explanatory text for the Samatantra Bhashya; it explains with examples. It is understood to have been written by one Mahaganapathi.

### 7. Samatantra Sangraham: सामतन्त्रसङ्ग्रहः

This is written by one Vanchinathan. He mentions the Sutras that are used in each Sama and correlates them.

### 8. Aksharatantram: अक्षरतन्त्रम्

Here Akshara means Stobham. This book gives Lakshana of Sthobhas. There are two Prapathakas and 26 khandas. A total of 260 Sutras here tell us about Sthobhas. This book is also known as संज्ञालक्षणं संज्ञासूत्रम्. Sri Sathyavrata Samasrami Bhattacharya has written commentary for this. Research scholars opine that this book is more ancient than Niruktyha of Yaskar and Vyakarana of Panini.

### 9. Pushpasutram/ Phullasutram: पुष्पसूत्रम् / फुल्लसूत्रम्

This book, written by Varasi Maharishi, gives Lakshanas for Uha and Rahasya Samas. There are ten Prapathakas and 129 khandas. There are 18 Parvas. It is essential for Samaveda students to know this. Sri Ajatasatru Bhattopadhyay appears to have written commentary for this. There is an opinion that this Sutram (book) is written by one Pushyayasa: Oudavraji.

### Phullabodha or Phullasangraha: फुल्लबोधः

This book, written by Sri Ganesa, gives Lakshanas for all Uha and Rahasya Samas from Aamahiyavam.

## 10. Avagrahasutra: अवग्रहसूत्रम्

There are 12 Sutras. Avagraha is breaking down a word (Pada), while chanting Padapatham of Rik. This is called Veshtanapadam. Padas having more than four Aksharas attain *Veshtanam*. There is also an excellent commentary.

## 11. Hitavakyam हितवाक्यम्

This book tells us as to how many *Veshtanapadas* are there in a Rik. For example it says there are two *Veshtanapadas* in the Rikpadam अग्निदूतम् . This is an excellent Lakshana work to know the *Veshtanapadas* in all Prakriti Padas. We can also know Lakshanas for Uttararik Padas.

## 12. Sthobhanusamhara: स्तोभानुसंहारः

This book deals with the Sthobha padas in Samas and has 44 verses. Sthobham refers to Padas, which are sung more than the Aksharas in the Rik and more expansively. Sthobhas, which are sung at the beginning and end of each Prakriti Sama, should be added in every Pada, while chanting in yagas. This can be seen in Sama धेनु.

## 13. Maatralakshanam मात्रालक्षणम्

This book, written by Varasi Maharishi, tells us about the time the Aksharas in Rik Samas should be lengthened or shortened while singing. It begins by saying

अथातो ह्रस्वदीर्घप्लुतमात्राण्यक्षराणि व्याख्यास्यामः

Aksharas are lengthened or shortened in three ways:

Hrasvam ह्रस्वं – Time of one Maatra.

Dirgham दीर्घं – Time of two Maatras.

Plutham प्लुतं - Time of three Maatras.

While doing Parayana or Japa, chanting should be done with appropriate Maatrakala. While teaching disciples, the period may be increased by a half Maatrakala.

Aaroha svaram is called Pratyutkraamam; this is eightfold. Avaroha svaram is called Atikraamam; this is fourfold. There is another Avaroham called Karshanam, which is fivefold.

#### 14. Aarchikalakshanam आर्चिकलक्षणम्

This book deals with svaras of Riks and has 16 verses. Svaras for Riks are fourfold: Udaattam, Anudaattam, Svaritham and Prachayam.

#### 15. Chalaprakriya छलप्रक्रिया

This explains the definitions of terms of Chalaaksharas. Chalaaksharas are Aksharas which help in identifying svaras and Padas in Riks and Samas. From one Akshara we can find how many svaras and Padas are there. There are 22 verses. A Chalaakshara Kaarika of 8 verses is available. There are Samgnaas for all Riks- Samas.

#### 16. Chalaaksharani छलाक्षराणि

Once Chalaaksharas are committed to memory, the svaras and Aksharas of Rik-Samas will not go wrong. Normally at the close of Parayana we utter the verse:

विसर्गबिन्दुमात्राणि पदपादाक्षराणि च ।  
न्यूनानि चातिरिक्तानि क्षमस्व परमेश्वर ॥

While doing Parayanam with Chalaaksharas in mind, it will not be necessary to utter this verse. One can of course seek pardon for mistakes based on tradition.

#### 17. Samaprasakanam सामप्रकाशनम्

One can learn many subtle aspects easily from this book of verses on Prakriti Samas. Late Varahur Sri Krishna Srouthigal, who preserved the Samaveda traditional chanting procedure, has done yeoman service by publishing texts from Avagraha Sutra to Samaprasakanam.

#### 18. Ravanbhet रावणभेट्

This book teaches important Lakshanas for all Vedas. This is preserved in Madras University.

#### Siksha Texts

1. **Paniniya Siksha:** Though this text is common to all Vedas, it is considered to be important among Samaveda Lakshana texts. When the tiger carries its young calf by its teeth, the calf will drop down if carried softly and will be hurt if carried hard. Just as the tiger carries the

calf carefully, this text explains the method of pronouncing Veda mantra Aksharas and the merits and demerits in such pronunciation.

2. **Naradiya Siksha:** In this book written by Sri Narada Maharishi, the Lakshanas of Rik Samas are given. This has two Prapathakas and 16 khandas. It has commentary by Sri Bhattasobhakara.
3. **Goutamiya Siksha:** This book called Samyoga Srinkhala संयोग शृङ्खला is written by Goutama Maharishi. It has two Prapathakas and 16 khandas. It talks about the union of Aksharas in Rik Samas.
4. **Lomasi Siksha:** This book, written by Gargacharya, has 8 khandas. It talks about specialities of svaras and method of pronouncing them. It starts with

लोमशिन्यां प्रवक्ष्यामि गर्गाचार्येण चिन्तिताम् ।

Saaksham, Crow (kakam), peacock (Mayuram) etc. stand for sound for 1, 2 and 3 Matra-kalas.

#### 5. **Gitikalpam:** गीतिकल्पम्

This book, also known as Gitikalpa Parisishtam, gives Prastavabhakti for each Sama in Uhgana. There are 24 khandas. This is written by Sri Rama Sukla.

#### **Khaadira Grihyasutram** खादिरगृह्यसूत्रम्

A text teaching us about Grihyakarmas is Grihya Sutram. Grihyakarmas are generally to be performed in Oupasanagni (Grihyagni). Maharishis like Aapasthamba, Bodhayna and Aasvalayana have written Grihya Sutras along with Sroutha Sutras. However in Samaveda, Sroutha Sutra by Maharishi Draahyaayana and Grihya Sutra by Maharishi Khaadira are being followed. Though many Rishis' names are found in Vamsa Braahmanam, Khaadira's name is not there. Hence it is possible to guess that Draahyaayana was also known as Khaadira.

However, traditionally, Khaadira Grihyasutram has been specified for Samavedis. There are 4 Patalas and 19 khandas. Sri Rudra Skanda has written commentary.

#### **Gautama Dharmasutram** गौतमधर्मसूत्रम्

As there are many special dharmas mentioned in this Gautama Dharmasutra, not covered in other Dharmasutras, this Dharmasutra should be followed in practice.

#### **Gautama Dharmasmriti** गौतमधर्मस्मृतिः

In this Smriti book Maharishi Gautama has given details in verse form, of many karmas like Sandhyavandanam for Samavedis. There are 14 chapters and 650 verses. This book comes in the series of teachings by Maharishi Gautama to Maharishi Narada.

### **Gautama Aparasutram** गौतमअपरसूत्रम्

This book by Maharishi Gautama has two Patalas and 13 khandas. There is a commentary by Varahur Sri Krishnaswamy Srouthigal.

### **Aparakarika** अपरकारिका

For Prayoga, Karika (explanatory text) is very necessary. This book has 9 khandas. In this book Karika has been given on the basis of Aparasutra and the commentary thereon.

### **Grihya Parisishtam** गृह्यपरिशिष्टम्

This book explains certain karmas not covered in Grihyasutra and also Prayogas for certain karmas covered therein. This book contains the writings of many Maharishis. We can see the name of the respective Maharishi at the end of each khanda. This is an excellent Prayoga text, having two Prapathakas.

### **Sroutha Prayoga**

This book explains well the Prayoga followed by Udgatha and others, following authoritative texts like Draahyaayana Sutra. Sri Aandapillai has written Prayoga for three Sutras. Performers of yagas accept Sri Aandapillai as authority.

### **Sroutha Karika**

This book gives serially in verse form the yagnakarmas to be done by Udgatha and others in yagas like Agnishtoma. This text should be memorised by those who perform Aartvijyam (function of Ritwik, the main Priest). Matters covered by Sutras and Prayoga text are serially mentioned here for use during Prayoga. It starts with अत्रादौ व्रतउ अद्राता महदित्यादिकं जपेत. In Prayogas related to Samaveda in Srouthakarmas, the separate **Sroutha Prayoga Prayaschitta Karika** helps in doing Prayaschittas for mistakes committed. Here in 108 verses, easy Prayaschittas, which offer great benefits, are taught. This is called Kalpa or Ganesa

karika. The traditional manuscript is preserved. Srouthagnas should try to bring this rare book in print.

### **Samaveda Smartha Prayoga Texts**

1. **Prayoga Parijatham:** Purvaapara (Karmas related to life and post-death) Prayoga for Samavedis has been written by Purushottamabhatta. For Smartha karmas the Prayoga by Sri Aandapillai is also available.
2. **Sridharyam:** This book teaches Smartha Purvapara Prayoga karmas.
3. **Vamanakarika:** This book, written by Vamana, tells in verses about rules for many karmas with Purvapara Prayoga, following Khadira Grihyasutra and Rudraskanda Vritti.
4. **Satyayana Karika:** This book in verse form in 30 khandas tells about Purva Prayoga, Vivaha etc. in serial order. If everyone, who does Vedadhyayana, studies Purvapara Prayoga books and memorises this type of Karikas, he will find it very useful while using Griha Prayoga. The order in the Karika follows that in Khadira Grihyasutra.
5. **Sayyar prayoga:** In this ancient text Purvapara Prayogas are covered in the way they are used while guiding the Grihastha to perform. It is noteworthy that this book was a forerunner for other Purvapara Prayoga texts in later times.
6. In current practice Prayoga texts such as Smartha Tantra Sitanidhi, Prayoga Kusumavali and Samagahani Sangraham are used.

## **12. JAIMINIYA SAKHA OR TALAVAKARA SAKHA IN SAMAVEDA**

Out of all Aranyakas in Samaveda, Talavakara Aranyakam, also known as Talavakara Braahmanam, occurs in Jaiminiya Braahmanam. The last part of this Braahmanam is 'Kenopanishad', also known as 'Talavakara Upanishad'. The salient point of this Upanishad is that Parabrahmam came in the form of Ambal, rooted out the ego of Devas like Agni and Vayu and taught Brahavidya to Indra, taking the form of Uma. Sri Adisankara Bhagavadpada wrote 'Pada' Bhashyam for this Upanishad and, not being satisfied, he also wrote 'Vakya' Bhashyam. Thus he bestowed on this Upanishad the greatness of writing two Bhashyas, which he had not done in respect of any other Upanishad.

For Jaiminiya Sakha there is also Aarsheya Braahmanam.

It is our Sri Kamakoti Peetham that revived this Jaiminiya Sakha. In the Himalayan effort of Sri Mahaperiyaval, Sri Periyaval and Sri Bala Periyaval for protection of Vedas, the resurrection of Jaiminiya Sakha is an important milestone. Brahmasri Makarabhushana Srouthigal has taught Jaiminiya Sakha to more than 50 Vidyarthi in Tohur village in Kallanai in Tamilnadu. Jaiminiya Sakha Samaveda Pathasala is running there even today in simple style with the blessings of Sricharanal. This Pathasala was started by Srimatham about 30 years ago at Tohur with Sri Srouthigal.

A fact that came to my attention recently is that there is no printed text for Jaiminiya Sakha and that students learn the Veda with the help of manuscript prepared by Sri Makarabhushana Srouthigal by copying the same.

Samavedis should come forward to print Jaiminiya Sakha Samaveda book.

### **13. RESEARCH IN SAMAVEDA BY FOREIGN EXPERTS**

1. In the year 1848 one Theodore Benfey has published his research in Samaveda in German language.
2. In the year 1873 one Sri Satyavrata Samasrami put in great effort and printed Samaveda in Kolkata.
3. In the year 1893 one Ralph T.H.Griffith printed and published 'Samaveda Samhita' with translation in English.
4. A Finland scholar Mr.Asko Parpola researched and published 'The Literature and Study of the Jaiminiya Samaveda' in 1973 through Finnish Oriental Society. He also published another research work, 'The Decipherment of the Samavedic Notation of the Jaiminiya Sama Veda' in 1988.
5. In 1895 one Mr.H.Oertel published 'The Jaiminiya or Talavakara Upanishad Brahmana', with original in Samskrit and English translation.



## 14. SOME DECEASED SAMAVEDA RATNAS

### Greatness and Importance of Teachers of Veda

Our Vedas have continued from time immemorial in the tradition of Guru and Sishya. That is why Veda is called 'Sruti'. There is a strict rule that nobody should study Vedas and Vedanta Sastras by himself from books. Disciples should learn them only from Guru directly.

नाध्यापयिष्यन् निगमान् श्रमेणोपाध्यायलोका यदि शिष्यवर्गान् ।  
निर्वेदवादं किल निर्वितानमुर्वीर्तलं हन्त तदाऽ भविष्यत् ॥

If those who study Vedas with great effort do not teach Vedas and Vedanta Sastras to disciples, there will be no continuous tradition of knowledge of Vedas available. Bhagavan protects Vedas, which are His life-breath, through such teachers alone. That is why Bhagavan says ' ब्राह्मणो मम देवता ' 'Brahmana is my Devata'.

लौकिकं वैदिकं वापि तथाध्यात्मिकमेव च ।  
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत् ॥

One must pay obeisance first to the Guru, who teaches not just mundane knowledge, but Vedas, Sastras including rituals and rules of conduct and spiritual lore including secrets of Vedanta regarding Jiva, Brahman etc. Such a Guru is called 'Vidya Guru'. Study of Vedas is Brahavidya. The first teaching of Srimad Bhagavapadacharya is वेदो नित्यमधीयताम् - Veda shall be studied daily.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।  
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥

For one who worships elders always, four qualities grow- long life, knowledge, fame and strength. One who teaches Veda today has also studied once under his Guru with discipline.

एवं परम्पराप्राप्तम् Our Veda Vidya has come to us from time immemorial only in the tradition of Guru-Sishya.

गुरुशिष्य उभयाधीनो विद्याप्रचारः ।  
अद्य शिष्यभूतः श्वो गुरुर्भवेत् ।

गुरुशिष्यपरम्परयैव विद्याप्रचारस्य शाश्वतिकत्वम् ॥

The disciple, who studies Veda with discipline from his Guru today, ascends to the seat of Guru tomorrow. Following this Guru-Sishya tradition, Veda Vidvans, who are well versed in Rik, Yajur, Sama and Atharva Vedas and Sastras and who live upto the instructions preached therein, have bequeathed this glorious tradition to the succeeding generation of Sishyas. It is not possible to do anything in return for the great service rendered by them. Hence knowing some of the Samaveda jewels, who preserved the Veda for posterity, will show the right path to the generations of Sishyas. It will indeed be very useful to future disciples if the present day Veda Vidvans record the history of their Gurus in detail.

- 1. Svargiya Brahmasri Mahalinga Srouthigal, Kanchipuram Srimatham Samaveda Pathasala:**  
Konerirajapuram Svargiya Brahmasri Mahalinga Srouthigal was a Salakshana Samaveda Vidvan. His forefathers are said to have been Diwans in the Tiruvananthapuram Maharaja Samsthanam. They belonged to the glorious Srotriya family of Bharadvaja Gothra.  
Sri Mahalinga Srouthigal was very devoted to Sri Acharyal of Sri Kanchi Kamakoti Peetham. As per instructions of Sricharanal, Srimatham Samaveda Pathasala is running excellently well, together with other Veda classes in Kanchipuram in Yanaikkatti Street. It is noteworthy that Sri Srouthigal, while serving as teacher in that Pathasala from 1945 onwards, had prepared hundreds of Salakshana Samaveda Vidvans. Sri Srouthigal had been unrelenting in practice of Vedic rituals and good conduct. He had interest in Mantra Sastra also. There is no doubt that it will be meritorious for us to always remember with gratitude the Guru who has taught us the Veda.  
When Prativadi Bhayankaram Sri Annangarachariar of Kanchipuram took ill, he approached Sri Srouthigal, who advised him to arrange for complete Samaveda Samhita Parayanam and listen to it and added that he would get well soon by God's grace. Sri Annangarachariar accepted his advice and asked him to do the Parayanam himself and, listening to it, he completely got well. This incident is being mentioned with pride in his disciple circles. Sri Srouthigal attained the Acharya's Holy Feet in 1985. Even today his disciples have been engaged in teaching Samaveda to their students.

- 2. Svargiya Brahmasri R. Dharmaraja Srouthigal alias R. Venkatarama Sastrigal:**

There cannot be any Veda Vidvan who has not heard about Brahmasri R. Dharmaraja Srourthigal of Bharadvaja Gothram. The forefathers of Sri Srourthigal have been teachers of Samaveda for seven continuous generations in Sri Raja Veda Kavya Pathasala in Kumbakonam. This Pathasala was established in 1542 by Sri Nagamamba sametha Advaita Vidyacharya Maharaja Saheb Bhagavan Sri Govinda Dikshitar in the land where he had performed yaga. In Sri Dikshitar's family was born Sri Chandrasekharendra Saraswati Sri Sankaracharya Swamigal, the 68<sup>th</sup> Peethadhipathi of Sri Kanchi Kamakoti Peetham, known as Mahaperiyaval. Brahmasri Srourthigal was the proud seventh generation teacher from his family in that Pathasala. This great soul served as teacher of Samaveda and subsequently the Principal of the Pathasala for a total period of 50-60 years and offered himself for protection of Vedas. The lineage of his disciples continues to teach Samaveda there even after his time. It is to be written in letters of gold that most of the Samaveda Vidvans of today have been either his direct disciples or have studied under his disciples.

My father, Samavedam Svargiya Brahmasri P.Vaidyanatha Sastrigal was his disciple. My father also studied under Brahmasri Swami Sastrigal, who lived in Tiruvaiyaru in Ammal Agraharam and who was of the eleventh generation in the family of Sri Appayya Dikshitar. While Sri Kanchi Mahaperiyaval was camping in Tiruvaiyaru, my father, who was then a brahmachari, rendered Pooja service. My revered father did Samaveda Parayanam every day in the Srimatham at Kumbakonam till his last day. He did Samaveda Parayanam in Utsavas in many sacred centres along with his Sambandhi, Umaiyalpuram Svargiya Samavedam Krishnamurthy Dikshitar.

My revered father and Svargiya Mathusri Narayani Ammal took me to Sri Dharmaraja Srourthigal for studying Samaveda and requested him to take me under his tutelage. Sri Dharmaraja Srourthigal taught me Samaveda right till Ashtabraahmanam, except for some parts of Uha Rahasyam.

Sri Srourthigal practised rules of conduct of Sastras; he was a master in yoga too. He had experienced the truths of Patanjala Yoga Sutram. He used to perform Yogasanas every day without fail.

Sri Srouthigal had the habit of collecting and preserving ancient palm leaf texts. Even before they were printed, rare Samatantram, Riktantram, Ashtabraahmanas etc. were written by him in neat handwriting with large letters in Grantha script with special Ayurvedic pencil. Many Vidvans take copies of them even now for use; such is the clarity of his writing. His family is preserving those manuscripts carefully even today.

Many are the Vidvans who used to approach him for clarification of doubts. In 1974, while studying in the Kumbakonam college, I used to go to Sri Raja Veda Kavya Pathasala in the evenings for Vedic study. At that time I used to see Sri Srouthigal and Svargiya Samaveda Vidvan Marudur Santhana Srouthigal doing research with palm leaf records. I still see clearly with the eyes of my mind the scene of Svargiya Marudur Santhana Srouthigal carrying on his head books and palm leaf documents and walking 10-15 km to the Pathasala. How they have worked for protection of Vedas! It is astounding to think.

Brahmasri Srouthigal performed Gayatri Japa a thousand times every day. He used to take bath in the nearby Kaveri river during Brahma muhurtham as laid down in Sastras. He would stay in the Pathasala whole day and look after the students.

He used to buy Homeopathic medicine out of the monthly stipend of Rs.30/- given to us by Veda Dharmasastra Paripalana Sabha for our Vedic study and distribute the medicine among sick students of the Pathasala.

Sri Madhyarjunan, son of Samavedi Svargiya Sri Ekanatha Iyer, who was the Secretary of the Veda Dharmasastra Paripalana Sabha, Ramji alias Ramachandran, the second son of Sri Srouthigal and myself had our Samavedic education together. Sri Mahalinga Srouthigal, the eldest son of Sri Srouthigal is imparting education to disciples as the eighth generation teacher of his family.

Mamahopadhyaya Brahmasri Raju Sastrigal, known as Padavakya Pramana Paravara Mannargudi Sri Thyagarajadhvari, of the lineage of Adaiyapalam Srimad Appayya Dikshitar, has expressed salutation to Brahmasri Venkatarama Sastrigal, grandfather of Brahmasri Dharmaraja Srouthigal. Mannargudi Brahmasri Raju Sastrigal had studied Samaveda upto Lakshanam and mastered many deep Samaveda texts including

commentaries. The verse of salutation अभिनन्दनम् appears in his book 'Sama Svaram Vimarsam'.

श्रीमच्चम्पककाननाख्य-नगरीमध्याग्रहारोत्तमे  
वास्तव्यस्त्विह वास्तवार्थरसिकशास्त्रार्थसारं विदन् ।  
श्रीमद्वेङ्कटराम-सामगवरः श्रौतीन्द्रपक्षस्त्वयम्  
संक्षोदक्षम इत्यमंस्त महतां त्यागाधिराजाध्वरी ॥

Similarly Mamahopadhyaya Tiruvisanallur Brahmasri Ramasubba Sastrigal, the great Samaveda Vidvan, in his book 'Samaveda Svaramatradi Tatvavilasa', has written a verse of salutation to Brahmasri Venkatarama Sastrigal.

श्रीमद्वेङ्कटरामसूरिमणिना श्रीसामवेदाश्रितः  
मार्गो यः प्रथितः पुरातनतमस्संपाठित स्सांप्रतम् ।  
सोऽयं लक्ष्मणशास्त्रसारविदुषा श्रीरामसुब्बाख्यया  
ख्यातेनापि महीसुरेण पटुतां नीतः प्रमाणाध्वना ॥

These salutations have been offered about 150 years ago to the grandfather of Sri Srourthigal. It was Svargiya Vedasamrakshakaratanam Brahmasri V.R.Lakshmikantha Sarma who celebrated in a grand scale the Sathabhishekam of Sri Srourthigal in Sri Raja Veda Pathasala itself. It was he alone who made the Samaveda world realise the contribution of Sri Srourthigal. In the felicitation function of Sathabhishekam, Sri Sri Sri Jayendra Saraswathi Swamigal, the 69<sup>th</sup> Peethadhipathi of Sri Kanchi Kamakoti Peetham, who came for blessing him, praised him and honoured him with the lofty title of 'Samaveda Ratnam' and a shawl. This is still green in my memory. I was then the Vice-Principal of the Pathasala.

Sri Srourthigal published around the year 1930 the books in Granthakshara, on Samaveda Upakarma Sraadha Prayogam, Khadira Grihyasutrasam, Samaveda Mantra Ratnakaram etc. Later I came to know that he proof read in his advanced age the books on Samaveda Ashtabraahmanam and Samaveda Samhita Parts I and II in an attempt to publish them. I also had the good fortune of serving him till his end.

Sri Srourthigal had bhakti with total surrender towards Sri Kanchi Kamakoti Peethadhiswaras. He had in his mind Nerur Sri Sadasiva Brahmendra as his Guru.

It is noteworthy that he researched Samaveda Lakshana texts, purged the deficiencies in Riks and Tanas and published Table with pure Lakshanas. He was master in Sroutha karmas (yagas).

### **3. Mayavaram Dharmagna Svargiya Ramanatha Srouthigal**

Brahmasri Ramanatha Srouthigal undertook great pains and published many books on Samaveda through 'Sruti Smriti Itihasa Purana samiti' of Chennai. He practised injunctions of Sastras.

He was the recipient of the title of Dharmagna and a shawl from Sri Kanchi Kamakoti Peetham Sri Acharyal. He adorned Veda Dharma Sastra Sabha, Advaita Sabha, Veda Bhashya sabha etc. by serving as Sabha Panditha and examiner.

His immense service to Samaveda is that he collected many palm leaf scripts, consulted many Vidvanas and published the book 'Samaveda Sarvasvam'. In 1976 and 77 I have moved with him closely at Kumbakonam during the sessions of Veda Dharma Sastra Sabha. He was simple and generated enthusiasm in listener by removing doubts then and there.

He received the high national Rashtrapathi Award.

He was in frequent personal contact with Kumbakonam Svargiya Brahmasri Dharmaraja Srouthigal and worked on many subtle aspects and doubts in Samaveda Lakshana.

He is still hailed by Samaveda students for his service of printing and publishing many books. His sons have studied Samaveda under him.

### **4. Svargiya Brahmasri Sankaranarayana Srouthigal**

I was in touch with Brahmasri Sankaranarayana Srouthigal from 1980 onwards in Sri Vidyaranya Peetham in Hampi-Hospet in Karnataka. When I served there as per the instructions of Sri Kanchi Acharyal, I studied Veda Bhashya under him. I participated in all scholarly activities including classes on Samaveda Bhashya and Ashtabraahmana and Samhitakakshi. I also looked after administrative work connected with the Peetham Pathasala. In 1975 when Veda Bhavanam was inaugurated in Kolkata, he went there on instructions of Sri Kanchi Acharyal and taught Kothuma Sakha to students. The Pathasala is still running there.

He had good command of Hindi language. He was a great master of Samaveda Bhashya and Lakshana texts. With his sweet voice his Samaganam was very pleasing.

That he published Samaveda Prakriti and Arana Ganas in Nagari script in 1975 through Shashtiabdapoorthi Trust was a great help. Those who were not familiar with Grantha script studied Veda using these books in Nagari script.

He was very devoted to Svargiya Brahmasri Dharmaraja Srouthigal. His brother was also a teacher in Samaveda Pathasala in Tiruvanaikkoil. He was a great soul, who carried out tasks as instructed by Sri Acharyal without bothering about mundane aspects.

#### **5. Svargiya Pattu Srouthigal alias Brahmasri Subramania Srouthigal**

Brahmasri Pattu Srouthigal had studied Samaveda thoroughly. On the instructions of Sri Kanchi Acharyal he served as teacher of Samaveda in Samaveda Pathasala and also in Prayoga Pathasala in Tiruvidaimarudur (Madhyarjunam) in Srimatham.

He was expert in Prayogas with Aapasthamba and Draahyaayana Sutras. He taught to more than 50 students Yajurveda and Samaveda Prayogas. He enthused students by adopting novel methods of teaching Prayogas. Many of his students studied entire Samaveda under him. It is noteworthy that for more than 25 years he served the cause of education of Samaveda in Tiruvidaimarudur on instructions of Sri Kanchi Acharyal. I have been in close contact with him also (in my Purvasramam).

He used to enthuse those who have not done Vedic study into Vedic path by explaining the greatness of Vedic study and necessity of learning Prayoga. He practised the injunctions of Sastras.

It is necessary to apprise our disciples of our Veda Guru Parampara by writing detailed books and that alone shows our gratefulness to the Gurus. Our Veda Vidya Guru Parampara has come down uninterruptedly from time immemorial.

As I have moved directly in my Purvasrama with the above mentioned great souls, I have put down their preeminence to some extent as a mark of gratefulness.

I have observed in Kumbakonam many Sastra and Veda Vidvans bathing in Kaveri in Brahma muhurtha chanting Aghamarshana Suktas and coming back with waterpot in raised hand majestically and observing all rules of purity. They used to bring pure clothes for change in a pure cover (madisanji).

**When will those times return!**

We must admire the fact that they followed all Vedic injunctions strictly and taught Veda to many disciples and placed a lineage of Vedic students on firm footing. Whatever may be the change in times, there is no doubt that with the blessings of Sri Kanchi Acharyal, this Veda Guru-Sishya Parampara will grow from strength to strength.

॥ वेदाः वयं वः शरणं प्रपन्नाः ॥



## 15. INDEPENDENT SAMAVEDA RIKS

There are a total of 1875 Riks in Kouthuma Sakha in Samaveda. Most of them are in Rigveda too. There are 99 Riks, which occur independently in Samaveda only; they are not there in Rigveda. Their list is given below.

आग्नेयम्	Rik No
1. अग्नेविवस्वदाभर	10
2. आजुहोता	63
3. यदिवीरोअनु	82
4. जातःपरेण	90
5. इत एतौदारुहन्	92
6. राये अग्नेमहेत्वा	93
7. सोमः पूषा	154
8. ये ते पन्थाः	172
9. दोषा आगात्	177
10. कइमंनाहुषीषु	190
11. सदाव इन्द्रश्चर्कृषत्	196
12. अरन्त इन्द्र श्रवते	209
13. इमे त इन्द्र सोमाः	212
14. कदुप्रचेतसे महे	224
15. इन्द्रउवथेभिः	226
16. एन्द्रपृक्षु कासुचित्	231
17. यदाकदाचमीढ दुषे	288
18. इम इन्द्र मदायते	294
19. यदिन्द्र शासो अब्रतम्	298
20. त्वष्टानोदैव्यंवचः	299
21. कुष्ठः कोवा	305
22. ब्रह्मजज्ञानम्	321

23. मेडिनत्वावज्जिणम्	327
24. योनोवनुष्त्रभिदा	336
25. यंवृतेषु	337
26. आनोवयोवयः	353
27. यदीवहन्त्याशवः	356
28. कश्यपस्यस्वर्विदः	361
29. ऋचंसामयजामहे	369
30. समेतविश्वाओजसा	372
31. आवर्मर्या आवाजम्	435
32. विश्वतोदावन्	437
33. एषब्रह्माय	438
34. शंपदंमघम्	441
35. सदागावश्शुचयः	442
36. उपप्रक्षेमधुमति	444
37. अर्चन्त्यर्कम्	445
38. प्रव इन्द्राय	446
39. भगोनचित्तः	449
40. विश्वस्यसस्तोभ	450
41. विश्रुतयोयथा	453
42. ऊर्जामित्तोवरुणः	455
43. इन्द्रोविश्वस्यराजति	456
44. अयंसहस्रमानवः	458
45. अभित्यंदेवंसवितारम्	464
आरण्यकं-अर्कपर्व	
46. यस्येदमारजोयुजः	588
47. इमंवृषणम्	591
48. अहमस्मिप्रथमजा	594
(व्रतपर्व)	

49. मयिवर्चोर्धोयशः	602
50. आप्रागाद्द्रायुवतिः	608
51. यशोमाद्यावापृथिवी	611
52. भ्राजन्त्यग्ने	615
53. वसन्तश्नु	616
54. मन्येवाम्	622
55. हरीतैन्द्रश्मश्रूणि	623
56. यइचौपिरण्यस्य	624
57. सहस्तन्नैन्द्रदधोजः	625
58. सहर्षभा सह	626
महानामन्यार्चिकम्	
59. विदामघवन्विदाः	641
60. आभिष्ट्वभिष्टिभिः	642
61. एवाहिशक्रः	643
62. विदारायेसुवीर्यम्	644
63. योमदिष्ठा मघोनाम्	645
64. ईशिहिशक्रः	646
65. इन्द्रन्धनस्य	647
66. पूर्वस्ययन्ते	648
67. प्रभोजनस्य	649
68. एवाहयेव	650
उत्तरार्चिके	
69. इन्द्रजुषस्व	952
70. इन्द्रजढरम्	953
71. इन्द्रस्तुराषाणिमित्तः	954
72. पावमानीस्वस्त्ययनीः	1300
73. पावमानीर्दधन्तुनः	1301
74. येन देवाः पवित्रेण	1302

75. पावमानीस्वस्त्ययनीस्थाभिः	1303
76. अग्नेविश्वेभिरग्निभिः	1503
77. प्रसविश्वेभिरग्निभिः	1504
78. सुमन्मावस्वीरन्ती	1654
79. सरूपवृषन्ना	1655
80. नीवशीर्षाणिमृढवम्	1656
81. ऋत्तावानं वैश्वानरम्	1808
82. य इदे प्रतिपसथे	1809
83. अग्निः प्रियेषु धामसु	1710
84. त्वाम्मिच्छवसस्पते	1869
85. अग्निरिन्द्रायपवते	1825
86. नमस्सखिभ्यः	1828
87. युक्ञ्जेवाचम्	1829
88. गायत्तंतैष्टुभम्	1830
89. अग्निज्जयोतिः	1831
90. पुनरूर्जानिवर्तस्व	1832
91. सहरय्या	1833
92. अभिवाजी	1843
93. अप्सुरेतः शिशिरये	1844
94. अयं सहस्रापरि	1845
95. असौया सेना मरुतः	1860
96. कङ्कास्सुपर्णाः	1864
97. अमित्रसेनांमघवन्	1865
98. इन्द्रस्यबाह्वस्थाविरौ	1869
99. अन्धा अमित्रा	1871
भवताशीर्षाणः	

## 16. BRAHMAGNANI'S SAMAGANA IN TAITRIYOPANISHAD

भृगुः अनुः

एतत्साम गायन्नास्ते।  
हाऽवु हाऽवु हाऽवु॥  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नादोऽहमन्नादः ।  
अहं श्लोककृद श्लोककृद श्लोककृत्  
अहमस्मि प्रथमजा ऋत्नाऽस्य ।  
पूर्वं देवेभ्यो अमृतस्य ना भाइ ।  
यो मा ददाति स इदेव मा ३ ऽऽवाः ।  
अहमन्नमन्नमदन्तमाऽ द्वि ।  
अहं विश्वं भुवनमश्यभवाम् ।  
सुवर्णं ज्योतीः । स एवं वेद ।  
इत्युपनिषत् ॥१

Sri Adisankara Bhagavadpadacharya has written in his commentary:

एतत्साम गायन्नास्ते । समत्वादब्रह्मैव साम  
सर्वानन्यरूपं गायस्शुव्य यन्नात्मैकत्वं  
प्रख्यापयं लोकानुग्रहार्थं तद्विज्ञानफलं  
चातीव कृतार्थत्वं गायन्नस्ते तिष्ठति ॥

Sri Suresvaracharya says in his Vartikam:

सर्वात्मत्वादिमान् लोकान्पश्यन्नात्मतया बुधः ।  
एतद्ब्रह्म समं साम गायन्नास्ते कृतार्थतः ॥

Brahmagnani chants Samaganam and feels he has achieved the ultimate state.

Sri Adisankara Bhagavadpadacharya in Bhajagovindam says:

यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव

Brahmagnani is immersed in Bliss.

ऋचो ह यो वेद स वेद देवान्  
यजूंषि यो वेद स वेद यज्ञान्  
सामानि यो वेद स वेद सर्वम् ॥

Great men say that Brahmagnanai's bliss is equal to Samagana bliss; his singing is Samagana only.

## 17. SAMAVIDHANAM IN AGNIPURANAM

अग्निपुराणम्

एकषष्ट्यधिकद्विशततमोऽध्यायः

सामविधानम् ।

पुष्कर उवाच

यजुर्विधानङ्कथितंवक्ष्ये साम्नां विधानकम् । संहितां वैष्णवीं जप्त्वा हुत्वा स्यात् सर्वकामभाक् ॥

संहितो छान्दसीं साधु जप्त्वा प्रीणाति शङ्करम् ।

स्कान्दीं पैत्र्यां संहितां च जप्त्वा स्यात्तु प्रसादवान् ॥

२६१ अध्यायः

सामविधानम्

यत इन्द्र भजामहे हिंसादोषविनाशम् । अवकीर्णीं मुच्यते च अग्निस्तिग्मेति वै जपन् ॥३॥

सर्वपापहरं ज्ञेयं परितोयञ्च तासु च । अविक्रेयं च विक्रीय जपेद्घृतवतीति च ॥४॥

अयानो देव सवितर्ज्ञेयन्दुःस्वप्ननाशनम् । अबोध्यग्निरिति मन्त्रेण धृतं राम य याविधि ॥५॥

अभ्युक्ष्य घृतशेषेण मेखलावन्ध इष्यते । स्त्रीणां यासां तु गर्भाणि पतन्ति भृगुसत्तम ॥६॥

मणिं जातस्य बालस्य वधीयात्तदनन्तरम् । सोमं राजानमेतेन व्याधिभिर्विप्रमुच्यते ॥७॥

सर्पसाम प्रयुञ्जानो नाप्नुयात् सर्पजं भयम् । माद्य त्वा वाद्यतेत्येतद्धुत्वा विप्रः सहस्रशः ॥८॥

शतावरिमणिंबद्ध्वा नाप्नुयाच्छस्त्रतो भयम् । दीर्घतमसोर्क इति हुत्वाऽन्नं प्राप्नुयाद्बहु ॥९॥

स्वमध्यायतीति जपन्न प्रियेत पिपास्या । त्वमिमा ओषधी ह्येतज्जप्त्वा व्याधिं न वाप्नुयात् ॥१०॥

यथि देवव्रतं जप्त्वा भयेभ्यो विप्रमुच्यते । यदिन्द्रो मुनये त्वेति हुतं सौभाग्यवर्द्धनम् ॥११॥

भगो न चित्र इत्येवं नेत्रयो रञ्जनं हितम् । सौभाग्यवर्द्धनं राम नात्र कार्या विचारणा ॥१२॥

जपेदिन्द्रेति वर्गं च तथा सौभाग्यवर्द्धनम् । परि प्रिया हि वः कारिः काभ्यां संश्रावयेत् स्त्रियम् ॥१३॥

सा तं कामयते राम नात्र कार्या विचारणा । रथन्तरं वामदेव्यं ब्रह्मवर्चसवर्द्धनम् ॥१४॥

प्राशयेद्वालकं नित्यं वचाचूर्णं घृतप्लुतम् । इन्द्रमिदुगथिनं जप्त्वा भवेच्छतिधरस्त्वसौ ॥१५॥

दत्त्वा रथन्तरं जप्त्वा पुत्रमाप्नोत्यसंशयम् । मयि श्रीरिति मन्त्रोऽयं जप्तव्यः श्रीविवर्द्धनः ॥१६॥

जैरूप्यस्याष्टकं नित्यं प्रयुञ्जानः श्रियं लभेत् । सप्ताष्टकं प्रयुञ्जानः सर्वान् कामानवाप्नुयात् ॥१७॥

पध्येषुगोति यो नित्यं सायं प्रातरतन्द्रितः । उगस्थानं यावां कुर्यात्तस्य स्युस्ताः सदः गृहे ॥१८॥

घृताक्तंतु यवद्रोणं वात आवातु भेषजम् । अनेन हुत्वा विधिवत् सर्वा मायां व्यपोहति ॥ ११९ ॥

पदेयो दासेन तिलान् हुत्वा कार्मणकृन्तनम् । अभि त्वा पूर्वपीतये वषट्कारसमन्वितम् ॥ १२० ॥

नासके घमसहस्रन्तु हुतं युद्धे जयप्रदम् । हस्त्यश्वपुरुषान् कुर्याद् बुधः पिष्टमयान् शुभान् ॥ १२१ ॥

परकीयान्थोद्देश्य प्रधानपुरुषांस्तथा । सुस्विन्नान् पिष्टकवरान् दुरेणोत्कृत्य भागशः ॥ १२२ ॥

अभि त्वा शूर णोनुमो मन्त्रेणानेन मन्त्रवित् । कृत्वा सर्षपतैलाक्तान् क्रोधेन जुहुयात्ततः ॥ १२३ ॥

एतत् कृत्वा बुधः कर्म संग्रामे जयमाप्नुयात् । गारुडं वामदेव्यञ्च रथन्तरवृहद्रथौ ॥ १२४ ॥

सर्वपापप्रशमनाः कथिताः संशयं विना ।

इत्यादिमहापुराणे आग्नेये सामविधानं नाम एकषष्ट्यधिकं द्विशततमोऽध्यायः

**Om Tat sat**