

सम्पादक-मण्डल

- डा० रामकरण शर्मा
भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली
- डा० रामचन्द्र नारायण दाण्डेकर
भण्डारकर प्राच्यशोधसंस्थान, पुणे
- डा० जे० गोण्डा. उदरेस्ट, नीदरलैण्डस्
- डा० जोर्जो बोनाजोली

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पुराणम्—PURĀṆA

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VEDIC MANTRAS AS DESCRIBED IN THE PURĀNAS

By

RAM SHANKER BHATTACHARYA

The Purānas are found to contain a good number of passages which describe various aspects of Vedic *mantras*.¹ In the following pages an attempt is made to present Puranic views on some aspects of *mantras* in brief. As the printed readings of the Purānas are found to be corrupt in many places, it becomes sometimes difficult to explain Puranic views satisfactorily. It is needless to say that some of the Puranic views on *mantras* are 'mystical' in nature.

The reverential attitude of the Puranic authors towards the *mantras* may be known from Vāyu-p. 79.95 and Brahmāṇḍa-p. 2.15.68 which declare that by knowing the *ṛcs*, *yajus* and *sāmans* one can comprehend the nature of the Vedas, *yajñas* and *brahman* respectively.²

Derivation and synonym of mantra

At the time of dealing with the Vedic *mantras* both the Vāyu-p. (59.149) and the Brahmāṇḍa-p. (1.33.53) derive the word

1. The word *mantra* is used for non-Vedic *mantras* also; मन्त्रैः पौराणैर्वैदिकैः (Sk. Kumārikā 40. 164); मन्त्रा वैदिकाः पुराणसंभवाः (Sk. Dharmāranya 5.112).
2. ऋचो हि यो वेद स वेद वेदान् यजूषि यो वेद स वेद यज्ञान् । सामानि यो वेद स वेद ब्रह्म यो मानसं वेद स वेद सर्वम् ॥ (Vāyu-p. 79.95; Brahmāṇḍa-p. 2.15.68); cp. Bṛhaddevatā 8.130 reading देवान् for वेदान् (1st foot), तत्त्वम् for ब्रह्म (4th foot) and उपास्यास्ताः कृत्स्नशो देवता याः in the first foot. Regarding *sāman's* connection with *brahman*, see Yāj. Smṛti 3.112 (यथाविधानेन पठन् सामगानमविच्युतम् । सावधानस्तदभ्यासात् परब्रह्माधिगच्छति ॥).

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mantra from the root मन्त्रि (मन्त्रो मन्त्रयतेर्षातोः).³ The root in the sense of *guptabhāṣana* (secret talk) is read in the Curādigaṇa of the Dhātupāṭha. The derivation tends to show that the Puranic authors regarded *mantras* as having an esoteric character.

Brahman is used as synonym of *mantra* in the Purānas. That is why while some Purānas use the word मन्त्रप्रवचन others use ब्रह्मप्रवचन in the same sense.⁴ Similarly while some Purānas use the word मन्त्रकृत् for a group of sages, others use ब्रह्मवादिन् for the same group.⁵ Commentators are found to explain *brahman* by *mantra* in Puranic passages (See Śrīdhara's comment on Bhāg. 1.11.19, 9.1.17; Mbh. Vana-p. 132.3⁶). The words *veda*, *śruti* or *vaidikī śruti* etc. are sometimes used in the sense of *mantra* only, though the word *Veda* comprises both *mantras* and *brahmaṇas*: Such an usage is not irregular; it is in accordance with the principle समुदायेषु वृत्ताः शब्दा अवयवेष्वपि वर्तन्ते.

Veda and mantras

Though the Veda is said to have two component parts, namely *mantras* and *brāhmaṇas* (cp. the dictum मन्त्रब्राह्मणयो वेदनामधेयम्) yet the Purānas seem to regard *mantras* as more important than *brāhmaṇas* as the following two statements would show :

3. The Nirukta however derives मन्त्र from the root मन् (मन्त्रा मननात्, 7.12). Durga remarks : तेष्यः [मन्त्रेष्यः] हि अध्यात्माधिदेवाधियज्ञादि मन्तारो मन्यन्ते तदेषां मन्त्रत्वम्.
4. Liṅga-p. 1.39.57-60; Kūrma-p. 1.29.43-46=1.27.50-53a Cr. ed.
5. Vāyu-p. 58.10; Brahmāṇḍa-p. 1.31.14. The ब्रह्मवादिन् of Vāyu-p. 59.102 is the same as the मन्त्रवादिन् of Brahmāṇḍa-p. 1.32.100 and the मन्त्रकृत् of Matsya-p. 145. 100.
6. *Brahman* in the sense of *mantra* is found in Vedic works also; see Śatapatha Br. 3.3.4.17 in which *brahman*, according to Sāyaṇa means *mantra*. Hariv. 3.48.9 uses *brahman* and *brāhmaṇa* in one sentence (3.48.9) showing a clear distinction between these two.

(i) वेदो मन्त्रमयो नित्यं तथा सूक्तमयो भूषम् (Sk. Kumārikā (1.41) and (ii) सर्वेभ्योऽपि हि वेदेभ्यो वेदमन्त्रा महत्तराः (Brahmāṇḍa-p. 3.38.4).

Moreover the statement अनुमन्त्रं तु ब्राह्मणम् (Brahmāṇḍa-p. 1.33.12) also points to the superior position of the *māntras* as it shows that the object of *brāhmaṇas* is to explain, expound or interpret *mantras*⁷ and to show their application. This view is plainly stated in Viṣṇudharmottara 3.17.1 (मन्त्राः सत्राह्वानाः प्रोक्तास्तदर्थं ब्राह्मणं स्मृतम्).

The authorship ascribed to the *mantras* seems to be superior to that of the *brāhmaṇas*; *vide infra*.

The Puranic view of holding a superior position for *mantras* seems to have some grounds. One of the grounds may be that whenever there arises any contradiction concerning the order (*krama*) of acts enjoined in the *mantras* and the *brāhmaṇas*, it is the *mantras* that decide the order as has been established in PMS. 5.1.16. The superiority of *mantras* seems to be also due to its power of yielding success or supernormal powers.⁸

Like the *mantra-brahmana--vibhāga* of the Veda, there is a tripartite division (comprising *mantra*, *brāhmaṇa* and *arthavāda*⁹)

7. Cp. मन्त्रभागस्य व्याख्यानरूपे ब्राह्मणे (Sāyaṇa on RV. 1.35.2); ब्राह्मणे मन्त्रविवरणरूपे (Nilakaṇṭha on Hariv. 3.48.9); ब्राह्मणं नाम कर्मणस्तन्मन्त्राणां च व्याख्यानग्रन्थः (Bhaṭṭabhāskara on Tai. Saṁ. 1.5.1).
8. Cp. एवं मन्त्रात्मकं वेदमुपगम्याथ ये परे । मन्त्रागमा मन्त्रमात्रोपासनाः सर्वसिद्धिदाः ॥ (Sk. Puruṣottama 46.16). On account of this power of *mantras* they were preserved with utmost carefulness. Too much stress was laid on the faultless utterance of *mantras*; cp. न मन्त्राः स्वरतो हीना वर्णतो वापि कर्हिचित् (Sk. Puruṣottama 17.55).
9. वेदो विध्यर्थवाद्मन्त्रात्मा (Kullūka on Manu 2.6). Some lay stress on the two-fold division of the Veda saying that *Vidhi* and *arthavāda* are the two divisions of *brāhmaṇa*-sentences (R̥gveda-bhāṣya-bhūmikā of Sāyaṇa, p. 14). Others regard *arthavādas* as the *śeṣa* of *brāhmaṇas*.

which is found in the Puruṣottamakhaṇḍa of the Skandapurāṇa (46.14). It reads :

केचिन् मन्त्रात्मका वेदाः केचित् कर्मप्रचोदकाः ।

केचित्तु-स्तुति निन्दाभ्यां विहीनाः स्तावकाः स्थिताः ॥

विहीनाः must be corrected to विधीनां. The word *karmapraco-daka* (instigator of acts) refers to the *brāhmaṇa*-portion of the Veda. The second line means that some portions of the Veda are the *stāvaka* of *vidhis* by expressing praise (*stuti*) or blame (*nindā*). This refers to the *arthavādas* of the Veda, which are usually regarded as *vidhistāvaka* (extoller of injunctions) by the Mīmāṃsakas.¹⁰ Speakers or authors of *mantras*

A remarkable statement about the authorship of *mantras* and *brāhmaṇas* is found in some Purāṇas. The Brahmanāṇḍa-p. asserts :

ईश्वरा मन्त्रवक्तार ऋषयो ह्यृषिकास्तथा ।

ऋषिपुत्राः प्रवक्तारः कल्पानां ब्राह्मणस्य तु ॥

(Brahmāṇḍa-p. 1.33.21-22). Again in Brahmanāṇḍa-p. 1.32.103-104 (and also in Vāyu-p. 59.95) it is stated that *iśvaras*, *ṛṣis* and *ṛṣikas* are to be known as *mantra-vaktṛas* (speakers of *mantras*). It is to be known that *ṛṣiputras* are said to be the sons of *ṛṣikas* (sometimes called *ṛṣikas* also). That all kinds of Vedic sentences belong to these four kinds of *ṛṣis*, namely *iśvara*, *ṛṣi*, *ṛṣika* or *ṛṣika* and *ṛṣiputra* or *ṛṣiputraka* (as read in different Purāṇas) is stated in Brahmanāṇḍa-p. 1.33.22-23 also.

In the verse quoted above a clear distinction is made between the authors of *mantras* and the authors of *brāhmaṇas*. This distinction undoubtedly shows superiority of *mantras* to *brāhmaṇas*. It is to be noted that the *mantra-vaktṛ iśvaras* are Bhṛgu and some other exalted *ṛṣis* as has been shown in Vāyu-p. 59.82 and Brahmanāṇḍa p. 1.32.83.

A detailed discussion on the sages who are the authors of *mantras* and *brāhmaṇas* will be taken in our forthcoming article.

10. Cp. विधीना त्वेकवाक्यत्वात् स्तुत्यर्थेन विधीनां स्युः (PMS. 1.2.7); compare the word स्तुत्यर्थेन with स्तावक.

Three kinds of mantras

The Purāṇas sometimes refer to the Veda by using the word त्रिवृत् (Bhāg. 12.11.19) meaning one having three component parts. These parts are the three classes of *mantras* namely, *ṛc*, *yajus* and *sāman* (see Śrīdhara's comment and also Medhātithi's comment on Manu 11.265). That there are three classes of *mantras* has been expressly stated in the Purāṇas.¹¹ In a host of Purāṇic passages we find a clear mention of these three classes,¹² sometimes in an indirect or figurative way.¹³ The view is an established one.¹⁴

It should be borne in mind that in the Purāṇas the words, *ṛc*, *yajus* and *sāman* sometimes stand not for these three classes of *mantras* but for the (three) Vedas which comprise both *mantras* and *brāhmaṇas*.¹⁵

Is atharvan a variety of mantras ?

The Purāṇas contain such statements as tend to prove that *atharvan* is the fourth kind of *mantras*.¹⁶ It is a grave question,

11. मन्त्रा ऋग्यजुःसामलक्षणाः (Brahmāṇḍa-p. 1.33.42; V. Dh. U. 3.4.10); ऋग्यजुःसाममन्त्रैश्च (Agni-p. 70.4); ऋग्यजुःसामसंज्ञिता सैषा त्रयी (Viṣṇu-p. 2.11.7); ऋग्यजुःसामभिर्मन्त्रैः स्तुवद्भिः (SK. Aruṇācala 3.12).
12. ऋचो यजूषि सामानि निर्ममे यज्ञसिद्धये (Brahma-p. 149; Brahmanḍa-p. 1.5.88; Agni-p. 17.13; Śiva-p. 5.29.21; Harivaṁśa 1.1.39). This is in accordance with the Mīmāṃsā view that *mantra* is the *śeṣa* (*aṅga*) of *yajñas* (PMS. 3.2.1).
13. उद्यन् स तिष्ठते ऋक्षु मध्याह्ने च यजुः स्मृतः । साम तथापरह्ने तु रुद्रः संविशति क्रमात् (Brahmāṇḍa-p. 1.20.26; the reading सामस्तथा is corrupt).
14. Cp. ऋग्यजुःसामात्मको ब्रह्मराशिः (Durga on Nirukta 1.4); ऋचः...सामानि...यजूषि...एवं त्रि विधा मन्त्राः (Śaṅkara on Muṇḍaka-up. 2.1.6).
15. This use is found in the Smṛtis also; cp. Viśvarūpa's comment ऋगादिशब्दा ऋग्वेदादिवचनाः on Yāj. Smṛti, p. 53).
16. ऋचो यजूषि सामानि मन्त्राश्चाथर्वणानि च (Vāyu-p. 57.46; Matsya-p. 142.47 with the reading मन्त्राश्चाथर्वणास्तु ये; Brahmanḍa-p.

for the fourth kind of *mantras* must be neither *pādabaddha* (having feet as in a *ṛc*) nor *a-pādabaddha* (without having feet as in a *yajus*) nor of the nature of song (*sāman*). Apparently such a class seems to be an impossibility, though a teacher like Śaṅkara unhesitatingly declared that there were four kinds of *mantras* (चतुर्विधं मन्त्रजातम्) in his commentary on Bṛ. Ār. 2.4.10 where the manifestation of the four Vedas had been described.

It appears that the reason for holding the *atharva-mantras*¹⁷ as a class different from *ṛc*, *yajus* and *sāman* is not verbal¹⁸ but

- 1.29.51 with the reading मन्त्राश्चथर्वणानि तु); Medhātithi on Manu 1. 1. quotes this Purāṇa-vākya with the reading मन्त्रा आथर्वणास्तु ये. In अथर्वणयजुषां साम्नां वेदेषु (Matsya-p. 145. 62) *atharvan* etc. must be taken as the names of different classes of *mantras*; The four kinds of *mantras* (ऋग्भिः, यजुभिः, सामभिः, अथर्वभिः) along with their respective functions (होत्र, होतृक or हीत्र etc.; आध्वर्यव etc.; उद्गात्र, औद्गात्र etc.; ब्रह्मत्व; some of the words used in this context are incorrect) are mentioned in the Purāṇas which proves that *atharvan mantras* constitute a different class; see Viṣṇu-p 3.4.12; Vāyu-p. 60.18; Brahmanḍa-p. 1.34. 12; Kūrma-p. 1.52.17 (=1.50.16 cr. ed.); Agni-p. 150-25. ऋगथर्वयजुःसाम्नां राशीन् उद्धृत्य वर्णनः । (Bhāg. 12.6.50).
17. The *pada form* अथर्व (ending in a) is also found in the Purāṇas (Varāha-p. 39. 54=cr. ed. 39.52), Padma-p. 5.31.43) In Viṣṇu-p. 5.1.36. *atharva* is a neuter word ending in न्. Cp the remarks अथर्वशब्दोऽकारान्तो नान्तश्च (comm. by Nārāyaṇa on Muṇḍaka-up. 1.1.1). The word अथर्वक is found in Agni-p. 271.8. (स्वार्थे क-प्रत्ययः). The word आथर्वण (derived from अथर्वन्) is also used for the *mantras* and for the fourth Veda as well. In the sense of the Veda *atharvan* is masculine; that is why we find such words as अथर्वा च नवश्यामः (SK. Prabhāsa. 3.27), अथर्वाणं द्विधा कृत्वा (Vāyu-p. 61.49).
18. That is why Jaimini does not mention *atharvan* as a division of *mantras* while defining different kinds of *mantras* in 2.1.35-45.

something else. When some *mantras* are said to be *atharvans*¹⁹ it is meant that though they may be *ṛc* and *yajus*,²⁰ so far as their form or structure is concerned, yet they are regarded as different on account of their peculiar subject and application.

To be explicit : Atharva-mantras belong to a Veda which is connected not with *śrauta-yajña*²¹ (with which the first three Vedas are intimately connected) but with rites of a different kind, having a purpose different from that of the first three Vedas. This broad difference seems to be the reason for regarding the *mantras* read in the Atharvaveda as forming a separate class.²²

We are to say here something more about the Puranic view regarding the independent position of the Atharvaveda on which solely depends the difference of Atharva-mantras. The Nāgarakhaṇḍa of the Skanda-p. (202.16-17) avers that the sacrifices enjoined in the first three Vedas are *pāratrika* (yielding results in

19. Sometimes the name अथर्वीङ्गिरस is used. It simply means that the *mantras* are seen by the sages Atharvan and Angiras : अथर्वणा अङ्गिरसा च दृष्टा मन्त्राः अथर्वीङ्गिरसः (Śaṅkara on Chān.-up. 3.4.3). These two kinds of *mantras* occur in the Atharvaveda.
20. Jayantabhaṭṭa opines that the Atharvaveda contains *mantras* of the *ṛc* class in abundance and a few *mantras* of the *yajus* class : अन्ये पुनः ऋक्प्रचुरत्वात् प्रविरलयजुर्विक्यत्वाद् अगीयमानसाममन्त्रतावशाच्च ऋग्वेदमेवाथर्ववेदमाचक्षते (Nyāyamañjarī, I. P. 237).
21. दाराग्निहोत्रसंबन्धमृग्यजुः सामसंज्ञितम् । इत्यादिलक्षणं श्रौतं धर्मं सप्तर्वयोऽबुवन् ॥ (Vāyu-p. 57.40); Brahmāṇḍa-p. 1.29.44b-45a (with the reading सामसंहितम्); Matsya-p. 142.41 (with the reading सामसंहिताः and इत्यादि बहुलं). इज्यावेदात्मकं श्रौतम् (Liṅga-p. 1.10.17); दाराग्निहोत्रसंबन्धमिज्या श्रौतस्य लक्षणम् (Matsya-p. 145.31).
22. Cp. मन्त्राः...आथर्वणास्तथा चान्ये वेदत्रयसमुद्भवाः (SK. Nāgara 37. 37). Vedic works are also found to hold *atharvan-mantras* as different from *ṛc yajus* and *saman mantras*; cp. Kāthaka-Saṁhitā 40.7 (यदेनम् ऋग्भिः संसन्ति यजुभिर्यजन्ति सामभिः स्तुन्वन्ति अथर्वभिर्जपन्ति).

the other world) while the rites enjoined in the Atharvaveda yield result in this world.²³ Moreover the exclusive function of Brahman (the priest belonging to the Atharvaveda) is said to be *brahmatva*²⁴ which has no direct connection with sacrificial acts to be performed by the priests of the first three Vedas. The Śrauta-sūtras do not prescribe any duty for the priest Brahman.²⁵

Characteristics of the *ṛc* mantras

Ṛc is the name of a particular kind of Vedic *mantra*. Such *mantras* occur in all the four Vedas; it is the Ṛgveda (i. e. the Saṁhitā of the Ṛgveda) which contains the *mantras* of *ṛc* class only. The word *ṛcā* for *ṛc* is hardly found in the Purāṇas; see Bhaviṣya-p. Brāhma 38.30 for the use of this word.

The Brahmāṇḍa-p. speaks of the characteristics of the *ṛc* *mantra* in 1.33.36 :

यः कश्चित् पादवान् मध्ये प्रयुक्तोऽक्षरसंपदा ।
विनियुक्तावसानां तु तामृचं परिचक्षते ॥

A comparison of this verse with similar verses read in some works of Vedic tradition throws some light on its reading and meaning.²⁶ It appears that मध्ये is to be correct to मन्त्रो and संपदा

23. ऋग्यजुःसामसंज्ञाख्या अग्निष्टोमादिका मखाः । पारत्रिकाः प्रवर्तन्ते नैहिकाश्चाभिचारिकाः ॥ अथर्ववेदे तच्चोक्तं सर्वं चैवाभिचारिकम् । हिताय सर्वलोकानां ब्रह्मणा लोककारिणा ॥
24. The priests Brahman has been given a position quite different in nature from the position of the three priests of the first three Vedas (See Gopatha Br. 1.3.2; Ai. Br. 5.5.3). This must be taken as an incontrovertible proof for the independent position of the Atharvaveda. Passages are not wanting in the Purāṇas in which an Atharvaṇa priest is mentioned separately from the priests using the three classes of *mantras* (Bhāg. 10.53.12).
25. ब्रह्मत्वं चाप्यथर्वभिः (Agni-p. 150.25; Viṣṇu-p. 3.4.12; Brahmāṇḍa-p. 1.34.18); see also Vāyu-p. 60.18 (ब्रह्मत्वमकरोद् यज्ञे वेदेनाथर्वणेन तु).
26. यः कश्चित् पादवान् मन्त्रो युक्तश्चाक्षरसंख्यया । सुनियुक्तावसानां च तामृचं परिचक्षते (Quoted in Ṛgyajuh-pariśiṣṭa, p. 500).

to संब्यया. It is clear from the verse that a *ṛc* mantra possesses three characteristics, namely *pāda* (foot), *akṣara* (letter) and *avasāna* (pause). These characteristics are often stated by Vedic scholars in connection with *ṛc* mantra²⁷

It is to be noted in this connection that *pāda* is regarded as the defining characteristic as may be known from PMS. 2.1.35 which speaks of *pādavyavasthā* only while defining *ṛc* mantra.²⁸

The expression प्रयुक्तोक्षर-संपदा[-संब्यया] shows that *akṣaras* play a good part in the field of *ṛc* mantras. It is true, for metres of *ṛc* mantras are determined by the number of *akṣaras*:²⁹

Avasāna (pause) is connected with the utterance of *ṛc* mantras. *Avasāna* is not made irregularly; on the contrary there are definite rules for observing *avasānas*. Irregularity in giving pause is regarded as a fault.³⁰

As 'सु + वियुक्त' bears the sense of *viyoga*, it is better to take the Puranic reading विनियुक्तावसानाम् as proper. सुप्रयुक्तावसानां should have been the best reading as the relation between *avasāna* and *ṛc* mantras shows. यः कश्चित् पादवान् मन्त्रो युक्तश्चाक्षरसंपदा । स्वर-युक्तोऽवसाने च तामृचं परिजानते ॥ (Quoted in Viṣṇumitra's comm. on the Ṛk-prātiśākhya with the remarks तथा चोक्तम्, p. 6.).

27. ऋच इति परिमिताक्षरपादार्धचंविहिता मन्त्राः (Vargadvayavṛtti, p. 6). ऋचो नियताक्षरपादावसाना गायत्र्यादिच्छन्दोविशिष्टा मन्त्राः (Śaṅkara on Muṇḍka-up. 2.1.6).
28. पादव्यवस्थामात्रस्यैव लक्षणत्वसंभवात् (Mayūkhamālikā on Śāstra-dīpikā 2.1.35). See Ṛkprātiśākhya ch. 17, Chandonu-kramaṇī of Veṅkaṭamādhava (p. 48) for an important discussion on *pāda*. Works like *Pādavidhāna* show the importance of *pāda* in *ṛc* mantras.
29. यदक्षरपरिसाणं तच्छन्दः (Ṛk-prātiśākhya. 2.6) see also 17.21. (अक्षराण्येव सर्वत्र निमित्तं बलवन्तरम्); छन्दः अक्षरसंख्याव्यवच्छेदकमुच्यते (Atharvabhatsarvānukramaṇī 1.1).
30. See Yājñavalkyaśikṣā 1.16 (विवृती चावसाने च''') for pauses.

It is to be noted that *mantras* of *ṛc* class occurs in the four Vedas. (Technically speaking the Sāmaveda contains songs, *gānas*, only and not *mantras*; songs are based on the *mantras* which are necessarily of the *ṛc* class; *vide infra*.)

Sūkta (a collection of some *ṛc* mantras) is mentioned in the Purāṇas (Agni-p. Ch. 259; Viṣṇu-p. 1.4.33). The Nāgarkhaṇḍa of Skanda-p. speaks of the *sūktas* of Ṛgveda in 278.108 (यानि सूक्तानि ऋग्वेदे). *Stoma* (a collection of the *ṛc* mantras extolling a deity) is mentioned in the Bhāgavata (1.5.52; 3.12.37) and other Purāṇas. *Tṛca* (consisting of three *ṛcs*) is mentioned in Agni-p. 259.11 etc. The printed reading त्र्यृच in some Puranic passages is wrong. *Ardharca* is used in Agni-p. 259.17, 19. It has a close connection with the Kramapāṭha. Since the *mantras* of *yajus* class have no such division, there is no Kramapāṭha of the *yajus* mantras (Jaṭādivikṛtilakṣaṇa, 12).^{30a} The word *varga* showing a subdivision in the Ṛgveda occurs in Devi-purāṇa 107.16. *Anuvāka*, a similar word, occurs in Bhāg. 3.13.32 and Agni-p. Ch. 260. Śrīdhara explains *anuvāka* by Kalpasūtra (on Bhāg. 1.22.82) which seems to be doubtful.

Characteristics of the *yajus* mantra

The Brahmanḍa-p. shows the characteristics of a *yajus* mantra in 1.33.37 :

यः कश्चित् करणमन्त्रो न च पादाक्षरैर्मितः ।
अतियुक्तावसानां च तद् यजुर्व प्रचक्षते ॥

The reading requires some emendation. The feminine word अतियुक्तावसाना cannot be construed either with *yajus* (a neuter word) or with *mantra* (a masculine word). It is better to take it as a masculine word (अतियुक्तावसानम्). Similarly it is difficult to construe करणैः (a word with third case-ending) with any other

- 30a. Since there is no kramapāṭha of *yajus* mantras and since *ṛc* mantras have both pāṭhas, the *ṛc* mantras are sometimes mentioned with these two pāṭhas; see Brahma-p. 59.49 (ऋक्स्वरूपाय पदक्रमस्वरूपिणे), Vāmana-p. 24.21 (ऋचः प्रोक्ताः क्रमपादाक्षरैः).

word in the first half; it cannot be construed with मितः³¹.

According to us the first foot is to be read as यः कश्चित् करणो मन्त्रः—a *mantrā* designated as *karāṇa*. A *yajus* can rightly be regarded as a *karāṇa-māntra*, for according to Vedic tradition a *karāṇa mantra* is that which regulates sacrificial operations. That *karāṇamantra* can well refer to *yajus* may be known from Śobhā-kara's comm. on Nāradyaśikṣā.³² Durga uses the word कर्मकरण in connection with the *mantras* of the Yajurveda.³³ (The *mantras* here are of the *yajus* class and not the *ṛc* class which also occur in the Yajus-saṁhitās.)

The PMS. throws some light on the use of *karāṇa*, which knows two kinds of *mantras*, *karmakarāṇa* and *akarma-karāṇa* (3.8.15). There are two *adhikaraṇas* on *karāṇa mantras* in this philosophy (3.8.25-27 and 3.8.28-29). That these *mantras* are to be uttered by the Adhvaryu is also clear in these *adhikaraṇas*. The intimate connection of *yajus-mantras* with sacrificial acts seems to be the reason for using the word *karāṇa* (क्रियतेऽनेनेति करणम्);³⁴

31. A similar verse is found in the Ṛgyajuh-pariśiṣṭa : यः कश्चित् करणैर्मन्त्रो न च पादाक्षरैर्युतः । अतियुक्तोऽवसानश्च तं यजुः परिकल्पयेत् ॥ (p. 500). This is not helpful in ascertaining the exact meaning of the verse. अतियुक्त (masculine) cannot be construed with the word अवसान (it being neuter) unless both the words are used as a compound word of the Bahuvrihi class.
32. ऋक्सामयजुर्लक्षणानि यज्ञाङ्गानि याज्यास्तोत्र-करणमन्त्रादीनि. Here *ṛc. sāman* and *yajus* are respectively connected with *yājyā mantra*, *stotra-mantra* and *karāṇa-mantra*.
33. On Nirukta आध्वर्यवे याज्ञेषु च मन्त्रेषु (7.3) Durga remarks याज्ञेषु च मन्त्रेषु कर्मकरणेषु.
34. Cp. करणाः पुनरेकान्तेन कर्मसमानकर्तृकत्वाद् आध्वर्यवाः..... (Śabara on PMS. 3.8.25); यावता पदसमूहेन इज्यते तावान् पदसमूहं एकं यजुः । क्रियता उच्यते ? यावता क्रियाया उपकारः प्रकाश्यते (Śabara on PMS. 2.1.46). Since a *Yajus mantra* indicates the rite that is to be performed it is called *karāṇa*.

The expression न च पादाक्षरैर्मितः shows the verbal character of a *yajus mantra*. A *yajus mantra* is not measured (*mita*) i. e. restricted by the number of *pādas* (feet) and *akṣaras* (letters). The non-restriction of feet has also been stated in Vāyu-p. 60.23 (पादानामुद्धृतत्वाच्च यजूषि विषमाणि वै) and Brahmaṇḍa-p. पादानामुद्धृतत्वाच्च, 1.34.23). The reading *uddhata* (ill-behaved) may be correct on account of the irregularity of feet. *Uddhata* meaning 'removed' may point to the absence of feet as is accepted by some.³⁵ *Uddhata* means 'selected'. 'chosen' also. Since the feet in the *yajus* is largely determined by *viniyoga*, *uddhata* may be taken in this sense also. The Agni-p. regards a *yajus mantra* as devoid of metre (छन्दोहीनं यजुर्यतः, 215.45),³⁶ showing that there is no feet in it.

Since *yajus mantras* have no *pāda*, they may be taken as written in prose (*gadya*). Apparently it seems to be right. It is interesting to note in this connection that the Mahābhārata regards *yajus* as different from *gadya* as may be known from Vana-p. 26.3 (यजुषामृचां साम्नां च गद्यानाम्). Here *gadya* stands for *brāhmaṇa* passages.

A *yajus* is said to be such as has *avasānas* (pauses) in abundance. The word *atiyuktāvasāna* is to be analysed as अतितरां युक्तम् अतियुक्तम् ; अतियुक्तमवसानं यस्मिन् सः = अतियुक्तावसानः. The use of *ati* in

According to Skandasvāmin *karāṇa* is one of the five kinds of *mantras*, the other four being प्रेष, क्रियमाणानुवादिन्, शस्त्राभिष्टवनादिगत and जपानुवचनादिगत (Introduction to his bhāṣya on Ṛgveda).

35. Cp. यजुषि पादानामभावात् (Kāśikā on Pāṇini 6.1.117). Some however think there is not the absence of *pādas* but non-restriction of *pādas* : यजूषि अनियताक्षरपादावसानानि वाक्यरूपाणि (Śaṅkara on Muṇḍaka-Up. 2.1.6).
36. यजुषामनियताक्षरत्वाद् एकेषां छन्दो न विद्यते (Sarvānukramaṇi-sūtra, p. 3). The comm. Anantadeva remarks that in a very few अनियताक्षर *yajus mantras* metres may be accepted (p. 7; see also p. 11). In this connection the remarks of Uvaṭa (यदि यजुषां छन्दोऽस्ति on YV. 1.1) and of Mahidhara (तदधिकानां च नास्ति छन्दः कल्पना'यजुषां पिङ्गलोकं छन्दो द्रष्टव्यम्) are worth noticing.

atiyuktāvtsāna is significant. In a *kaṇḍikā* of Yajurveda there may be many *mantras* which presupposes the existence of many *avasānas*.³⁷

The yajus called nigada

The Bhāgavata speaks of *yajuses* called *nigada* in 12.6.52 while showing the composition of the Yajuṣsaṁhitā by Vyāsa and stating its teaching to Vaiśampāyana (वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम्³⁸). Śrīdhara's remarks (नितरां प्रश्लेषेण गद्यमानत्वात्) show that *yajuses* are called *nigada* since they are uttered in close contact of letters. In fact *nigadas* are those *yajuses* that are uttered loudly (यानि च यजूषि

37. As for example there are different views regarding the number of *yajus mantras* in the *anuvākas* of the Rudrādhyāya as shown by Bhaṭṭabhāskara (p. 11). A similar instance is found in the first *kaṇḍikā* of Śukla-yajus-saṁhitā.

See Anantadeva's *Avasānanirṇaya-śikṣā* on *avasānas* of various kinds in the Yajurveda-saṁhitā. The Vāj. Prā. treats of *avasānas* in Ch. VII. The Tai. Prā. of the Kṛṣṇa Yajurveda however uses *virāma* for *avasāna*. The comn. Vaidikābharāṇa on Tai. Prā. 5.1 remarks : तत्र समाप्त-यसिद्धः [विरामः] अनुवाकान्तेषु तन्मध्यनित्यावसानेषु पदक्रमान्तेषु च भवति ।

38. Though the word *saṁhitā* is not used in this sentence, yet a comparison of this line with the verses 52a and 53 undoubtedly shows that here the composition of a *saṁhitā* is meant. It is to be noted here that the available Śukla-yajuṣ-saṁhitās (not to speak of Kṛṣṇa-yajuṣ-saṁhitās) contain a large number of *yajuses* that are not *nigadas*. Is it justified to think that the Yajuṣ-saṁhitā prepared by Vyāsa contained *nigadas* only? Or may we suppose that *nigada* means one having the *ākṣya* (character) of नितरां प्रश्लेषेण गद्यमान, which is a characteristic of all kinds of *yajuses*? *ākṣya* does not mean a name always; cp. यूस्त्याख्यौ नदी (Pāṇini 1.4.3).

उच्चैरुच्चार्यन्ते ते निगदाः Śābara on 2.1.42). These *mantras* invoke a person to do some act.³⁹

Characteristics of the sāman mantra

The Brahmanḍa-p. shows the characteristics of the *sāman* mantras in 1.33-38-39 :

ह्रींकारः प्रणवो गीतः प्रस्तावश्च चतुर्थकम् ।
पञ्चमः प्रतिहोत्रश्च षष्ठमाहु रूपद्रवम् ॥
निघनं सप्तमं साम्नः सप्तविध्यमिदं स्मृतम् ।
पञ्चविध्य इति प्रोक्तं ह्रींकारः प्रणवादृते ॥

It is clear that here *bhaktis* (i. e. *bhāgas*, parts) of the *sāman* have been taken as characteristics. Since *sāman* means not a *mantra* having letters and a sense, but songs of a particular kind⁴⁰ and since the songs are sung with the help of these *bhaktis*, a *sāman* can rightly be described by mentioning the *bhaktis*.

Printed readings of the aforesaid two verses seem to be corrupt in some places. They may be corrected with the help of Vedic works.⁴¹ Accordingly it may be said that हिकार and प्रतिहार are to

39. निगदास्तु 'प्रोक्षणीरासादय' इत्येवमादयः परसंबोधनरूपा मन्त्राः । निगदाधिकरणे यजुर्विशेषा एव निगदा इत्यसिद्धान्तयत्...यजुर्विशेषप्रदर्शनाय कात्यायनेन निगदाः पृथगुपात्ता इति मन्तव्यम् (Viramitrodaya on Yāj. Smṛti 1.3); see Kātyāyana Śrautasūtra 2.6.34. For a detailed discussion on *nigadas*, see PMS. 2.1.38-45.
40. Cp. गीतिषु सामारख्या (PMS.2.1.36) ऋक्स्तोमस्वर-कालाम्यासविशिष्टाया गीतेः सामशब्दो वाचकः (Śābara on PMS.9.2.39); पाञ्चभक्तिकं सामभक्तिकं च स्तोभादिगीतविशिष्टम् (शंकर on Muṇḍaka 2.1.6 on the description of *sāman*); स्वरादिविशेषानुपूर्वमात्रस्वरूपम् ऋगक्षरव्यतिरिक्तं यद् गानं तदेव रथन्तरशब्दार्थः (Introduction to Sāyana's bhāṣya on Sāmaveda, p.10). In this connection the remarks of Satyavrata Sāmaśramin are worth noticing : अक्षरविशिष्टस्य स्वरादेर्नास्ति सामत्वम् अपि तु स्वरादेरेवेति (Footnote 2 on p. 69). Ṛc mantras are called *sāmans* in a secondary sense only.
41. For an account of these *bhaktis* of *sāman*, see Chāndogya-up. (2.2; 2.8; 2.10), the notes by Pt. Satyavrata

be read in the place of ह्रींकार and प्रतिहोत्र respectively. (ह्रींकार in the place of हिकार seems to be caused by the influence of Tantras). The expression प्रणवो गीतः is to be corrected to प्रणवोद्गीथौ.

It is to be noted in this connection that in Vedic tradition *sāmans* are divided into two : (i) *sāptabhaktika*, consisting of seven *bhaktis*, namely हिकार, प्रणव, उद्गीथ, प्रस्ताव, परिहार, उपद्रव and निघन and *pāñcabhaktika* consisting of five *bhaktis* (the last five *bhaktis* beginning with उद्गीथ.⁴² An elaborate enumeration of these *bhaktis* may be found in SK. Prabhāsakhaṇḍa 17.141-144. The Purāṇas sometimes use the words *saptavidhya* and *pañcavidhya* for these two varieties. These two names are found in the Pañca-vidhasūtra (1.1) of the Sāmaveda.

It is to be noted here that the Puranic account of the seven and five *bhaktis* slightly differ from that in the Chāndogya Upaniṣad. According to the Upaniṣad the Pāñcabhaktika sāman consists in हिकार, प्रस्ताव, उद्गीथ, प्रतिहार and निघन while हिकार is not

S āmaśramin in his edition of the Sāmaveda (especially pages 54ff.), Tāṇḍya-brāhmaṇa 4.9.9, Kātyāyana Śrautasūtra, Śabara's bhāṣya 7.2.1 etc. पञ्चविध्यम् (in the Brahmāṇḍa-verse) is to be corrected to पञ्चविध्यम् (3rd foot of the 2nd verse) and the 4th foot to हिकारप्रणवाद् (singular number is Puranic).

42. All these *bhaktis* are regarded as various parts of the ṛc mantra on which the song is sung according to the rule ऋच्यधूढं साम गीयते (Chān.-up. 7.1.1) or ऋचि साम गीयते (Śatapatha Br. 8.1.3.3). According to some the first part of the mantras is called प्रस्ताव; the second part उद्गीथ; in this way the fifth part is called निघन. These are to be sung by particular priests—the निघन by all the priests jointly. According to some हिकार is the sound हुम् and all parts other than हिकार are to be sung by the *yajamāna*; see Mantra-brāhmaṇa, prapāṭhaka 4, notes by Sāmaśramin on Sāmaveda (p. 54), the Introduction to the Grāmegeya-gāna, p. 6 by Nārāyaṇa Svāmin Dikṣita, Kātyāyanaśrautasūtra 7.21 etc.

mentioned in the Purāṇa (Brahmāṇḍa-p. 1.33.39). Again उपद्रव is one of the seven *bhaktis* in the Purāṇa though it is not mentioned in the Upaniṣad. The Upaniṣad mentions आदि (2.8.1-2) in the place of प्रणव in the Purāṇa.⁴⁵

Sāman and svāra with musical instruments

Sāmānas are sometimes mentioned with *svāra* in the Purāṇas; vide Matsya-p. 16.12 (सामस्वरविधिः). *Svāras* are the seven notes as is clear from D. Bhāg. 3.10.23⁴⁴ which speaks of the seven *svāras* as well as the *svārita* accent in connection with *sāman* songs.⁴⁵

While describing the sage Nārada D. Bhāg. 3.30.2⁴⁶ mentions a lute called Mahatī (adorned with *svāras*) creating the *sāman* called Bṛhat. This lute is again mentioned in D. Bhāg. 6.

43. For the elements existing in *sāman* songs and the names of the *bhaktis*, see Śabara on PMS. (स्तोमस्वरकालाम्यासविकारायां हिकारप्रणवप्रस्तावोद्गीथप्रतिहारोपद्रवनिघनवत्यामृचि सामशब्दोऽभियुक्तैरुपचर्यते). For these names, see Bṛhaddevatā 8.122-123.
44. उद्गाता सामगः श्रेष्ठः सप्तस्वरसमन्वितम् ।
रथन्तरमगायत्तु स्वरितेन समन्वितम् ॥
(D. Bhāg. 3.10.23)
45. Vedic tradition knows of two kinds of *sāmaśvāras*, namely the mantrasvāra (udātta etc.) applicable to the yonimantras (the mantras on which songs are based) and the gānasvāra (the seven notes, ṣaḍja etc.); see the Introduction to the Sāmaveda, by Satyavrata Sāmaśramin. For a different nomenclature of these *svāras* see Bṛhaddevatā 8.117-121 (with the names of the superintending deities of these *svāras*).
46. रणयन् महतीं वीणां स्वरग्रामविभूषिताम् । गायन् बृहद्-रथं साम तदा तमुपतस्थिवान् ॥ (D. Bhāg. 3.30.2). Bṛhat *sāman* is the song on the *mantra* त्वामिद्धि हवामहे (Sāmaveda 234); and Ratha (i.e. Rathanantara) is the song on the *mantra* अमित्वा शूर (Sāmaveda 233). There is no *sāman* song called Bṛhadratha.

24.8-9⁴⁷ in connection with Bṛhat and other *sāman*s.⁴⁸

Sāman and songs

General remarks on *sāman* songs are often found in the Purāṇas.⁴⁹ A question may be raised about the appropriety of the use of the words *gīti*, *saṅgīti*, *udgīti*, and *gāna* with the word *sāman* in a number of Puranic passages.⁵⁰ Commentators explain away the problem in various ways. Śrīdhara remarks that in Viṣṇu-p. 1.8.20 *sāman* means particular *sāman* songs like Rathantara etc. and *udgīti* means the act of singing. Nilakaṅṭha remarks that in the aforesaid Mahābhārata passage *gīta* means secular songs.⁵¹

Sāman and stobha

Stobha (meaningless words)⁵² is sometimes mentioned in the

47. स च तदा मुनिश्रेष्ठो विचरन् पृथिवीमिमाम् । वादयन् महतीं वीणां स्वर-
तालसमन्विताम् ॥ बृहद्रन्तरादीनां साम्नां भेदाननेकशः । गायन्गायत्रममृतं
संप्राप्तोऽथ ममाश्रमम् ॥ (D. Bhāg. 6.24.8-9). Gāyatra *sāman*
is the song on the *mantra* उच्चाते... This song is not men-
tioned in any work on the *sāman* songs, it is to be known
through tradition (Note 5 on p. 31, Sāmaśramin's ed.
of Sāmaveda).
48. For Nārada's lute Mahatī, see Vaijayanti 3.9.119 (महती
नारदस्य स्यात् सरस्वत्यास्तु कच्छपी); Cp. Śīsupālavadhā 1.10
mentioning the Mahatī lute (at the time of describing
Nārada) along with श्रुति, स्वर, ग्राम and मूर्च्छना. See also
Hariv. Viṣṇu 89.68 (जग्राह वीणामथनारदस्तु षडग्रामरागादिसमावि-
युक्ताम्).
49. SK Dharmāranya 39.7; Bhaviṣya Brāhma 158.29; see
also Mbh. Aśvamedha-p. 15.17; Anuśāsana-p 16 88.
50. सामसंगीत (Liṅga-p, 1.102.52), सामगीतिषु गीतम् (SK. Puru-
ṣottama 21.6); also Mahābhārata, Vana-p. 43.28 (गीतसामसु)
and 91.14 (गीतं नृस्यं च साम).
51. On सामगानम् (Yāj. Smṛti 3.112) Mitākṣarā remarks साम्नो
गानात्मकत्वेऽपि गानमिति विशेषणं प्रगीतमन्त्रव्युदासार्थम्.
52. *Stobha* is said to be ऋग्विलक्षण वर्णं (letters different from
those in the *mantra* on which the song is sung) by Sāyaṇa

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Purāṇas⁵³ in connection with *sāman*. We may take them as 'musical interjections' (cp. सामगीतिपुरणार्थाः स्तोभाः, Nilakaṅṭha on Śānti-p. 284.54). *Stobhas* are invariably associated with *sāmans*. A few *stobhas* are found to be mentioned in the Purāṇas.⁵⁴

Kinds of sāman-songs

Four kinds of *sāman* songs are stated in the Agni-p (271. 6b-7a) :

गानान्यपि च चत्वारि वेद आरण्यकं तथा ॥
उक्था ऊहश्चतुर्थश्च

(Sāmavedabhāṣya-bhūmikā p. 69). य ऋगक्षरेभ्योऽधिको न च
तैः सवर्णः स स्तोभो नाम (Śabara on PMS. 9.2.39). For
different kinds of *stobhas* see Chāndoga-up. 1.13.1-3),
Mantrabrāhmaṇa 3.13 and the Paṛiśiṣṭa on *stobha* ed.
by Sāmaśramin. *Stobhas* are abundantly uttered in
Āraṇyā gānas than in Grāme-geya gānas (Sāmaveda,
Intro. p. 13, fn. 3; ed. by Sāmaśramin; see PMS. 9.2.39.
Stobhas are one of the six सामविकारः, the other five being
विकार, विश्लेषण, विकर्षण, अभ्यास and विराम (op. cit. p. 12).
The Tuptikā shows the reason for including *stobha* in the
definition of *sāman* (on PMS. 9.2.35).

53. One interesting use of *stobha* is given here. Bhāg. 6.8.29
describes Garuḍa as स्तोत्रस्तोभः छन्दोमयः. स्तोत्रस्तोभ means
extolled by stotras namely Bṛhat, Rathantara etc. (*stobha*
from the root स्तुभ, to extol). If स्तोत्रस्तोभ-छन्दोमय is taken
as one word, then *stobha* will mean 'meaningless letters
used to complete a song.'
54. हायि हायि हरे हायि हुवा हावेति वासकृत् । गायन्ति त्वां सुरश्रेष्ठ सामगा
ब्रह्मवादिनः ॥ (Brahma-p. 40.44b-45a); हवि हावी हवो हावी हुवां
वाचा हुतिः सदा । गायन्ति वादिनः ॥ (Vāyu-p. 30.229b-230a);
हायि हायि हुवा हायि हावु हायि तथा सकृत् । गायन्ति वादिनः ॥
(Śānti-p. 284.54). The printed readings of the *stobha*-
words as found in Puranic passage are not always correct.
They may be corrected with the help of the *Stobha*
Paṛiśiṣṭa (ed. by S. Sāmaśramin).

The printed reading in the above passage is corrupt in some places. *Veda* should be corrected to *geya*, or *vada* is to be taken in the sense of *vedasāman* (sometimes called *vedyasāman*), which is the same as *vedagāna* or *geyagāna*. It is the *yonigāna* sung on the *ṛcs* read in the Chandas ārcika. *Uktha* should be corrected to *ūhya*. Thus we get the four varieties of saman songs namely *geya*, *āraṇyaka* (i.e. *araṇye-geya*), *ūha* and *ūhya* (also called *rahasya gāna*). It is not understood why the *grāmegeyagāna*⁵⁵ has not been mentioned in the Agni-purāṇa passage.

Particular sāmans mentioned in the Purāṇas

A host of particular sāmans are mentioned in the Purāṇas sometimes with necessary details⁵⁶, in connection with various rites and worships. In a separate article we shall deal with these sāmans. It is to be noted that the names of sāmans (e. g. Rathantara, Bṛhat etc.) are given to the songs and not to the *ṛc mantras* (technically called *yonimantras* or *svakīyamantras*) on which the songs are based.

Four kinds of stotras

The Nirukta asserts that it is *stuti* which is chiefly expressed by the *mantras* of the *ṛc* class⁵⁷—a view which is found in the Bṛhaddevata also.⁵⁸ A *mantra* is called *stotra* since *stuti* is expressed by it. There is an interesting discussion on *stotras* in Matsya-p. 145.59-61, Vāyu-p. 59. 58-59 and Brahmāṇḍa-p. 1.32. 64b-66). It is stated here that the *stotras* are of four kinds and

55. *Grāmya* i.e. (*grāmegeya*) *gāna* along with *āraṇya gāna* has been expressly mentioned in Vāyu-p. 61.65 and Brahmāṇḍa-p. 1.35.74. This two-fold division of songs has been recognized by ancient teachers (See Medhātithi on Manu 11.265).
56. See D. Bhāg. 3.10.23 and D. Bhāg. 6.24.8-9. quoted above
57. यत्काम ऋषियंस्यां देवतायाम् आर्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्देवतः स मन्त्रो भवति (Nirukta 7.1); cp. स्तुत्यर्थमिह देवानां वेदाः सृष्टाः स्वयंभुवा (Śānti-p. 327.50).
58. अर्थमिच्छन् ऋषिर्देवं यं यमहायमस्त्विति । प्राधान्येन स्तुवन् भक्त्या मन्त्रस्तद्देव एव सः । (Bṛhaddevatā 1.6).

that they are to be regarded as *mantraguṇas*.⁵⁹ The names of these four kinds slightly vary in the Purāṇas but it appears that the correct names would be *dravyastotra*, *guṇastotra*, *karmastotra* and *ābhijanastotra* (*phala* of the Brahmāṇḍa-p. having no relevance and *ābhijanaka* or *ābhijanika* being not a noun).

The Puranic account may be compared with Bṛhaddevatā 1.7 (स्तुतिस्तु नाम्ना रूपेण कर्मणा बान्धवेन च). *Karman* is read in both the Purāṇas and the Bṛhaddevatā (=BD). *Rūpa* in BD. may be taken as the *guṇa* in the Purāṇas; similarly *nāman* in BD. may be the *dravya* in the Purāṇas (cp. the saying द्रव्याभिषायकं नाम and also cp. BD. 1.42). *Abhijana* is the same as *bāndhava*, the primary meaning of *abhijana* being *pūrvabāndha* (Pradīpa on Mahābhāṣya 4.3.90). Durga also holds a similar view (नाम्ना बन्धुभिः कर्मणा रूपेण, on Nirukta 7.1). It is difficult to understand why *bandhu* is used in plural. Most probably *bandhu* or *bāndhava* stands here for relationship.

A nine fold division of mantras

The Brahmāṇḍa-p. (1.33.42-43) and the Viṣṇu-dharmottara (3.4.10-11) speak of *mantras* of nine kinds.⁶⁰ They are as follows

59. द्रव्यस्तोत्रं गुणस्तोत्रं फलस्तोत्रं तथैव च ॥ 64b । चतुर्थमाभिजनकं स्तोत्र-
मेतच्चतुर्विधम् । मन्वन्तरेषु सर्वेषु यथा देवा भवन्ति वै ॥ 65 । प्रवर्तयति
तेषां वै ब्रह्मा स्तोत्रं चतुर्विधम् । एवं मन्त्रगुणानां तु समुत्पत्ति इचतुर्विधा ॥
(Brahmāṇḍa-p. 1.32.64 b-66). द्रव्यस्तोत्रं गुणस्तोत्रं कर्मस्तोत्रं
तथैव च ॥ तथैवाभिजनस्तोत्रं स्तोत्रमेवं चतुर्विधम् । मन्वन्तरेषु सर्वेषु यथा
वेदाद् भवन्ति हि ॥ प्रवर्तयति तेषां वै ब्रह्मा स्तोत्रं पुनः पुनः । एवं मन्त्र-
गुणानां तु समुत्पत्ति इचतुर्विधा ॥ (Matsya-p. 145.59 b-61).
द्रव्यस्तोत्रं गुणस्तोत्रं कर्मस्तोत्रं तथैव च । चतुर्थमाभिजनिकं स्तोत्रमेतच्
चतुर्विधम् ॥ मन्वन्तरेषु सर्वेषु यथा देवा भवन्ति वै । प्रवर्तयति तेषां वै
ब्रह्मा स्तोत्रं चतुर्विधम् । एवं मन्त्रगुणानां च समुत्पत्ति इचतुर्विधा ॥
(Vāyu-p. 59.58-59).
60. मन्त्रा नवविधा प्रोक्ता ऋग्यजुःसामलक्षणाः । मूर्ति निन्दा प्रशंसा चाक्रोश-
स्तोषस्तथैव च ॥ 42 । प्रश्नानुज्ञा तथाख्यानमाशास्तिविषयो मताः । 43a
(Brahmāṇḍa-p. 1.33.42-43a). मन्त्रा नवविधाः प्रोक्ता ऋग्यजुः-
सामलक्षणाः । स्तुतिनिन्दा प्रशंसा च आक्रोशः प्रैष्य एव च ॥ प्रश्नानु-
ज्ञास्तथाख्यानम् आशास्तिविषया मताः । एवं ते सर्वविद्यानां विहितं मन्त्र-
लक्षणम् ॥ (Brahmāṇḍa-p. 3.4.10-11).

(i) *stuti* (*murti* in *Brahmāṇḍa* is wrong); (ii) *nindā*; (iii) *prasamhā*; (iv) *ākrośa*; (v) *toṣa* (*praīṣya* in *Brahmāṇḍa* is wrong), (vi) *praśna*, (vii) *anujñā*, (viii) *ākhyāna* and (ix) *āśāsti* i. e. *āśis*. In *Brahmāṇḍa*-p. (1.33. 40-41) we find a similar description, though the readings here seem to be highly corrupt.⁶¹

According to Śabara all of these fall under *mantralakṣaṇa*;⁶² the Nirukta however regards these as *mantradṛṣṭis*.⁶³

Twenty-four division of mantras

An account of twenty-four divisions (*mantrabhedas*) is found in *Brahmāṇḍa*-p. 1.33.43b-46.⁶⁴ The printed reading seems to be corrupt in one or two places. That is why we get the names of 23 divisions clearly. Most probably the expression संस्थावर, which seems to be corrupt, contains two names, though it is difficult to ascertain the names.

This division may be compared with thirty-one kinds of *mantras* as given in the *Vāraruca-nirukta-samuccaya* (Ch. IV)⁶⁵

61. ब्रह्मणे धर्ममित्युक्तौ यत्तदा ज्ञाप्यतेऽर्थतः । आशास्तिस्तु प्रसंख्याता विलापः परिदेवना ॥ क्रोधाद् वा द्वेषणाच्चैव प्रश्नाख्यानं तथैव च । एतत्तु सर्वविद्यानां विहितं मन्त्रलक्षणम् ॥ (*Brahmāṇḍa*-p. 133.40-41).
62. See Śabara on PMS. 2.1.32. The *lakṣaṇas* are given in a versified form in *Śloka-vārttika* by Kumārila as follows :
वृत्तौ लक्षणभेतेषामस्यन्तत्त्वान्तरूपता ।
आशिषः स्तुतिसंख्ये च प्रलसं परिदेवितम् ॥
प्रैषान्वेषणपृष्ठाख्यानानुषङ्गप्रयोगिताः ।
सामर्थ्यं चेति मन्त्राणां विस्तरः प्रायिको मतः ॥
63. See Nirukta 7.3; Here *स्तुति*, *आशीर्वाद*, *भावस्य आचिख्यासा*, *परिदेवना*, *निन्दा*, *प्रशंसा* are mentioned and at the end it is remarked एवमुच्चावचैरभिप्रायैर्ऋषीणां मन्त्रदृष्टयो भवन्ति.
64. मन्त्रभेदांश्च वक्ष्यामि चतुर्विंशतिलक्षणम् ॥ प्रशंसा स्तुतिराक्रोशो निन्दा च परिदेवना । अभिशापो विशापश्च प्रश्नः प्रतिवचस्तथा ॥ आशीर्जनस्तथा-क्षेप अर्थाख्यानं च संकथा । विद्योगा अभियोगाश्च कथा संस्थावरश्च वै ॥ प्रतिषेधोपदेशौ च नमस्कारः स्पृहा तथा । विलापश्चेति मन्त्राणां चतुर्विंशति रुद्धताः ॥ (*Brahmāṇḍa*-p. 1.33.43b-46).
65. The names of thirty-one kinds are : प्रैष, आह्वान, स्तुति, निन्दा, संख्या, आशीः, कर्म, कथना, प्रश्न, व्याकरण (= प्रतिवचन),

and the thirty-six kinds mentioned in the *Bṛhaddevatā* (1.35-39).⁶⁶ Many names are common in these three lists.

Manifestation of mantras

We want to close the article by showing the view of the *Purāṇas* about the authorship of *mantras*. A detailed discussion on this point will be taken up at the time of dealing with Vedic seers (*ṛṣis*). It is needless to say that the Puranic authors took the Vedic mantras as 'not composed by human beings' 'eternal' and the like.⁶⁷ That is why the pre-existing *mantras* are said to appear in the intellect of sages and *devas* in different times; see *Matsya*-p. 142.44-46, *Vāyu*-p. 57.44-46; *Brahmāṇḍa*-p. 1.29.48b-51a⁶⁸ in which the aforesaid view has been expressed almost in identical verses.

शोधित, विकल्प, संकल्प, परिदेवना, अनुबन्ध, याचना, प्रसव (= अभ्यनुज्ञा), संवाद, समुच्चय, प्रशंसा, शपथ, शाप, अतिप्रैष, आचिख्यासा, (= आख्यातुमिच्छा) प्रलाप, व्रीडा, उपधावन (= आश्रयण), आक्रोश, प्रवल्हिका (= अन्तर्हितार्थ), परिवाद, (परदोषाविक्रमणपूर्व वाद) and परित्राण (= परिपालन).

66. स्तुतिः प्रशंसा निन्दा च संशयः परिदेवना । स्पृहाशीः कथना याचना प्रश्नः प्रैषः प्रवल्हिका ॥ नियोगाश्चानुयोगश्च श्लाघा विलपितं च यत् । आचिख्यासाथ संलापः पवित्राख्यानमेव च ॥ आहृतस्या नमस्कारः प्रतिरोधस्तथैव च । संकल्पश्च प्रलापश्च प्रतिवाक्यं तथैव च ॥ प्रतिषेधोऽपदेशौ च प्रमादापह्नवौ च ह । उपप्रैषश्च यः प्रोक्तः संज्वरो यश्च विस्मयः ॥ आक्रोशोऽभिष्टवश्चैव क्षेपः शापस्तथैव च । (*Bṛhaddevatā* 1.35-39a). All of these are exemplified in 1.48-58.
67. It appears that on account of the divine character of Vedic mantras some sages were described in the *Purāṇas* as performing supernatural deeds with the help of these *mantras*. We shall deal with this point in a separate article. One such deed is stated here as a sample. It is said that the sage *Agastya* drank the water of the ocean with the help of *Śoṣaṇī vidyā* by using *Ātharvaṇa mantras* (SK. Nāgara. 60.2-3).
68. अभिवृत्तास्तु ते मन्त्रा दशनिस्तारकादिभिः । आदिकल्पे तु देवानां प्रादुर्भूतास्तु ते स्वयम् ॥ प्रमाणेष्वथ सिद्धनामन्येषां च प्रवर्तते । मन्त्रयोगो व्यतीतेषु

In another place these Purāṇas declare that the pre-existing *mantras* got manifested in *ṛṣis* practising severe penance and that this manifestation was caused by five factors, namely non-contentment (*asantoṣa*), fear (*bhaya*), miseries (*duḥkha*) delusion (*moha*) and grief (*śoka*); see Matsya-p. 145.62-63, Vāyu-p. 59.60-62, Brahmāṇḍa-p. 1.32.67.⁶⁹

In the verses (quoted in the footnote) there are variations though the general sense is clear. In the place of *moha* (Matsya-p.) both Vāyu and Brahmāṇḍa Purāṇas read *sukha*, which must be wrong. The words *asantoṣa* etc. have been used in the fifth case-ending which shows that they are taken as *hetu* (cause, reason). The Purāṇas mean to say that on account of *asantoṣa* etc. existing in the world, some sages performed severe penance to find some means so that people can get rid of these and as a result of penance the *mantras* manifested themselves in the sages. *Sukha* (pleasure) cannot be taken as a causal factor; it is *duḥkha* that instigates a man to search for appropriate means for irradicating miseries; cp. दुःखत्रयाभिघाताज् जिज्ञासा, Sāṃkhyakārikā 1. It

कल्पेष्वथ सहस्रशः ॥ ते मन्त्रा वै पुनस्तेषां प्रतिभायामुपस्थिताः । ऋचो यजूषि सामानि मन्त्राश्चाथर्वणास्तु ये ॥ (Matsya-p. 142.44-46); अभिव्यक्तास्तु ते मन्त्रास्तारकाद्यैर्निदर्शनैः । आदिकल्पे तु देवानां प्रादुर्भूतास्तु ते स्वयम् ॥ प्रणाशेत्वथ सिद्धीनामप्यासां च प्रवर्तनम् । आसन् मन्त्रा व्यतीतेषु ये कल्पेषु सहस्रशः ॥ ते मन्त्रा वै पुनस्तेषां प्रतिभासमुत्थिताः । ऋचो यजूषि सामानि मन्त्राश्चाथर्वणानि च ॥ (Vāyu-p. 57.44-46); अभिव्यक्तास्तु ते मन्त्रास्तारकाद्यैर्निदर्शनैः । आदिकल्पे तु देवानां प्रादुर्भूतास्तु याः स्वयम् । प्रणाशेत्वथ सिद्धीनामन्यासां च प्रवर्तनम् ॥ ते मन्त्रा वै पुनस्तेषां प्रतिभायामुपस्थिताः । ऋचो यजूषि सामानि मन्त्राश्चाथर्वणानि तु । (Brahmāṇḍa-p. 1.29.48b-51a).

69. अथर्वग्यजुषां साम्नां वेदेष्विह पृथक् पृथक् । ऋषीणां तप्यतां तेषां तपः परमदुश्चरम् ॥ मन्त्राः प्रादुर्भवन्त्यादौ पूर्वमन्वन्तरस्य ह । असन्तोषाद् भयाद् दुःखाद् मोहाच्च छोकाच्च पञ्चधा ॥ (Matsya-p. 145.62-63); Vāyu-p. 59.60-61 (with the readings तप्यतामुग्रं 60; प्रादुर्भू-वृहि पूर्वमन्वन्तरेष्वपि, 61a; परितोषाद् सुखाच्च छोकाच्च 61b); Brahmāṇḍa-p. 1.32.67-69a (with the readings पूर्वमन्वन्तरेष्विह 68a);

can be easily understood that co-existence of *sukha* with *asantoṣa*, *bhaya*, *duḥkha*, *moha* and *śoka* is impossible in the present context. Similarly *paritoṣa* (Vāyu; Brahmāṇḍa.) in the place of *asantoṣa* (Matsya.) is wrong for obvious reason.⁷⁰

70. Like the Purāṇas the Mahābhārata is also rich in Vedic material. It contains even such materials as are not to be found in the whole body of Puranic literature. In the present article only a few Mahābhārata passages have been quoted on some important Vedic matters. For a detailed description of the Vedic material in the Mahābhārata, see our monograph 'Vedic Data in the Mahābhārata' (under preparation).