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

SAMA VEDA – AN INTRODUCTION

Compiled with blessings and under instructions and guidance of
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Disciple of Pujayasri Kuvalayananda Tirtha Swamiji
(Sri Tambudu Swamiji)

Translation from Tamil by
P.R.Kannan, Navi Mumbai
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

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

1. Division of Vedas in Srimad Bhagavatham 4  
2. Division of Vedas in Sri Vishnu Puranam 9  
3. Branches (Sakhas) of Samaveda 12  
4. Samaveda in the hymns of the Four Naayanmaars 14  
5. Greatness of Samaveda in Classical Literature:  
   5.1 Rigveda 15  
   5.2 Krishna Yajurveda 16  
   5.3 Atharvaveda 17  
   5.4 Sukla Yajurveda & Itihasas 18  
   5.5 Sri Vishnu Sahasranamam 19  
   5.6 Sri Raghuvamsam 19  
   5.7 Sampradayya (Classical) Sangitam 20  
      Sri Tyaga Brahma Kirtanas  
      Sri NarayanaTirtha Kirtanas  
   5.8 Sri Lalita Sahasranamam 21  
   5.9 Sri Skanda Sivashtottaram 22  
6. Characteristics of Samaveda 23  
7. Analysis of Sama Swara 24  
8. Kautuma Sakha (Branch)- Details 26  
9. Prakriti Rik Ganas & Uttararik Ganas 27  
10. Ashta Braahmanas & Upanishads 31  
11. Texts on Sroutha, Lakshana, Prayoga & Siksha 36  
12. Jaiminiya Sakha or Talavakara Sakha in Samaveda 47  
13. Research in Samaveda by Foreign experts 48  
14. Some Deceased Samaveda Ratnas 49  
15. Independent Samaveda Riks 57  
16. Brahmagnani’s Samagana in Taitriyopanishad 61  
17. Sama Vidhanam in Agni Puranam 63
1. **DIVISION OF VEDAS IN SRIMAD BHAGAVATHAM**

Sastras declare that the main characteristic of Veda is its non-human अपौरुशेयम् (Apourusheyam) authorship. Anything created by humans is Pourusheyam; 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 Mantradrashtas (seers of mantras). They saw the mantras with their Tapas and Bhagavan’s grace. It is said श्रुतिः परशुति 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 Bhagavatham describes the state of people in Kaliyuga.

प्राप्येण अल्पायुषः सभ्य कलावसिन्नू युगे जना: ।
मन्दः सुमन्दमत्यः मन्दभाग्या ह्रापदुतातः ।। (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.

दुर्भगाभ्य जनानू वीक्ष्य मुनिदिव्येन चक्रुषः ।
सर्ववर्णाश्रमाणां यद्धियो हितममोघदृक् ।। (1.4.18)

“Sage Veda Vyasa, whose vision is unfailing, 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 वेदः”- 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 निर्विशिष्टं एतत् यत्
ऋवेदो यजुरेद्: सामवेदोऽथवास्मिष्रस
इतिहासं: पुराणं विद्या उपाणिषदं: श्लोका: ||”

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

**Srimad Bhagavatham:**

चातुर्वेदं नरेशशुद्धं प्रजानं वीक्ष्य वैदिकम् ।
व्यद्धातु: यज्ञसंतत्ये 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)

ऋषयजु: सामाथवाच्यं वेदाश्चत्वारं उद्धृतां: ।
इतिहासपुराणं च पञ्चमो वेदं उच्चयते ॥ 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)

तन्न्यावेदं: पैल: सामगो जैमिनि: कवि: ॥
"Paila was his disciple who was selected for Rig Veda; the wise Jaimini for Sama Veda; Vaisampayana for Yajur Veda." (1:4:21)

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

"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)

"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.

"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)

"Like grouping of gems of same type, he separated Rig, Atharva, Yajur and Sama Vedas and made them into four Samhitas." (12:6:50)
“The mighty Vyasa called four disciples and handed over one Samhita each to them.” (12:6:51)

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

“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.

“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)

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

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

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

“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, 3rd Section, 4th Chapter:

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

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

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

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

“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.”
“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.”

तत्स्स काच उद्धृत्य ऋवेदं कृतवान्मुनि: ।
यजुंशि च यजुवेदं सामवेदं च सामभि: ॥ १२

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

राजां चाथर्वेदेन सर्वकर्माणि च प्रभु: ।
हस्मां न्युम नत्रेय बिभेद श्रृणु तत्मम ॥ १४

“O Maitreya, he got all karmas of kings done with Atharvaveda through Brahma.”

Sri Vishnu Puranam, 3rd Section, 6th Chapter:
In this chapter Sri Parasara Maharshi enlightened Maitreya on the details of Sakhas.

सामवेदरोशाखा व्यासशिव्यस्य जैमिनि: ।
क्रमेण येन मैत्रेय बिभेद श्रृणु तत्मम ॥ 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.”

सुम्नुस्तत्स्य पुनोध्वत्तुसुकर्मांश्वयंभूत्युत: ।
अधीतवन्तौ चैतेरं संहितां तौ महात्मी ॥ 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).”

सहससंहिताभेदं सुकर्मा तत्स्यस्तत: ।
चकारं च तत्चिंचण्यं जग्नहाते महाकातौ ॥ ३

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

हिरण्यानाम: कौशल्य: पौष्पिज्ञक्ष द्विजोत्तम ।
उद्ध्वाससामग्रा: शिश्यास्त्यज्ञ पञ्चशतं स्मृता: ॥ 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).”

हिरण्यनाभाभात्तात्त्वसंहिता यैद्विजोतमे: ।
गृहीतास्तेषपि चोच्यन्ते पण्डितेः प्राच्यसामगा ॥ ५

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

लोकाक्षिनाधिमिश्रे व कक्षीवान्ताप्रतिस्तथा ।
पौषिभ्जिशिष्यास्तहदेस्संहिता बहुलीकृता: ॥ ६

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

हिरण्यनाभशिष्यस्तु चतुर्विशालिसंहिता: ।
प्रावाच कृतिनामासो शिष्येष्य्य्य महामुनि: ॥ ७

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

तेशापि सामवेदोऽसो शाखाभिन्नहुलीकृत: ॥

“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.

Mahabhashyakara: Patanjali

एकशतमध्य्यशाखा: सहस्रवर्मा सामवेदः
एकविषेधिः बाहुवच्यम् नवधाराध्वर्णो 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 3rd Khanda:

सामवेदस्य किल सहवशेष भवन्ति ॥
एवधायेष्वधीयानास्ते शतक्रुतवश्लेषाभिहतः:
शेषान्यायायायायमः

“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.

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<td>Panchama</td>
<td>594, 646, 270, 317, 447, 625, 666, 749, 33, 502, 629</td>
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<tr>
<td>Tirunallaru</td>
<td>Takkesi</td>
<td>688</td>
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</table>
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

आङ्कूच्यं श्वसनानाय साम
अज्ञिरसां सामभि: स्तूयमानाः
ञ्जुधा शकुन्तयः
उभेवाचौ वदतिसामगा इव
gायत्रं च त्रैषुं बं चानुराजति ||
उद्वातेव शकुने साम गायसि
ब्रह्मपुत्रैव सवनेषु शांससि
यो जागार तमृचः कामयन्ते
यो जागार तमु सामानि यन्ति
यूयमृषिवपथ सामविव्राम्
अर्चनं एके महि साम मन्वत
तेन सूर्य मरोचयन्
प्रस्तोष्टुपगारसिषच्छ्रवत्
सामगीयमानम् ।
एवोन्वितं स्तवाम शुद्धं शुद्भेन साम्ना
इंद्रयाय साम गायत विश्रायबृहतं बृहते बृहत् ॥
साम कृणवन्तसामन्यो विपश्चिता
एन्द्रे बहि: सीदुतु पिन्वतान्ता
बृहस्पति: सामभित्रिक्षो अर्चतु ।
तमेव ऋषिः तमु बहाणमाहः
यज्ञायं सामगामुकथशासम् ॥
उभे यत् तोके तनये दधाना
जस्तस्य सामनूः रणयत्ते देवः
गायत्रैप्रति मिमीते अर्कमकरः
साम चैतुभेन वाकपि ॥
गायत्रू साम नभन्नयं यथा
वेरचिम ततै वावृधायम स्वर्तत् ॥
आ देववानामोहेत विब्र्यो हृदि
बृहस्पते नपरः सामनोविदः ॥
निसामनामिषिरामिन्द्र भूमिः
मदीमपारं सदने ससतथ ॥
झंम्मण्युखा उप सेदुरू सदः सामानिचकुस्तसर्योत्वं
तं सामानु प्रावर्तत समितो नाव्याहितम् ॥

Krishna Yajurveda

रथन्तरभिभायते गाह्पत्य आधीयमाने ॥
राथन्तरो वा अर्य लोकः ॥
अस्मितंवैवेश्वरःके प्रतिष्ठितमाध्यते ॥
वामदेव्यमभिभायत उधिमानेन
अन्तरिक्षं वै वामदेव्यम् ॥
अन्तरिक्षं एवैन प्रतिष्ठितमाध्यते ॥
अथो शान्तिवेव वामदेव्यम् ॥
सोडको वारो भूत्वा पाहिदेत् ॥
तं वारवन्तीयेनावरयत ॥
तद्वरवन्तीयस्य वारवन्तीयत्वम् ॥
यानि देवराजानां सामानि ॥
तैरमुष्टिप्रके कृष्णोति
यानिमनुष्ठराजानां सामानि ॥
अयझो वा एषः ॥ योडसामा ॥
चुतुरुन्नयति। चुतुरक्षरक्षतन्तरम् ॥
रथन्तरस्येष वर्णः। उपरीव हरि।
अन्तरिक्षं वामदेवयम्। वामदेवयस्येष वर्णः।।
द्विजुहोति।
सुपणोडसि गरुत्मान्। ब्रिवृत्ते शिरो गायत्रम्।।
चसुस्तोम आत्मा साम ते तनूर्वामदेव्यं बृहत्।।
रथन्तरे पशौ यज्ञायजिः पुच्छ।।
छन्दांसि अञ्जनि।

tै सं. 4.42

साम्ना प्रस्तोतान्वैपि सामवैक्षो हा।
उदातृभयो हरन्ति सामदेवत्यो वै सीम्यः।।
तै सं. 6.6.9

deवलोको वै साम।

tै सं. 6.6.29

सर्वंतेज्ञसामरूपंहस्तक्षत्।

tै ता.का. 3.50

सामवेदो ब्रह्मणामां प्रस्तूतिः;

tै ता.का. 3.50

आप्यो वै त्रयी विद्या देववाणः; पन्था
गार्धपत्यं क्रमुधितविर रथन्तरमन्वाहार्यपचनं
यजुर्न्तरिक्षा वामदेव्यमाहनीं साम

तै ता.का. 1.100

Atharva Veda


cृहत: परि सामानि
सामानि यस्य लोमानि

cृहतद्वं उच्यते

8.9.4

9.6.2

11.3.15

15.6.9
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 4th Sarga:

"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:

"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: सामवेदश्र 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:

देवनात समांशयाते: ब्रिभि: सामभि: सामगः: 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 फँद in Aaranya Ganam in Vrataparva in Samaveda.

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

द्वयोः रूढः तिष्ठि: अनुभु छन्दः रूढः देवता ॥

विशेषेद्र तिष्ठि: अनुभु छन्दः, इन्द्र स्त्रदेवता

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

आवोराजा तद्वर्गम आज्ञदोहानि

dेवनानातिनि चैशा देवनामसंहितैतां प्रयुञ्जनूऽ रूद्रम् प्रीणाति ॥

*Raghuvamsam*

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

चतुर्पुर्णांशप्रभव: स तेषा दानप्रवृततेरुपारतानाम् ॥

सुद्रिप्राणानातिव सामयोनिनिर्भिन्नोपग्न्धवा विप्रसार वंश: ॥

“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.

अतिदुष्यसंहारिणो राजस्य कुशलवो दौरे पुत्रो, लक्ष्मणस्याङ्गन्धवंचन्द्रकेतु, तक्षपुष्कलो भरतस्य सुबाहुशःसेनो शनुर्गस्य

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 सामयोगि:, Sri Mallinatha quotes from Sri Balakaapyar’s Gajasāstram.

सूर्यस्याण्डकपालें द्रामनीय प्रजापति:
हस्ताय्म्यं परिगुण्धाथ समसामान्यगायत ।।
गायतो ब्रह्माणस्तम्भस्मृत्तेतुर्मत्तमः

“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.”
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 Balakaapyar 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
कम्भुमुखानिधि कपूरगोर
साम्भसदाशिव सत्कृति चतुरः
Here he mentions ‘Samavedagita Sakaladhara’.

Similarly he sings in the kirtana ‘Sritamunijana mandala pavana’ dedicated to Sri Garuda, set to Mukhari raga and Ata tala:

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 ‘Saman granthi arambha’. Sri Siva Ashtottaram has a name ‘Saman prajyam nam’. 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 Mamahopadhyaya Tiruvisanallur Brahmasri Ramasubba Sastrigal.
Sri Skaanda Puranam contains Sri Sivashtottaram, for which Sri Nilakantha Dikshitar has written a commentary called ‘Sivatatvarahasyam’. The 42nd name in that Stotram is सामप्रियः. The commentary for this name has been given as

सामगीतिविशेषः तत्प्रधानत्त्वात् वेदोपि साम, तत्प्रिय इत्यथः ।

सामानि यो वेद स वेद सर्वम् इति श्रुतिसिद्धमहिः 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 मन्त्र 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:

ऋत्विधृत सां, तत्स्मात् ऋत्विध्यूठं साम गीत्ये (2:1:6:1)

Sri Sankaracharya in his commentary preaches:

ऋत्वीव साम। तत्स्मात् अतं एव कारणात् ऋत्विध्यूठमेव साम गीत्यते इदानीपि सामगः:

Samagana is based thus on Rik.

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

Chandogya Upanishad says:

का सामनो गति: इति? स्वर इति होवाच (1:8:4)

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

तस्य हैतस्य सामनो य: स्वरं 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**

स्वरविवर्णः:

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 यजुर्विष्णुः ये यज्ञं प्रयज्जते ।
अविज्ञानादि शास्त्रानां तेषां वर्धति विस्वरः । (1:1:4)

Mahabhashya says:

मन्त्रः 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 गाँनः is of two kinds- वैदिकः Vaidika and लौकिकः 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.

सामवेदनाथदिं गीतं सज्ज्ञाग्राह पितामहः: (1:1:25)

Both Vaidika and Loukika Ganas have seven svaras.

Naradiya Siksha says:

समस्वरास्त्रो ग्रामः: मूच्छनस्त्वेयकविवर्ण्यत: ।
तान एकोप्पवाचारित्वेतीस्वरमण्डलम् (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:
Sri Yagnavalkya Maharishi also says:

“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 Tyagabrahmam, 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 Paramahamsa Parivrajakacharya Sri Sri Sri Chandrasekharendra Saraswathi Swamigal, the 68th 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 Tyagabrahmam 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.


In ‘Rik’ Vedic study, there are four svaras: Udaatta, Anudaatta, Svaritha and Prachayam.
8. DETAILS OF SAMAVEĐA 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 Rikls: 1225
Total: 1875.

Bhashyas

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


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

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

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
used in Sroutha 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. Eshapratnognana Janmana  3. Bhavasva Vacha:.

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

<table>
<thead>
<tr>
<th>Name of Division</th>
<th>No. of Uha Samas</th>
<th>No. of Rahasya Samas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Dasaratram</td>
<td>222</td>
<td>29</td>
</tr>
<tr>
<td>2. Samvatsaram</td>
<td>152</td>
<td>41</td>
</tr>
<tr>
<td>3. Ekaaham</td>
<td>158</td>
<td>23</td>
</tr>
<tr>
<td>4. Ahinam</td>
<td>146</td>
<td>31</td>
</tr>
<tr>
<td>5. Satram</td>
<td>121</td>
<td>14</td>
</tr>
<tr>
<td>6. Prayaschittam</td>
<td>50</td>
<td>19</td>
</tr>
<tr>
<td>7. Kshutram</td>
<td>87</td>
<td>52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>936</strong></td>
<td><strong>209</strong></td>
</tr>
</tbody>
</table>

Grand Total of Samas in Uha and Rahasya  **1145**

**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’.

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

‘आर्िकं मनसा स्मृत्वा वािा �ॐकारेर्ण गायेत्’
Bhaktis other than Prastavam should be sung as Pranavaganam.

Example can be given of ‘Upaasmai Gaayataaarom’, ‘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 Vidyaranya Swamigal quotes this in his commentary on Samaveda Bhashyam.

नास्त्येतद ब्राह्मणेत्यत्र लक्षणं विद्यतेवथवा ।
नास्तीयत्तो वेदभागा इति क्लृमेरभावम्: ॥
मन्त्रश्र बाह्याण चेति द्वौ भागी तेन मन्त्रत:
अन्यदार्थश्च तत्त्वातृभवेद ब्राह्मणलक्षणम् ॥

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 Proudh Braahmanam, or Maha Braahmanam.
2. Shadvimsa Braahmanam
3. Samavidhana Braahmanam
4. Aarsheya Braahmanam
5. Devataadhyaya Braahmanam
6. Chandogyya 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 Sroutha Sutram:

इति छन्दन्यां श्राह्मणं भवति ताण्ड्यकम्
and refers to Taandya Braahmanam which covers 178 yagas from Agnishtomam to Visvasrujaamayanam. 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 Sastrapal.
2. **Shadvimsa Braahmanam पष्ठ विंश ब्राह्मणम्**

   The Braahmanam mentioned earlier, called Maha Braahmanam, has 25 chapters. The Shadvimsa Braahmanam contains the 26th 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 Vidyaranya (or Sayanacharya) is also available.

In Agni Puranam in 26th 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 छाण्डोग्योपनिषत् – 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, Kamya 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 3rd to 10th 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 Upakhyaanam, Madhu Vidya, Saandilya Vidya, Upakosala Vidya, Satyakama-Jaabaala Upakhyaanam, Narada-Sanatkumara Samvadam and its components including Bhuma Vidya, Mahavakya Upadesa, Indra-Virochana Upakhyaanam, Dahara Vidya and Prajapati Vidya. Essentially it places emphasis on the tradition of Guru and Sishya (disciple).

7. **Samhitopanishad Braahmanam** संहितोपानिषत–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 उपजायत्, 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 उपाजायत्, 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

प्रोढदिब्राह्मणायादौ ।
सस्य व्याख्यात चादिमम् ।।
वंशाववं ब्राह्मणं विद्वान्

Page 34 of 64
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.
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 यजुष्यां कर्मसु लिङ्गतो विधानं अर्थग्रहणात् and ends with
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.

श्रीकल्पसूत्राग्र्न्थकृतो गुरुवरानू भजे ।
श्रीगार्यमशक्त्राहयणकात्यायानाह्वयानू ॥

This Kshudra Kalpa Sutra covers:

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

The count of Aksharas (letters) in each Stotra
Prayashchittas for unexpected obstacles to yagas
Usage of Kshudra Samas and Prayashchitta 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 शब्दस्तोत्रविधि (न्यायायास्याम:) वाक्येशः ॥

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.

प्रस्तावोद्धिप्रतिहरोपद्वनिधनानि भक्तयः।

The Bhaktis are five or seven. तत् पाञ्जविध्यम् - सासविध्यम्
There are 2 Prapathakas and 14 khandas.

While chanting Gana in yagas, one should add ‘Himkara’ before Prastava Bhakti and ‘Omkara’ 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 निद्रेशो ब्राह्मणसूत्राष्ट्र्य कल्प
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 अथार्थमार्चिकस्याप्रेत्वमार्चिक: 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 (आर्षेयकम्)

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.

सामवेदसमसलक्षणम् 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: शौरिसु: प्रवक्षयामि.

Prakarana 1 & 2: Samanam Visargalopolopou समानं विसर्गलोपालोप

Prakarana 3: Ranga: रङ्गः:

Prakarana 4: Vilingyam विलिंग्यम्

Prakarana 5: Naparatapare नपरतपरे
Prakarana 6: Aavarni आवर्णि
Prakarana 7: Anagraha Aningayam अनग्रह: अनिन्द्यम्

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. **Gayatram Vidhanam** गायत्रविधानम्
   This book, authored by Sri Sankaracharya, speaks about Gayatra Samas. There are 3 khandas and there is a commentary. For Gayatra Sama, तद्विविद्यादाई ‘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** रिक्तन्त्रम्
   This book, authored by Saakataayana Maharishi, gives Lakshanas for Aarchikas. Some say that this book was written by Oudavraj. In Sarvaanukramani it says: ऋक्त्रं तन्त्रं व्याकरणम् शाकटायनदेवेन. Nagesa also says: अक्षरतन्त्रव्याख्याता सत्यत्रसामश्रमी ऋक्तन्त्रविषेवतः शाकटायनस्य….and thus refers to Saakataayana as the author.
   This book has 5 Prapathakas and 32 khandas. The book Riktantra Vyakaranam ऋक्तन्त्रव्याकरणम् is famous. It was printed in Lahore in 1933 by Sri Suryakantha Sastri, M.A.,M.O.L.

3. **Laghu Riktantrasangraha** लघुरिक्तन्त्रसंग्रहः
   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** ऋक्तन्त्रविवृति:
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: सामतन्त्रसंग्रह:
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 संज्ञालक्षण 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 / फुलसूत्रम्
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 Bhattopadhyayay appears to have written commentary for this. There is an opinion that this Sutram (book) is written by one Pushyayasa: Oudavraji.

Phullabodha or Phullasangraha: फुलबोध:
This book, written by Sri Ganesa, gives Lakshanas for all Uha and Rahasya Samas from Aamahiyyavam.
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 अम्बिदूतम्. This is an excellent Lakshana work to know the Veshtanapadas in all Prakriti Padas. We can also know Lakshanas for Uttararik Padas.

12. Sthobhanusamhara: स्तोभानुसांहरः

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. Maatralakshana: 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 हस्तवीर्घच्छलतमात्रापण्यक्ष्यारणिः ल्याङ्ग्यास्यामः.

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. **Chalapprakriya** छलप्रप्रक्रिया

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** छलाक्षरणि

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 पदपादक्षराणि च।

न्यूनानि चातिरिक्तानि क्षमस्व परमेश्वर॥

While doing Parayana 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. **Samaprakasanam** 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 Samaprakasanam.

18. **Ravanbhet** रावणभेट्ट

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 श्रृंखला 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

\[ \text{लोमशिन्यां प्रवक्ष्यामि गर्गचार्येण चिन्तिताम्} \]

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 Uhagana. There are 24 khandas. This is written by Sri Rama Sukla.

**Khaadira Grihyasutram** खादिराग्रीहसूत्रम्

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** गौतमधर्मस्मृति:
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**

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

**Aparakarika**

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**

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 ब्रताव अद्वराता महदित्यादिकं जपेत. In Prayogas related to Samaveda in Srouthakarmas, the separate **Sroutha Prayoga Prayashchitta 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. **Sridhariyam:** This book teaches Smartha Purvapara Prayoga karmas.

3. **Vamanakarika:** This book, written by Vamana, tells in verses about rules for many kamya 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 Vedadhayana, 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 Sitandidhi, Prayoga Kusumavali and Samagahgani 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 Brahmavidya 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 Vidyarthis 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.
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.

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’ ‘Brahman is my Devata’.

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 Brahmavidya.

The first teaching of Srimad Bhagavapadacharya is वेदो नित्यमधीयताम् - Veda shall be studied daily.

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.

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

गुरुशिष्य उभयाधीनो विद्याप्रचारः।
अद्य शिष्यभूतः श्रो गुरुभवेत्।
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 up to 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 Srouthigal of Bharadvaja Gothram. The forefathers of Sri Srouthigal 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 68th Peethadhipathi of Sri Kanchi Kamakoti Peetham, known as Mahaperiyaval. Brahmasri Srouthigal 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 Srouthigal for studying Samaveda and requested him to take me under his tutelage. Sri Dharmaraja Srouthigal taught me Samaveda right till Ashtabraahmanam, except for some parts of Uha Rahasyam.

Sri Srouthigal 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 Sroutigal had the habit of collecting and preserving ancient palm leaf texts. Even before they were printed, rare Samatantram, Riktantram, Ashtabrahmanas 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 Sroutigal and Svargiya Samaveda Vidvan Marudur Santhana Sroutigal doing research with palm leaf records. I still see clearly with the eyes of my mind the scene of Svargiya Marudur Santhana Sroutigal 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 Sroutigal 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 Svara Vimarsam’.

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.

These salutations have been offered about 150 years ago to the grandfather of Sri Srouthigal. It was Svargiya Vedasamrakshakaratnam Brahmasri V.R.Lakshmikantha Sarma who celebrated in a grand scale the Sathabhishekam of Sri Srouthigal in Sri Raja Veda Pathasala itself. It was he alone who made the Samaveda world realise the contribution of Sri Srouthigal. In the felicitation function of Sathabhishekam, Sri Sri Sri Jayendra Saraswathi Swamigal, the 69th 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 Srouthigal published around the year 1930 the books in Granthakshara, on Samaveda Upakarma Sraadha Prayogam, Khadira Grihyasutrsam, 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 Srouthigal 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.

|| वेदा: व वरण प्रपन्न: ||
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.

<table>
<thead>
<tr>
<th>Rik No</th>
<th>आम्नेयमू</th>
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<tbody>
<tr>
<td>1.</td>
<td>अग्रेविवस्वदाभर</td>
</tr>
<tr>
<td>2.</td>
<td>आजुहोता</td>
</tr>
<tr>
<td>3.</td>
<td>यदिवीरोअनु</td>
</tr>
<tr>
<td>4.</td>
<td>जात:परेण</td>
</tr>
<tr>
<td>5.</td>
<td>हत एतौदारुहन्</td>
</tr>
<tr>
<td>6.</td>
<td>राये अनेमहेत्वा</td>
</tr>
<tr>
<td>7.</td>
<td>सोम: पूषा</td>
</tr>
<tr>
<td>8.</td>
<td>ये ते पन्था:</td>
</tr>
<tr>
<td>9.</td>
<td>दोषा आगात्</td>
</tr>
<tr>
<td>10.</td>
<td>क्रम्मानास्मि:</td>
</tr>
<tr>
<td>11.</td>
<td>सदाव इन्द्रश्रुक्षं:</td>
</tr>
<tr>
<td>12.</td>
<td>अर्न्त इन्द्र श्रवते</td>
</tr>
<tr>
<td>13.</td>
<td>इमे त इन्द्र सोमा:</td>
</tr>
<tr>
<td>14.</td>
<td>कुदुप्रचेतसे महे</td>
</tr>
<tr>
<td>15.</td>
<td>इन्द्रुवथेवि:</td>
</tr>
<tr>
<td>16.</td>
<td>एन्द्रपृः कासुचित्</td>
</tr>
<tr>
<td>17.</td>
<td>यदाकुदाचमीढु: दुषे</td>
</tr>
<tr>
<td>18.</td>
<td>इम इन्द्र मदायते</td>
</tr>
<tr>
<td>19.</td>
<td>यदिन्द्र शासो अन्तरम्</td>
</tr>
<tr>
<td>20.</td>
<td>त्वषानोदेव्यंवचः</td>
</tr>
<tr>
<td>21.</td>
<td>कुष्ठ: कोवा</td>
</tr>
<tr>
<td>22.</td>
<td>ब्रह्मज्ञानम्</td>
</tr>
</tbody>
</table>
23. वेदन्तवाच्यमेउष्णम् 327
24. योगोवन्येनवार्षिदा 336
25. यंवृत्तयु 337
26. आमोवोयः 353
27. यदीवहन्त्याशवः 356
28. कृष्णप्रस्तववर्तिदः 361
29. कृष्णसामयवामहेः 369
30. समेतविश्रामिसाः 372
31. आवर्म्याः आविजम् 435
32. विश्वतोदावन् 437
33. एष्थ्रह्याः 438
34. शंपदन्दगमम् 441
35. सदागावश्शुच्चाः 442
36. उपप्रक्षेमिधुमति 444
37. अच्छन्त्यवर्तम् 445
38. व्रव इत्याद 446
39. भगोनचित्तः 449
40. विश्वस्यस्तोभ 450
41. विश्वतयोयथा 453
42. ऋणात्मितोदवारणः 455
43. इत्यथविश्वस्यराजति 456
44. अर्यंसहस्रमानवः 458
45. अभित्यदेवविदवितारम् 464
अरण्यकः-अर्कपर्व
46. यस्यदेवमार्जोयुः 588
47. इमवृषणाम् 591
48. अहमस्मिप्रथमजः 594
(प्रत्यर्थ)
49. मयिवचोर्घोयण: 602
50. आप्राणाद्रायुवति: 608
51. यशोमधावापृथिवी 611
52. भ्राजन्त्यने 615
53. वसन्तश्रुत 616
54. मन्येवाम् 622
55. हरितैद्र्यमश्रूणि 623
56. यइचोपिरणयस्य 624
57. सहस्त्रैद्र्यदधोज: 625
58. सहर्षभा सह

महानाम्यार्थिकम्
59. विदामधवन्तिदा: 641
60. आभिप्र्द्वभिभिभि: 642
61. एवाहिश्रः 643
62. विदामधेरुवियम् 644
63. योमदिष्ठा मधोनाम् 645
64. ईशाहिश्रः 646
65. इन्द्रधनस्य 647
66. पूर्वस्यायन्ते 648
67. प्रभोजनस्य 649
68. एवाहेव 650

उत्तरार्थिके
69. इन्द्रजुष्ट्व 952
70. इन्द्रजहलम् 953
71. इन्द्रसुरारणिमित्त: 954
72. पावमानीस्त्वस्यत्यनि: 1300
73. पावमानीदध्वन्तुन: 1301
74. थेन देव: पवित्रेण 1302
75. पावचनीस्वस्त्यम्यनीयस्थापियानि: 1303
76. अमेविनिराभिनियमविनिमित्य: 1503
77. प्रसरिक्ष्येबिनिमित्य: 1504
78. सुमन्मानवस्त्रीवनति 1654
79. सरस्वतवस्त्र 1655
80. नीवशीर्षणीपुरवस्त्र 1656
81. अत्तावां वैश्ववस्त्र 1808
82. य इदे प्रतिपाद्ये 1809
83. अभि: प्रियेव धामस्य 1710
84. त्वाम्मिच्छवयस्पते 1869
85. अम्बिनदायपवस्ते 1825
86. नमस्मिक्षिभ्य: 1828
87. युक्तेजवाचम् 1829
88. गायत्तंत्रेषुभमम् 1830
89. अमिन्योपति: 1831
90. पुनरुपि निवर्तस्व 1832
91. सहस्या 1833
92. अभिवाजी 1843
93. अप्सुरेत: शिशिराये 1844
94. अथ सहस्यारी 1845
95. असौष्या सेना मरत: 1860
96. कक्कसुपराय: 1864
97. अभिसेननाम्पथवन् 1865
98. इत्यादेशवाद्यस्त्वाविरो 1869
99. अन्धा अभिव्र 1871
भवताशीर्षण:
16. BRAHMAGNANI’S SAMAGANA IN TAITRIYOPANISHAD

Sri Adi Sankara Bhagavadpadacharya has written in his commentary:

एतत्साम गायन्नास्ते।
हासु हासु हासु॥
अहमत्रमहमत्रमहमत्रम्।
अहमत्रादेहसहमत्राद:।
अहुँ श्लोककृद श्लोककृद श्लोककृत्
अहमस्मि प्रथमजा ऋताउस्य।
पूर्व देवभयो अमृतस्य ना भाइ।
यो मा ददाति स इदेव मा ॐ ॐवा:।
अहमत्रमहमदन्तमाउ चि।
अहुँ विद्यं भुवनमर्यभवाम्।
मुर्घं ज्योति:। स एवं वेद।
इत्युपनिषत्॥१

Sri Suresvaracharya says in his Vartikam:

सर्वत्तमादिमान्त्वोकानुपात्तमतया बुध:।
एतदुःस्मसं समं साम गायनंस्ते कृतार्थत:॥

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

Sri Adi Sankara Bhagavadpadacharya in Bhajagovindam says:

यस्य बहुणि समते चिंतं नदति नदति नदत्त्वेव
Brahmagnani is immersed in Bliss.
Great men say that Brahmagnanai’s bliss is equal to Samagana bliss; his singing is Samagana only.
17. SAMAVIDHANAM IN AGNIPURANAM

अग्निपुराणम्
एकषष्ठाधिकद्विशतात्मोःध्यायः
सामविधानम्}

पुष्कर उवाच
यजुविधानन्निधितंवक्ष्ये साम्वं विधानकम्।
संहितां वैश्णवी जप्तवा हुल्वा स्यात् सर्वकामभाक्।
संहितो छान्दसी सातु जप्तवा प्रीणाति रङ्गम्।
स्कान्दी पैत्रियां संहितां च जप्तवा स्यातु प्रसादद्वान्।

मृग अध्यायः
सामविधानम्
यत् इन्द्र भजामें हिसादोषविनाशम्।
अवकीण्ड मुच्यते च अप्रिस्तिमेति वै जपन्।
सर्वपाभं ज्ञें परितोयः चातु च।
अविक्रेण च विक्रिय जपद्रूतवतीति च।
अयानो देव सविजङ्खोः स्वपननाशम्।
अभोधिकरिति मन्नर धृतं राम य वावधिः।
अभ्युक्त धृतशोणेन मेखळानथ इष्टे।
श्रीणां यासां तु गर्भाणि पतनति भूगुमतम्।

मणि जातस्य बालस्य बद्धियातदनन्तरम्।
सोऽऽ राजानमेतेन व्याधिभिर्विमुच्यते।
सर्पसाम प्रयुञ्जानो नानुयात् सर्पं भयम्।
माय त्वा वादतेत्येवेदधुरुवचा विप्रः सहक्षणः।
शताविमणिवद्ध्वा नानुयाच्छस्योऽभयम्।
दीर्घतमसोकर्करे इति हुल्वा च ग्रपयुञ्जाद्वह।
स्वध्यायनीति जात श्रेष्ठ प्रियक्त पितस्या।
लभ्या ओपकः होत्तुज्जवलः व्याथिः न वामुनात।
यथं देवभरतंजप्तवा भ्रवेभयो विप्रमुच्यते।
यदिन्द्रौ मुष्येऽलेवति हुतं सभायावद्वन्दम्।
भगो न पित्र इत्येवं नेत्रयो रज्जनं हितम्।
सौभायावद्वे राम नात्र काय्यं विचारणं।
जगेदिन्द्रिति कर्षं च तथा सौभायवद्वन्दम्।
परिप्रेय हि व: कारः: काभ्यं संश्चायः हिष्मभ।
सा तंकायते नात्र काय्यं विचारणं।

प्राश्येवदालकं नित्यं वचांचूर्णं युगल्युतम्।
इन्द्रधितवं जप्तवा भवेचछातिधरस्तसौ।
दुस्ता रथन्तरजप्तवा पुनमापनोतसंशयं।
मयं श्रीरिति मन्त्रोऽयं जस्यं: श्रीविवद्वन्दः।
जैन्यस्यांकं नित्यं प्रयुञ्जान: श्रियं लभेत्।
समास्त्रं प्रयुञ्जान: सर्वानु कामानवानुभावः।
पद्धेष्युगेति यो नित्यं सायं प्रातःनद्वित:।
उगस्तं यावं कुर्मात्तस्य स्पस्त: सद: गृहे।
घृताकंतं यज्ञरूपं वात आवातु भेषजम्। अनेन हत्वा विधितव सर्वं मायां व्यपोहति।।१९।।
पदेयो दस्तेन तिलान् हत्वा कार्यणकृतनम्। अभित्वा पूर्वपीत्ये विष्टकरसमजितम्।।२०।।
नासके ध्मसहस्त्रन्तु हुतं युद्धे जयप्रदम्। हस्त्यर्षपुरुणाः कुर्यादु बुधः पिष्टमयान् शुभान्।।२१।।
परकीयान्योदेश्य प्रधानपुरुषांस्तथा। सुभिव्वान् पिष्टकवरान् तुर्षोत्कृत्य भागशः।।२२।।
अभित्वा शूर सनुनमो मन्त्रेणानेन मन्त्रवित्। कृत्वा सर्पपर्वतानां क्रोधन जुह्यातः।।२३।।
एतत् कृत्वा बुधः कर्म संग्रामे जयमानुयात्। गारुंड वामदेव्यज्ञ रथन्तरमृहद्रथो।।२४।।

सर्वपापप्रशमनम्: कथिता: संशयं विना।
इत्यादिमहापुराणे आयेये सामविधाने नाम एकष्ठःधिक द्विशततमोध्यायः।

Om Tat sat