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Vasanta-Pañcamī Issue

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The Puranas are found to contain a good number of passages which describe various aspects of Vedic mantras. 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 Puranas 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 Vayu-p. 79.95 and Brahmanda-p. 2.15.68 which declare that by knowing the mantras, yajus and sūmans one can comprehend the nature of the Vedas, yajnas and brahman respectively.

Derivation and synonym of mantra

At the time of dealing with the Vedic mantras both the Vayu-p. (59.149) and the Brahmanda-p. (1.33.53) derive the word mantra from the root सन्त्र (सन्त्रतिः). The root in the sense of guptabhaśana (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 Puranas. That is why while some Puranas use the word िश्रमचन्द्र in the same sense, others use िश्रमचन्द्र for a group of sages, others use िश्रमचन्द्र for the same group. Commentators are found to explain brahman by mantra in Puranic passages (See Śridhara’s comment on Bhāg. 1.11.19, 9.1.17; Mbh. Vana-p. 132.3). The words veda, bruti or vaidik bruti 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 सुचिप्रसंगीतुतः: शिष्य शिष्यप्रेषयति तदान्तः.

Veda and mantras

Though the Veda is said to have two component parts, namely mantras and brahmaṇas (cp. the dictum िश्रमचन्द्रेण ब्रह्मचन्द्रेण) yet the Puranas seem to regard mantras as more important than brahmaṇas as the following two statements would show:

3. The Nirukta however derives मन्त्र from the root सन्त्र (सन्त्रतिः, 7.12). Durga remarks: तेषां [सन्त्रतिः] हि अवतारतचरविनिविहितादि मर्तरो मन्त्रादि मन्त्रादि.

4. Liṅga-p. 1.39.57-60; Kūrma-p. 1.29.43-46=1.27.50-53a Cr. ed.

5. Vayu-p. 58.10; Brahmanda-p. 1.31.14. The िश्रमचन्द्र of Vayu-p. 59.102 is the same as the मन्त्रादि of Brahmanda-p. 1.32.100 and the मन्त्रादि 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 Śāyaṇa means mantra. Hariv. 3.48.9 uses brahman and brahmaṇa in one sentence (3.48.9) showing a clear distinction between these two.
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.

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

7. Cp. mantra-pānca, śāktyāpānca, dāka, sāyaṇa on RV. 1.35.2; bhāṣyāṇa, mantrasamānaṇā (Nilakānta on Hariv. 3.48.9); mantrasamānaṇā (Bhāṭabhaṣkara on Tai. Sam. 1.5.1).

8. Cp. etc. mantra-samānaṇā (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 भवन: स्वरूपी होना बर्णी बापि कृतचित्रः (Sk. Puruṣottama 17.55).

9. Vide vibhāga-bhāṣyāṇa (Kullīka on Manu 2.6). Some lay stresses on the two-fold division of the Veda saying that Viḍhī and arthavāda are the two divisions of brāhmaṇa-sentences (Ṛgveda-bhaṣya-bhūmikā of Sāyaṇa; p. 14). Others regard arthavāda as the शेष of brāhmaṇa-sentences.

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

केषित्व लघुस्माका बेदां: केषित्व कर्मचन्द्रक: ।
केषित्व-सुतु शिवमण्यव विक्रियाः सारकः: शिवतः ।

विन्यास: must be corrected to विन्यास. The word कर्मचन्द्रक (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 (extollers of injunctions) by the Mimāṃsakas.

Speakers or authors of mantras

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

विहिता Q. प्रस्तर: कलानि वायस्कस्तु हुः ॥

(BrahmAṇḍa-p. 1.33.21-22). Again in Brahmāṇḍa-p. 1.32.103-104 (and also in Vāyu-p. 59.95) it is stated that śvaras, ṛṣis and ṛṣikas are to be known as mantra-vaktiras (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 śvara, ṛṣi, ṛṣika or ṛṣika and ṛṣiputra or ṛṣiputraka (as read in different Purāṇas) is stated in Brahmāṇḍa-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-vakti śvaras are Bhrgu and some other exalted ṛṣis as has been shown in Vāyu-p. 59.82 and Brahmāṇḍa 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. निष्क्रिया नेकमात्रानि शून्यवेन निष्क्रियाः स्तु: (PMS. 1.2.7); compare the word शून्यवेन with शास्त्र.
Three kinds of mantras

The Puranás sometimes refer to the Veda by using the word निःत्तृत् (Bhāg. 12.11.19) meaning one having three component parts. These are the third classes of mantras namely, प्रतु, यजुस and सामन (see Śridhara’s comment and also Medhātithi’s comment on Manu 11.265). That there are three classes of mantras has been expressly stated in the Puranás. In a host of Puranic passages we find a clear mention of these three classes, sometimes in an indirect or figurative way. The view is an established one.

It should be borne in mind that in the Puranás the words, प्रतु, यजुस and सामन sometimes stand not for these three classes of mantra but for the (three) Vedas which comprise both mantras and brahma-padas.

Is atharvan a variety of mantras?

The Puranás contain such statements as tend to prove that अथरवण is the fourth kind of mantras. It is a grave question,

11. मन्त्र ज्ञुपुषुः-सामवण्य: (Brahmagāda-p. 1.33.42; V. Dh. U. 3.4.10); ज्ञुपुषुः-सामवण्यं (Agni-p. 70.4); ज्ञुपुषुः सामवण्यं वा वा (Viṣṇu-p. 2.11.7); ज्ञुपुषुः-सामवण्यं: स्तुव्वर्मिः: (SK. Arūpācala 3.12).

12. अथरवण आत्मिं सामानिं यास्यविद्यम् (Brahma-p. 1.49; Brahmagāda-p. 1.5.88; Agni-p. 17.13; Śiva-p. 5.29.21; Hariva-śa p. 1.1.39). This is in accordance with the Mimāṃsā view that mantra is the keśa (aṅga) of yajñas (PMS. 3.2.1).

13. चिन्तन स विज्ञेय स्वस्त मन्त्रालम्बवः छ छु: स्वस्त:। साम तथाराहण्य: तु श्रः संविधित्रि रामायु (Brahmagāda-p. 1.20.26; the reading सामवण्यः is corrupt).

14. Cp. ज्ञुपुषुः-सामवण्यं (Durga on Nirukta 1.4); अथरवणिः"सामानिः"वर्तेनैः स्वस्तिः (Śaṅkara on Muṇḍaka-up. 1.1.6).

15. This use is found in the Smṛtis also; cp. Viśvarūpa’s comment अथरवणिः श्रव्येदिविवचनं (on Yāj. Smṛti, p. 53).

16. अथरवणिः सामानिः मन्त्राब्यक्ति च (Viṣṇu-p. 57.46; Matsya-p. 142.47 with the reading मन्त्राब्यक्तिः छे; Brahmagāda-p.

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for the fourth kind of mantras must be neither पादबाद्धा (having feet as in a प्रतु) nor अ-पादबाद्धा (without having feet as in a yajus) nor of the nature of song (सामन). Apparently such a class seems to an impossibility, though a teacher like Śaṅkara unhesitatingly declared that there were four kinds of mantras (नवविं तजन्तसम) in his commentary on Br. Ār. 2.4.10 where the manifestation of the four Vedas had been described.

It appears that the reason for holding the अथरवण-mantras as a class different from प्रतु, यजुस and सामन is not verbal but 1.29.51 with the reading मन्नाब्यक्तिः छे); Medhātithi on Manu 1.1.1 quotes this Purāṇa-vākyā with the reading मन्त्रा आत्मवण्याः छे. In अथरवण-pुषुः सामान्य: बेल्ल्य (Matsya-p. 145. 62) अथरवण etc. must be taken as the names of different classes of mantras; the four kinds of mantras (अथरवणिः, वर्तेनैः, सामानिः, अथरवणिः) along with their respective functions (श्रव्येदिविवचनं, होज्जीकरण; अवशयम; श्रव्येदिविवचनं; श्रव्येदिविवचनं; अवशयम; श्रव्येदिविवचनं; अवशयम; श्रव्येदिविवचनं) some of the words used in this context (अस्तित्व, अस्तित्व, अस्तित्व, अस्तित्व) are incorrect) are mentioned in the Puranás which proves that अथरवण mantras constitute a different class; see Viṣṇu-p. 3.4.12; Viṣṇu-p. 60.18; Brahmagāda-p. 1.34. 12; Kūrma-p. 1.52.17 (=1.50.16 cr. ed.); Agni-p. 150.25; अथरवण-pुषुः सामान्यान्याः राजस्वतु वदवः 1 (Bhāg. 12.6.50).

17. The pada form अथरव� (ending in a) is also found in the Puranás (Varāha-p. 39. 54=cr. ed. 39.52), Padma-p. 5.31.43) In Viṣṇu-p. 5.1.36. अथरवण is a neuter word ending in ः. Cp the remarks अथरवण-ब्यक्तिः तत्त्वादि (comm. by Nārāyaṇa on Muṇḍaka-up. 1.1.1). The word अथरवण is found in Agni-p. 271.8. (कश्चं क-निरयमयं). The word अथरवण (derived from अथरवण) is also used for the mantras and for the fourth Veda as well. In the sense of the Veda अथरवण is masculine; that is why we find such words as अथरवण च द्वारकामः (SK. Prabhāsa. 3.27), अथरवणिः द्वितेश्वरा (Viṣṇu-p. 61.49).

18. That is why Jaimini does not mention अथरवण 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* it is meant that though they may be *rc* and *yajus*, 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 *krauta-yajña* (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. The *Sāṁhitās* of the Atharvaveda, however, are said to be formed of three classes of *mantras* differing from each other in respect of their subject matter. The *Atharva-mantras* are classified as *pārātrika* (yielding results in the other world) while the rites enjoined in the Atharvaveda yield result in this world.

**Characteristics of the *rc* mantra**

*rc* 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 *rc* class only. The word *rc* for *rc* is hardly found in the Purāṇas; see Bhāvīṣya-p. Brāhma 38.30 for the use of this word.

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

> य: कथितं पदवान्तः मध्ये प्रधूकोशरसंस्कर्ण 
> विनिधुकासवान्तः हु तामुखः परिचर्च्ये ॥

A comparison of this verse with similar verses read in some works of Vedic tradition throws some light on its reading and meaning. It appears that these are to be correct to *śabda* and *samskāra*.

23. *Gopatha*-ṣaṁsātrasāntakam *vaikṣṇḍikā* मवा । पारःसिकः प्रवतते नःहस्तः भावणिचारिकः । हिििः भवेदनेतानां भ्राह्मणं शोभकारिण्य ॥

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. *Brāhmaṇa* नायनमृतम् (Agni-p. 150.25; Viśu-p. 3.4.12; Brahmāṇḍa-p. 1.34.18); see also *Ṛgveda*-p. 60.18 (श्रवणस्तिचारितं यो वेदेनेतानाः हु).

26. य: कथितं पदवान्तः मध्ये युक्ताकारसंस्कर्ण । सुविदुषा शवानां च तामुखः परिचर्च्ये (Quoted in *Ṛgauज-परिशिष्ट*, p. 500).
to śāntyā. It is clear from the verse that a rc mantra possesses three characteristics, namely pāda (foot), akṣara (letter) and avasāna (pause). These characteristics are often stated by Vedic scholars in connection with rc 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 pādayavasthā only while defining rc mantra.²⁸

The expression सुपुरुषोदय-सपन्धा[सपन्धा] shows that akṣaras play a good part in the field of rc mantras. It is true, for metres of rc mantras are determined by the number of akṣaras:²⁹

Avasāna (pause) is connected with the utterance of rc 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 ‘प + निकुट’ bears the sense of viyoga, it is better to take the Puranic reading विनिकुटणर्णानांम् as proper. सुपुरुषोदयां should have been the best reading as the relation between avasāna and rc mantras shows. य: कहतूव पादवानु मनो कृता! सवर्ण-सवर्णस्वामि च तात्त्विक विप्राष्ठरे. (Quoted in Viṣṇumitra’s comm. on the Ṛk-prātiśākhya with the remarks तद्य चोक्तम्, p. 6.).

27. अन्तर्गति परिवर्ततार्घायणवंशिविहित मन्ना: (Vargadvayavṛtti, p. 6). अन्तर्गति निवर्तार्घायणवंशिविहित मन्ना: (Sāṅkara on Muniṣka-up. 2.1.6).

28. पादवधा पादवधः स्वादवधः (Mayukhamālikā on Śāstra-dipika 2.1.35). See Ṛkprātiśākhya ch. 17, Chandonukramaṇi of Veṅkaṭamādhava (p. 48) for an important discussion on pāda. Works like Pādavidhāna show the importance of pāda in rc mantras.

29. कवर्षपरानां सचन्द: (Ṛk-prātiśākhya. 2.6) see also 17.21. (अन्तर्गति सवर्ण निवर्ततार्घायणवंशिविहित); च: सवर्णस्वादवधार्घणकुक्तते (Atharvabhratāravānukramaṇi 1.1).

30. See Yājñavalkyasikṣā 1.16 (विविधो चावासानं च”) for pauses.

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

Sūktas (a collection of some rc mantras) is mentioned in the Purāṇas (Agni-p. Ch. 259; Viṣṇu-p. 1.4.33). The Nāgarakhaṇḍa of Skanda-p. speaks of the sūktas of Ṛgveda in 278.108 (सन्ति सूक्तानि च). Sūktas (a collection of the rc mantras extolling a deity) is mentioned in the Bhāgavata (1.5.52; 3.12.37) and other Purāṇas. Tṛca (consisting of three pes) is mentioned in Agni-p. 259.11 etc. The printed reading लुच्च 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 (Jaṭādvīkṛtikāśa, 12.).³⁰a The word varga showing a subdivision in the Ṛgveda occurs in Devi-pūrāṇa 107.16. Anuvāka, a similar word, occurs in Bhāg. 3.13.32 and Agni-p. Ch. 260. Śrīdharā explains anuvāka by Kalpasūtra (on Bhāg. 1.22.82) which seems to be doubtful.

Characteristics of the yajus mantra

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

य: कवर्षपरानां सचन्द: च तद्य च चावासानं च
विनिकुटणर्णानां मन्ना: (Śrīdharā explains anuvāka by Kalpasūtra (on Bhāg. 1.22.82) which seems to be doubtful.

The reading requires some emendation. The feminine word विनिकुटणर्णानां 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 (विनिकुटणर्णानां). Similarly it is difficult to construe कवर्षपरानां: (a word with third case-ending) with any other

30a. Since there is no kramapāṭha of yajus mantras and since rc mantras have both pāṭhas, the rc mantras are sometimes mentioned with these two pāṭhas; see Brahma-p. 59.49 (अन्तर्गति सवर्णस्वादवधार्घणकुक्तते) Vāmana-p. 24.21 (षत्र: प्रोक्ता: क्रमपार्श्वेऽरूप).
word in the first half; it cannot be construed with निन्दः।

According to us the first foot is to be read as य: कारण कर्मो
मन्त्र:—a mantra designated as कारणम्. A yajus can rightly be
regarded as a कारण-मंत्र, for according to Vedic tradition
कारण मंत्र is that which regulates sacrificial operations. That
कारणमंत्र can well refer to yajus may be known from सोभाकरास के
Sanatana's comm. on Nārādyaśiṣṭa. Durga uses the word कर्मकर्मण
in connection with the mantras of the Yajurveda. (The mantras
here are of the yajus class and not the प्रसंग class which also occur in
the Yajus-sāṅhitās.)

The PMS. throws some light on the use of कारण, which
knows two kinds of mantras, karmakarana and akarma-karana
(3.8.15). There are two adhikarana on कारण-मंत्र 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 adhikarana.
The intimate connection of yajus-mantras with sacrificial acts
seems to be the reason for using the word कारण (किद्वेष्टणेति
कर्मकर्मण). ।

31. A similar verse is found in the र्ग्युजुः-परिशिष्ट:—
य: कारण कृत्यम्यन्ति न च पादावर्णं 
अस्तुतिस्सृवासन्तः तथा यजुः 
ह्रियास्तेषु द्वे (p. 500). This is not helpful in ascertaining
the exact meaning of the verse. अस्तुतिस्सृवासन्तः (masculine)
cannot be construed with the word अवज्ञान (it being
neuter) unless both the words are used as a compound
word of the Bahurvi class.

32. अस्तुतिस्सृवासन्तः यजुः नित्यातयोत्कर्षणमन्त्रादिति. Here
पु: सामन्त् and yajus are respectively connected with
यज्ञम् mantra, stotra-mantra and कारण-मंत्र.

33. On Nirukta यज्ञलय: याजेऽर्थज्ञस्य स मन्त्रे (7.3) Durga remarks
याज्ञलय: च मन्त्रे कर्मकर्मणेपु।

34. Cp. कर्मणि: पुनर्विलाल्कम् कर्मसमानकुकुकस्यात्मविषयः......
(Śabara on PMS. 3.8.25); यज्ञतः यपिदने इत्ययः तयात्मने प्रवृतेऽत
कर्मणि: सत्त् त: याच्यम् कर्मकर्मणे: प्रकटतः (Śabara on PMS. 2.1.46). Since a Yajus mantra indicates
the rite that is to be performed it is called कारणा.

The expression न पदावर्णेनित्यात: shows the verbal character of
a yajus mantra. A yajus mantra is not measured (mita) i.e.
restricted by the number of पदास (feet) and अक्षरास (letters).
The non-restriction of feet has also been stated in Vāyu-p. 60.23
(सवायमपुस्तकाशिष्ट वृद्धि विनियोगिश्च) and Brahmāṇḍa-p. पादावर्णेश्चतात्सिष्ट
1.34.23). The reading uddhata (ill-behaved) may be correct on ac-
count of the irregularity of feet. Uddhata meaning ‘removed’ may
point to the absence of feet as is accepted by some. Uddhata
means ‘selected’, ‘chosen’ also. Since the feet in the yajus
are largely determined by vinīyoga, uddhata may be taken in
this sense also. The Agni-p. regards a yajus mantra as devoid of metre
(छत्वयोहिन सब्जुः; 215.45), showing that there is no feet in it.

Since yajus mantras have no पदा, they may be taken as
written in prose (गद्य). 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
(अत्यनुसारं सात्वं च गायनम्). Here gadya stands for भ्रामणा
passages.

A yajus is said to be such as has avasānas (pauses) in abound-
dance. The word atityuktāvāsana is to be analysed as अति-युक्तावासन: अतियुक्तमक्षणार्थम् विनियोगानां
स: = अतियुक्तवासन: . The use of ati in

According to Skandavāmin कारणा is one of the five
kinds of mantras, the other four being यज्ञ, क्रियावाच्यवाचित्वः
स्यादि-वित्तिस्तन्दित्वः तथा अनुसारमयानिः (Introduction to his
भाष्य on Rgveda).

35. Cp. यज्ञवाच्यवाच्यवाचित्वः (कालका on Pāṇini 6.1.177). Some
however think there is not the absence of पदास but non-
restriction of पदास: यज्ञवाच्य आवर्शरसादवासानाः वाक्ययोगानि
(Śāṅkara on Munḍaka-Up. 2.1.6).

36. अनुपरिवर्तनार्याश्च एवं छन्दो न विनिते (Sarvaṇukrama-
स्त्री, p. 3). The comm. Anantadeva remarks that in a
very few विनियोगायā yajus mantras metres may be accepted
(p. 7; see also p. 11). In this connection the remarks of
Uvaṭa (विनियोगायां छन्दोऽविक्षिप्तं तत्स्तरितं कत्वा:...सवायमपुस्तकाशिष्ट वृद्धिविनियोगः )
are worth noticing.
As for example there are different views regarding the avasanas. In a kaṇḍikā of Yajurveda there may be many mantras which presupposes the existence of many avasanas.37

The yajus called nigada

The Bhāgavata speaks of yajuses called nigada in 12.6.52 while showing the composition of the Yajuṣṣaṁhitā by Vyāsa and stating its teaching to Vaiśampāyana (वैशम्पायनसांस्कृतिनियमसांइवज्ञायन)38. Śridhara’s remarks (स्वभावगतप्रकरणे) 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 (प्रवति च प्रवर्तित).

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

See Anantadeva’s Avasānanirṇaya-ṣīkṣā on avasānas of various kinds in the Yajurveda-ṣaṁhitā. The Vaij. Prā. treats of avasānas in Ch. VII. The Tai.Prā. of the Kṛṣṇa Yajurveda however uses virūma for avasāna. The comm. Vaidikābharaṇa on Tai.Prā. 5.1 remarks: तस्य समाना-विषय: [विषयम्] अनुवाकानां तथाईतदत्त्वात्संहारेऽवर्धितु: पदक्रमात्तु: च महतिः।

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-yajuḥ-saṁhitās (not to speak of Kṛṣṇa-yajuḥ-saṁhitās) contain a large number of yajuses that are not nigadas. Is it justified to think that the Yajuḥ-saṁhitā prepared by Vyāsa contained nigadas only? Or may we suppose that वृद्धोभाष्य means one having the भास्कर (character) of नित्तर व्रतस्वर साशक, which is a characteristic of all kinds of yajuses? भास्कर does not mean a name always; cp. यूक्तिकिर्ती नदी (Pāṇini 1.4.3).

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Characteristics of the sāman mantra

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

महाकारः प्रवत्ति च प्रस्तावकां चतुर्द्वित

पदक्रमं प्रतिनिधित्वम् स्वायत्तम्

नित्तरं सामं सामान्यं सामान्यं स्वायत्तम्

पदविविष्यति प्रत्येकं हांसकारः प्रवत्तिम्।

It is clear that here bhaktis (i.e. bhagas, 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 kind 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 हांसकार and प्रवत्तिम are to

39. निगदानुत्र प्रस्तावकाः सामान्यम्: पदक्रम: सामान्: महाकारः: प्रवत्तिम्: प्रस्तावकां चतुर्द्वित

पदक्रमं प्रतिनिधित्वम् स्वायत्तम्: समस्या। पदविवि: प्रत्येकं हांसकारः प्रवत्तिम्।

40. Cp. भास्कर (PMS.2.1.36) कृष्णोपग्रह-कृष्णायामाक्षिध्रुव: गीतो महाकार: सामान्यम्; (Sabara on PMS.9.2.39); पादार्थावली कर्म-सामान्यमितिति (культура on Munḍaka 2.6) on the description of sāman; स्वायत्तिमिति किभीतस्य द्वितीयम: (Introduction to Śaṅkara’s bhasya on Śāmaveda, p.10). In this connection the remarks of Satyavrata Śaṁśaramin are worth noticing: शास्त्रविविष्यत् स्वदेशतित्तमत्स्वायत्तम: ब्रह्म-हस्ताक्षरोपितं (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 हिंदार and प्रतिहृत respectively. (हिंदार in the place of हिंदार seems to be caused by the influence of Tantras). The expression प्रभावित नीति: is to be corrected to प्रभावित नीति:.

It is to be noted in this connection that in Vedic tradition sāmans are divided into two: (i) sañtabhaktika, consisting of seven bhaktis, namely हिंदार, प्रभाव, उद्दीप, प्रस्तव, परिहार, उपवन and निष्ठन and pāñcabhaktika consisting of five bhaktis (the last five bhaktis beginning with उद्दीप). An elaborate enumeration of these bhaktis may be found in SK. Prabhāṣaṁkhaṇḍa 17.141-144. The Purāṇas sometimes use the words saptavidhya and pāñcavidhya for these two varieties. These two names are found in the Pañcavidhasūtra (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 Pañcabhaktika sāman consists in हिंदार, प्रस्तव, उद्दीप, परिहार and निष्ठन while हिंदार is not

Sāmaśramin in his edition of the Sāmaveda (especially pages 54ff.), Tāṇḍya-brāhmaṇa 4.9.9, Kātyāyana Śrautāsūtra, Śabara's bhūṣya 7.2.1 etc. पत्त्विवचन (in the Brahmaṇḍa-verse) is to be corrected to पत्त्विवचन (3rd foot of the 2nd verse) and the 4th foot of हिंदारग्रामवाहू (singular number is Puranic).

42. All these bhaktis are regarded as various parts of the rā mantra on which the song is sung according to the rule छध्वङ्गस्वरः साम गीतते (Chān.-up. 7.1.1) or छध्वङ्ग साम गीतते (Satāpatha Br. 8.1.3.3). According to some the first part of the mantras is called प्रस्तव; the second part उद्दीप; in this way the fifth part is called निष्ठन. These are to be sung by particular priests—the निष्ठन by all the priests jointly. According to some हिंदार is the sound तुम्म and all parts other than हिंदार are to be sung by the यायमान; see Mantrabṛāhmaṇa, prapṭhaka 4, notes by Sāmaśramin on Sāmaveda (p. 54), the Introduction to the Graṁgeya-gāṇa, p. 6 by Nārāyaṇa Śvāmin Dikṣita, Kātyāyana Śrautāsūtra 7.21 etc.

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mentioned in the Purāṇa (Brahmāṇḍa-p. 1.33.39). Again उपवन is one of the seven bhaktis in the Purāṇa though it is not mentioned in the Upaniṣad. The Upaniṣad mentions भक्ति (2.8.1-2) in the place of उपवन in the Purāṇa.

Sāman and svara with musical instruments

Sāmanas are sometimes mentioned with svara in the Purāṇas; vide Matsya-p. 16.12 (गायत्रिविधिः). Svāras are the seven notes as is clear from D. Bhāg. 3.10.23 (which speaks of the seven svāras as well as the svārīta accent in connection with sāman songs).

While describing the sage Nārada D. Bhāg. 3.30.2 mentions a lute called Mahati (adorned with svāras) creating the sāman called Brhad. 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. (स्तोत्रवृत्तकारां विकाराः हिंदारप्रभावउद्दीपप्रस्तवपरिहारउपवननिष्ठन भक्तिः) (Vol. XXXIII., No. 1. PMS. (तथा वृत्तकारां विकाराः हिंदारप्रभावउद्दीपप्रस्तवपरिहारउपवननिष्ठन भक्तिः)). For these names, see Brhaddevatā 8.122-123.

44. उद्धवता सामाग्रीः सत्त्वसमविधतम् ||
रघन्तरसामायणस्तिति समविधतम् ||
(D. Bhāg. 3.10.23)

45. Vedic tradition knows of two kinds of sāmaśvaras, namely the mantrasvara (udāttā etc.) applicable to the yonimantas (the mantras on which songs are based) and the gānasvara (the seven notes, गाण्डज etc.); see the Introduction to the Sāmaveda, by Satyavrata Sāmaśramin. For a different nomenclature of these svāras see Brhaddevatā 8.117-121 (with the names of the superintending deities of these svāras).

46. गायनम् महतो बोधिः स्वरायामविभिषिताः ||
गायनम् तुष्टस्य भूतस्य साम तदा तत्तपमोऽविभिषिताः ॥
(D. Bhāg. 3.30.2). Brhat sāman is the song on the mantra ज्ञानिक गायनम् (Sāmaveda 234); and Ratha (i.e. Rathantara) is the song on the mantra ज्ञानिक गायनम् (Sāmaveda 233). There is no sāman song called Brhadratha.
Sāman and songs

General remarks on sāman songs are often found in the Purāṇas. A question may be raised about the appropriety of the use of the words gīti, sangīti, udgīti, and gāna with the word sāman in a number of Puranic passages. 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. Nilakaṇṭha remarks that in the aforesaid Mahābhārata passage gīta means secular songs.

Sāman and stobha

Stobha (meaningless words) is sometimes mentioned in the

1. SK Dharmārānya 39.7; Bhaviṣya Brāhma 158.29; see also Mbh. Aśvamedha-p. 15.17; Anuśāsana-p. 16 88.
2. Mitākṣara remarks that in the mantra on which the song is sung) by Śāṇa

Kinds of sāman-songs

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

- viniśeṣa
- viniśeṣa
- viniśeṣa
- viniśeṣa

(Samavedabhāṣya-bhūmikā p. 69). The skandaśānāśākṣikāḥ qā nā nā: śrutiṣṭāḥ śrutiṣṭāḥ (Śabara on PMS. 9.2.39). For different kinds of stobhas see Chāndoga-up. 1.13.1-3, Manabhrāmaṇa 3.13 and the Pariśīṭa on stobha ed. by Śāmaśramin. Stobhas are abundantly uttered in Aranyā gānas than in Grām-geya gānas (Sāmaveda, Intro. p. 13, fn. 3, ed. by Śāmaśramin; see PMS. 9.2.39). Stobhas are one of the six śaṣṭiśākṣikāḥ, the other five being विकार, विकल्प, विकल्प, अवमान and विराम (op. cit. p. 12). The Tūpikā 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 स्तोत्रस्त्रोत्रम् ज्ञेयम्. Stotras are extolled by stotras namely Bhṛt, Rathantara etc. (stobha from the root स्तु, to extol). If stotrastra-jñeyam is taken as one word, then stobha will mean ‘meaningless letters used to complete a song.’

54. धरिं हारिः हरे हारिः हरे बलवणि खरे (Brahma-p. 40.44b-45a); हरिः हारिः हरे हारिः हरे बलवणि (Vāyu-p. 30.229b-230a); धरिं हारिः हरे बलवणि खरे खरे हरे (Santi-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 Pariśīṭa (ed. by S. Śāmaśramin).
The printed reading in the above passage is corrupt in some places. *Veda* should be corrected to *geya*, or *vida* 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 *rc* read in the Chaudas ārākta. *Uktha* should be corrected to *uhyā*. Thus we get the four varieties of samans namely *geya*, *āranyaka* (i.e. *aranygeya*), *uhyā* and *uhya* (also called *rahasyagāna*). It is not understood why the *grāmegeyagāna* 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 details, in connection with various rites and worship. In a separate article we shall deal with these sāmans. It is to be noted that the names of sāmans (e.g. Rathantara, Brhat etc.) are given to the songs and not to the *rc* mantras (technically called yonimānastra or svakīya mantras) 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 *rc* class—a view which is found in the Brhaddevata also. 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 *āranyagāna* 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 Medhatithi on Manu 11.265).

56. See D. Bhāg. 3.10.23 and D. Bhāg. 6.24.8-9, quoted above.

57. *yothers* नविकरिद्वेषिः देवाध्यायम् आर्यपरमितम्यु न्युति प्रयुक्ते तदवर्तः: व मनो भवति (Nirukta 7.1); cp. लुवयवर्मिन्म देवानां बेदाः सुह्र्दः स्मयंयुवा (Śānti-p. 327.50).

58. अन्वितचुनिन्द्रेवं न यथायमितिविर्तति। आपायणेऽतुन्यः मन्यवः मन्त्रसहेक्स एव सः। (Brhaddevatā 1.6).

59. द्रव्यतोरम् पुनस्तोरम् कर्मस्तोरम् तत्वः । (I.4a-p.). भवेत्वाचिनितम् स्तोत्रं स्वयंबुद्धिः। मन्त्ररूपः सुविद्यः यथा वेदाः स्वयंबुद्धिः। (I.4b-p.). आपायणेऽतुन्यः स्वयंबुद्धिः । (I.4c-p.).

60. वन्य नविकरः प्रकृति प्रयुक्ताः अविनाशिकः। नृत्ति मित्रविकर कारकोऽनुसारस्तोत्रैः । (II.4-de-p.).
the Nirukta however regards these as Twenty-four division of mantras readings here seem to be highly corrupt. 81 of 23 divisions clearly. Most probably the expression in be corrupt in one or two places. That is why we get the names QQ,a-p. (i)

An account of twenty-four divisions (mantrabhedaś) is found in Brahmacāda-p. 1.33.43b-46.84 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 संख्या, 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 Vārāruca-nirukta-samuccaya (Ch. IV) 85

61. कन्यों पदरिष्टकः ततथा याप्योऽवेद्यातः वाहितादिकाः परिवर्तनान्तः इत्यदाता प्रत्येकान्तः प्रत्येकांतः च एव यथा संख्यादिकाः विद्विद्यायुक्तः। (Brahmacāda-p. 133.40-41).

62. See Sabara on PMS. 2.1.32. The lakṣaṇas are given in a versified form in Ślokavārttika by Kumārila as follows: 90

63. See Nirukta 7.3; Here सुतुति, श्रव्यावलोकितः, भवोऽस्मिन्नासा, परिवर्तनान्तः, विनया, संख्या are mentioned and at the end it is remarked एवं कुसुमदृश्यामित्रस्वाभावांग्लरेण संख्यादिकाः विद्विद्यायुक्तः।

64. मन्त्रेनांन वचनामां चतुर्विधविविद्यायुक्तम्। प्रबंधां सुतुतिकोऽकोऽको निनया च परिवर्तनानं विनया विक्रमचण्डानं च तत्त्ववाच्यानं च संख्यां। वियोग अभिविद्याग्न कथा संस्कारव्रती एव। प्रविधकोषीदेवी च नमस्कारः तुष्टा तथा। विक्रमचण्डानं च मन्त्रानं चतुर्विधविविद्यायुक्तम्। (Brahmacāda-p. 1.33.43b-46).

65. The names of thirty-one kinds are: प्रवचना, अध्वरोगा, सन्तुति, निनया, संख्या, श्रव्या; कर्म, कल्याणा, प्रवचना, अवकरणा (=प्रवचना),

 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 (ṛgīs). It is needless to say that the Puranic authors took the Vedic mantras as ‘not composed by human beings’ ‘eternal’ and the like. 87 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; Brahmacāda-p. 1.29.48b-51a89 in which the aforesaid view has been expressed almost in identical verses.

80 Many names are common in these three lists.

81 and the thirty-six kinds mentioned in the Brhaddevata (1.35-39).88 Many names are common in these lists.
In another place these Purāṇas declare that the pre-existing mantras got manifested in ātis practising severe penance and that this manifestation was caused by five factors, namely non-contentment (asantoṣa), fear (bhaya), miseries (duṣkha) delusion (moha) and grief (soka); see Matsya-p. 145.62-63, Vayu-p. 59.60-62, Brahmana-p. 1.32.67.89

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 Brahmana 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 duṣkha that instigates a man to search for appropriate means for irradiating miseries; cp. तुषारात्मकान्तिकाः बिजास, Saṁkhya-kārikā 1. It can be easily understood that co-existence of sukha with asantoṣa, bhaya, duṣkha, moha and soka is impossible in the present context. Similarly paritoṣa (Vāyu; Brahmana.) 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).