

manas praised Indra with praises consisting of *ṛcs*, *yajuses* and *sāmans* (*stūyamānaṁ dvijāgryaś ca ṛgyajuḥsāmasaṁstavaish*) 3. 44. 18; (2) son of Rciḥka (Śunahśepa), having praised with *ṛcs* gods who receive shares in sacrifices, became Viśvāmitra's son (*ṛgbhiḥ stutvā mahābhāgo devān vai yajñabhāginah*) 12. 281. 13; (3) various sages (Asita Devala and others 12. 281. 15-16) praised Viṣṇu with *ṛcs* and obtained *siddhi* by practising *tapas* due to his favour (*stutvā viṣṇum ṛgbhiḥ*) 12. 281. 17; (4) Vyāsa, his pupils, and his son Śuka praised Hari with *ṛcs* from all the four Vedas (*sa cāsmākam upādhyāyaḥ sahāsmābhir viśāṁ pate | caturvedodgatābhiḥ ca ṛgbhis tam abhituṣṭuve*) 12. 327. 100; Vyāsa and other sages worshipped Kṛṣṇa with praises consisting of *ṛcs*, *yajuses* and *sāmans* (*ṛgyajuḥsāmasaṁyuktair vacobhiḥ kṛṣṇam arcayan*) 12. 52. 22; sages praised Madhusūdana with praises adorned with the contents of *ṛcs* (*vāgbhir ṛgbhūṣitārthābhiḥ*) 13. 126. 46; (5) Upamanyu, as directed by his teacher Dhaumya, praised Aśvins with the *ṛc* stanzas (1. 3. 60-70 which actually are not from the Rgveda) to regain his eye-sight (*vāgbhir ṛgbhiḥ*) 1. 3. 59; (6) Śiva is praised with *ṛcs* in Tantric rites by those who are versed in the Rgveda (*ṛgbhir yam anuśāmsanti tantre karmani bahvṛcaḥ*) (? *bahvṛcāḥ*) 13. 16. 48; sages praised goddess Umā with praises adorned with the contents of the *ṛcs* (*vāgbhir ṛgbhūṣitārthābhiḥ*) 13. 128. 24. F. Their importance and utility limited : Sage Sanatsujāta told Dhṛtarāṣṭra that the *chandas* (*ṛc*), *yajus* and *sāman* did not save one from sin 5. 43. 1-3; the *ṛcs*, the *sāmans* and the *yajuses* have a beginning and therefore an end i. e.

they are not eternal (12. 199. 16-18); the *akṣara pada* is not to be found in the *ṛcs*, *yajuses*, *atharvans*, and *sāmans* 5. 44. 21; even after studying the collections of the *ṛcs* and the *sāmans*, and the *yajuses* Bṛhaspati did not know the source of beings (*ṛksāmasaṁghāṁś ca yajūṁṣi cāham ... adhitya ... bhūtaprakṛitīm na vedmi*) 12. 194. 8; mortals who believed in non-distinction (between *brahman* and *ātman*) having seen that the *ṛcs*, the *sāmans*, the *yajuses* and the prosperity desired (through them) was something distinct (from the highest self) (resorted) to *tapas* by practising austerities (*apṛthagdharmiṇo martyā ṛksāmāni yajūṁṣi ca | kāmyāṁ puṣṭim pṛthag dṛṣṭvā tapobhis tapa eva ca*) 12. 224. 63 (*advaitaniṣṭhā martyās tapa eva yogam eva kṛtayuge 'nutiṣṭhanūti śeṣaḥ | ṛgādīni kāmyā iṣṭiś ca ... pṛthak tapobhir ālocanaiḥ dṛṣṭvā ... tat parityajya yogaparā eva babhūvur ity arthaḥ* Nī. on Bom. Ed. 12. 232. 33); also cf. *tapoyajñā dvijātayaḥ* 12. 224. 61; all those who see the non-distinction (between *pauruṣa karma daiva*, and *svabhāva* 12. 230. 4-5), keep away (*dṛṣṭvā = kṛtvā*) their love and hatred for *ṛcs*, *sāmans* and *yajuses*, and practise *tapas* in the Kṛta age (*apṛthagdarśinaḥ sarve ṛksāmasu yajuḥṣu ca | kāmadveṣau pṛthag dṛṣṭvā tapaḥ kṛta upāsate*) 12. 230. 8 (Nī. however, on Bom. Ed. 12. 238. 8 : *vedatraye 'pi bhedaṁ apaśyantaḥ kāmyādīn* (? *kāmādīn*) *pṛthakkṛtya tapo jñānam upāsate śrayanti*). [See Rgveda]

Rṣivamśa m : Name of a passage in the Anuśāsanaparvan listing the names of sages and also of kings, some of whom are royal sages (*rājarṣi*) 13. 151. 30-51.