

Śiva, described Śiva as the Sāmaveda of the (four) Vedas (*sāmavedaś ca vedānām*) 13. 14. 159; (3) The *dharma* of the *ekāntins* (12. 336. 7, 57), expounded by Nārada for the benefit of Yudhiṣṭhira, was equal to the Sāmaveda and was preserved by god Nārāyaṇa himself (*gahano hy eṣa dharmo vai ... sāmmitaḥ sāmavedena / dhāryate svayam itena rājan nārāyaṇena ha ||*) (12. 336. 9-10); this *dharma* was learnt and taught by Brahman to the Barhiṣad sages from whom it went to a *dvija* called Jyeṣṭha who was versed in the Sāmaveda (*gr̥hīto brahmaṇā rājan ... adhyāpitāś ca munayo nāmnā barhiṣado nṛpa || barhiṣadbhyaś ca samkrāntaḥ sāmavedāntagaṇḍ dvijam / jyeṣṭhaṁ nāmnābhivikhyātam ...*) 12. 336. 41-42. C. Personified : (1) Sāmaveda, along with the Ṛgveda and the Purāṇas, moved in front of the chariot of Śiva when he got ready to destroy the Tripuras 8. 24. 80; (2) Sāmaveda, along with the other three Vedas, visit the Sabhā of Brahmadeva 2. 11. 23. D. Limitations : Dhṛtarāṣṭra asked Sanatsujāta whether one who committed sin was absolved of it if he studied the Sāmaveda (and the *ṛcs* and *yajuses*) 5. 43. 1 (the reply was in the negative 5. 43. 2). [See Sāman]

Sārasvata nt. : Name of the 77th *parvan* in the list of a hundred sub *parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 60, 33, 70.

Described as detailing the merits of a group of *tīrthas* (*tīrthavaṁśaguṇānvita*) 1. 2. 60; referred to while listing the contents of the Śalyaparvan as one in which was described the holiness of river Sarasvatī and of the *tīrthas* (*sarasvatyāś ca tīrthānām puṇyatā*

parikīrtitā) 1. 2. 175; related to the *adhyāyas* 9. 29-53 (called Tīrthayātrā-parvan in the colophon; actually this *parvan* precedes the Gadāyuddhaparvan and does not follow it as stated in 1. 2. 60 (*gadāyuddham ataḥ param / sārasvataṁ tataḥ parva*) and in 1. 2. 175).

Sāvitrī¹ f. : Name of a *mantra* (RV, 3. 62. 10) so called because it is related to god Savitr; also called Gāyatrī (3. 83. 27; 6. 5. 18-19) because the *mantra* is composed in the Gāyatrī metre.

A. Description : holy (*puṇyā*) 6. 5. 18; best (*uttamā*) 13. 145. 27; having all qualities (*sarvaguṇānvitā*) 6. 5. 18; enabling the reciter to get over difficult situations (*durgataraṇī*) 2. 11. 25; highly honoured in the worlds (*lokasāmmatā*) 6. 5. 18. B. Importance and significance : Sāvitrī was considered to be the beginning of all sciences (*ādir iṣyate / sāvitrī sarvavidyānām*) 14. 44. 4-5; the nineteen classes of beings (7 *grāmya paśus*, 7 *āranya paśus*, 5 *udbhijjas*) and the five *mahābhūtas*, which make a total of twenty-four are identified with (the twenty-four syllables of) the Gāyatrī (*eṣāṁ viṁśatir ekonā mahābhūteṣu pañcasu / caturviṁśatir uddiṣṭā gāyatrī lokasāmmatā ||*) 6. 5. 15-18. C. Its close association with the Vedas used for a simile : As the Sāvitrī *mantra* does not forsake the Vedas, so did Yājñasenī (Draupadī) not forsake the Pāṇḍavas 3. 80. 4. D. Relationship with deities : (1) Savitr : Sāvitrī was (first) pronounced in the east by god Savitr to the *brahmanādins* 5. 106. 10; 3. 110. 5 (? *sāvitrīm savitā yathā (dadau)*); (2) Nārāyaṇa : On the Śveta Dvīpa, Nārada saw *omkāra*, followed by Sāvitrī, coming out of the mouth of Nārāyaṇa 12. 326. 7; (3)