

study the *ṛcs*, the *yajuses* and the *sāmans* (*sarvān vedān adhīyāta ... ṛco yajūṁṣi sāmāni*) 12. 243. 2; 12. 260. 36; these are to be studied with due respect for the teacher; hence, while taking an oath to prove his innocence, Bharadvāja said : “ who steals the lotus-stalks, may he study *ṛcs* and *yajuses* disrespecting his teacher ” (*upādhyāyam adhaḥ kṛtvā ṛco 'dhyeṣu yajūṁṣi ca / ... bisastainyaṁ karoti yaḥ*) 13. 95. 62; a Brāhmaṇa who can recite the *ṛcs*, the *yajuses* and sing the *sāmans* is considered to be the proper person to receive gifts (*ṛgyajuḥsāmago vidvān ... pātram ucyate*) 12. 297. 15; such a learned Brāhmaṇa is to be honoured as a god (*ṛgyajuḥsāmavid pūjyo nityaṁ syād devavad divjaḥ*) 12. 60. 42; Brāhmaṇas, accompanying the Pāṇḍavas to the Dvaitavana, recited *ṛcs*, *yajuses*, and *sāmans* (*yajuṣāṁ ṛcāṁ ca sāmānāṁ ca ... āsīd uccāryamānānām nisvano hṛdayaṁgamaḥ*) 3. 27. 3; those who had studied the *ṛcs*, recited them according to the *pada*- and the *krama-pāṭha* in the sacrificial rites performed in Kapva's hermitage (*ṛco bahurcamukhyaḥ ca preriyamāṇāḥ padakramaiḥ / suṣṛāva ... vitateṣu iha karmasu*) 1. 64. 31; one should study *trayī vidyā* (threefold knowledge), detailed in the Vedas, from *ṛc*, *yajus*, *sāman*, and *atharvan* (*trayīvidyāṁ avekṣeta vedeṣūktāṁ athāṅgataḥ / ṛksāmavarnākṣarato yajuṣo 'tharvaṇas tathā*) 12. 227. 1. C. Their importance for Dharmaśāstra and Adhyātmaśāstra : the *śāstra*, consisting of a hundred thousand *ślokas*, produced by the seven sages, Marīci, Atri and others (12. 322. 26-27), and which is approved by the *ṛcs*, *yajuses* and *sāmans*, as well as by the *atharvāṅgirasas* will be the source of *dharma* (*kṛtāṁ tatasahasraṁ hi ślokānām*

*idam uttamam / ... pravṛttau ca nivṛttau ca yonir etad bhaviṣyati / ṛgyajuḥsāmabhir juṣṭam atharvāṅgirasais tathā //*) 12. 322. 36-37; Bhagavān (Kṛṣṇa) identifies himself with *ṛc*, *sāman* and *yajus* (*aham ... ṛk sāma yajur eva ca*) 6. 31. 17; the *śāstra* constituting the secret of all the Vedas and leading to the knowledge of *ātman* was churned out like nectar from the ten thousand *ṛcs* (*rahīsyāṁ sarvavedānām ... ātmapratīyikaṁ śāstraṁ ... daśedam ṛksahasraṇi nirmathyāmṛtam uddhṛtam*) 12. 238. 13-14; there is only one *sāman*, one *yajus* and one *ṛc* (*ekam sāma yajur ekam ṛg ekā*) 12. 60. 45 (Nī. on 12. 60. 47 Bom. Ed. *akāro vai sarvā vāk ... iti śruter ekam akārārūpam eva akṣaram yathā sāmādirūpam*). D. Their use and importance for rites (real or metaphorical) : *ṛcs* and *sāmans* were chanted at the cremation rites of those fallen in the war (*sāmānāṁ ṛcāṁ ca nādena*) 11. 26. 40; those who know Nārāyaṇa recite *ṛcs* (= stanzas as holy *ṛcs*?) to the effect that when formerly animals were bound for the god Nārāyaṇa *sāmans* were sung 14. 25. 16-17 (Nī. on 14. 25. 16 Bom. Ed. : *ṛcaḥ 'tapa āsīd gṛhapatir'* (Tai. Br. 3. 12. 9. 3) *ityādyāḥ ... śāmsanti yogayajñe pramāṇatvena kathayanti taittirīyādayaḥ / nārāyaṇavidāḥ vedavida ātmavido vā / nārāyaṇāya ātmaprāptyarthaṁ yat yadā paśūn indriyāṇi avindan vaśyatvena prāptavantaḥ*); a sacrifice has seventeen constituents three of which are *ṛcs*, *yajuses* and *sāmans* (*ṛco yajūṁṣi sāmāni...āṅgāny etāni yajñasya*) 12. 260. 26. E. *Ṛcs* used for praising various deities : In this context *ṛc* does not always mean a stanza from the *Ṛgveda*, but also one similar to it, or a stanza in general : (1) Excellent Brāh-