

(2) Kubera : On the Gandhamādāna mountain the sound of sāman-singing by Tumburu, who waits on Dhanada ( Kubera ) was heard on the junctions of the four changes of the moon (*prvasandhiṣu*) 3. 156. 28; (3) Śiva : Upamanyu in his praise of Śiva said that the god was sung with chants by the sāman-singers (*sāmanbhir yaṁ ca gāyanti sāmagaḥ śuddhabuddhayaḥ*) 13. 16. 49; Śatakratu ( Indra ) and Viṣṇu ( who are the two sons of Aditi ), and god Brahman sing the Rathantara melody near Bhava ( Śiva ) (*śatakratus ca bhagavān viṣṇuś cāditi nandanau / brahmā rathantaram sāmā irayanti bhavāntike*) 13. 15. 16; ( however, the Editor's note, Cr. Ed. Vol. 17, p. 1061 on 13. 15. 16, says : *aditinandanau* = Mitra and Varuṇa ? ) (4) Deity not named : in the south, in the bowers of Mandara mountain and in the houses of the Viprasīs, the Gandharvas sing enchanting *gāthās* sung in different melodies (*gandharvā gānti gāthā vai cittabuddhiharā dviḥ / atra sāmāni gāthābhīḥ śrutvā gītāni //*) 5. 107. 9-10. F. Importance : While describing his *vibhūtiś*, Bhagavān told Arjuna that he was the Bṛhatsāman chant among the melodies (*bṛhatsām tathā sāmnam*) 6. 32. 35; Bhīṣma praised Kṛṣṇa-Nārāyaṇa, who is sung in *sāmans* that are true, as one whose actions are true and who is truth (*yaṁ ... grṇanti satyakarmāṇaṁ satyaṁ satyeṣu sāmāsu*) 12. 47. 16 ( Nī. on Bom. Ed. 12. 47. 26 : *grṇanti dhyāyanti satyam abādhitam satyeṣu abādhitārtheṣu sāmāsu jyeṣṭhasāmādiṣu* ). G. Personification : The Sāmāns along with the Yajuses and the Rgveda, in bodily form, attended the sacrifice of Mahādeva ( Śiva ) who had assumed the form of Varuṇa (*mūrtimanti ca sāmāni yajūṁṣi ca sahasraśaḥ / ṛgvedaś cāgamat*

*tatra*) 13. 85. 4, (*devasya mahatas tāta vāruṇīm bibhratas tanum*) 13. 85. 2, (*ājagmuḥ ... yajñam paśupateḥ prītā varuṇasya mahātmanah*) 13. 85. 7-8. H. Mystic interpretation : The Yakṣa asked Yudhiṣṭhira : " What is the one sāman suited for sacrifice ? " Yudhiṣṭhira replied : " Prāṇa is the one sāman suited for sacrifice " (*kim ekam yajñīyaṁ sāmā*) 3. 297. 34, (*prāṇo vai yajñīyaṁ sāmā*) 3. 297. 35; Bhīṣma declared to Yudhiṣṭhira : There was but one sāman (*ekam sāmā*) 12. 60. 45 ( Nī. on 12. 60. 47 : *akāro vai sarvā vāk saīṣā sparśoṣmābhir vyajyamānā bahvī nānārūpā bhavātīti śruter ekam akārarūpam eva akṣaram yathā sāmādirūpam* ). I. Relationship with Yugas : According to Hanūmant there were neither *sāmāns*, *yajuses* nor *ṛcs* in the Kṛtayuga (*nāśm kṛtayuge tāta ... na sāmā yajurḡvarṇāḥ*) 3. 148. 12-13 ( See Nīlakaṇṭha on this passage cited under Yajus p. 207. 1; for such other information common to *ṛcs* and *yajuses* see R̥c, especially 3. 27. 3; 5. 43. 1-3; 5. 44. 21; 6. 31. 17; 12. 52. 22; 12. 60. 42; 12. 194. 8; 12. 199. 16-18; 12. 224. 63; 12. 227. 1; 12. 230. 8; 12. 243. 2; 12. 260. 26, 36; 12. 297. 15; 12. 322. 37 ). [ See Sāmaveda ]

Sāmaveda m. : Name of one of the four Vedic Samhitās.

A. Relationship with Kṛṣṇa-Nārāyaṇa : Nārāyaṇa told the sage Mārkaṇḍeya that the Sāmaveda, along with the other three Vedas, arise from him and enter into him (*māttaḥ prādurbhavanty ete mām eva praviśanti ca*) 3. 187. 14. B. Importance : (1) In the Vibhūtiyoga of the Gītā, Bhagavān told Arjuna that he was the Sāmaveda of the (four) Vedas (*vedānām sāmavedo 'smi*) 6. 32. 22; (2) Upamanyu, in his praise of