

# Saama vEda puNyAhavAcanam



Annotated Commentary In English By

SrI nrusimha sEva rasikan

Oppiliappan kOil Sri.VaradAchAri SaThakOpan



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**SAMAVEDA MURTHY**

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श्रीः

# Saama VEda PuNyAhavaacanam



Dear VedAbhimAnis :

Sriman ShrEyas Sarangan, the Web Master of Oppiliappan Web site belongs to Kautuma SaakhA of Saama Vedam. He has identified (A) the Kumbha Prathishtai and (B) PuNyAha Vachana Saamans and adiyEn is providing the meaning and the commentaries for these 10 Saamans as follows:

1. **Kumbha Prathishtai:** Three Saama R^ks : 321 , 352 and 449. The first two Saamans are known as Brahma or r^ita Saamans (**Brahma jagyanam- - -**) and the third is known as sAntanike Saaman (**bhAgO na chitra- -**).
2. **PuNyAha VAchana Japam:** Seven Saama R^ks: 500, 350, 91, 274, 321, 565 and 169. The names for the seven Saamans used in Japam are:
  - ✧ tarantasya Saaman,
  - ✧ SuddhASuddhIyE Saaman (**etonindra--**),
  - ✧ Baarhaspatya Saaman (**sOmA rAjAnam VaruNam--**),
  - ✧ IndrasyAbhayaN^kara Saaaman (**YatAindrabhayamahe tato na:**),
  - ✧ Brahma Saaman (321 again),
  - ✧ arka pushpa Saaman (**pavitram tE vitatam**) and
  - ✧ VaamadEvyam (**kayaa aschitra--** ) .

All of the Saama PuNyAha VAchana Saamans come from PurvArchika section.





PurvArchika section can be called the Karma KhANDam.

As an introduction, Saama Vedam has a total of 1875 mantrams (R^ks) classified as follows:

1. PUrvArchika: 1-585 (AagnEya: 114, Aendra: 352, PavamAna: 119).
2. AaraNya: 586-640 (55 Saamans)
3. MahAnAmni-Archika: 641-650 (10 Saamans)
4. UttarArchika (651-1875)

Most of the Saama r^ks are from Rg Veda Mantrams set to Saama GhAnam. Only 99 Saamans of Saama Veda do not come from Rg Veda. Fifteen come from Yajur Veda; two occur in both the Atharva Veda and Yajur Veda. There are approximately 70-80 Saama Rks that are unique to Saama Vedam.

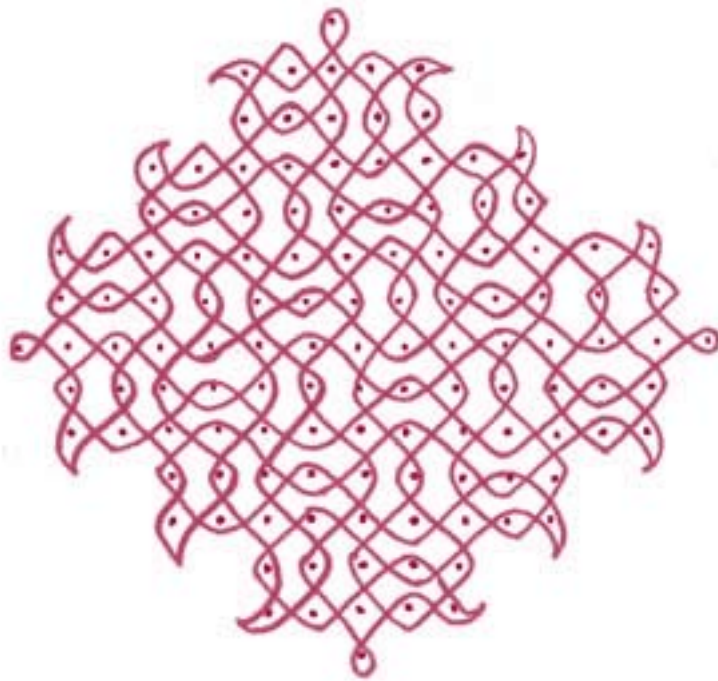
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# Kumbha PratishtA Saamans



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## Saama R^k 321

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(३२१)

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्धि सीमतः सुरुचो वेन आवः ।

स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्धि सीमतः सुरुचो वेन आवः ।

स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥

॥ ऋतुसामनी द्वे। ऋतुस्त्रिष्टुबिन्द्रः (ब्रहस्पतिर्वा)॥

(३२१-१) ब्रह्मा। ब्राऽ२३हा। जज्ञानं प्रथमं पुरस्तात्। विसाह। वाऽ२३इसी। मतस्सुरुचो वेन आवः ॥

सबू। साऽ२३वू। धिया उपमा अस्यावाइष्ठाः॥ सताः। साऽ२३ताः। चयोनिमसतश्च वाइवाऽ३४३ः।

ओऽ२३४५इ॥ डा॥

(३२१-२)

हुवेऽ३हाऽ३इ। हुवेऽ३हाऽ३इ। हिषाऽ३या। ब्रह्मजज्ञा। नाऽ३म्प्रथा। मुंपुरस्तात्॥ विसीमताः।

सुरुचः। वेनआवाः॥ सबुधियाः। उपमाः। अस्याविष्ठाः॥ सतश्चयो। नीऽ३मसा। तश्चविवाः।

हुवेऽ३हाऽ३इ। हुवेऽ३हाऽ३इ। हि। षाऽ२ः। आऽ२३४। ओहोवा॥ एऽ३। ऋतममृतम्। एऽ३।

ऋतममृतम्। एऽ३। ऋतममृताऽ२३४५म्॥

Brahma jajn~Anam praTamam purastAdvi seemata: surucO vEna Aava:

sa BudhnayA upamA asya vishThA: satasccha yOnimasatasccha viva:

---- Cf: Yajur Vedam XIII.3, Atharva Vedam IV.1.1, V.6.1



### Meaning:

" In the beginning of the creation, the Supreme Lord alone knew all the details. From all sides, this effulgent wise one has manifested the bright rays. In the mid-space, our Lord has set up beautifully the celestial bodies, which speak of His unparalleled eminence. He is the sole cause of the today existing, and yet non-existing creation." (Saaman 321)

Another translation goes this way: "That God alone is adorable, who, in the beginning of the Universe created every thing, is wide in expansion highest of all effulgent, and worthy of worship. The Sun, Moon and other worlds in the atmosphere stationed in their orbits, testify to His knowledge. He pervades them all through His omnipresence and comprehends the visible and the invisible in space". (Yajur Vedam: XIII.3)



This translation is more in the Yajurvedic style. The same mantram with svaram variations in different Vedams can acquire different meanings.

Yajur Veda Mantram XIII.2 and XIII.4 bracket the XIII.3 under discussion focus also on the Jagath Srushti Kaaranan, the Omniscient Lord and the mysteries of His Creation this way :

Oh God! Thou art the support of Waters (apAm prushThamasi), the abode of fire (yOniragnE:), the enveloper of the Ocean as it swells and surges (samudramabhimata: pinvamAnam). "Oh loftiest of All, worthy of adoration by humanity, and full of majesty in space, shine forth for us with omnipresence and Omniscience ("vardhamAnO mahaam aacha pushkarE divO mAthrayA varimNA praTasva" -----Yajur Veda Mantram: XIII.2)

Yajur Veda Mantram (XIII.4) acknowledges that the Lord is the Creator of the Universe, its one and only Lord, who sustains luminous objects like the Sun (HiraNyagarbha: samavarthathAgrE bhUthasya jaatha: pathirEka Aaseeth). In the second paadham of this mantram, Vedam acknowledges that the Lord sustains the Earth, the Sun and this world (sa dhAdhAra pruTiveem





dhyAmuthEmAm) and commands us to worship Him (the Creator, Sustainer) with our devotion, Him, the embodiment of happiness (kasmai dEvAya havishA vidhEma).

These are very similar to the revelations in the Rg Veda HiraNya garbha sooktha mantrams.

Yajur Veda Mantrams XIII.2, 3 and 4 stay well together in a thematic sense (Creation) and XIII.3 is sung as Saaman 321 in Kumbha Prathishtai.

This same PoorvArchika Saaman (321) is seen at two chapters of Atharva Vedam (IV.1.1 and V.6. 1) and it has the same meaning like the Yajur Veda mantram. They state that the Sun, Moon and the Stars are pervaded by this Omnipotent Creator and they testify to His Omniscience.

### *Additional reflections on the first Saaman for Kumbha Prathishtai*

This is an eulogy of the Jagath Srushti Karthaa, Aadhi-MadhyAnthahithan, Srimaan NaarAyaNan. He is the One who revealed that He is Saama Vedam among the four VedAs. Among the three VyApArams, the creation, sustenance and dissolution of the Universe and its beings, the Creation aspect is being highlighted for salutation here .

The VishNu PurANa sLOkam echoes this Sarvajn~athvam (Omniscience), Sarva Sakthithvam (Omnipotence), comprehension of all created objects (ChEtana, achEtanams and Naama roopa Prapnacham) as Sarva dhruk. This sLOkam also salutes Him as the abode of KaaaruNyam, Vaathsalyam, which are the subdivisions of His Jn~Anam. This sLOkam further recognizes Him as free from inauspicious attributes such as fatigue, laziness, fear, anger and desire:

**sarvajn~a: sarvadhruk sarva Sakthi Jn~Ana BalardhdimAn**

**klama-tandhree bhaya krOdha karmAdhibhi: asamyutha:**

This unique state of our Creator has been saluted by Swamy Alavanthar in HIS Sri Sookthi (Aathma Siddhi) and AchArya RaamAnuja in Sri Vaikunta Gadhyam



as:

**"svAdheena thirividha chEtana achEtana svaroopam sTithi  
pravrutthi bhEdham "**

The **svaroopam** (inherent nature), **sTithi** (the sustenance), pravrutthi (vyApAram) of the three kinds of ChEtanams and three kinds of achEtanams are under the control (**adhenam**) of this Creator .

This famous passage has been extensively commented upon by PoorvAchAryALs .



The ramifications of this Saama R^k is thus enormous and touches on the relationship of the ChEtanAchEtanams with their creator from AadhAra-AadhEyam, NiyAma-Niyanthruvam and Sesa-Seshi bhAvam. AshtAksharam contains these meanings of the Lord being all of the above as SarvAdhAran, Sarva NiyAmyan and Sarva Seshi .

The creation is the divine vyApAram of our Lord carved on the canvas of Prakruthi, the primordial matter. To fully appreciate the mysteries of Creation by the Lord in the multi-parameter, multidimensional aspects of space, time, nAmaa and roopam, the HiraNyagarbha Hymns of Rg Vedam (X.121) and the Naasadiya Sukthams of Rg Vedam (X.129) have to be studied. Selected excerpts from the HiraNyagarbha hymns will relate to the first Saama r^k used in Kumbha PraTishtai ( 321) :

**Rg R^k: X.121.1:** "In the beginning, there existed the Lord of divine effulgence (**hiraNyagarbha: samavartaagrE**); He was the sole Lord of all created beings. He fixed and held up this earth and heaven. To that Lord alone, may we offer our adorations !

**Rg R^k: X.121.5:** "By Him , the heavens are strong and the earth is steadfast; by Him light's realm and sky vault are supported; by Him the regions in the mid-air are measured. To that Lord alone, May we offer our adorations!





The cosmic creation is conjoined in the Vedic views with cosmic worship and "by this knowledge, men were raised to the highest sublime position of Rishis" ( Rg Vedam X.130.6) . In the matter of Creation, the Lord is recognized as the Master Weaver, who weaves with extreme care and skill. In this weaving, Saama hymns are considered as weaving shuttles (Rg R^k:130.1-2).

Let us study the other two Saamans used in Kumbha Pratishtai now.





## Saaman 352

Baarhpathya BharadhvAjar is the Rishi, Indhran is the dEvathA and the chandas is anushtup.

(३५२)

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर । अरङ्गमाय जग्मायेऽपश्चादध्वने नरे ॥

१ ० ३ १ ० ३ १ ० ३ ० ० ३ ३ ० ३ ० ३ १ ० ३ १  
प्रत्यस्मै पिपीषते विश्वानि विदुषे भर । अरङ्गमाय जग्मायेऽपश्चादध्वने नरे ॥

॥नानदम् इन्द्रोऽनुष्टुबिन्द्रः॥

(३५२-३)

३ ५ ५ ५ ५ ३ ० १ ३ ५ ३ ५ ५ ५ ३ ५ ५ ३  
प्रत्यस्मैपिपी। षताऽऽइ। वाऽऽ३४इ। श्वानिविदुषे। भारा॥ अरङ्गमायजा ग्मयोऽऽ३४हाइ॥

५ ५ ५ ५ ० १ ५ ५ ५  
आपश्चादा॥ ध्वनोऽऽ३४वा। नाश्रोऽऽहाइ ॥

Pratyasmai pipIshate viSvAni vidushE bhara

arangamAya jagmAyE paSchAdadhvanE nara:

---- Cf: Saaman 1440 and Rg Vedam : VI.42.1

Meaning:



"May You offer the homage to Him, who is desirous to relish it, who knows all things, whose movements are all sufficient and who goes to help sacred, selfless works. He is always a true leader, never a follower" .

**Reflections on this Saaman:** DevatA is Indra here. Indra in Saama VedA like Agni are other names for the Supreme Reality, the antharyAmi Brahman inside the two dEvathAs. This Supreme Reality is Sarvajn~an ("wisdom personified"), resplendent, sarva Sakthan (Omnipotent); He is the great Law (Rta). He expects obedience for that Rta from His devotees.

The path of Rta is not easy to travel and He is always with You in the difficult to travel route of Rta. Hence the devotees recognize Him as a dear friend and







adore Him (**Mithramiva priyam sthushE**). He is invited to accept the devotees' Saaman chant filled with devotion (**gOpeeTaya pra hUyasE**). He is saluted as the knower of all of our paths (**gAthuvitthama:**). He is the best Leader (**nrtamam**) and as such accomplishes every thing He wishes without the help of anyone else. He is bounteous and rich (**magavAn**). He listens quickly to our invocations for protection (**uthayE mruNvantham**) and rushes to us for help.

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## Saaman 449:

(४४९)

भगो न चित्रो अग्निर्महोनां दधाति रत्नम् ।

० ३ ० ३ ० ३ ० ३ ० ३ १ ० ३ १ ०  
भगो न चित्रो अग्निर्महोनां दधाति रत्नम् ।

॥सान्तिके द्वे द्वयोः प्रजअपतिर्गायत्र्यग्निः॥

(४४९-१)

५ ५ १ न चित्रः॥ अग्निर्महोऽ२३नाऽ३म्॥ दाऽ२धाऽ२३४ओहोवा॥ तिरत्नाऽ२३४५म्॥

(४४९-२)

५ ५ ५ ५ ५ १ अग्निर्महोऽ२३नाऽ३म्॥ दाऽ२धाऽ२३४ओहोवा॥ एऽ३। तिरत्नाऽ२३४५म्॥

bagO na chitrO agnirmahOnAm dadhAthi ratnam

-nAnadam Saman unique to Saama Vedam

Meaning :

"Among the great ones, wonderful like the Sun, and superb like the adorable fire- -May He provide us with precious riches."

Reflections on this saaman:

This Saaman reminds one of the First Saaman (AgnA Aaa yaahi veethayE gruNANo hava dhAtaye--): "Having been praised by us, Come Oh adorable Lord , to bless the dedicated devotees with prosperity". This type of prayer for prosperity and riches as if laden on a chariot (agnE raTam na vEdhyam/ 5th saaman). These riches asked for extend beyond material wealth and includes the kindling of the fire of inner enlightenment, the valiant progeny of inner consciousness (21st Saaman). The gems (ratnam) sought are thus of





many kinds:

1. destruction of enemies that stand in the way of inner enlightenment,
2. destruction of sins with His blazing flames,
3. exemption from decay ([tapishtairajarO daha/24th Saaman](#)).

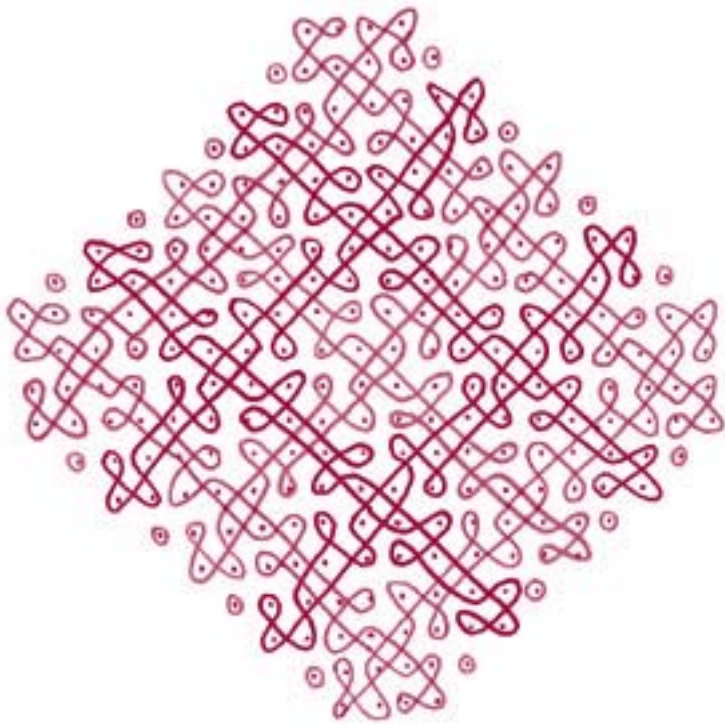
The 37th Saaman prays: "Oh resplendent Fire Divine! Confer riches on us and shine forever in our inner consciousness! In the spirit of the prayers for the riches, the 42nd Saaman is exemplary: "Bestow upon us, Oh Wealth Giver, that wealth of wisdom, which all crave, and which is glorious and which brings its own glory and fame ([suneethi suyaSastaram](#)) ."

What the devotee can offer in return for the Lord's blessings is illustrated by the 459th Saaman, where He is visualized as the Lord and Sustainer of the Universal Law .

We will conclude this Kumbha Pratishtai section with an evocative prayer (Saaman 209) echoing the appeal of devotees for the Lord to join them: "Oh Resplendent Lord, brave and heroic, We have come to You with plentiful divine prayers, dedicated especially to You. Oh Lord of selfless benevolence and supreme protection, May we have numerous opportunities of offering our heartfelt sentiments to such a glorious Lord as You are".



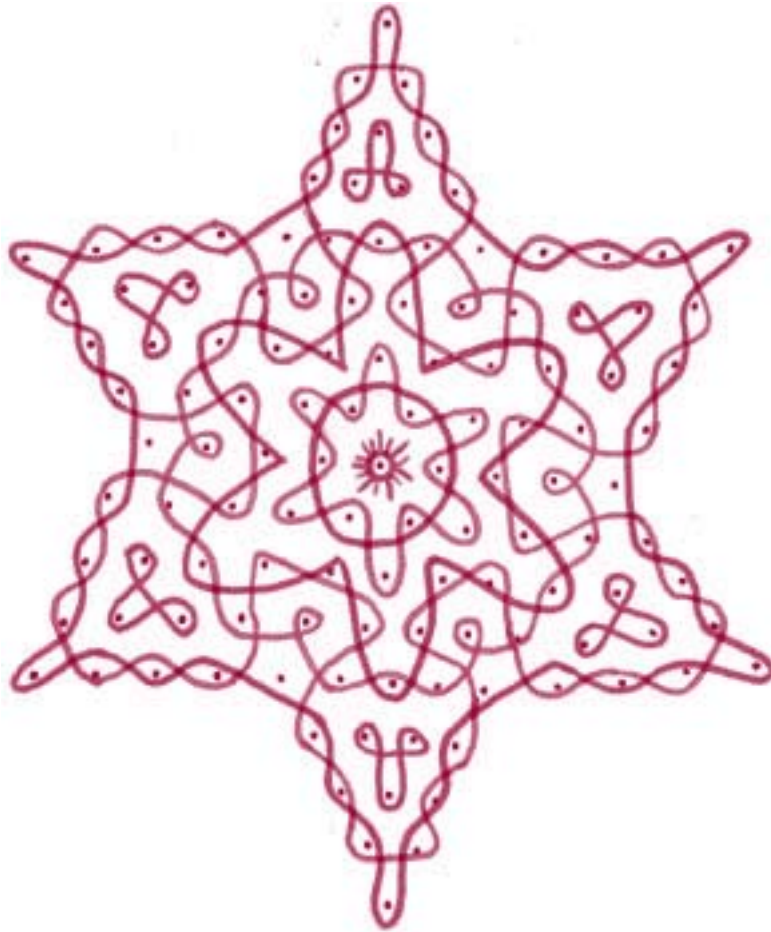
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# PuNyAhavaacana Japa Mantrams



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### Comments:

This is about Soma rasam (Soma-PavamAna), the vitalizing, conceptual juice of the Soma plant, the beverage of the Gods, offered to them during the Soma Yaagams.

The Soma PavamAna book of Rg Vedam is totally devoted to effusion, filtration and purification of the conceptual Soma (herbal) creeper. BhagavAn says in GitA that He is the Soma among the medicinal herbs (Oushadhis). It is considered to be present in all medicinal herbs to different degrees as an ingredient. All the medicinal herbs growing on this earth are the gifts of Soma ("ThvamimA Oshadhee:" 604th Saaman). This same Saaman continues to praise the Soma Creeper as the dispeller of darkness with its light/radiance (Thvam jyOthishaa vi tamaa vavarTa).

The Soma (the elixir of the divine) is requested to flow (pavasva) in the sweetest and most exhilarating stream (madhishDayaa): "svAdhishDayaa madhishDayaa pavasva Soma dhArayaa" .

Soma's another name is Jn~Ana and Aananda (light and Joy). The Soma offered by the devotee is a small measure of the cosmic Soma and the prayer is for that to flow (dhArayaa) swiftly (AaSava) and copiously. The place of its origin is considered as mid-space (antariksha) and brought from there to earth with Vedic prayers (girvaNa:) in Trishtubh metre (SomE arkaa sthrishtuba: sam navanthE). It is considered the elixir of life force. It is saluted as KING Soman (Soman rAjAnam) .



## Saaman 350

(३५०)

एतो न्विद्रस्तवाम शुध्दश्शुध्देन साम्ना । शुध्देरुक्थेर्वावृध्वाश्सश्शुध्देराशीर्वान्ममत्तु ॥

० ३ ० ३ १ ० ३ ० ३ ० ३ १ ० ३ ० ३ १ ० ३ ० ३ १ ०  
एतो न्विद्रस्तवाम शुध्दश्शुध्देन साम्ना । शुध्देरुक्थेर्वावृध्वाश्सश्शुध्देराशीर्वान्ममत्तु ॥

॥शुध्दाशुध्दीये द्वे (पदान्त निधनं शुध्दाशुध्दीयम्) द्वयोः इन्द्रोऽनुष्टुबिन्द्रः॥

(३५०-१)

५ ५ ५ ५ ५ ५ ० १ ५ ० १ ० ० ५ ५ ५ ० १ ५ ०  
एतो न्विद्रस्तवामा ॥ शुध्दश्शुध्देनसाऽर३म्ना ॥ शुध्देरुक्थेर्वावृध्वाऽर३साम् ॥ शुध्देराऽर३शीऽर३  
र्वाऽर३न् । ममाऽर३४ओहोवा ॥ तूऽर३४५ ॥

(३५०-२)

५ ५ ५ ५ ५ ५ ० १ ५ ० १ ० ० ५ ५ ५ ० १ ५ ०  
एतो न्विद्रस्तवाद्दमा ॥ शुध्दश्शुध्दे न । साम्नाऽर ॥ शुध्दाद्दरूऽर३क्थाऽर३र्हः ।  
वावाऽर३र्धाऽर३४साम् ॥ शुध्देराऽर३शी ॥ र्वान्ममत्तु । इडाऽर३भाऽर३४३ । ओऽर३४५इ ॥

yEthOnvindram stavAma Suddham SuddhEna sAmnA

Suddhair-ukthair-vAvrudhvAgumsagu m Suddhair-AaseervAnmamattu

----Cf: Rg Vedam:VIII.95. 7

Meaning:

"Come now and let us glorify the pure Lord resplendent with fresh Saaman hymns. Let the correctly recited hymns mixed with devotional love gladden Him and magnify His glory ".

This is a magnificent Saaman offered to Omnipotent and Omniscient Lord with awe and reverence. The awe results from the awareness of His majesty and vaibhavam. The reverence arises from the recollection of the Sesha-Seshi BhAvam (Master and servant relationship) based on svaropa Jn~Anam of the Jeevan. Our Lord is sthOthra Priyan and therefore this Saaman singer is



inviting the assembly to eulogize the Lord with Suddha Saamans (**sthuvAma SuddhEna sAmnA**). The ukthi (recitation) is invoked to be blemish less (**Suddhair ukthair**). It is also instructed that the ukthi to be not only correct in a formal way but it is also advised that it be blended with bhakthi (devotional love) and flow like a steady stream to please the Lord as it glorifies His limitless grandeur (Vaibhavam) .

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(Agni, Sun, VaruNa et al). They have their sharply demarcated boundaries as they lead the muktha Jeevan to the limit of their kingdoms and hand it over to the next devathaa. The Lofty sky referred to in Saaman 92 is the ParamAKAsam (SrI Vaikuntam).

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## Saaman 274

(२७४)

यत इन्द्र भयामहे ततो नो अभयं कृधि । मघवञ्छग्धि तव तन्न ऊतये वि द्विषो विमृधो जहि ॥

यत इन्द्र भयामहे ततो नो अभयं कृधि । मघवञ्छग्धि तव तन्न ऊतये वि द्विषो  
विमृधो जहि ॥

॥इन्द्रस्याभयङ्करम् इन्द्रो बृहतीन्द्र॥

(२७४-१)

यतआऽइन्द्राभयामहाइ। ततो नो अभयं काऽरुधी। मघवञ्छग्धितवतन्न ऊताऽरुयाइ॥  
विद्वाइषोऽरुवी॥ मार्धो जहि। इडाऽरुभाऽरु४३। ओऽरु४५ऽइ॥ डा॥

yatindra bhayAmahE tatO nO abhayam krudhi

maghavanchagdhi tava tanna UtayE vi dhvishO vi mrudhO jahi

----Cf: Rg Rk: VIII.61.13, Ataravam XIX.15.1

Meaning:

"Oh Resplendent Lord! May Thou give us security (freedom from fear) from whom we are afraid of. Oh bounteous Lord! Be firm to give us Your protections; drive away our enemies who try to harm us"

Comments:

This prayer (abheethi sthavam) reminds us of the JitantE sthOtra sLOkam (1.8) :

अहं भीतोऽस्मि देवेश संसारेऽस्मिन् भयावहे ।

पाहि मां पुण्डरीकाक्ष न जाने शरणं परम् ॥ ८ ॥



aham bheethOasmi dEvEsa samsArEasmin bhayAvahE  
paahi maam PundareekAksha na jaanE SaraNam param

This sLOkam is in the form of a prayer from the Bhaddha Jeevan (Jeevan bound to SamsAric sufferings) to the Lord of the DevAs (DevanAthAn, ImaYOr Talaivan ) for protection. The Jeevan states that it is afraid of the horrors of transmigratory existence (ceaseless cycles of births and deaths) and begs for protection (release from those never ending cycles of transmigration).

In this Saaman, the singer reminds the Lord of His Achyutha tatthvam, which does not permit Him to abandon those, who had sought His refuge. Next the singer reminds the Lord about one of His avathAra rahasyam: dhushta nigraham and asks the Lord to protect him from the enemies, who wish to harm him. The prayer is "Be firm to give us Your protections; drive away our enemies, who try to harm us". Oh Achyutha! Please do not vacillate but rush to our rescue like you did when the king of elephants was tormented by the crocodile.



## Saaman 321

(३२१)

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।

स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।

स बुध्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥

॥ ऋतुसामनी द्वे। ऋतुस्त्रिष्टुविन्द्रः (ब्रह्मस्पतिर्वा)॥

(३२१-१) ब्रह्मा। ब्राऽऽहा। जज्ञानं प्रथमं पुरस्तात्। विसाद्। वाऽऽइसी। मतस्सुरुचोवेन आवः ॥

सबू। साऽऽबू। धिया उपमा अस्यावाद्दृष्टाः। सताः। साऽऽताः। चयोनिमसतश्चवाद्दृष्टाः।

ओऽऽइ॥ डा॥

(३२१-२)

हुवेऽऽहाऽऽइ। हुवेऽऽहाऽऽइ। हिषाऽऽया। ब्रह्मजज्ञा। नाऽऽम्प्रथा। मुंपुरस्तात्॥ विसीमताः।

सुरुचः। वेनआवाः॥ सबुधियाः। उपमाः। अस्याविष्ठाः॥ सतश्चयो। नीऽऽमसा। तश्चविवाः।

हुवेऽऽहाऽऽइ। हुवेऽऽहाऽऽइ। हि। षाऽऽ। आऽऽइ। ओहोवा॥ एऽऽ। ऋतममृतम्। एऽऽ।

ऋतममृतम्। एऽऽ। ऋतममृताऽऽइ॥

**Brahma Jajn~Anam prathamam purastAdvi seemata: surucO vEna Aava:**

**sa BudhnyA upamA asya vishtA: satasccha yOnimasatasccha viva:**

---Cf: Yajur Vedam: XIII. 3 , Atharvam : IV.1.1 and V.6.1

**Meaning:**

"In the beginning of the creation, the Supreme Lord alone knew all the details.



From all sides, this effulgent wise one has manifested bright rays. In the mid space, our Lord has set up beautifully the celestial bodies, which speak of His unparalleled eminence. He is the sole cause of the today-existing and yet non-existing (Vyaktam and avyaktam) creation.

**Comments:**

Salutations are made here to the Aadhi Srushti kartha, the Supreme Brahman, who knows every details of creation in all the dimensions of space and time. The mysteries of the creation are many and the fruits of that Srushti are seen in this earth as achEtanams (mountains, trees, oceans etc). On the sentient side, Srushti extends to the nAma roopa Prapancham with highly evolved mammals including male and female forms with complex organs and their support systems. The different PrANAs activate this human machinery, the mind and the pancha kOsAs (Sheaths such as Jn~Ana maya kOsa and Aanandhamaya kOsa ).

The Unique aspects of the mysteries behind creation are covered further in HiraNyagarbha hymns (Rg Vedam X.121), Rg Vedam X.190 and Naasadiya Sutha (Rg Vedam X.129).





### Some excerpts from these Creation hymns:

1) **Rg Vedam : X.129.7 (Naasadhiyam)**: "He is the First origin of this creation, whether He formed it all or did not form it. Whose eye controls this world in the highest heaven (**paramE vyOman**), He verily knows it, or perhaps He knows not."

2) **Rg Vedam: X.190.3**: "Dhataa, the great creator, then formed in due order, as in previous creation, Sun and the Moon. He formed as usual celestial heaven and earth, the regions of the air and the svar regions beyond."

3.1: **Rg Vedam : X.121.1 (HiraNyagarbha hymns)** : "In the beginning, there existed the Lord of divine effulgence. He was the sole Lord of all created beings. He fixed and held up this earth and heaven. To that Lord alone, may we offer our adoration" .

3.2: **Rg Vedam : X 121.5**: " By Him, the heavens are strong and the earth is steadfast; by Him light's realm and sky-vault are supported. By Him the regions in mid air are measured. To that Lord alone, may we offer our adorations " .

In other hymns (**X.130**) , the creation is described as Lord's Yajnaa in which He alone is involved. It is pointed out that there are no limits to this Yajna and it is spread far and wide and beyond dimensions.

This Saaman refers to this mighty creator, HiraNyagarbha, the Lord of divine effulgence and His unique activities of creation of all sentients and insentients.









**Meaning:**

"Oh Lord of divine enlightenment! Your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides. You never get tired in Your work. Your divine bliss is not obtainable to those who are un-ripened. Only the mature ones receive the graces from You".

**Comments:**

This PuNyAhavaacana Saaman has connections to another HiraNyagarbha Hymn (**Rg Vedam : X.121.3**): "Who by His grandeur has become the sole ruler of all the moving world that breathe and slumbers; He who is the Lord of men and Lord of cattle; to that Lord alone , may we offer our adoration !

An Yajur Veda mantram (**YV.XL.8**) refers to His sovereign ruler ship and His circumscribing us from all the sides this way: "He, The Lord, effulgent, without a body, free from wounds and sinews, ever pure and very much above the sins, has been circumscribing us from all sides. He is the One with penetrating intelligence, extending in all parameters, self-existing (**Svayambhu**), ----".

His purification referred to in this Saaman is the power to chase away all of our sins, once we seek His protection. He is never tired in this work and is forever engaged in performing this work as SiddhOpAyam. Those who seek His refuge receive the graces from Him and the others who are Bhagavath dhvEshis can not access Him easily or ever.



## Saaman 169

(१६९)

कया नश्चित्र आ भुवती सदावृधः सखा। कया श्चिष्ठया वृता ॥

कया नश्चित्र आ भुवदूती सदावृधः सखा। कया श्चिष्ठया वृता ॥

॥महावामदेव्यं वामदेव्यं वा वामदेवो गायत्रीन्द्रः॥

(१६९-१)

काऽध्या। नश्चाऽऽह्त्राऽऽभुवात्॥ ऊ। तीसदावृधस्स। खा। औऽऽहोहाह। कयाऽऽश्चाह॥

ठयोहोऽऽ। हिंम्आऽऽ। वाऽऽर्तोऽऽहाह॥

kayA naSchitra Aa bhuvadUti sadhAvrudha: sakha

KayA SachishThayA vrutA

----Cf: Rg Rk: IV.31.1, Yajur Vedam: XXVII.39 , XXXVI.1.4 and  
Atharvam : XX.124.1

Meaning:



By what means would He who is ever augmenting, wonderful and friendly, come to us, and by what most effective accomplishments on our part?

Comments:

A rhetorical Question is posed in this hymn and the next one (Rg Vedam IV.31.2) about the most effective and the most earnest devotional offerings to be made to the Lord for Him to come to us and bless us with all kinds of wealth. This bounteous, munificent and blemish less Lord is invited to rush to us, assembled in sacred places of His worship. The singer of the Saaman asks the Lord to be his friend and concludes: "May all Your desires be our blessings (asmAn viSvA abhishtaya:)".

Two key word in this Saaman are: "SachishThayA" and "Uti". "SachishThayA"





is linked to the excellent thoughts, words or deeds according to one commentator (athiSayEna SrEshDyA VaachA Prajn~NayA karmaNA vaa). Saayana comments that these excellent words are accompanied by PoorNa Prajn~A and deeds nourished by Prajn~A (prajn~AvitthamayA Prajn~A sahitham anushDeeyamAnEna karmaNA). Such an observance (anushDAnam) will result in gaining the care and protection (Uti) of the Jagath Rakshaka Swami, our Lord.

Thus ends the PuNyAhavaacana Mantra Japam in The Kouthuma Saakhai of Saama Vedam

The unique glories of the Lord , His easy access to BhagavathAs, His distance from Bhaagavatha- Bhagavath dhvEshis, His response to Vaidhika Kaaryams, SadhAchAram, Sathsangam are eulogized and meditated upon.

|| NamO Veda PurushAya ||



Daasan,

Oppiliappan KOil VaradAchAri SaThakOpan