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art. —The colour  
of the body of  
madhyama-svara  
Gama  
is yellow like  
gold. He has  
four hands. He  
has four hands.  
His upper right  
hand is in the  
varada-mudrā ;  
and lotus is in  
his left hand;  
in lower right



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hand there is a  
jar ( kalaśa )  
and in the left  
hand a vīṇā  
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identities: "the  
Brahmans"

(purveyors of  
the ancient  
Vedic texts and

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associated  
ritual system)  
and the newer "n  
on-Brahmanical"  
sramana  
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which the  
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Jains emerged.  
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scholarly  
accounts  
postulate an  
opposition

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between these  
two groups,  
citing the 2nd-  
century BCE

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Patañjali, who  
is often quoted  
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likening them to  
the proverbial  
enemies snake  
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privilege  
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to a pre-

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existing  
Brahmanism. In  
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turns this commo  
nly-accepted  
model of the  
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religions on its  
head. His book  
seeks to de-  
center the Hindu

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Brahman from The  
understanding of  
Indian religion  
by "taming the  
snake and the  
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is, by  
abandoning the  
anachronistic  
distinction  
between  
"Brahmanical"  
and "non-  
Brahmanical."

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the earliest  
articulations of  
identity in  
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to speak for  
themselves  
through a  
comparative  
reading of texts  
preserved by the  
three major  
groups that

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emerged from the  
social,  
political,  
cultural, and  
religious foment  
of the late  
first millennium  
BCE: the  
Buddhists and  
Jains as they  
represented  
themselves in  
their earliest  
sutras, and the



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as they  
represented  
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between  
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non-Brahmanical,  
but rather of

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many different  
groups who all  
saw themselves  
as Brahmanical.

Thus, McGovern  
argues, it was  
through the  
contestation  
between these  
groups that the  
distinction  
between  
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incorporating  
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language itself  
explains the  
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time to have its  
effect on  
emotions and it  
must be admitted  
that emotions  
created are not  
very definite.  
The help of  
words in form of  
songs or poetry  
is therefore  
sought and  
acting is  
resorted is for



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better effect.

Here in India  
music is treated  
quite

independently.

Hymns of  
Samaveda were  
sung over three  
thousand year  
ago, the tunes  
must have been  
composed with  
the subject  
matter of the

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songs and vice  
versa. Music is  
also sought to  
the medicinal  
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