

ऋग्वेद महिमा

Ramakrishna Ghanapathi, Chennai

अपारकरुणासिन्धुं ज्ञानदं शान्तरूपिणम् ।

श्रीचन्द्रशेखरगुरुं प्रणमामि मुदान्वहम् ॥

नमः सभायै ,

श्री श्री श्री काञ्चीकामकोटिपीठाधीश्वरान्, मम गुरुवर्यान् ' महामहोपाध्यायः ' शास्त्र रत्नाकरः ' इत्यादि विरुदेन अलंकृतान् Dr.R.कृष्णमूर्तिं शास्त्रिवर्यान् च नमस्कृत्य ऋग्वेद भाष्यात् वेदस्य माहात्म्यं यथाश्रुतं किञ्चित् प्रतिपादये । ऋग्वेदे संहिता , ब्राह्मणम्, आरण्यकम्, उपनिषदश्चेति चत्वारो विभागाः सन्ति। तत्र ऋग्वेद संहितायां चतुर्षष्टि अध्यायघटिताः अष्टौ अष्टकाः सन्ति । तत्र चर्तषु विभागेषु विश्वहितप्रार्थना, विश्वसहोदरत्व भावना, इत्रीणां श्रेष्ठत्वं, अन्नजल समृद्धिः, विषभय निवृत्तिः, वातावरणशुद्धि परिहारः, द्यूतक्रीडा निन्दा, भगवन्नामोच्छरण प्रेरणा, अध्यात्मविषयाः अन्ये च केचन वैज्ञानिक विषयाश्च ओतप्रोतभावेन वर्तन्ते ।

विश्वहितप्रार्थना-- अस्मिन् ग्रामे विद्यमानाः सर्वे सुखेन भवन्तु इति रुद्र सूक्तेषु बहुधा श्रूयते । न केवलं मनुष्याणां, गवाश्वादिप्रभृतये च । एवं बहुषु स्थलेषु वेदे प्रार्थ्यते । तथा रुद्रः इत्यस्य शब्दस्य व्युत्पत्तिः भाष्यकारवचनैः एवं ज्ञायते -- रुत् संसारख्यं दुःखं तत् द्रावयति अपगमयति नाशयति रुद्रः । अथवा रुत् शब्दात्मिका वाणी आत्मविद्या वा । तां उपासकेभ्यः राति ददातीति रुद्रः । अपि च इमाः मननीयाः स्तुतीः रुद्राय निष्पादयामः । एतादृशस्य रुद्रस्य प्रसादात् अस्माकं सुखं आगच्छतु इति ' आते पितर्मरुतां सुम्नमेतु ' इत्यस्मिन् सूक्ते एवं आम्रायते ।

विश्वसहोदरत्वभावना ---- विश्वसहोदरत्वं यत् अद्य नूतनतया सर्वैः सर्वत्र उद्धोष्यते तत् अस्माकं वेदे पुरुषसूक्ते -- ' ब्राह्मणोस्य मुखमासीत् । बाहू राजन्यः कृतः । उरू तदस्य यद्वैश्यः । पद्भ्यां शूद्रो अजायत । 'तस्माज्जाता अजावयः । इत्यादिषु वारख्येषु परब्रह्मणः नारायणस्य अवयवेषुः मनुष्याः उत्पन्नाः इत्येव न , अपि तु पश्चादयः प्राणिनः अपि भगवतः एव उत्पन्नाः इति आम्रायते। अतः अनेन सर्वप्राणिनां भ्रातृत्वं सहजसिद्धं खलु ॥ ।

भगवन्नामोच्छरण प्रेरणा

गृणीमसि त्वेषं रुद्रस्य नाम --- रुद्रस्य - महादेवस्य, त्वेषं - दीप्तं , नाम - नमयीनमभिधानं सार्वार्थ्यं प्रतिपादकं रुद्रः इत्येतन्नाम वयं संकीर्तयामः इति भगवन्नामोच्छरण प्रेरणा क्रियते वेदमात्रा । अतः एव उच्यते भगवत्पादाचार्यैः विष्णु सहस्रनाम भाष्ये - "एष मे सर्वधर्माणां" इत्यस्मिन् स्थले अस्य स्तुति लक्षणस्य आधिक्ये किं कारणम् ? उच्यते 'हिंसादि पुरुषान्तर द्रव्यान्तर देशकाल नियमानपेक्षत्वं आधिक्ये कारणम् ' इत्युच्यते ।

द्यूतक्रीडानिन्दा ---- द्यूतक्रीडायाः सर्वानर्थहेतुत्वं प्रसिद्धम् । अतः तस्याः परित्याज्यत्वं वेदे सम्यक् निरूपितम् । अस्य सूक्तस्य उपदेशः सर्वजनानां हिताय भवति । तथाहि द्यूतक्रीडापरः कितवः इत्युच्यते । द्यूतक्रीडया स्वस्य कुटुम्बस्य च सर्वं विनाशो भवति । अत्रेदं सूक्तं सर्वैराद्रियते द्युतेन यद्यत् कष्टं भवति तत्सर्वं अत्र वर्णयते । यः अक्षक्रीडायां पराजयं

लभते तस्य भार्यामपि अन्ये कितवाः जेतारः परिमृशन्ति वस्त्रकेशाद्याकर्षणेन सम्मृशन्ति । एतादृश्य शोचनीयस्य कितवस्य , बध्वा नीयमानस्य दशां दृष्ट्वा तस्य पिता माता भ्रातरः च एवं वदन्ति । ' वयं एतं न जानीमः' इति अहो कष्टदशा !

एवं शब्दकल्पवृक्षे वेदे तत्त्वप्रतिपादकाः नूतनविषप्रतिपादकाः मन्त्राःबहवः वर्तन्ते एवं अस्मिन् सन्दर्भे मामपि भाष्यलेख कर्तारं कृतवद्भ्यः अन्येभ्यः सर्वेभ्यः च कृतज्ञापूर्वकं प्रणामान् समर्प्य आत्मानं धन्यं मन्ये । एतत् मम गुरुचरणानां अनुग्रहः कामयमानः निवेदयामि ।

ॐ शम् ।

**TEMPLE MANAGEMENT IN THE ŚAIVĀGAMA-S,
WITH SPECIAL REFERENCE TO KĀMIKĀGAMA**

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Temples are a ubiquitous feature of the Indian landscape, steeped in a history of more than two millennia. The towering temple *gopura*-s are architectural and engineering wonders. The intricate stone sculptures adorning the pillars and walls are testimony to highly evolved artistic schools. The detailed inscriptions on temple walls are important historical records that bring alive an ancient world of kings and kingdoms, traders and farmers, priests and peasant folk whose lives revolved around the temple. Therefore it follows that these monuments to the highest human thought and aspirations must be preserved in their original splendor for generations to come.

However, temples cannot be preserved as merely physical structures. What is really significant about these ancient temples is that they are still a living sacred space filled with love and devotion, ritual and religion, deities and thronging devotees. The gods that were invoked in these temples many centuries ago continue to reside in the sanctums, preside over their estates and gaze benevolently upon their devotees. The bells ring for morning service as they have been ringing since times immemorial. The *ācārya* waves the *ārati* just as in ancient times.

The basis of Śaiva temples lies in the Śaivāgama-s, the canonical texts of Śaivism. Both temple building and ritual worship at the temple continue to follow the āgama-s even today. Though the world outside the temples has changed, temples continue to follow the Śaivāgama-s in letter and spirit in their everyday religious function, notwithstanding the many changes in administrative formats.

This paper seeks to present the directions that the Śaivāgama-s contain for the management of the temples that they have such detailed instructions on building and worshipping. What are the aspects of management that the āgama-s point to? What, according to the āgama-s, need to be managed in the temple? How should this be done? The paper will attempt to deduce this from the activities of the temple, material and manpower required, qualifications and roles prescribed for the temple professionals and attempt to reconstruct the management framework of temples as suggested by the Śaivāgama-s. The study focuses on *Kāmikāgama* out of the twenty eight Śaivāgama-s.

**Prāyaścitta: The concept and its importance in the
Śaivasidhānta system (with reference to some medieval texts)**

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The term prāyaścitta covers a number of rites and actions that are held to expiate faults of omission and commission. As Trilocanaśiva says¹:

The duties of the sādḥaka and other initiates have been taught by Śiva. Since there are negative consequences when these omissions or when His commands are transgressed, Śiva has taught expiation to avoid those negative consequences for these initiates.

Prāyaścitta ritual is performed to eliminate the effects of bad deeds. Those rituals consists of reciting mantras, giving away gifts, fasting, oblations etc. Such prāyaścittas are common in smārta as well as Āgamic rituals.

This paper will deal about the violation of vidhi and performance of niṣedha. What is vihitakarma and what is ninditakarma? Who should undergo the prāyaścitta, why one should observe? The time to perform reparatory rituals, and who has prescribed these reparatory rituals?

Though these type of rituals are generally less studied, they occupy a very important place in the ritual scheme.

Prāyaścitta is an important reparatory procedure followed in smārta as well as āgamic rituals. Many Śaivāgamas deal with the topic of prāyaścitta in detail. Now i would like to focus and compare on those Śaivāgama prāyaścitta chapters with the smārta manuals.

1 Prāyaścittasamuccaya 3—4b.

Brahmanic appropriation: the case of Sarpabali and Īśānabali

(Abstract)

Dr. N. K. Sundareswaran

The *Gṛhyasūtras* are rich sources of the cultural history of ancient India. Besides the domestic rituals, which are generally termed as *Smārtakarmans* by tradition, they describe the procedural details of various other rituals like *Śāntikarmans*, *Puṣṭikarmans*, *Kāmyakarmans*, and even the origin of image worship. It is observed that some rites of the domestic rituals described and prescribed in the *Gṛhyasūtras* are prior even to the Śrauta tradition. The concept of *Pañcamahāyajña*, which originated during the compilation of the *Brāhmaṇa* texts and the *Dharmasūtras*, got a systematised modeling in the *Gṛhyasūtras*.

During the course of Vedic Indians' march, many religious beliefs and customs of indigenous folk infiltrated into their (the former's) complex pattern of religious thoughts (Bedekar, V. M. 1970. *Kubera in Sanskrit Literature, with special reference to the Mahābhārata*, in *Umesha Mishra Commemoration Volume*. Allahabad : Ganganath Jha Research Institute). As rightly pointed out by Trimothy Lubin, Brahmin priesthood appropriated many streams of rituals in the other popular traditions (*The Vedic Homa and standardization of Hindu Pūjā*).

The *Baliharaṇa* of the *Pañcamahāyajña*, which is often described as offerings not into the fire, seems to be one such case of appropriation. The practice of *Baliharaṇa* had been extensively in vogue in the Tantric and Buddhist traditions.

The present paper is an attempt to analyse the adaptation and appropriation of such ritualistic elements in the *Gṛhyasūtras* with a special focus on the rituals of Sarpabali and Īśānabali as described by Āpastamba.

Dīkṣā: The mercy and the Power of Śiva

[Dīkṣā – Śivaprabhāvah Śivakrupā ca]

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Abstract

Dīkṣā removes the Agñānā with Jñānā of the soul [paśu]. Supreme Śiva is the head of the Dīkṣā. Without direct involvement, Śiva is giving Dīkṣā through Guru who braces the Śivajñānā. For the devotees of Śiva and for those who involves themselves in the Śaivasiddhānta, Dīkṣā is very important. It only gives rights to the people to do Āgama or to read Śaivasiddhānta Śāstra, to do pūjā according to Śaivasiddhānta at home, temple and for darśaṇa (visit). It paves the way to soul for attaining the ultimate, supreme Śiva. This paper will explain the importance of Dīkṣā, Dīkṣā for men and women, Dīkṣā for aged, sick, physically challenged and others, how Śiva is blessing soul with his grace and so on.

Use of Vedic Mantras in Tantric Rituals of Kerala
(Abstract)

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The concept of Mantra has been subjected to variations in accordance with the changes of the religious and cultural conditions of the society. In early periods, the Samhita portion of Vedic literature alone is considered as Mantras. Later the Upanisadic literature, which is the last part of Vedic literature, also is considered as Mantra, even though it is regard as mere Arthavada by Mimamsakas. According to Mimamsakas, Mantras are Vedic sentences which help to recollect the procedure and materials used in the rituals, while performing them (*karmasamaveta-arthasmarakah mantrah*). In early stages Vedic mantras were not considered having mystic features. It may be due to the impact of Agamic or Tantric tradition, Vedic Mantras achieved mystical characteristics.

In Tantric tradition Mantras are considered as mystic spells having magical powers and are uttered meticulously in a contemplative mood. Several types of Mantras like Bijamantras and Mulamantras are seen in Agamic and Tantric literature to be used in various contexts of worship of deities. Even though the Tantric tradition is considered as different from the Vedic tradition, several elements of Vedic tradition can be seen mixed up in Tantric rituals in later periods. Besides the Mantras given in Agamic texts, a number of Vedic Mantras are also used in Tantric rituals. The influence of Vedic tradition is more visible in south Indian Agamic rituals.

Though there are many Vedic Mantras seen added in Tantric rituals, no much impact is made to the core of Tantric rites. The utterance of Vedic Mantras is prescribed in certain rites like Abhisekas, Homas and Kalasas. It is only in the later period that the knowledge of Veda became a qualification of the Tantric priest. The present paper is an effort to trace out the Vedic Mantras used in Tantric rituals of Kerala. An attempt to analyze the context of utterance, mode and mood of utterance is also made.

विषयः : शैवागम-वैदिकपद्धत्योः विशेषांशौ

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कारैकाल्

सारांशः

वेदागमौ धर्ममूलौ। सर्वात्मनां मोक्षार्थं वेदशिवागमाः परमेश्वरेण अनुग्रहीताः। यथा वेदाः अनादिकाल गुरुशिष्यपरंपरया आगताः। तथाऽगमोपि अनादिकालात् परम्परया आगतः। कामिकादि वातुलान्ताः अष्टाविंशति मूलागमास्सन्ति। तत्र चर्याक्रियायोगज्ञाम् इति पादचतुष्कं विद्यते। लोकव्यवहारे अनुष्ठान सौह्यार्थं सैवागमज्ञान महनीयाः पद्धतिरूपेण अस्माकम् अनुग्रहीताः इमाः पद्धतयः। अष्टादशपद्धतिकाराः प्रसिद्धास्सन्ति। एवं वैदिकमार्गं कल्पोक्त सपर्यापद्धति अपि विद्यते। वैदिक शैवागम पद्धत्योः विद्यमान विशेषांसम् प्रति अत्र प्रदिपादितुम् उद्युक्तोस्मि।

शैवागमदृष्ट्या पूर्वोत्तरमीमांसयोः खण्डनम्

— Dr. मणिद्राविडः

(पूर्वमीमांसाशास्त्राध्यापकः, मद्रपुरीयसंस्कृतमहाविद्यालयः, मैलापूर, चेन्नै – ४)

शास्त्रकाराः सर्वेऽपि स्वसिद्धान्तस्थिरीकरणार्थं तद्विरुद्धं परमतं निराकुर्वन्तीति प्रसिद्धमेतत्। शास्त्रकाराणां परमतखण्डनं स्वस्वसिद्धान्तदृष्ट्यैवेति अवश्यमवगन्तव्यम्। यतः एकत्र खण्डितमपि परमतं परकीयसिद्धान्तदृष्ट्या युज्यत एवेति तत्तच्छास्त्रसिद्धान्तरहस्यवेदिनो निरूपयन्ति। यथा पूर्वमीमांसाशास्त्रानुसारि किञ्चित् प्रमेयं न्यायादिशास्त्रेषु खण्डितमपि पूर्वमीमांसाशास्त्रेऽवश्यमपेक्षणीयं भवति। शैवागमग्रन्थेष्वपि पूर्वोत्तरमीमांसयोः खण्डनमुपलभ्यमानमेवमेव मन्तव्यम्।

तदिह शैवागमखण्डितानि कानिचित् पूर्वोत्तरमीमांसाशास्त्रप्रमेयाणि अधिकृत्य चिन्तयामः। 'मानाधीना मेयसिद्धिः' इति न्यायेन प्रमाणं सर्वैरपि शास्त्रकारैः आदरणीयमेव। तत्स्वरूपसंबन्धादिविषये परं शास्त्रकाराणां विप्रतिपत्तिः। तत्र प्रत्यक्षमनुमानं शब्दः इति त्रीणि प्रमाणानि स्वीकुर्वन्तः शैवागमानुसारिणः प्रमाणसामान्यलक्षणमेवं प्रदर्शयन्ति— 'संशयविपर्ययस्मृतिव्यतिरिक्ता आत्मचिच्छक्तिः प्रमाणम्' इति, 'चक्षुरादीन्द्रियाणां स्वस्वविषयव्यतिरिक्तग्राहकत्वायोगात् सर्वग्राहकं किञ्चित् प्रमाणमेष्टव्यम्, तच्च चिच्छक्तिरेव।' इति च। पौष्करागमं च तत्र प्रमाणयन्ति— 'संशयादिविनिर्मुक्ता चिच्छक्तिः मानमिष्यते' (पौ.प्रमाणपटले श्लो. 4) इति, 'न चक्षुः शब्दसंवित्तौ न श्रोत्रं रूपवेदने। सर्वत्र ग्राहिका संवित् सैव मानमतो मतम्।' (पौ.प्रमाणपटले श्लो. 15) इति च।

एतत्प्रसङ्गे च शैवपरिभाषाख्ये ग्रन्थे पूर्वमीमांसाशास्त्रस्य 'अनुभूतिः प्रमा' इति प्राभाकरसंमतं लक्षणम्, इत्थं निराकृतम्— 'पूर्वं पदार्थस्मरणपूर्वकस्य वेदवाक्यार्थज्ञानस्य स्वतः प्रामाण्यं प्रसाध्य, इदानीं स्मृतिव्यवच्छेदेनानुभूतेः प्रमाणत्वं वदतस्तव पूर्वापरविरोधात्' इत्यादिना। अत्र वेदवाक्यार्थज्ञानस्य स्वतः प्रामाण्यप्रसाधनम्, स्मृतिव्यवच्छेदेनानुभूतेः प्रमाणत्वकथनं च कथं पूर्वापरविरुद्धमिति विवरणमपेक्षते। तथा 'अनधिगततथाभूतार्थनिश्चायकं प्रमा' इति च भाट्टसंमतं लक्षणं चानूद्य तत्तद्दोषोद्भावनेन निराक्रियते।

एवं वेदान्तिसंमतस्य एकात्मवादस्य, जगन्मिथ्यात्ववादस्यापि तत्र निराकरणं दृश्यते।

तत्र पूर्वपक्षिणामाशयः, तन्निराकरणस्याशयश्च यथामति उपपादयिष्यते।

Śrautasūtra-s & Śrautayāga-s

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For the proper learning of the *Vedas*, the followers of *Vedas* are divided into four branches. They are – **Rigvediya**, **Yajurvediya**, **Samavediya** and **Atharvavediya**. Each branch has many sub branches. But over the years many of them have been lost in the sands of time as they were passed from generation to generation just by word of the mouth. We discuss here primarily about the *Rigvediya shakhas* and later compare them with *Yajurvediya Shakhas*.

Rigvediya shakha until very recently was believed to have only two surviving sub branches in existence – **Shakala** and **Bashkala Shakhas**. But now a third sub branch has come to light and is being debated about. This is called **Aashwalayana Shakha**.

Every *Shakha* has its own *Samhita*, *Brahmana*, *Aaranyaka* and *Upanishad*. Each branch has a **kalpakaara** who defines the **kalpasutra**, which serves as the guideline for performing a *yagna*. It consists of **Mantra Vibhajana**, which is just like a set of formulae for a *yagna*.

Every *Veda* has a *samhita*. *Samhita* is just a collection of *Mantras*. Each *samhita* has **Padam**, **Kramam** and **Jatapatham**. Only the *Rig-samhita* has **Ghanapatham** in addition to these three. A *Samhita* can have many *Kalpasutras* but the converse is not true, e.g., *Taithayriya shakha* has five *kalpasutras* - **Apastambha**, **Satyashadha**, **Boudhayana**, **Vaikhanasa**, and **Bhradwaja**. But there is no proof or previous record of there being a common *kalpasutra* for two or more *samhitas*.

We are looking to have a comparative study between **Aashwalayana Srouta sutram** of *Rigveda* and **Apastabha Srouta Sutram** of *Yajurveda*, as well as **Bodhayana Srouta Sutra** of *Yajurveda*. *Aashwalayana srouta sutram* has twelve chapters (*adhyayas*). They can be divided into *Purva Shadkam* and *Uttara Shadkam*. The *Purva Shadkam* covers the *houtra* procedure for 6 *prayogas* ranging from *Dasrshapoorna maasa* to *Aptoryama* and up to *Soma Prayaschita*. The

Uttara Shadkam starts with *Chaturvimsha Prayaniyamahaha* and goes up to *Pravara Khanda* encompassing *Sattra*, *Vajapeya*, *Rajasuya*, *Ashwamedha*, *Eikahika* and *Sattra*.

Now about *Apastabha Sutra* - It has got a total of thirty-two chapters, out of which the first twenty-four are pertaining to *Srouta*. The chapters are related to *Shulbasutram*, *Dharmasutram*, *Grihyasutram* and *Pitrumedham*. The twenty-four *adhyayas* of *srouta sutra* are further divided into various groups detailing the *prayogas* for different *yagnyas*.

Bodhayana Sutram is in three parts - *Dwaitasutram*, *Karmantasutram* and *Prayaschitta sutram*.

According to *Aapasthamba Shrutasutra*, the number of *Ritviks* participating in *Agnihotra* is **one**, *Aishtika tantara* is four, *Chaturmasya*, five, *Pasuka tantra*, six and in any *Soma yagana* sixteen, whereas this number is twenty as per *Bhodhayana Shrouta sutra*. The designations of the twenty *ritviks* are **sadasyah**, **abhigarah**, **dhruvagopah** and **sagamsravah**. When it comes to *Aashwalayana*, *Kaalam*, *Samstha*, *Dakshina*, *Phalam*, etc are all to be selected and followed as per the *adhvaryu's* views for any *yagnya*.

We will discuss in more detail about the rituals to be followed during Pundarika Ekadasha Ratra by the followers of the above-mentioned three sub branches and the differences that ensue.

VEDIC AND TANTRIC EXPIATORY RITES

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Expiations are the integral parts of every religion and culture. They are performed mainly for the removal of sin and for purification. In India, different branches of religious literature like Vedas, Śāstras, Smṛtis and Purāṇas have discussed the concept of expiatory rites and have directed the people to perform them in stipulated order. Regional languages and traditions also share these concepts with slight modifications. While doing religious rituals, it is quite natural to have some mistakes knowingly or unknowingly. These mistakes are to be corrected by certain special rites in order to get the fruits of the successful completion of the rituals. In Sanskrit literature the term Priyaścitta is used to denote the atonement or expiation. In Dharmasāstras, Dharmaśāstras and in other treatises the term Priyaścitta acquires different shades of meaning.

In the Vedic period, it is believed that one can attain salvation through the expiations of sins. The Vedic people offered Havis and Soma to Agni, Varuṇa and Aśvins for that purpose. In *Īgveda*, Varuṇa has an elevated status as divine entity active in rescuing human beings from sins and in maintaining righteous legal system. The concepts of blessedness and sin of *Īgveda* attain more powerful when they reach *Atharvaveda*. The whole of Sanskrit literature reveals the existence of a social system based on different dimensions of these concepts. The doctrines of Karma and Punarjanma have evolved from the seeds of these concepts. The Vedic Priyaścitta consisted of the performance of an assortment of sacrifices, purificatory baths and recitation of the Vedic Mantras.

The Ēgamic literature also contains rites of expiation. The social and cultural background of Tantric expiation is different from that of Vedic. Dharmaśāstras and Dharmasāstras were related to the Vedic religious rituals. Tantric expiation is mainly related to the temple rituals. In the period of Vedas, Śāstras and Smṛtis, expiatory rites mainly concentrate on fire rituals. Tantric expiatory rites are different from these, because they closely related to idol worship held in to temples. Kerala Tantric ritual manuals recommend expiations for causes affected in sanctum sanctorum and temple campus. The influence of

Vedas and Dharmasastras can be seen in later Tantric expiatory rites. The present paper is an attempt to analyze and compare Vedic and Tantric expiations.

Medieval Śaiva *Paddhati* literature:

with special reference to the *paddhatis* of Somaśambhu and Rāmanātha

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Abstract

Among the development of śaiva literature from the 10th century onwards we see that śaiva authors produced an array of Āgama commentaries (*vyrttis*), ritual manuals (*paddhatis*) and philosophical treatises (*prakaraṇas*). The *paddhatis*, mostly written as a guide for performing rituals, often also provided intellectual discussions on the matters they dealt with. Most of the *paddhatis* are based upon the *Dviśatikālottara*, but often they blend ritual elements from different sources also. Of the *paddhatis* on the *saiddhāntika* rituals that we know, two *paddhatis*, namely, the *Somaśambhupaddhati* and the *Naṭarājapaddhati* or *Rāmanāthapaddhati* seems to have a close relationship to each other.

Somaśambhupaddhati written in 1048/49 AD (Sanderson 2014:21) seems to have been the most influential one and widely spread. Trilocanaśiva, disciple of the famous *saiddhāntika* author, Aghoraśiva, had authored a commentary on the *Somaśambhupaddhati* and several manuscripts are known to exist of this commentary (a critical edition of this commentary along with the revised edition of the *Somaśambhupaddhati* is in progress by the present author).

The *paddhati* of Rāmanātha, namely the *Naṭarājapaddhati*, written in 1058 AD for which a single manuscript survives in the Tiruvāṭuturai Maṭṭ, is much quoted by later southern authors and this *paddhati* seems to be the foremost *paddhati* that is produced in the South. We find close verbal echoes of the *Somaśambhupaddhati* in the *paddhati* of Rāmanātha, and Rāmanātha even refer to the *paddhati* of Somaśambhu. (a critical edition of the *Naṭarājapaddhati* is under preparation by Dr. T. Ganesan and Dr. S. A. S. Sarma).

While this paper will focus on the two śaiva *paddhatis* namely, *Somaśambhupaddhati* and *Naṭarājapaddhati*, it will also discuss on the early śaiva *paddhatis* that are known to us and also will highlight the importance of the commentary of Trilocanaśiva on the *Somaśambhupaddhati*.

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शैवागमे अग्निकार्यविधिः

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हुतेनैव तु मुच्येते साधका जन्मबन्धनात् इति श्रीमत्-सारसङ्ग्रहवचनात् साधकानां
परमोक्षप्राप्तिः अग्निकायादिव प्राप्तुं शक्यते इत्यवगम्यते।

एवम्

असंस्कृते

वाऽप्यग्नौ हुतं भवति निष्फलम्।

तस्मात् कुण्डादि संस्कारान् कुर्यात् मन्त्रेण देशिकः॥

इति श्रीमदजितागमवचनं होमकर्म मन्त्रपूर्वकमेव कर्तव्यम् इति अस्मान् आदिशति।

नित्ये नैमित्तिके चैव प्रतिष्ठायामथोत्सवे।

ग्रहणे विषुसंक्रान्त्यां शत्रूणां च प्रदर्शने।

शान्तिके पौष्टिके चैव दीक्षायां च पवित्रके।

गर्भाधानादिके तेषां शैवानां दहनादिषु।

प्रायश्चित्तादिकालेषु वह्निकर्म समाचरेत् ॥

इति श्रीमत्-सुप्रभेदागमवचनैः शैवागमक्रियाकरणकाण्डेषु विद्यमानेषु मुख्यतमेषु संस्कारेषु
अग्निकार्योपि मुख्यतमः इत्यपि विज्ञायते। अन्येषु मूलागमेषु शिवाग्नेः शब्दार्थः, स्वरूपकथनम्, तस्य
केवल-मिश्र-वैदिकभेदेन त्रिविधता, त्रिविधानां शिवाग्निनां शैली, तेषु उत्कृष्टः कः, कर्तुम् अधिकारी
कः, इत्यादयोवशिष्टविषयाः सर्वे मुख्यपत्रे प्रस्तोष्यन्ते॥

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शिवागमे दीक्षा

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दीक्षितो योऽधिकारी स्यात् योग्यस्त्रानार्चनादिषु इति श्रीमत्पराख्यश्रुतेः शैवसमयोक्त नित्यानुष्ठानादि कर्तुं समयादिदीक्षाभिः यः संस्कृतः स एव योग्यः शैवे इत्यवगम्यते।

दीयते तच्छिवत्वं हि क्षीयते पापपञ्जरम् ।

क्षयदानविशेषात् दीक्षा चेत्यभिधीयते ॥

इति श्रीमत्-सुप्रभेदागमसुप्रसिद्धवचनेन दीक्षाशब्दस्य सामान्यार्थः ज्ञातुं शक्यते।

अथ दीक्षाविधिं वक्ष्ये सर्वसिद्धिफलप्रदम् ।

अपमृत्यु प्रशमनम् आयुरारोग्यवर्धनम् ॥

इति श्रीमन्मकुटागमवचनेन दीक्षया सर्वसिद्ध्यादि इष्टफलानि च प्राप्तुं शक्यन्ते इति सिद्ध्यति।

सा च दीक्षा शिवचरणस्मरणार्हत्वसिद्धये एवं शिवापूजाशुश्रूषायोग्यत्वापादनाय सामान्यसमयदीक्षा, शिवापूजां कर्तुम् ईश्वरपदप्राप्तये च - विशेषसमयदीक्षा, सर्वपापप्रशमनाय एवम् आचार्याभिषेकार्थं योग्यत्वसंपादनाय च - निर्वाणदीक्षा, भुक्तिमुक्तिफलप्रदानाय आचार्याभिषेकः कर्तव्यः इत्ययमंशः, एवम् तस्याः अवान्तरत्वेन सा शिवधर्मिणी-लोकधर्मिणीभेदेन, साधिकार-निरधिकारभेदेन, बुभुक्षु-मुमुक्षुभेदेन, सबीज-निर्बीजभेदेन विभक्ता भवति इमे विषयाः, दीक्षायां स्थानम्, कालः, गुरु-शिष्य-पुत्रक-साधक लक्षणानि सर्वाणि शेषविषयस्सर्वः मुख्यपत्रे उपस्थापयिष्यते।

Kerala Vedic Heritage: Texts, Commentaries and Vanishing Traditions

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The land of Kerala has contributed sufficiently to the branch of Vedic studies. It is generally accepted that the Vedic culture was established in Kerala during the 7-8 centuries of AD. There are several sound evidences to infer that deep thoughts on Vedic knowledge systems had acquired considerable basis in Kerala even by that time. Several Vedic learning centres were established here in the form of Sabhāmaṭhas, Śālas and Yogams for teaching, learning and practising of Vedas.

The traditional learning of Rgveda, Yajurveda and Samaveda in Kerala was carried out by oral method. Some preservation techniques are also practiced during the course of study. Special chanting methods like Mudra recitations are being used for the preservation and remembrance of the studied portions. As a simultaneous process, several treatises on Vedic literature were written by Kerala authors in the form of original texts and commentaries. But some of the oral traditions could not resist the passage of time and accidents of history due to several reasons. As a result, many of them disappeared for ever. Anyhow, some remnants survived the adverse situations. They helped to retain the Vedic culture here. Presently, with the aid of those survived traces, the studies and researches on Vedas and allied topics are going on with more enthusiasm.

The traditional teaching and learning of some of the branches of Rgveda and Yajurveda is going on in Kerala. Both the Vedas are being taught at Vatakke Matham Brahaswam at Thrissur. Kancikamakotiyajurvedapathasala at Irinjalakkuda in Thrissur Dist. is maintaining the teaching of Yajurveda – Taittiriya Tradition. In the case of Samaveda, the tradition has totally ceased. Some of the traditions have been preserved through audiovisual documentations, which will be the only record of those disappeared traditions in the future.

This paper is an attempt to survey the Vedic Heritage of Kerala, important texts and commentaries written by Kerala authors and the measures taken for the preservation of this vanishing traditions.

शैवागमेषु उत्सव विमर्शः

डा .चे कार्तिकेय शिवाचार्यः

शैवागमाध्यापकः

श्रीवेङ्कटेश्वरवेदविश्वविद्यालयः

तिरुपतिः

शोधप्रबन्धसारः

शैवागमाः सप्ताधिकद्विशतोपागम सहित अष्टाविंशतिः।

प्रबन्धेस्मिन् नित्य ,नैमित्तिक, काम्योत्सवाः ,मासोत्सवः ,पञ्चपर्वात्सवः ,पवित्रोत्सवादयः सप्रमाणं निरूप्यन्ते।

उत्सव शब्दे उत् ,सव इति पदद्वयं वर्तते। अस्यार्थः पूर्वकारणागमे –

सव इत्युच्यते सृष्टिः तदुत्स्याच्छब्दभाषितम्।

उद्भूत सृष्टिकारित्वात् उत्सवः कथितः क्रमात्।। (1,2-141)

प्रतिदिनं क्रियमाणोत्सवः नित्योत्सव इति ,निमित्तकाले क्रियमाणोत्सवाः)ब्रह्मोत्सवादयः (नैमित्तिकोत्सवा इति ,काम्योद्देशेन क्रियमाणोत्सवाः काम्योत्सवाः इति ,चैत्रादि फाल्गुणमासप्रयन्तं प्रतिमासि आगमोक्तविधानेन क्रियमाणोत्सवाः मासोत्सवा इति ,प्रतिमासि पञ्चदिनेषु क्रियमाणोत्सवाः पञ्चपर्वात्सवाः इति ,सांवत्सरिक प्रायश्चित्तरूपेण क्रियमाणोत्सवः पवित्रोत्सव इति उत्सवानाम् बहुविधत्वं निरूप्यते।

अयमुत्सवः कामिके एकदिनादारभ्य नवविंशति दिनपर्यन्तं उच्यते। उत्तमत्रयं ,मध्यमत्रयं ,कन्यसत्रयमिति नवविधोत्सवः निरूपितः।

उत्सवेषु वृषयागादि भक्तोत्सवपर्यन्तं अष्टादशक्रियाः प्रदर्शिताः। एवमेव परमेश्वरस्य सृष्टि ,स्थिति ,संहार , तिरोभाव ,अनुग्रहेति पञ्चकृत्यमपि उत्सवेषु प्रधानांशाः। महोत्सवः शाम्भवदीक्षा इत्युच्यते। परं शाम्भवदीक्षाख्यम् उत्सवं पापनाशनम् इत्यनेन प्रमाणवचनेन ज्ञातुं शक्यते।

उत्सवेषु एकदिनस्य शिवप्रीतिः ,दिनत्रयस्य ग्रामरक्षा ,नवदिनस्य लोकरक्षा ,द्वादशदिनस्य सुराणां सकलानां च प्रीतिः ,त्रयोदशदिनस्य सान्निध्यं ,पञ्चदशदिनस्य नराणां सौख्यं ,सप्तदशदिनस्य जनानां पुष्टिः ,नवदशदिनस्य बुभुक्षुणां विमुक्तिः ,नवविंशति दिनस्य सर्वदेवातानां प्रीतिः इत्यादिक्रमेण फलं बहुषु आगमेषूक्तम्।

एते विषयाः शोधप्रबन्धे सप्रमाणं निरूप्यन्तेति शिवम्।।

Vedic legends related to Rudra in the Brāhmaṇa-s and the Āraṇyaka-s: A brief study

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Nature of Rudra in Vedic literature indicates that he is a differentiated god compared to other gods of the pantheon. Vedic Rudra constitutes two distinct personalities viz, he is a fierce god (*Rgveda* II. 33. 9.) and he might is unsurpassed (*Rgveda*. I. 11. 4.). This peculiar nature of Rudra is depicted in various legends mentioned in the later Vedic literature like the *Brāhmaṇas* and the *Āraṇyakas*.

The paper will take note of following legends of Rudra occurring in the *Brāhmaṇas* and *Āraṇyakas*:

1. Origin of Rudra as referred by *Aitareya Brāhmaṇa* (III. 33-38), *Kauṣītaki Brāhmaṇa* (VI.1-9) and *Śatapatha Brāhmaṇa* (VI. 1. 3. 7.): The *Aitareya Brāhmaṇa* mentions of Prajāpati being passionate about his daughter and Rudra confronting him. The *Kauṣītaki Brāhmaṇa* describes the birth of Rudra from the seed of gods. According to the *Śatapatha Brāhmaṇa*, Rudra is born from Prajāpati and Uṣas, he cried, therefore he was named as 'Rudra'.

2. The Nābhānediṣṭha legend occurring in the *Aitareya Brāhmaṇa*

The *Taittirīya Āraṇyaka* (X. 14.) mentions of Rudra as the Lord of living beings and also the father of Maruts.

The paper will investigate the inter-relationship between these legends occurring in the abovementioned Vedic texts with those of the *Purāṇas*.

Śaivāgama matters treated in Purāṇa-s

K.MALLIKESWARAN

Every recognized religion must have the following three parts 1) Philosophy 2) Stories and 3) Rituals. In Hindu religion the texts that deal and explain the above are as follows: **1) Philosophy-** Vedas and Vedanta 2) **Stories** - Puranas, Upa purnas and Itihasam and 3) **Rituals-** Grhyasutras, Sroutasutras, Smaarta sutras and Agamas. The philosophy deals with the various doctrines and means of attaining Salvation or Liberation. When a particular doctrine or the method or a deity is given importance over the Ultimate freedom, there arise new systems. These systems develop their own philosophy, stories and rituals based on the doctrine or path of the main religion. They seem to exist as a separate religion themselves and give an impression that they are distinct and independent from the original religion.

When number of systems/sects increases, disharmony between the sects and aversion to the other sect's practices grow. Only when we realize and relate the sect's philosophy to the original philosophy the harmony could be maintained. Keeping the above view as the aim, this paper on "PURANESU SAIVAGAMAVISAYAAH" tries to establish the connection between the Agama sastra, belonging to Saivasiddantha philosophy, and the Puranas.

The following Puranas and Agamas & Paddhatis have been consulted so far: 1) Puranas- a) Siva purana b) Linga purana c) Skanda purana d) Agni purana e) Vamana purana f) Bhagavata purana

2) Agamas-a) Kamamikagama b) Karanagama c) Matangaparameswara d) Siddhantasekaram e) Vamadevapaddhati

The matters found in the above mentioned puranas have been grouped under the broad divisions of Agamas viz; Kriya, Caryā, Yoga & Jnana padas. For example, Pratistha, masapuja, Bhasmadharanam etc are grouped under Kriyapada, sivalayanirmanam etc under Caryā pada, astangayoga, asanas etc are grouped under Yoga pada, Dikshavidhi, shadadhvasuddhi etc are grouped under Jnana pada.

The matters found in the puranas are not reproduced entirely in this paper but discusses briefly about such matters, and the references for the matters are mentioned in its foot notes. The matters discussed under the relevant categories are indicative in nature and not intend to be exhaustive and comparative.

Yajña in the Āgamas : Attainment of

Mukti vs.Bhukti

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Besides the extensive collection at IFP and the work being carried on at IFP., a few scholars who had worked on various aspects of Āgamas. are: Winternitz, Gonda, Gopinātha Kavirāja etc. there is a full volume devoted to the history of Tantras and Āgamas. Kashmirian Śaivism has an excellent dictionary of words and concepts. Individual scholars have worked on the subject which is less devoted to the Yajña in relation to Āgamas in general and Siddhantaśaivāgamas in particular. There had been a seminar at Varanasi on Tantras whose summary and proceedings were published along with an exhibition of various Tantras. Less was exhibited about Siddhantaśaivāgamas.

Extensive literature of the Tantras and Āgamas is found in the Purāṇas particularly in Durgāsaptaśatī in the Mārkaṇḍeya Purāṇa. Through the names available it appears that there was a huge literature and their geographical locations are found only in name. In other Purāṇas it is to be investigated. The names are: Aindrī, Āgneyī, Vārāhī, Khad.gadhāriṇī, Vāruṇī, Mṛgavāhinī, Ajitā, Aparājitā, Udyotinī, Umā, Kaumarī, Śūladhāriṇī, Caṇḍ.ikā, ghantika, Citraghaṇṭā, Mahāmāyā, Brahmāṇī, Vaiṣṇavī, Jayā, Vijayā, Kāmākṣī, Sarvamanṅgalā, Bhadrakālī, Dhanurdharī, Nīlagrīvā, Nalakūbarī, Khad.ginī, Vajradhāriṇī, Daṇḍ.inī, Śūleśvarī, Kuleśvarī, Mahādevī, Lalitā, Śūladhāriṇī, Brahmāṇī, Citreśvarī, Dharmadhāriṇī, Vajrahastā, Kalyāṇaśobhanā, Yoginī, etc.

They belong to Vaiṣṇava, Indra, Śaiva, Kumāra; Yogaic system; Dharma; local Āgamas and possibly blend of the medicines through śleṣa.

Śaiva system was dominant in Himalayas that might have migrated to Tamilnadu through Nepal or Kashmir or Brahmadeśa. Most of the characteristics are common in these systems and Siddhantaśaivāgamas that are to be investigated through workshops in detail.

The concept of Murgan might have migrated from Brahmadeśa to Tamilnadu via modern Bombay and Gujarat to Indonesia where the name was Cambodia from Kamboja. Kamboja was a centre of Vedic learning whose linguistic features are alluded to in Nirukta

and the Mahābhāṣya of Patañjali. In local idioms it is classed with cock or Murgan which spread to South India.

Yajña material in Āgamas is Less or is lost. In the Vedic system it has relation to fire which was essential in marriage and big Yajñas like Aśvamedha etc. which were slowly lost or reshaped themselves in the form of different types of worship like aarati with various ingredients. The complicated system was attacked by the Upaniṣads also whose contents were mainly the mokṣa concept. It appears that Yajña had a conflict with the Atharvaveda in the Avesta where Aṅgiras Manyu is referred to. Even the philosophy of Cārvākas is directly on the mīmāṃsā. So were the thoughts of Jainism who were different in shape and approach.

The concept of the Tantras was mainly worldly protection (bhukti and rakṣā) and not mukti which was the concept of the Upaniṣads.

We may conclude them as from war to bhukti to Mukti. The objective was to attain worldly and social objects like wife and putrapautriki etc. and less concerned with Mukti or nirh.śreyas. The Mukti was to attain unity and identity in the form of Sāyujya, Sāvarṇa with ultimate reality. Nirvāṇa in the sense of permanent identity with ultimate reality through bhakti is also frequently alluded to.

Siddhantaśāstras are known in Ceylone, Malaya, Singapur and China also. In Indonesia, departments and institutes of Āgamas were established. Seminars were also organized. The constituents of Āgamas are not necessarily the same. It came in legal sense also through the subject Dharma.

The concept of Murgan might have migrated from Brahmadeśa to Tamilnadu via modern Bombay and Gujarat to Indonesia where the name was Cambodia from Kamboja

Kamboja was a centre of Vedic learning whose linguistic features are alluded to in Nirukta and the Mahabhas In local idioms it is classed with cock or Murgan which spread to South India

Iran had a dominant position for Vedic sacrifices which migrated to modern Bombay. Avesta like the Vedas has also linguistic phases, earlier and later; in memory and repetitions, Its importance is due to Sun worship. Of course, the substitution of water from fire is a special characteristic.

Besides Hindu Goddess Caṇḍī, there is the Gaṇḍīstotra in Buddhism which is related to Gandhar Buddhism concept might have migrated to Indonesia from India

Nārada system has an antiquity and Pāñcarātra system most probably belonged to Mount Abu in Rajasthan

THE BASIC ELEMENTS OF VIRASAIVISM IN THE SAIVAGAMAS

-Dr.K.Pratap

The *saivism*, one of the earliest and most celebrated religion, gave rise to many schools of philosophy and religion, viz., *Virasaivism* in Karnataka, *Saivasiddhanta* of Tamilnadu, *Sivadvaitya (trika)* in Kashmir, *Pasupata* of Gujarat and *Nathas* of Bengal etc., *Virasaivism* that has grown out of *Saivism* and distinguished from other *saiva* schools, is a living religious system in the southern part of the country.

According to *Virasaivism* the emancipation or the summom bonum of Indian philosophy is the integral union of individual self (*jivatma or anga*) with the Universal Self (*paramatma or linga*). In the beginning, there will be a distinction between the *anga* (*bhakta, upasaka*) and *linga* (*deva, upasya*). When the *bhakta* with the help of the eight-fold aids (*astavaranas*) progresses further and further adhering to the five-fold codes of conduct (*pancacaras*), the distinction between *anga* and *linga* gradually disappears until the *anga* becomes integrally united with the *Linga*. This process of unification takes place in six different stages of the spiritual journey (*satsthalas*). These stages are termed as *Bhaktasthala, Mahesvarasthala, Prasadisthala, Pranalingisthala, Saranasthala* and *Aikyasthala*. There will be a gradual development of devotion and divine qualities in each stage.

Thus the eight-fold aids [*astavaranas*], the five-fold code of conduct [*pancacaras*] and the six-fold stages of spiritual journey [*satsthalas*] from the cordinal principles of *Virasaivism*. These principles are claimed to have the *agamic* sources. In the absence of the complete texts of the *saivagamas* in totality and their classification on the basis of the branches of *Saiva* sects prevaivalent it is not possible to trace the exact sources of the above principles in the *agamas*.

The 28 *Saivagamas* enlisted in the *Rauravagama* are classified as *Sivabheda* and *Rudrabheda*. A passing reference by Sivayogi *Sivacharya* in his *Siddhanta Sikhamani* [V.14], states that the *Virasaivism* is found in the later part of *saivagamas*. It leads us to infer that the *saivagamas* were divided into two parts viz. earlier part [*purvabhaga*] and later part [*uttarabhaga*]. The classification needs substantiation. The basic principles of *Virasaivism* as found in the *agamas* like *Vatutasudhakhya, Suksma, Parameswara, Makuta, Karana, Cintya, Candrajnana* are elucidated in this paper. Except the *Parameswaragama*, an *upagama*, all other *agamas* are available in the form of fragrant.

शैवागमेषु प्रासादलक्षणम् – समीक्षा

प्रासादो देवभूभुजामित्यमरः। देवानां नृपाणाञ्च वासस्थानं प्रासादः प्रचक्षते। अजितागमशास्त्रे तावत् प्रासादलक्षणमेवमभाणि यथा –

हस्तेन सम्मितः प्रोक्तः प्रासादः स्याज्जनार्दन।²

इति। हस्तेन यत्र मानं नीयते तस्यैव प्रासादसंज्ञा अनेनागमेनाङ्गीकृता भवति। सोऽयं प्रासादः बहुविधो दृश्यते। श्रीमत्कामिकागमे प्रासादस्य भेदा एवं निर्दिष्टाः।

नागरं द्राविडं चैव वेसरं सार्वदेशिकम्।

कालिङ्गञ्च वराटञ्च षड्विधं त्विह कीर्तितम्।।³

इति। एवं षड्विधभेदाः नान्यत्रोपलभ्यन्त इति केवलं नागरद्राविडवेसरभेदा एव लक्ष्यन्त इति चास्यागमशास्त्रस्य विशेषः। प्रासादस्य षडङ्गानि च निरूपितान्यागमेषु। श्रीमत्कामिकागमश्च अष्टवर्गमाचष्टे। तद्यथा-

मूलं मसूरकं जङ्घा कपोतं शिखरं गलम्।

ऊर्ध्वं चामलसारेणाष्टवर्गः कुम्भशूलयुक्।।⁴

इति। एवं प्रासादभूषणमिति नामयुक्तेऽध्याये पञ्चपञ्चाशत्तमे समेषामपि प्रासादालङ्कारभूतानां वृत्तस्फुटित-तोरण-कुम्भलता-प्रभृतीनां लक्षणं सम्यङ्ग्रूपि। तदिदं प्रासादलक्षणं कारण-उत्तरकारण-अजित-सुप्रभेद-दीप्त-मकुटाद्यागमेष्वपि समीक्षितं भवति। तलानां सङ्ख्या, जात्यादिभेदः इत्यादिबहुभेदकैः अगणनीयो भवति प्रासादप्रपञ्चः।

नैतावता अंशुमत्काश्यपमिति संस्तूयमाने काश्यपशिल्पशास्त्रे तथा मानसार-मयमत-अपराजितपृच्छादिशिल्पशास्त्रेष्वपि सप्रपञ्चं निरूपितमिदं प्रासादलक्षणम्।

अतोऽत्रास्त्यवकाशः अमीषां लक्षणेषु साम्यवैषम्यसमीक्षणो। तदिदं विस्तरतः मुख्यपत्रे प्रस्तोष्यते।

² अजितागमः, 12.1

³ कामिकागमः 49.2-3

⁴ कामिकागमः 49.5

The abstract *Skambha* vis –a- vis the concrete *Bhumi* in *Atharva Veda*

Prafulla K Mishra

Atharva Veda(AV) is the mine house of mysteries. In this paper a humble attempt is made to show the

contrast and the evolution of the principle of creation in *skambha and bhumi suktas* .

The principle of creation, *skambha* which is both manifest and not manifested is shown in the long *skambha sukta*. This concept is expressed in forty four mantras in *Saunaka sakha* i.e., X.7.1-44 and 42 mantras in *Paippalada* (XVII.7.1-12, 8.1-10,9. 1-10, 10. 1-10). The fulcrum on which the creation rests is both appears and doesn't appear. The catechism style of question and answer the totality of creation is *addressed*.

On the other hand *bhumi* is described in sixty three mantras of twelve *kanda* of *Saunaka* text where as they are fifty-nine mantras in *Paippalada* text(XVII.1.1-10,2.1-8,3.1-9,4.1-12,5.1-10,6.1-10).

Now it is quite curious to mark that *skambha* is the *atma*, the all pervading creatrix, the cosmic order and many more. But which part is *agni* , *vayu* and thirty gods remain is the question. This style of mantra speaks of everything in an indirect style.

In opposition to this style in *bhumi sukta* it is found how from abstract the concrete things occur. In this context the whole description is in a systematic style of gross physical, mental and the spiritual one. So also the system of expression in *Skambha* the same principle prevails.

In a sense it is a search of microcosm and macrocosm in *bhumi* and *skambha* respectively. But both of them are relatively similar in their descriptions.

VEDA AND AGAMA – THEIR INTER RELATIONSHIP

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Interaction and interrelationship between diverse systems of thought has been a mark of Indian tradition. The traditions of Veda and Agama have come along from the hoary past. Though Western scholars view the dichotomy between Veda and Agama by taking into view the apparent differences. Indian scholars have always held them complimentary and co-operative in their nature and outlook. An attempt is made here to bring out some of the issues in this direction.

The present paper tries to bring out the essentials of the above mentioned topic under the following heads –

1. Definitions of Veda and Agama.
2. The apparent contradictions existing between Veda and Agama.
3. The complimentary nature of Veda and Agama.

To conclude one can say that Agama tradition was eager to align with Vedic tradition with an obvious celebrity and unquestioned authority and sought to provide support to their claims from the Veda. Agama came to be considered in due course almost as a subsidiary culture within the Vedic framework. In temple worship for instance, Vedic mantras are chanted in the traditional manner while performing certain rituals, while providing the ceremonial bath for the Icon. Agamas accommodated the collective form of worship as is now done in most of the temples along with the individual worship that was characteristically private when performed at home.
