उपासकेः गवा दूभृतये अजल सूर्य सवर्गभगवामोऽरण इसािदषु अजा वषयाः अलंकृताः
सहोदरभावना इवनाशो सभायै संिहता उपदेः पुषा एव सुखं समृः काीकामकोिटपीठाधीरान्
द्र. रािक्षण गनापथी, चेन्नई
लभते तरस भार्ष्मिपि अन्ये कितवा: जेतार: परिमुश्लित वृढ़केशायार्कर्णेण सम्पूश्लित। पताहस्य शोचनीयस्य कितवस्य, बध्या नीयमाक्षे दशां दश्ना तरस थिता माता भ्रातर: च एवं बदन्ति। 'वर्ष एतं न जानीम:' इति अहो कषदशा!

एवं शब्दकस्तपुःबृधे तत्त्वालिपादका: नूतनविष्णुप्रतिपादका: मन्त्रा:बहुव: वर्तन्ते एवं असिंम सन्दर्भ मामपि भाष्येख कतारे कृतवत्: अन्येन्ति: सबेरेम: च कृताधार्पूर्वकः प्रणामान् सम्य क आत्मान धन्व मन्ये। एततः मम गुरुवचरणानां अनुगह: क्रामयमान: निवेद्यामि।

ॐ शम।
TEMPLE MANAGEMENT IN THE ŚAIVĀGAMA-S, 
WITH SPECIAL REFERENCE TO KĀMIKĀGAMA

Deepa Duraiswamy, Chennai

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)
Dr. R. Sathyanarayanan, EFEO, Pondicherry

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 sādhaka 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 Gṛhyaṣūtras 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 Gṛhyaṣūtras are prior even to the Śrauta tradition. The concept of Paṇcamahāyajña, which originated during the compilation of the Brāhmaṇa texts and the Dharmasūtras, got a sytematised modeling in the Gṛhyaṣūtras.

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. Kūbera in Sanskrit Literature, with special reference to the Mahābhārata, in Umesha Mishra Commemoration Volume. Allahabad : Ganganath Jha Research Institute). As rightly pointed out by Timothy Lubin, Brahmin priesthood appropriated many streams of rituals in the other popular traditions (The Vedic Homa and standardization of Hindu Puja).

The Baliharaṇa of the Paṇcamahāyajña, 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 Gṛhyaṣūtras 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]

Mr. Thirukkumaran K.
IFP-Fellow
Ph. D research Scholar,
Department of Philosophy,
University of Madras,
Chepauk, Chennai- 600 005
Mob: 09944723634,
E-mail: ksrikumaran@gmail.com

Abstract

Dīkṣā removes the Agiñānā 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 darśāṇā (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)

DR. SANGAMESAN K.M.
[Associate Professor, Dept. of Sanskrit Sahitya, S.S.U.S, Kalady]

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-arthasmarakahmantrah). 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-वैदिकपदन्त्योः विशेषांशी

Dr. शिबश्री. बाल., सर्वभौरसिद्धांशायं: P. hd.,

कारकालः

सारांशः

वेदागमोः धमर्मूः। सर्वत्मानं मौक्षारं वेदशिवागः: परमेश्वरः अनुग्रहताः। यथा वेदः अनादिकाल
गुरूशिष्यपरंपरां आगताः। तथावामोपि अनादिकालान् परम्पराः आगताः। कामिको वातुलन्ताः: अहाविशिष्टि
मूलागम्याः। तत्र चर्याक्रियायोगम्याः इति पादचतुर्दशं विचयते। लोकव्यवहारं अनुभवाः सौंहयाः
सैवागमज्ञाः महन्ताः: पद्धतिरूपेण अस्माकम्य अनुग्रहताः: इम्माः पद्धतिः। अद्यावधायपदितकारः: प्रसिद्धास्तिः। एवं वैदिकमार्गे
कल्पोऽक्षेप्यां पद्धतिः अपि विचयते। वैदिक शैवागम पद्धत्योः: विद्यमान विशेषांस्मृ प्रति अत्र प्रदिष्टादित्युम् उचुकोस्मि।
शैवागमद्धा पूर्वांतरमीमांसयोः: खण्डनम्

— Dr. एवांतविनः

(पूर्वमीमांसशास्त्राध्यापकः, मदरपुरपंसंस्कृतमहाविद्यालयः, मेलापुरः, चेन्नई – 4)

शाखकाराः: संवैदिक स्वसिद्धान्ततिरिक्तकरणं तत्त्वरूपं परमतं निराकुण्ठिति प्रसिद्धमेतत। शाखकारणं
परमतखण्डनं स्वसिद्धान्ततिरिक्तकरणं अवधारणात्त्वम्। यतं: एकत्र खण्डनमपि परमतं परकीयसिद्धान्तमध्ये तत्त्वरूपं तत्त्वांशिकसिद्धान्तान्तरमेविद्या निरूप्ययति। यथा पूर्वमीमांसशास्त्रानुसारः किंतु ध्रुवं न्यायादिऔर्थेशुरु संवैदिक मूर्तिमांसशास्त्रेऽवस्मम्पेत्रीणं भवति। शैवागमप्रथेष्यपि पूर्वांतरमीमांसयोः: 
खण्डनमुपलभ्यमानमेतत मन्त्यम्।

तद्भवं शैवागमविपद्यतानि काव्यितिषि पूर्वांतरमीमांसशास्त्रमेयां अधिकृत्य चिन्तयम्। 'मानाधीना 
मेेंसिद्धं' इति न्यायेन प्रमाणं सर्वितिषि शाखकाराः: आदरणीयाः। तत्त्वरूपसंवैदिविपयं परे शाखकारणं 
विप्रतियतं। तत्र प्रत्याशमनं र्याः: इति शैवा शाखानि स्वीकृत्ति: शैवागमानुसायरंः प्रमाणमान्यक्षणमेवं 
प्रदर्शितं— 'संवैदिकम्यन्त्यतितिकाल्यमें आत्मचिच्छति: प्रमाणम्' इति, 'चक्षुंदीन्द्रियां 
स्वशिष्यप्रभूतितितिरिक्तर्क्ष्त्राहकृत्योगात् सर्वांशं किंतु प्रमाणमेवयम् तथा चिच्छितं च।' इति च। पौधवर्तमं च 
तत्र प्रमाणमयं— 'संवैदिकार्थमनुष्ठानिकाचिच्छति: मानमिच्छति' (पौ.प्रमाणपटे श्री. 4) इति, 'न चक्षुः 
शाद्वार्तिस्याः न श्रीवं रुपवेदन। सर्वव ग्राहिक संभवते सेव मानमतं मतम्।' (पौ.प्रमाणपटे श्री. 15) इति च।

पत्रसंग्रह च शैवपरिभाषाये यथेष्पूर्वमीमांसशास्त्र्यं 'अनुभूति: प्रमा' इति प्रारम्भसंमतं लक्षणम् , इत्यं 
निराकृतम्— 'पौख पदार्थपरम्परपूर्वकत्वं वेदवाक्यांशांशेषया र्वतं: प्रामाण्य प्रसाधय, इत्यं पौखस्मृतिव्यक्तेतनेनेनुस्तं: 
प्रमाणवं वदतत्तद्वर्यां शैवविशिष्यद्रोहमिति। अत्र वेदवाक्यांशांशेषया र्वतं: प्रामाण्यप्रसाधय, 
स्मृतिव्यक्तेतनेनुस्तं: प्रामाण्यतद्वर्प्रविशिष्यद्रोहमिति विवरणमैयते। तथा 'अनिधगतत्थमूलाथ्विक्षयंक 
प्रमा' इति च भार्तसंस्कृत लक्षणं चानूढ़ तत्त्वसंस्कृत निराकृति।

पौष्य वेदान्तसंस्कृत स्कलम्बाद्वर्य, जगन्मित्यात्ववादवायुपि तत्त्र निराकरणं दृष्टये।

तत्र पूर्विषणामाधारः, तत्त्वात्संक्षिप्तस्यवादयुक्तं यथामिति उपादानिष्यते।
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 - Apostambha, 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 Apostabha 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 - Dwitasutram, Karmantasutram and Prayaschitta sutram.

According to Apasthamba Shroutasutra, the number of Ritviks participating in Aganihotra 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 yagyna.

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

SYAMKUMAR, T.S.
Research Scholar, Dept. of Sanskrit Sahitya, S.S. U.S, Kalady

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, Sêstras, Smârtis and Purî,as 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 Prîyaçcitta is used to denote the atonement or expiation. In Dharmasêtras, Dharmaçîstras and in other treatises the term Prîyaçcitta 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, Varu,a and Âçvins for that purpose. In Ígveda, Varu,a 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 Ígveda 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 Prîyaçcitta consisted of the performance of an assortment of sacrifices, purificatory baths and recitation of the Vedic Mantras.

The Ígamic literature also contains rites of expiation. The social and cultural background of Tantric expiation is different from that of Vedic. Dharmaçîstras and Dharmasêtras were related to the Vedic religious rituals. Tantric expiation is mainly related to the temple rituals. In the period of Vedas, Sêstras and Smârtis, 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

S. A. S. Sarma, EFEO, Pondicherry
sassarma@gmail.com

Abstract

Among the development of śaiva literature from the 10th century onwards we see that śaiva authors produced an array of Āgama commentaries (vṛttis), 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 Dviṣatikālottara, 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 exit 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.
शैवागमे अग्रिकार्यविधि:

J. KRISHNAMOORTHY
Lecturer, Department of Saivagama,
Sri Venkateswara Vedic University,
Tirupathi

हुतेनैव तु मुच्येते साधका जन्मकन्यमारु इति श्रीमत्व-सारसाह्यहरचनानां साधकानां परमोक्षप्राप्त: अग्रिकार्यविध ययामु शक्यते इत्यवगम्यते।

एवम्
असंस्कृते

वास्यार्गः हुतं भवति निष्फलम्।

tस्मात् कुण्डार्थ संस्कारान् कुयार्थं मन्त्रेन देशिकः॥

इति श्रीमदजितागमवचनं होमकमर् मन्त्रपूवर्कमेव कर्त्तव्यम् इति अस्मान् आदिशिति।

तिल्ये नैमितिके चैव प्रतिष्ठायामधोत्सवे।

गभार्धानां चैव पिवतर्के।

गर्हणे िवषुसंकर्त्यां शतरूणां च पर्दशर्ने।

शािन्तके पौि᳥के चैव दीक्षायां च पिवतर्के।

गामधानादिके तेषां शैवानां दहनावित्य।

प्रायञ्चातःतिरिकते पवित्रकर्मं समाचरेत्॥

इति श्रीमत्व-मुप्रेनदागमवचनम्: शैवागमक्रियाकरणांकाण्डेषु विद्यमानेपु मुख्यमेपु संस्कारारु अग्रिकार्यांपि मख्यमः: इत्यपि विभावते। अन्येषु मूलामगमेपु शिवाधे: श्वादार्थः, स्वरूपकन्यनमु, तत्प्रय केबल-मिन्त्र-वैदिकमेतेन विखन्धता, त्रिविधानां शिवाध्रिनां शैली, तेषु उल्कषः कः, कत्तुमु अधिकारी कः, इत्यदशविलषितिविषयः: सबै मुख्यपत्र प्रस्तुति।


dीक्षितो योजिकारी स्थायु योग्यस्थानार्ज्जनादिदिः


dीिक्षतो योऽिधकारी स्यात् ् य ो ग् य स् ᳩ ा न ा िदषु  इित  शर्ीमत्पराख्यशर्ुते:  शैवसमयोक्त


dीयते  तन्भवल्ल हि  क्षीयते  पापपंड्रम् ।


dयदुनििेशातू दीक्षा चेिविषधीयते ।।


dति श्रीमु-सुप्रभेदागमसुपर्िसि᳍वचनेन दीिक्षाशब्दस्य  सामान्याथर्:  ज्ञातुं  शक्यते।


dथ दीक्षाविषिं बह्ये सर्वसिद्भिफलप्रश्नम् ।


dपपृृष्ठु प्रश्मनम्  आशुरारोपयवर्धनम् ।।


dति श्रीमन्मकुटागमचनन्दीशा  सर्वसिद्ध्याथि इत्यवषयते  इति


dसा  च  दीक्षा  शिवसाड़मसरणािन्त्विशिष्ठे  एवं  शिवापूजाशुपृणायगत्वापादनाय


dार्जमवदीशा,  शिवापूजां कर्तृकृ  ईंक्ष्रप्यापाये  च - विशेषसमयदीशा,  सािधारप्रश्मनमाय  एवम


dआचार्याभिपक्षाध्याय  योिवतमापनाय च - धिर्मवन्दीशा,  भुिमृित्तिक्षदृद्धानाय आचार्याभिपक्ष:


dत्वः:  इत्यमशः:,  एवम्  तस्या:  अवानंतििन वा  शिवधर्मणि-लोकधर्मणिभेदेन,  सािधारक-


dिरिधिकारभेदेन,  बुभु-भुमुषुभेदेन,  सािधी-ििरीजभेदेन  विभस्त भवति  इमे  विपयः:,  दीक्षायां


dवधानम्,  काल:.,  गु-ििष्ण-िुिक-िाधक  लक्षणांि  सवांिं शेषिष्यवस्मर्त:  मुख्यपणे उपस्थापिष्यते।


K.S.Balasubramanya Sivacharyar
Principal- Sri Dhandayudhapani Veda Agama
Patasala- Palani.
Kerala Vedic Heritage: Texts, Commentaries and Vanishing Traditions

Dr. K.A. Ravindran
Associate Professor
Department of Sanskrit-Sahitya
Sree Sankaracharya University of Sanskrit, Kalady,

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, Śīlas 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 Brahmaswam 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 विमलः

डा. श्री कार्तिक शिवाचार्यः

शैवागमाध्यमः

श्री विनोबेर्हर दिव्यविवाहः

तिरुमान्त:

शोधनवन्धनारः

शैवागमा: समाधिक्षिदि तालापागम सहित आह्विशिष्टः।

प्रबन्धितम् नित्यः, नैतिकः, काम्योत्सवः, मासोत्सवः, पशुपतितः, पवित्रोत्सवः संस्मारण निरूपणः।

उत्सव शंदे उतः, सव इति पद्ध्यार्य बर्तने। अस्वारः पूर्वारणागमे —

सव इत्यूच्छते सृजः: तदुत्स्वयाच्चव्याक्षमितम्।

उद्दृत सृष्टिकारित्वात् उत्सवः कथितः: कमात।। (1,2-141)

प्रतिदिनं किममाणोत्सवं नित्योत्सवं इति, नैमित्तिकाते किममाणोत्सवं। व्रह्मोत्सवदायः (नैमित्तिकोत्सवं इति, काम्योद्गेत्रेन किममाणोत्सवं काम्योत्सवं। इति, चेतादि फाल्गुणमासस्तर्यन्ते प्रतिमाग्र आगमोङ्कविधानेन किममाणोत्सवं मासोत्सवं। प्रतिमासिः पशुदिनेशु किममाणोत्सवं पशुपतितः। इति, सांवतसर्व, प्रायधिकत्रुप्ते किममाणोत्सवं पवित्रोत्सवं इति उत्सवानां भविष्यवल्य निरूप्यते।

अयमृत्व: कारकेकै एकदिनादारभ्य नवविशालि दिनापर्यंत उच्छिते। उत्सम्बरः, मध्यमां, कन्यसच्चवयविमिति नवविशालः: निरूपितः।
उत्सवेषु वृषयागादि मक्तोत्सवपर्यंतं आदशायि: प्रदर्शितं। पवमेव फरमेथस्य सृजि स्थिति संहार, तिरोभाव, अनुग्रहिति पवकृत्यमयि उत्सवेषु प्रधानाः।। महोत्सवं शाम्भवदीशा इत्युच्यते। परं शाम्भवदीशायमेव उत्सवं पापनाशनमं हृदयनेन प्रमाणवचनेन श्रावं शक्यते।

उत्सवेषु एकदिनस्य शिवप्रीति:, दिनत्वस्य ग्रामरक्षा, नवदिनस्य लोकरक्षा, द्राक्षदिनस्य सुराणां साक्षात् च प्रीति:, नयोदिनस्य साक्षियं, पवनदिनस्य नराणां सार्थ्यं, साक्षदिनस्य जनानां पुष्टि:, नवदिनस्य वुखूपाणं विसमृक्ति:, नवविशलिति दिनस्य सर्वदेवातानां प्रीति: इत्यादिकमेण फलं वहनु आगमपूक्कम।

एते विषयं: शोधकर्षाये समार्थ निन्दुपन्तेति शिवम।।
Vedic legends related to Rudra in the Brâhmaṇa-s and the Āraṇyaka-s: A brief study

Dr. Madhavi R. Narsalay,
Asst.Prof & Head,
Dept of Sanskrit,
University of Mumbai

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 (Ṛgveda II. 33. 9.) and he might is unsurpassed (Ṛgveda. 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), Kauśītaki 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 Kauśītaki 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 Nābhnādiśṭha 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 SAIYAGAMAVISAYAAH” 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,Carya, Yoga & Jnana padas. For example, Pratistha, masapuja, Bhasmadharanam etc are grouped under Kriyapada, sivalayanirmanam etc under Carya 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

Prof.Satya Pal Narang
New Delhi

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 Siddhantasaiyagamas 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 Siddhantasaiyagamas.

Extensive literature of the Tantras and Āgamas is found in the Purāṇas particularly in Durgāsaptasatī 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.gadhārīnī, Vāruṇī, Mṛgavāhīnī, Ajītā, Aparājītā, Udyotīnī, Umā, Kaumārī, Śūladhārīnī, Čand.ikā, ghanīka, Citraghaṇṭā, Mahāmāyī, Brahmapīni, Vaiśnavī, Jayā, Vijayā, Kāmākṣī, Sarvamanīgalā, Bhadrakāli, Dhanurdhāri, Nilagryvā, Nalakūbarī, Khad.ginī, Vajradhārīnī, Daṇḍ.inī, Śūlēśvarī, Kuleśvarī, Mahādevī, Lalitā, Śūladhārīnī, Brahmapīni, Citreśvarī, Dharmadhārīnī, Vajrahastā, Kalyāṇaśobhanā, Yoginī, etc.

They belong to Vaiśnava, 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 Siddhantaśaivgamas 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.

Yajñā material in Agamas 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 Yajñā had a conflict with the Atharvaveda in the Avesta where Āṅgiras Manyu is referred to. Even the philosophy of Cārvākas is directly on the mīmāṃsāsakas. 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 Sāyujiya, Sāvarṇa with ultimate reality. Nirvāṇa in the sense of permanent identity with ultimate reality through bhakti is also frequently alluded to.

Siddhantasaivagamas are known in Ceylon, 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 wose 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 important is due to Sun worship. Of course, the substitution of water from fire is a special characteristic.

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

Nārada system has an antiquity and Pāṇcarātra 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, Sivadvaita (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 cardinal 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 Vatutasudhakhyya, Suksm, Parameswara, Makuta, Karana, Cintya, Candrajnana are elucidated in this paper. Except the Parameswaragama, an upagama, all other agamas are available in the form of fragrants.
शैवागमेषु प्रासादतत्त्वकण्म् — समीक्षा

प्रासादो देवभृजामित्यमः। देवानां नृणाणां वास्थानां प्रासाद: प्रचक्षिते। अजितागमशाखे तावत, प्रासादतत्त्वकण्मेवमभाजनोष्ठाया —

हरसेन समीत्तं: प्रासादः स्वाजनानादेन।

इति। हरसेन यथा मां नीते तथाऽ धार्याक्षेत्रः प्रासादसंज्ञा अनेनागमेनानानाधीकृता भवित। संस्डः प्रासादः बहुवर्णेन दशःपरे।

श्रीमताकामकामेषु प्रासादुपयौ एवं निर्देशः।

नागरं द्राविडं चैव वेसरं शाक्तेदीश्चरमः।

कातिजाता वरारात्र ग्रंथं लिखे कृतितमः।

इति। एवं पद्विपेदः: नायत्रोपल्लभाय इति तथाऽ नागद्राविड्वेसरमेदर्शे पर्य कतः इति चायागमशाखार्य विदेशः।

प्रासादश्च एवं निरपिताभायमेशु。 श्रीमताकामकामशाख अष्टागमापने। तथाभ

मूलं मस्तर्कं जहाः करोंति शिखरं गधम।

उपर्युच्छ चायातचरणाथवर्यः: कुम्भशूकुक।

इति। एवं प्रासादभूषणाभित्र नामतःूध्वरं पर्यपावशितमेश्वे समोयामष्ठी प्रासादालक्षणारभूताः वृत्तस्फुटित-तोरण–

कुम्भशूकुक-भूषणाः लक्षणं समवर्णमूच्छ। तत्त्वुं प्रासादतत्त्वकण्मं कारण-उत्तरवर्ण-अजित-सुपार्व-दीप-मक्कतात्रागमेश्वरः प्रासादश्च।

नेतावता अंधकारवयपितुमित साधुमाने कालकर्षितत्वशाखे तथा मानसामयमव-अपराजितचायायितश्वस्त्रेश्वक्षणं समख्यम नरपितमित्त्वां प्रासादतत्त्वकण्म।

अतोवायायकाशः: अमीशा लक्षणायु साम्यावस्यसमीक्षणेऽ। तत्त्वुं विस्तरतः। मुख्यप्रेन्त्व गतप्रत्येकः।

2 अजितागमः: 12.1
3 कामकायमः 49.2-3
4 कामकायमः 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 suktta*. 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 suktta_ 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

S. RANGANATH
Bangalore

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.

*****