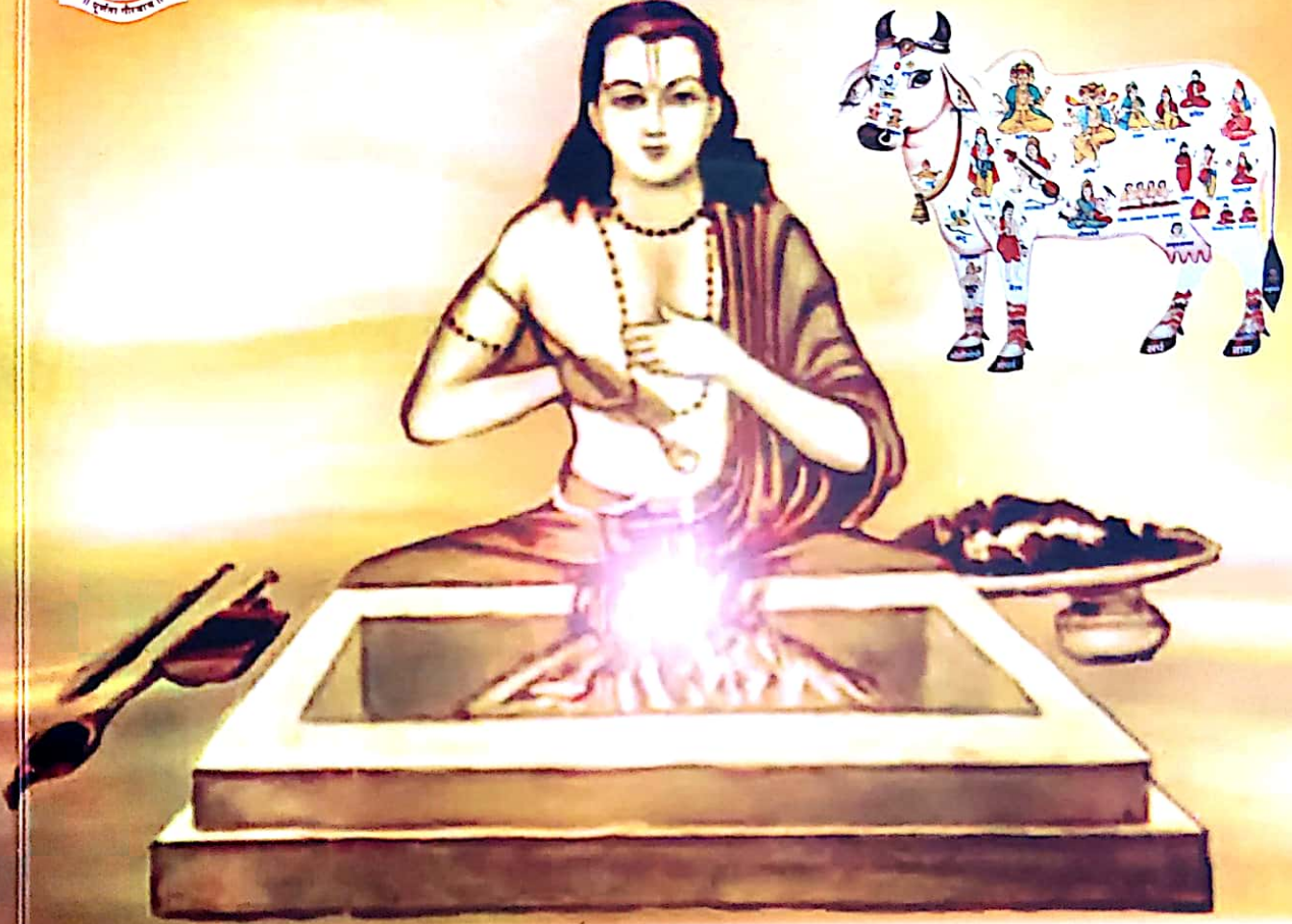




कर्मकाण्डसंस्कारविज्ञानम्



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Science behind Karmakand -

Indian life system as an especial wing of Indian culture is depicted broadly in the forms of liturgical gems teemed in the Vedic Mantras¹ read in the context of various vedic and domestic rites and so, the common folks fail to trace out any strong point and aphorism of the science and technology in the demanding fashion of scientific² terms. Hence even today the Vedic ritual phenomenon has been a subject of the futile religious phantom for our society.

But in the mission of its sincere effort the paper tries its best to show some trustworthy scientific reasons working behind the Karmakand=all types of domestic functions and other religious activities related to our practical affairs of life prescribed in scriptures. It is here most worthy to mention that the cultural heritage and literary documents of the ancient rank of all nations imbibe all types of science and technology in silent mode that needs keen sighted efforts of exploration in the light of modern scientific methodology.

And our Vedic literature also needs this hock eyed investigation to have the points of modern science and technology clothed in the ritual phenomenon in broader range of its karmakand. The word Karmkand is a compound term that derives from the vedic literature and also it is conceptualized in different ways of academic, philosophical, and spiritual systems of human society that is very glorious and consolidated. The paper here endeavors to flesh out some locations of science in Karmakand and the obligatory religious acts prescribed in the manuals of scriptures under the sub-headings perusals as such-

The idea of Karmakand-

The compound word Karmkand has a back ground of its possible derivation from the two Mantras of Shukla yjurveda as read -

अक्रन् कर्म कर्म कृतः सहवाचा मयोभवा ।

देवेभ्यः कर्मकृत्वास्त प्रेत सचाभुवः ॥३,४७

काण्डात् काण्डात्प्ररोहन्ति पुरुषः पुरुषस्परि ।

एवानो दुर्वे प्रतनु सहस्रेण शतेन च ॥³

As we have seen here that in the first Mantra the word karm is mentioned that may be attached with kand of the second stanza of the same Veda, that gives the sense of obligatory but natural human life business prescribed in scriptures based on the whole vedic literature in the terms of Yajnas. That's why it is said वेदा हि यज्ञार्थमभिप्रवृत्ताः' by Lagadh⁴ a scholar of vedang jyotish. It is here remarkable to note that by this very way of showing main purpose of the Vedas the divine and spiritual phenomenon of the Vedic literature are promulgated that build up the castle and pyramid of the world^{5a} religions. Also it denotes the divine and spiritual practices as the most life part practice for human beings in general. The divine and spiritual elements are enumerated in the Aranyaka and Upanishads the metaphysical monuments of the vedic literature.

As we know that the Vedic seers are of the view that human life's perfection lies in the proper practices of the Karm= execution of religious acts prescribed in the manuals of ethics and morality, divine practice = to develop human personality to the rank of divine world through concentration meditation and

and careful milking out of the life-giving resources of Nature and the spiritual practices = to see Brahma in all types of creatures including rivers, plants, planets, animals violent beasts, creepers and whatnot to find one's self pervaded in above mentioned substances. This is the main purpose of human life to realize life perfection and to realize the bliss of supreme Brahm within himself. For this purpose Indian culture based on the trustworthy evidences of the Veds.

Need of the execution of the Karma=action -

Though the vedic literature through its metaphysical lessons teaches with proves, the eternity of individual soul (a partly visible in the form of human beings and other creatures). But human beings, being the best creation of Brahma have strong hold of brain and intellect to understand the fact of philosophy of life and spirituality as the main goal of human-life, so they need to purge out their brain's and heart- the mobile elements for mobile home the human body. It is here to mention that though by nature human being is a splendid sample of supreme -being but he becomes spoiled when he comes out through the birth process. The Garbhopenishad delineates this perception as such-⁶ पञ्चमे मासे पृष्ठवंशो भवति । षष्ठे मासे मुखनामिकाक्षिश्रोणाणि भवन्ति । सप्तमे मासे वीवेन संयुक्तो भवति । नवमेमासे सर्वलक्षणज्ञानकरणसम्पूर्णो भवति । पूर्वजाति स्मरति । जातश्चैवमृतश्चैव जन्म चैव पुनः पुनः । यन्मयापरिजनस्यार्ते कृतं कर्म शुभाशुभम् । एकाकी तेन दह्येहं गतास्ते फलभोगिनः । अहोदुःखोदधौ मग्नो न पश्यामि प्रतिक्रियाम् । यदियोन्याः प्रमुच्येहं तत्प्रपद्ये महेश्वरम् । अशुभक्षयकर्तारं फलमुक्तिप्रदायकम् । यदि योन्याः प्रमुच्येहं तत्प्रपद्ये नारायणम् ॥

The abstract sense of the Mantras is that while a man takes birth he stays in divine stature of child form but gradually he forgets his divine rank and file due to the touch with the illusive wind pervaded in the corporeal world as it said- जातमात्रस्तु वैष्णवेन वायुना संस्पृष्टस्तदा न स्मरति जन्ममरणानि न च कर्म शुभाशुभम्⁹ विन्दति । Consequently he finds himself smeared in maya or delusion. At that stage his wisdom of divine rank becomes dusted. Hence to wipe out this dust of delusion these prescribed obligatory religious acts are necessary to perform. For purging out the human personality the help of wisdom fire, is taken for careful movement in practical affairs of material life. Because of that the KARMS are classified variously in scriptures. After the suppression of lower graded act fruit through the best acts of sacrifices, mind and heart of a man becomes completely purified; thereafter he goes to a consummate precept to learn the execution of the bundle of good works for the betterment of individual soul and human society. This is the principle of acts in our scripture prescribed that co-relates social works and humanitarian deeds with the emancipation of human life. Shedding light upon this epistemology of Karma Upanishad says कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः⁶ it means one should intend to live long through the execution of the deeds prescribed by our ancestors and seers of the ages.

Sanskara and Karma- there are so many varieties of Karma and Sanskar , but they are reduced fundamentally in to two streams called general business of life and especial duties prescribed by the scriptures. Theses Sanskaras prescribed, need some special qualifications of the aspirant and deed doors for their execution by them. For the purpose of making role models in society certain Sanskaras are ordained by our past masters of the Vedic- literature; such as the Upanayan Sanskar = rite of having the the veda⁹.

The related contextual activities to Sanskaras are the obligatory Karma of the same Sanskaras. This is a karma of especial kind. Such are the other ritual works as Agnishtoma and the like. The general

domestic duties are generally called Karma =duties towards society starting from the individual duty. This is the concept of module formation of a man to fabricate module society. Behind the duties and right prescribed, in the light of Varnashram system of society the above intention of the seers was supposed working in past Vedic period. Besides this there are so many series¹⁰ of duty and rights prescribed in scriptures. Basically the Sanskaras are related with the personality development issue of human beings while the Karma suggests all kinds of works, function, celebration and religious activities that promote stage of society. The concept of Karma hardly gives the sense of unsuitable works for our society¹¹. Especially the karma in Vedic literature reveals the sense of Vedic rituals¹². The performance of the - Vedic karma is supposed to be the institution of Dharma¹³. Hence for the better management in society and to produce qualified leaders for society the concept of variegated Sanskaras and Karma is incorporated in the wider range of the Vedic literature.

RELATION OF NATURE WITH VEDIC KARMA-

NATURE here means the vast vista of the Nature that is called a huge dimension of material world in which vedant philosophy seeks the unified essence of sentient supreme soul in which all animates and inanimate such as, from the mountain to mote, from planets to plants, from creator to creepers, from firmament to forest from sea to sky from sun to soil all are existing with each other's cooperation. The Vedic Karma also establishes its natural relation with all these substances. Though the scientific reasons working behind the Vedic Karma are clouded with obscurity but not out of reach. The Vedic seers were well known to the phenomenal world' structural factors, so they gave the most scientific institution of the Yajna= vedic concept of ritual business. No need to say here that the Vedic seers seem earnest busy in the promulgation of the importance of the rivers, trees, mountains, clouds and the like and extend their eulogy in very respectful manner towards them, that shows the visionary thought of the seers of the Veda. Paradigm of it we may find in the context of various hymns of the Rigveda preferably. It is here worthy to mention that these all are the part and parcel of the Vedic rituals. Hence we find very close relation of the Vedic Yajnas with the wider field of Nature. The words Prakriti and Vikriti in the terms of प्रकृतिवद्विकृति कर्त्व्या¹⁴ means the subsidiary vedic rites should be executed in the light of main vedic right. And also the Vedic literature divides प्रकृति याग and विकृति याग separately to teach a lesson, that our first and foremost duty is to understand the signals of Nature the source of all energy for human life.

It is here more important to make mention that in all Vedic rites many things which are related to our daily life and daily routine works are included. The performers of the Yajna always offer those articles to the various invited deities on the altar of the vedic Yanya which are very important for the environmental change and meteorological movement. For instance we can see the articles of the Somayaga in which a number of creature, species, plant species and seasonal grass, as 'Algae' and also cane bound with it a frog and other articles are accumulated, not for just the conventional performance of the rites but also for the teaching of Natural science that comes to our vision in various seasons and it is Nature that itself teaches its science without defining terms. But these all things are portrayed in the canopy of ritual functions. Even the yajna mandap =the canopy and altars for the performance of Yajna is constructed carefully according

The modern scientists must pay their creative and inquisitive wisdom to bring to light the fact of the Natural science working behind the Vedic ritual activities. In the context of the worship of constellations and stars the scientific brain of the past seers -Bharadvaj and the others stimulate us to go through in detail to see their characteristics, the calculated amount of reactive power and the consequences that of. The Zodiac without second opinion is a hard fact Nature's extension in universe and stays as commanding and controlling force of the world society. Hence this felt fact of the seers of past is taken in the course of study and practice of religious rites. The history of this astrological business and exercise by people of the world are very old convention mentioned by the most of the ancient men of letters belonging to the classical literature of the world rank. But most possibly it is the Vedic Karmkand which exerted its impression of Zodiac worship on the world literature. Today this seems as a paradigm sifting into the space technology re-

searches as the common business of the world scientists. This is the gravity of our Vedic Karmkand.

Worship of mountain, fire, earth, domestic animals and the like in religious activities-

It is true that the whole Vedic literature is summarized in to the practicable wider range of Karmkand, that without favor and ill will extends due respect towards all creatures and complete gamut of Nature in which so many forms of it are visible. This is the first rank priority of practical metaphysics of the Vedic karmkand. It is here worthy to mention clearly that the above mentioned species of Nature are safe guard related closely to the existence of human beings. In this connection Swami karpatriji Maharaj a pioneer saint leader of Sanatan Dharma(He is not more) has proved the inter-connection of the earth with firmament and other world in his work Veda swaroop vimarshah, that shows the scientific approach of the Vedic Karmkand and Samskar in which to these Nature's appearing aspects in the forms of earth and the like are given importance. In the same way Vastu pooja and the like are also of great importance to understand the hidden scientific reasons in our Karmkand- a highly focused ceremonious act, in the Indian culture and life system of Indian people.

KARMKAND: AN EXHIBITION OF SYSTEM THEORY OF NATURE-

It is here most important to understand the sense of system theory before tracing out of its relation with ritualistic phenomenon of the Vedic literature. It is here worthy to mention that the writer of the paper do not know the exact origin and development of the system theory but successfully undoubtedly claims to get convinced with, on the basis study of the WEB OF LIFE by FRITJOF CAPRA who perhaps appears as a pioneer of the theory that successfully connects metaphysics and all philosophical theories with the flow of modern science and proves upper hand of these subjects (philosophy and the other conventional and cultural subjects) in this connection.

According to the system theory universe is a whole and its parts though appear in variegated forms represent the whole. Hence the whole is naturally connected with its parts. If the modern science study the Vedic Karmkand an altar for the proffering of oblations to the divine powers is erected according to the Vedic instruction called विधिवाक्य or injunction.

On that very altar the Zodiac is figured out in the form of Navagrah and the other heavenly powers in a systematic manner and with the related Vedic Mantras their proper pooja is held with careful and purged mind. The decorated ritual altar now becomes ready to focus on the beauty of galaxy, importance of the stars and to memorize the contribution of the galaxy in our happy life through the environmental balance. Clean heart is the residence of Brahma and clean land is the home of nature is the main didactics of the Karmkand that also shows the interconnection, internal influence and internal signals of the members of galaxy that effect human mind and the whole life of human beings. Besides that the distance of constellations from each other and astrometry of the reacting force through the astrolabe are also suggested through the ritual decorated alter of the Vedic Karmkand.

Hence in brief some kinds of scientific reasons working behind the various activities if the Karmkand applicable to domestic functions also are portrayed but a lot of scientific reason are still to find out that works as the under current in Karmakand that brings expected results to the performer of the religious rites. The Karmakand science is now dominates the most of the mind of human beings of all walks of life in different ways. Because of that for a long time this Vedic Karmkand has been attached internally with the life system of human beings. Hence the principles, articles, process and practice of the Vedic Karmkand invites our great scientists of India to pay attention, on this Natural science laboratory of Karmakand depicted in the Vedic literature. JAYATU BHARATAM

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- (2) As light may be called 'radiation or 'radiant energy' etc.
Vedant and the modern science-page 153, by Ajit kumar sinha.
- (3) shukla yajurveda- 13/20
- (4) see page 69, संस्कृतवाङ्मयम् BY Dr. H.K.Datar
- (5) (a) Man has to become divine by realizing the divine. Idols or temples or churches or books are only the supports. Also see the ideal of universal religion page 63,
The philosophical and religious lectures of Swami Vivekanand.
- (5) See- Shiv-sankalpa sookta of Shukla yajurveda- Mantra -2.
- (6) See- Garbhopenishad, Mantra-2
- (7) See Garbhopenishad.
- (8) See- ईशावोस्योपनिषद, मन्त्रा-2.
- (9) See- संस्कारविज्ञान- by Pttabhiram Shastri, pg- 65
- (10) See Yajnyavalkyasmriti.
- (11) See the Commentaries of Uvat and Mahidhar on the 1st Kandika the Shuklayajurveda.
- (12) See- as we see the definition of Brahmnic literature-
ब्रह्मणं नाम कर्मणस्तन्मन्त्राणाञ्च व्याख्यानग्रंथः -
वैदिक साहित्य का इतिहास- पं. बलदेव उपाध्याय ।
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