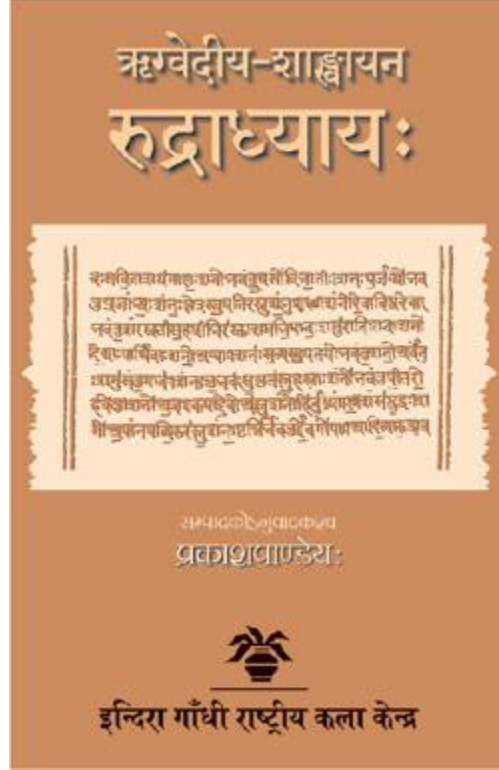


# ṚGVEDĪYA SĀNKHĀYANA RUDRĀDHYĀYA (Vol. I & II)

Sampadak: Prakash Pandey

2009, vii+102, ISBN: 978-81-855-3-15-8, Rs. 320

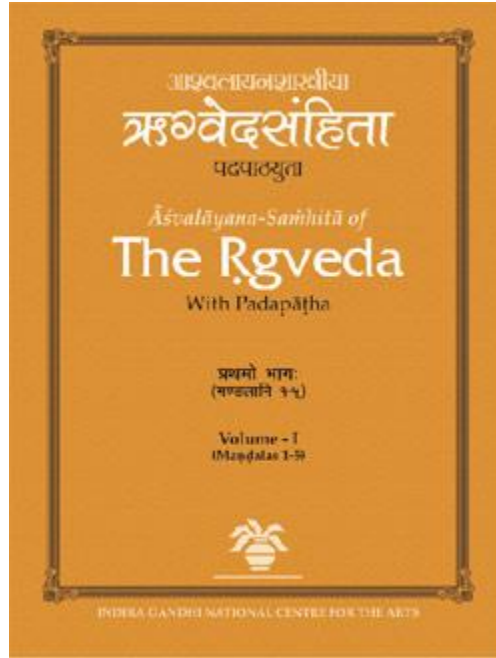


भारतीय श्रौत एवं स्मार्त दोनों परम्पराओं में शिव आराधना, वृषोत्सर्ग आदि अनेक याज्ञिक क्रियाओं में रुद्राध्याय का पाठ आदि काल से होता आ रहा है। नियमतः जो व्यक्ति वेद की जिस शाखा में प्रतिपादित रुद्राध्याय का पाठ करना अनिवार्य होता है। ऋग्वेदीय रुद्राध्याय अभी तक एकमात्र शाकल-संहिता के पाठ के रूप में उपलब्ध था। पहली बार दक्षिण राजस्थान के बाँसवाड़ा जिले में नागर ब्राह्मणों के द्वार संरक्षित ऋग्वेद की शाख्वायन शाखा का रुद्राध्याय प्रकाशित हो रहा है। प्रस्तुत रुद्राध्याय अन्य प्रसिद्ध रुद्राध्यायों से कई दृष्टियों से विशिष्ट तथा महत्त्वपूर्ण है क्योंकि इससे एक सर्वथा प्राचीन पाठ एवं उसकी पाठ-परम्परा से पाठकों को परिचय प्राप्त होगा।। इसके प्रकाशन से निश्चय रूप से वैदिक साहित्य, इतिहास एवं संस्कृत के प्रेमी, अध्येता एवं विद्यार्थी लाभान्वित होंगे।

# ĀŚVALĀYANA SAMHITĀ OF THE ṚGVEDA with PADAPĀṬHA

Edited by: B. B. Choubey

Vol. I(Mandalas 1-5) 2009, xxiv+148+678pp. ISBN No: 978-81-85503-18-9  
Vol. I(Mandalas 6-10) 2009, x+943+172pp. ISBN No: 978-81-85503-19-6, Rs. 2500 (Set  
of 2 Vols.) (HB).



The Purāṇa literature gives ample information about the existence of Śākhā-Samhitās. Deviations in text, order and number of ṛk mantras started giving rise to different Śākhā-Samhitās from the time of Ācārya Paila; Patañjali referring to twenty one Śākhā-Samhitās of the Ṛgveda. This publication is an attempt to examine the existence of Śākhā-Samhitās of the Ṛgveda as mentioned by the Purāṇas, Patañjali, Mahīdāsa and other authorities, scrutinizing textual evidence in support of them. The focus is, however, on the Āśvalāyana-Samhitā, with a background on Ācārya Āśvalāyana and exploring the antiquity, treatment of accent and Padapāṭha of the text by referring to various sources. Published in two volumes it presents a detailed and systematic study of the full text of the Āśvalāyana-Samhitā of the Ṛgveda. The verses of the ten Maṇḍalas are given in original form and examined critically in a thorough study. The additional mantras of the ĀśvalāyanaSamhitā are also presented with the original Sanskrit verses followed by their translation in Hindi and English. ĀśvalāyanaSamhitā of theṚgveda, a critical edition (with Padapāṭha) of which has been made available in print for the first time, must be put on shelves by every library which has interest in Indian classical literature.

Moreover these volumes are bound to interest Vedic scholars and students in particular and Indological scholars of Indian religion and culture in general.

**Bhand Pather** - The Folk threate of Kashmir

Edited by Sushma Jatoo and Sudhir Lall

2016, pp. xv+228, illust. 122(col. & b/w), ISBN - 978-93-5050-24, Price : Rs.1100(HB)

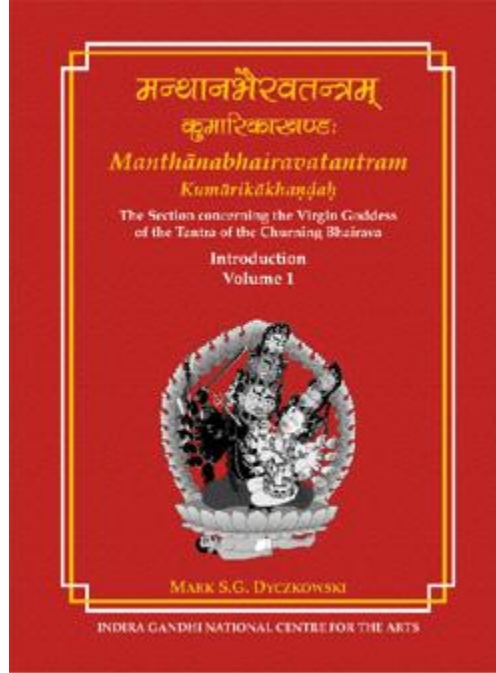
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# MANTHĀNABHAIRAVATANTRAM

Edited & Translated: Mark S.G. Dyszkowski

2009, clxxxv+4873pp., illus., intro., notes, biblio., & Indices ISBN No. 978-246-0498-3, Rs. 15500 (set of 14 vols.) (HB).



The Manthānabhairavatantram is about 24,000 verses long and is divided into three sections (khaṇḍas). The one edited and translated here is the Kumārikākhaṇḍa. Along with the Kubjikāmata, the Manthānabhairavatantra is the most important and extensive Tantra dedicated to the worship of the Goddess Kubjikā. Although originally an Indian goddess, Kubjikā is almost exclusively worshipped in the Kathmandu Valley, where her cult has been kept scrupulously secret by Newar initiates for centuries. Almost all the manuscripts of her Tantras and related literature have been found there.

Kubjikā is a powerful development of Mālinī, the principal goddess of the Trika Tantras and Kālī of the Kashmiri Krama tradition. Her cult belongs to a chain of early Kaula systems that culminate with that of the Goddess Tripura and so sheds considerable light on them. Kubjikā's unique historical importance is mirrored in the extraordinary richness of the inner, spiritual dimensions of her cult. These are explored in detail in the introduction to the edition and translation of the text with extensive references from mostly unpublished Kubjikā Tantras and those of related schools.

The work took close to two decades to produce. In this time numerous working editions of unpublished Tantras and related texts were prepared by the author with the help of a team of five trained assistants.