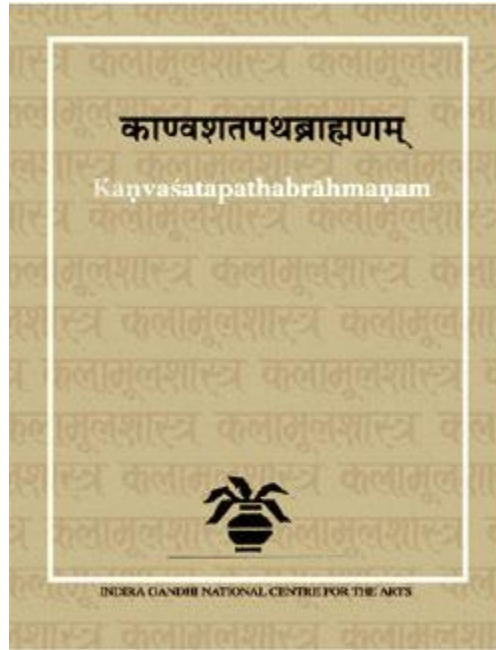


KĀṆVAŚATAPATHABRĀHMAṆAM

(KMS No. 12, 22, 30, 31, 39 & 40)

Edited and Translated by **C. R. SWAMINATHAN**

- 1994, Vol. I (kanda one), xxiii+168., textual notes ISBN: 81-208-1126-7, Rs. 300(HB)
1997, vol. II (kandas two & three), xxv+297pp., textual notes, ISBN: 81-208-1127-5, Rs. 550 (HB)
2000, Vol. III (kandas four & five), xxvii+414pp., textual notes, ISBN: 81-208-1549-1, Rs. 700 (HB)
2001, Vol. IV (kandas six, seven & eight), ix+334pp., textual notes, ISBN 81-208-1150-5, Rs. 600 (HB)
2005, Vol. V (kandas nine & ten) ix+225pp., Abb., ISBN 81-208-2047-9 (Vol. V) ISBN: 81-208-1128-3(set), Rs. 497 (HB)
2011, Vol. VI, (Kandas eleven, twelve & thirteen) xv+435pp., Abb., ISBN: 978-81-208-3494-1, Rs. 1000 (HB)
2015, xv+373pp., Abb., ISBN: 978-81-208-3495-8, Rs. 1350(HB)



While the texts on a particular art or a group of related arts, provide details of the principles of form and delineate intricacies of techniques, the foundations of these lie in the articulation of a worldview in the Vedas, the speculative thought of the Upaniads and the elaborate system of rites and rituals enumerated in the Brāhmaṇas. The Kāṇḍas Śatapatha, Brāhmaṇa is the only available Brāhmaṇa related to Śukla Yajurveda. It has two recensions, namely Mādhyandina and Kāṇva.

It is for the first time that a complete critical edition of the Śatapatha Brāhmaṇa of the Kāṇva recension, along with its English translation, is published. This edition takes into account for the first time the readings available in a few more manuscripts, besides those in the published edition in Telugu script. It is also the first attempt at providing a complete English translation. No doubt, the texts of the Śatapatha of

the Mādhyandina and Kāṇva recensions do not differ much from Kāṇḍas VIII to XVI and Prof. Egging's translation of the former is available. Still a fresh attempt at translating the latter portion was felt necessary as a result of detailed discussions with traditional scholars who are actively engaged in Śrauta sacrificial performances.

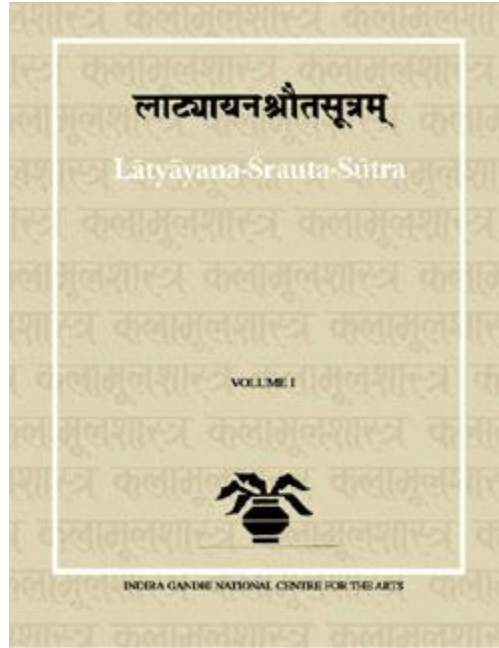
The remaining text will be appearing soon in the volumes VII and VIII of this series along with glossary and indices.

Lāṭyāyana-Śrauta-Sūtra

(KMS No. 27-29)

Critically edited and translated by H.G.RANADE

1998 3 vols., xxi+1266 pp., bibl., indexes, ISBN: 81-208-1565-3(set), Rs 2200 (HB)



The Śrauta Sūtras form a very important unit of the Sūtras literature which lays down in brief the quintessence of the Vedic texts, i.e. the Saṁhitās and the Brāhmaṇas strengthening further the sacrificial tradition in India.

The Lāṭyāyana-Śrauta-Sūtra is dealing with the duties of the chanting priests, viz. the Udgāṭṛ, Prastotṛ, Pratihartṛ and Subrahmaṇya in the Śrauta ritual with special reference to the Soma sacrifice, belonging to the Kauthuma recension, of the Sāmaveda. Along with the duties of the chanters (Udgāṭṛ) in ekāha (one day), ahzna (multiday) and sattra (session), Soma sacrifices concerns with the role of the brāhmaṇa priest in Soma and various other sacrifices.

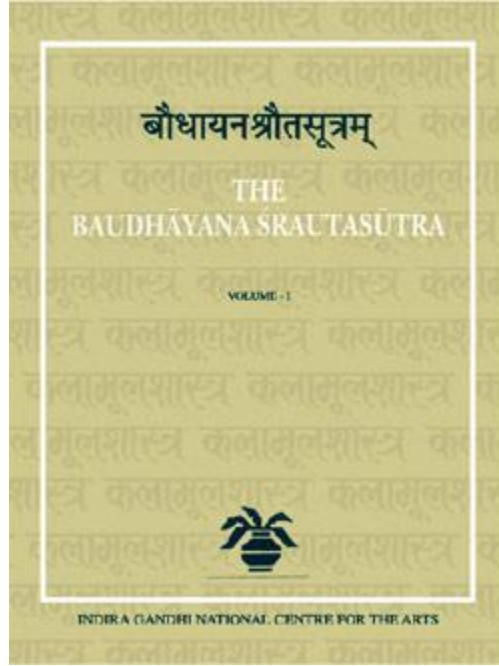
The edition includes excerpts from the commentary of Agnisvāmin, parallel passages from the Drahyāyaṇa-Śrauta-Sūtra and Dhanvin's commentary there upon.

Baudhāyana-Śrauta-sutra

(KMS No 35-38)

Edited & Translated by: C. G. KASHIKAR

2003, 4 vols., xlv+1844pp., abbr., gloss., bibl., ISBN: 81-208-1852-0 (set), Rs.4200 (HB)



The Baudhāyana-Śrauta-sutra together with an English translation is being presented here in four volumes. The Baudhāyana-Śrauta-sutra belongs to the Kṛṣṇa Yajurveda Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest Śrautatext. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The mantras forming part of the Sūtras have been fully rendered into English. The translation is supplied with notes giving reference to the mantras and explanations of the rituals. The work is expected to serve as an advancement of Taittirīya ritualistic studies.

There will be other volumes also presenting Bhavasvāmin's Bhāṣya and the word-index of the Śrauta-text.

The Tantra of Svayaṃbhū Vidyapāda

SVAYAMBHUVASUTRASAMGRAHA

THE TANTRA OF SVAYAMBHŪ

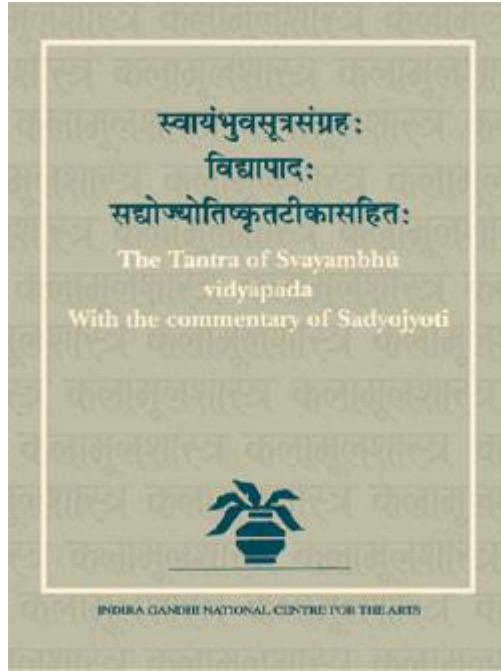
Vidyapāda

(KMS No. 13)

With the commentary of Sadyojyoti

Edited and Translated by PIERRE-SYLVAIN FILLIOZAT

1994, xxxviii+144pp., indexs, ISBN: 91-208-1125-9, Rs 200 (HB)



Complementary and co-eval with other fundamental texts has been the tradition of the Āgamas and some portions of the Purāṇas.as which deal not so much with construction of temples and the making of the images but with the worshipping of deities and the methodologies of enlivening, giving prāṇa (breath) to inert matter. In the Āgamas, there are the major streams of the Śaiva, the Vaisnava and the Śākta traditions. Among these the Śaiva literature is extensively known by its familiar division of Kashmir Śaivism and Śaiva Siddhānta.

The Svāyambhuva-Sūtra-Saṃgraha belongs to the Śaiva Siddhānta stream and is a portion of

the thirteenth Mūla Āgma dealing with Vidyāpāda. The chapters deal with four principal concerns of the Śaiva Siddhānta, namely the nature of the bound soul (Paśu); the bondage (Paśu); God's power of grace (anugraha Śakti); and the path of liberation (adhvān). From these goals the text moves on to describe the methodologies of attaining the final goal through the elaborate rite of dīkṣā.

Sadyojyoti, the ancient-most acarya of this tradition, has commented upon this rite in detail. The text assumes importance for the concurrent levels of philosophic discourse and process of worship.

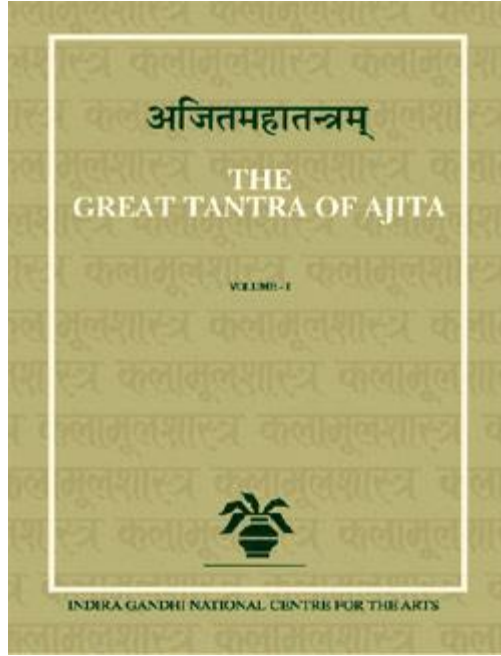
Ajitamahātantra

THE GREAT TĀNTRA OF AJITA

(KMS No 47-51)

Edited and Translated by: N . R . BHAT, JEAN FILLIOZAT, PIERRE -SYLVAIN FILLIOZAT

2005, 5 vols., xii+277pp. (vol. I),vi+383pp. (vol. II), vii+419pp. (vol. III), vi+420pp. (vol. IV), xxi+185pp. (vol. Y), preface, intro., gloss., verse index, ISBN: 81-208-1969-1 (vol. I),81-208-1970-5 (vol. II), 81-208-1971-3 (vol. III), 81-208-1971-1 (vol. IV), 81-208-1973-X (vol. Y), 81-208-1974-8 (set), Rs. 4500 (HB).



The Hindu temple is the seat of a full culture including material commodities and services, arts ranging from cooking and flower decoration, to music and philosophy. To conceive, build, organize, manage, maintain such a privileged site of culture, an authentic and well-thought out theory and guidance is required. Sanskrit Āgamic literature plays this role. The Śaiva religion is based on a set of twenty-eight Tantras. The Ajitamahātantra is the fifth in a traditional list, a lengthy text, which invites the reader to approach the Saiva religion in a form, which probably goes back to the Cola period and is definitely located in Tamil Nadu. In eighty-nine chapters, it offers a systematic account of the installation of liṅga starting from the selection of the stone and construction of the temple to the great ceremony of installation of the deity. Thereafter it deals extensively with the daily worship, festivals and occasional rituals, with iconography, subsidiary rituals, as well as the rites of atonement of faults and

failures.

The present publication in five volumes is the second revised critical edition with English translation and annotation. Wherever possible, descriptions have been illustrated with theoretical drawings or photographs of actual monuments and icons.

ĪSVARASAMHITĀ

KMS series No. 42, 43, 44 , 45 & 46

Edited and Translated by: V. VARADACHARI

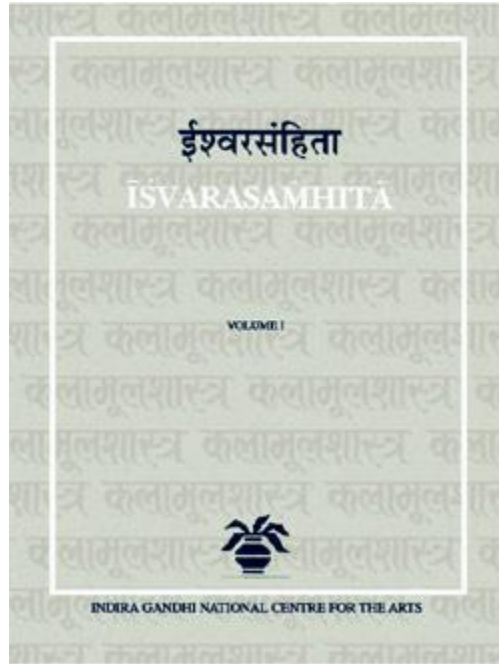
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Vaiṣṇavism has given rise to two very important schools of ritual and philosophy - Vaikhanasa and Pāñcarātra.

Īśvarasamhitā is an important text of the Pāñcarātra school of Vaiṣṇavism.

Whereas Vaikhanasa is relatively archaic in character and leans more upon the Vedic tradition for its repertoire of mantras used in religious rites and ceremonies, the Pāñcarātra is more liberal and open in its approach. It has a text tradition going back to some 2,000 years-which has also been the main source of the Viśiṣṭādvaita philosophy of Rāmānuja (eleventh-twelfth century). In most of the Vaiṣṇava temples in south India, especially in Tamil Nadu, worship is conducted in accordance with the prescription of one of the important Pāñcarātra Samhitās.

The Īśvarasamhitā is an important text of the Pāñcarātra school and is followed meticulously for the conduction of daily Pūjā ceremony and performances of

various religious festivals in the Nārāyaṇasvāmī temple of Melkore. It can safely be dated to eighth-ninth century at least on the basis of its reference in the Āgama Prāmāṇya of Śrī Yāmunācārya. It is supposed to be a simpler and smaller version of the older Sāttvata-Saṁhitā of this school which is the earliest available work of Pāñcarātra and is considered as one of three ratnas (Jewels), along with Pau kara and Jayā-Saṁhitās. In twenty-five long Adhyāyas the Īśvarasaṁhitā describes in great detail the rites, rituals and ceremonies taking place (or ought to take place) in a Vaiṣṇava temple.

Palm-leaf manuscripts of the Īśvarasaṁhitā were procured mainly from the Nārāyaṇasvāmī Temple of Melkore for the sake of authenticity. We have also appended to the text the gloss of Aḷasirṁha Bhaṭṭa (early nineteenth century) which shall be helpful in comprehending certain difficult or sectarian expressions. The English translation on the opposite (right) page has been provided for the facility of the modern scholars working on philosophy, ritual and iconography of Vaiṣṇavism.

A proper understanding of ritual is obviously indispensable for the study of art.

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