

Karmakanda Classical Analysis

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ABSTRACT:

Karmakanda Shastra, the inclusion of the golden principles of various Indian economic philosophies in the ideologies, change and sublimation are found every now and then. Keeping in view the usefulness of Indian theistic philosophy for human society, if any branch of knowledge has made the most successful experiment to use the principles discussed in practical form, then it is Karmakanda Shastra. We can see the practical use of the Tatva Mimamsa of Sankhya philosophy in Ritual Science in various forms. In which resolution prayers are offered for the removal of bodily, divine, material, physical, verbal, mental and worldly sorrows. We can see the clear shadow of science in these mantras. Therefore, the contributions of Ritual Science can be described more in experiences than in words. Basically, it is possible to get the prosperity of the origin of sanskars and qualities from various dimensions of Karmakanda Shastra.

Keywords: Vedaang, Kalpasutra, Pourahitya, Karmakanda, Anushtaan, Pujan, Upachaar.

INTRODUCTION

Ritual has deeply adopted five forms of knowledge in its favour. For example - Mantras from Vedas, sentence-meaning structure from grammar, Panchang science from astrology, Kritakritya from religious texts and story-context from Puranic knowledge. By combining the above five aspects, the priest transforms the ritual into uniformity. Through ritual, providing peace or happiness to others by eliminating their suffering and re-establishing oneself towards God by providing energy in cultured life, this is the main objective of the performer of ritual. The foundation of this universe was laid by Yajna, and after this principle is proved, now it is also to be proved that what was received as a result of the yajna-like ritual? If the yajna-like ritual has been performed, then definitely the result will be achieved. Yajna was performed by Swayambhu Brahma¹, due to which the universe was created based on sound, touch, form, taste and smell, in which five sense organs, five organs of action, five

tanmatras, mind, intellect and ego were respected. Living beings were created.

HISTORY OF KARMAKANDA

This universe is created by Karmakanda (rituals). Divine himself has given this proof for his creation. It

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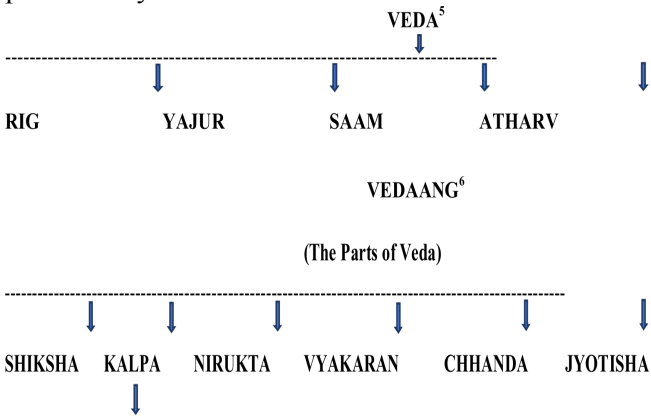


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embellishes Brahma (The Creator) and expresses its position, structure, and expanse. God has accepted this special process of Ritiology (Dharma-Karma).² Hence its importance is as much as the requirement of religion. Ritual is a science. Agni (Fire) is its main deity. Veda gives its proof as its witness. Hence Veda itself gives the proof as the source of rituals.³

It is very important to know in which order Veda has included rituals. Vidhi (The VEDA) says-*Vidhirvidheyah Tarkashcha Vedaahil*⁴ Ritual has been given its systematic position in the branch/part distinction protected by Vidhi. As -



Let's know the Kalpa in details. The word Kalpa (कल्पः) is derived from the dhatu “कल्प्” used in the sense of Vidhi (विधिः -injunction).

एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः।⁴

Defines Kalpa as विधिः। Vidhi to follow in the offering of हव्यकव्याः। havyakavyas (yajna vidhis). कल्प्यते विधीयते।⁸

Defines kalpa as vidhis (for yajnas)

वैदिकविधानज्ञापकेशास्त्रभेदेस

चाश्वलायनापस्तम्बबौधायनकात्यायनादि-सूत्रात्मकः।⁹

Kalpa is defined as the (set of) sutras defining the vaidikavidhanas (vedic rituals) as given by Ashvalayana, Apastamba, Baudhayana, Katyayana among others.

As given by Vishnumitra, and Vedacharya Dr. Raghurir Vedalnkara coated -

कल्पो वेदविहितानां कर्मणामानुपूर्व्येण कल्पनाशास्त्रम्।¹⁰

ie. Kalpa shastra is a guideline for all the actions laid down in Veda (such as yajnas and yagas).

Now, let us know about **SUTRA**. Because Kalpa is concluded by sutras. **Short sentence composed in a peculiar style is called Sutra**, i.e., a thread. The lakshana (Symptoms) of Sutra is as follows-

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम्।
अस्तोभमनवद्यञ्च सूत्रं सूत्रविदो विदुः।¹¹

A sutra is said to contain extremely few (as possible) syllables, without any ambiguity in the concept presented, representing the essence in a universal manner. A diffuse and scattered precepts are succinctly systematized in a compact sentence called sutra, just as the loose fibers are compressed into a terse thread.

Among the different types of Sutras composed during Sutra period the Kalpasutras are by far the most important reflecting the cultural history of that period. [1]

¹ Shukla Yajurveda Madhyandini Samhita, 13/3, by Pandit Daulatram Gaur, Published by Sri Thakur Prasad Pustak Bhandar, Kachaudi Gali, Varanasi (U.P)

² Rig-Veda – 1/164/50, Publisher Rashtriya Sanskrit Sansthan, 56-57 Institutional Area, Janakpuri, New Delhi 58. & Shukla Yajur veda Samhita- 13/03, By Dr.Kailash Chandra Dave, Publisher Chaukhamba Sanskrit Bhawan, Varanasi

³ Rigveda- 1/1/1, Publisher Rashtriya Sanskrit Sansthan, 56-57 Institutional Area, Janakpuri, New Delhi 58.

⁴ ParaskarGrihyasutra, 2/6/5, Page. No- 286, Commentaries by Harihar & Gadadhar, Edited by Dr.Brahmananda Tripathy, ChaukhambaSubharati Prakashan, Varanasi (U.P)

⁵ Mundakopaniṣad 1/5, Text- Upanisat-Samgrahah, Page no. 16, By- Prof.J.L.Shastrī, Edited with Sanskrit introduction. Publisher – Motilal banarasi das publishers PVT Ltd, Delhi

⁶ Mundakopaniṣad 1/5, Text- Upanisat-Samgrahah, Page no. 16, By- Prof.J.L.Shastrī, Edited with Sanskrit introduction. Publisher – Motilal banarasi das publishers PVT Ltd, Delhi

⁷ Manusmriti - 3.147

⁸ Shabdakalpadruma – Page No. 64, Publisher - Nag-Publishers, 8A/U.A.3 Jawahar Nagar, Delhi-7.

⁹ **Vachaspatyam – Page No.1817a – 35, Printed by Kavya Prakasha Press in 1873, Calcutta (W.B)**

¹⁰ Vedic Sahitya ka Itihaas, by Vedacharya Dr.Raghurir Vedalnkara, Page No. 335, Published by – Chaukhamba Orientalia, in 131-Gokuldas Sanskrit Granthmala, Delhi-7.

No doubt Vedas have given their place to **Kalpasutra**¹² i.e., rituals in their branches or Shadang. Kalpasutra is a synonym of rituals. Samhita, Brahman, Aranyak, Upanishad, Kalpasutra, Pratishakhya, these are different for each of the Vedas. The principles of rituals are said to be-

- The main principle of rituals is to establish the religious system in society by keeping in mind the customs and rituals of the Sanatanis.
- Ritual implements the entire religious and spiritual system on the basis of science and philosophical principles. This is called Kalpasutra or Karmakanda.
- Ritual connects the Yagya and social rites of the Grihastha as prescribed in the Vedas and the daily worship rituals with spirituality and leads to salvation.
- Ritual is the only simple spiritual and religious method which is the soul of the religion and rites of Sanatanis and the basic foundation of all religions - Ritual.
- Ritual, which supports all the daily, occasional, desired and selfless karma of life - Ritual.
- Ritual beautifies our social conduct, thoughts and practical lifestyle through worship, rites, and ceremonies.
- Ritual organizes lifestyle through religious places, supports human values and controls the individual and society.

According to the principle of Karmakanda/ Kalpasutras, it is divided into four parts.¹³

श्रौतसूत्र, गृह्यसूत्र, धर्मसूत्र एवं शुल्बसूत्र ।।

Shrautasutra, Grihasutra, Dharmasutra and Shulbsutra.

In the four parts of Kalpasutra (Rituals), the first is Shrautasutra,¹ the second is Grihasutra,² the third is Dharmasutra³ and the fourth is Shulbasutra.⁴ The amalgamation of these four is Kalpasutra, which is the foundation of rituals. The above is Shrautasutra, Grihsutra, Dharmasutra and Shulbasutra based on the differences in the Vedas.

If I briefly describe all four, then **Shrautasutra** is the rule of propounding the actions of the entire Vedic rituals, yagya etc. **Grihyasutra** duly propounds all types of rites, duties, and rituals from birth to death. And **Dharmasutra** propounds the complete system of various religions, economic, social, and political duties, ashrams, duties of various castes, marriage, succession etc. **Shulbasutra** is the method of architecture which duly connects the construction of temples, pavilions, buildings etc. with its size, type, distinction, and determines the direction, time etc. It also propounds all the principles of Vastushastra in the form of architecture.

Rituals string together all human values. Yajurveda mainly provides detailed description of rituals. Each Veda has its own Shrautasutra, Grihsutra, Dharmasutra and Shulbasutra describing various ritualistic principles. Hence, it is undoubtedly clear and proven that the foundation of rituals is from **Kalpasutras**.¹⁸ These Kalpasutras are the soul of the entire religious culture of Sanatanis.

Under the Vedas, rituals play an important role in the development of the individual or the society.¹⁹ It plays an important role in the development of the individual or the nation through dissemination of the same thoughts to the masses. The fact worth noting here is that each Veda has its own scriptures like Dharmasutra, Shulbasutra etc. which

have been expressed earlier. From each situation, it can be imagined that to what extent the Kalpasutra or ritual,

¹¹ *Sanskrit Vangmay ka BrhadItihas, Dvitiya Khand –Vedang Page No.56. By - Pt. Baldev Upadhyaya (1997) Published by Lucknow: Uttar Pradesh Sanskrit Sansthan.*

¹² Paniniya Shikshya 41-42, Page No.48, Edited & commentary by Vidyasagar Dr. Damodar Mehta, Publisher – Motilalbanarasi das publishers PVT Ltd, Delhi.

¹³ Katyana Yajna Paddati Vimarsa, Page No.7, By Dr. Manohar Lal Dwivedi 1988 New Delhi Rashtriya Sanskrit Sansthan, Janakpuri, New Delhi-58

¹⁴ Veda Pramanaya Mimamsa Tatha Rishi Dayanand by Shrinivas Shastry 1989 Kurukshetra, Kurukshetra Vishwa Vidyalaya (Haryana)

¹⁵ Ved Darshan, Page No- 348, By Virendra Gupta, Prakashan Mandir, Muradabad((U.P)

¹⁶ Vedic Sahitya Aur Sanskriti Ka Svarup, Page No.-6, by Om Prakash Pandey, Published by Vishwa Prakashan, in 1994, Ansari Road, New Delhi.2

¹⁷ The Veda and Indian culture: an introductory essay. By Kireet Joshi, Maharshi Sandipani, Rashtriya Ved Vidya Pratisthan, Ujjain. Publisher- – Motilal banarasi das publishers PVT Ltd, Delhi

¹⁸ Kalpasutra by Kundan Lal Sharma 1981 Punjab Vishweshwaranand Vedic Shodh Samsthan by Vishweshwaranand Vedic Shodh Samsthan.

¹⁹ Katyana Yajna Paddati Vimarsa, By Dr. Manohar Lal Dwivedi 1988 New Delhi Rashtriya Sanskrit Sansthan, Janakpuri, New Delhi-58

such an extensive nature by the Vedas, has its own status, justification and necessity.

Rituals are the direct manifestation of the divine statue. And the seed of the structure of the entire universe is present in his heart. Rituals are the philosophy of process and thoughts which always moves forward for the welfare of living beings, that is - priest.²⁰

पुरः अग्रे हितं यः करोति सः पुरोहितः ।

Purah agre hitam yaah karoti saah purohitah.

The ritualist/priest who does good for the entire city/village etc. is a priest. Therefore, the first mantra of Adi Veda gives the name of the world priest -

अग्नि मिळे पुरोहितं यज्ञस्य देव ऋत्विजं होतारं रत्न धातम् ।।

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्तिवषटमधुक ।।

*Agni mile purohitamyagyasya dev
ritvijamhotaramratnadhatamm.*

Hence it is said - Purodhaah. It means that this is a special person who is always ready for the welfare of all living beings. Ritual expresses the principles of mantras along with philosophical thoughts and the role of scientific examples on the practical platform. In the tradition of development of knowledge and science, this world philosophy has spread till Saraswati Smriti and Puran Vangmay, which is further playing a meaningful role in the development of world-humanity in the form of the use of ritual priest scripture and religious scriptures. Hence the Veda says -

वयं राष्ट्रे जागृयामः पुरोहिताः स्वाहा ।।

Vayam Rashtre Jaagriyaamah Purohitaah Swahall

Ritual has deeply adopted five forms of knowledge in its favour. For example - Mantras from Vedas, sentence-meaning structure from grammar, Panchang science from astrology, Kritakritya from

religious texts and story-context from Puranic knowledge. By combining the above five aspects, the priest transforms the ritual into uniformity. Through ritual, providing peace or happiness to others by eliminating their suffering and re-establishing oneself towards God by providing energy in cultured life, this is the main objective of the performer of ritual.²² Ritual propounds the hand form of Veda. For example -

हस्तौ कल्पोथ पठ्यते ।।

HastauKalpothPathyate²³

India is famous all over the world for its spirituality. Rituals teach us to improve our lives and to control the individual and society through religious ceremonies. Keeping in mind all the above examples and the eternal norms, if it is stated that the creation began based on rituals, then it would not be an exaggeration. Because Vedas, Puranas, Agamas and other scriptures also provide evidence for this. Lord Krishna says in the Gita that, -

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्तिवषटमधुक ।।

*Sahayagya Prajah Srishtava Purovacha Prajapatih |
Anen pranashyadhvamesh vostivashatmadhukad ||*

The foundation of this universe was laid by Yajna, and after this principle is proved, now it is also to be proved that what was received as a result of the yajna-like ritual? If the yajna-like ritual has been performed, then definitely the result will be achieved. Yajna was performed by Swayambhu Brahma²⁵, due to which the universe was created based on sound, touch, form, taste and smell, in which five sense organs, five organs of action, five tanmatras, mind, intellect and ego were respected. Living beings were created.

Since we have already described that this process is completely functional, if we want to explain its specific description based on science, then here-

²⁰ Amarkosh- 2/8/5, Namalinganusashnam, with Rasala commentary, Edited by Dr. Ramasahankar Tripathy, Published by Chaukhamba Sanskrit Bhawan, Varanasi (U.P)

²¹ Yajurveda- 9/23, Shukla-Yajurveda Samhita, by Dr.Kailash Chandra Dave, Published by Chaukhamba Sanskrit Bhawan, Chowk Varanasi (U.P) Part 3, Page No. 197, By Raja Radhakanta Dev, Published by NAG Publisher, Jawahar Nagar, Delhi

²² Shabdakalpadrum Part 3, Page No. 197, By Raja Radhakanta Dev, Published by NAG Publisher, Jawahar Nagar, Delhi

²³ PaniniyaShikshya 41, Page No.48, Edited & commentary by Vidyasagar Dr. Damodar Mehta, Publisher – Motilal banarasi das publishers PVT Ltd, Delhi.

²⁴ Gita – 3/10, Page no 74, Series No-1562, Published by Gita-Press Gorakhpur, Govinda Bhawan, Office Kolkata (W.B)

²⁵ Shukla Yajurveda Madhyandini Samhita, 13/3, by Pandit Daulatram Gaur, Published by Sri Thakur Prasad Pustak Bhandar, Kachaudi Gali, Varanasi (U.P)

विशिष्ट ज्ञानं इति विज्ञानम्।

Vishist Gyanam Iti Vigyanam.

That is, we call analytical criticism and proper interpretation of any subject as science. While describing science in detail, we will say on the basis of Nyaya Shastra that knowledge is direct and indirect. For example, sound, touch, form, taste, smell, despite being Panch-Tanmatra, are indirect here. Here they are working as invisible power. Because only we can experience it. Without experiencing it through the five senses, we cannot tell what we have experienced. This experience also needs a medium through which it can be experienced. For example, ears for hearing, skin for touch, eyes for seeing, tongue for taste, and nose for smell. Through these, we can hear, experience, see, taste and smell respectively. Apart from this, happiness, sorrow, desire etc. are internal experiences. All the above processes are used for the purpose of rituals. Along with this, psychology is also very helpful in this. This special knowledge is such that it is proved by itself without being told. This is for the satisfaction of the mind. We consider it necessary to describe all this because their cooperation is very necessary to explain the special knowledge or science of knowledge.

Let us try to understand **Karmkanda** in detail. Let us think it over. An activity full of karma. With the help of these two, Karmkanda are formed. Here the question arises that, what is Karma? What kind of Karma? First, let's take Karma as an analysis. This word derived from कृ धातु (Kru Dhatu), which means any work. What kind of work should it be? And what should be its form? This determines the system, and the word **Kanda** is the spiritual form of the sequence (Serial, steps or chapters) of emotion. When the subject-rich Karma is with meaning or when it becomes Karma-rich, then it is called a Karma. We call it Pooja/Vidhi/Karmakaand, Prayogik or Practical offerings to our beloved God. What is the purpose of rituals? The proclamation is, -

Rituals have been made for achieving desired goals and avoiding evil. Because nothing in this world is without any purpose or reasons.²⁷

प्रयोजनं सम्प्रवृत्तेः कारणं फललक्षणम्।
प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ॥

The above slokam comes in Sarvavedanta Sara Sangraham of Shankara in the part.. Sadhanachatushtayam. The reason for embarking on any human activity is with the expected result in sight. Without any result or utility in sight even the dull headed persons would not embark on an activity. For any activity, there should be an aim, and there should be a reasonable expectation of achieving such result. Without any use or purpose in sight, no one, even if he is dull headed would ever engage himself in any activity. Of course, there can be fallacies in the expectations, in the way the activity is pursued, and the projected results. And the result might not be as effective as expected. But without an expectation no one would do any work.

Various scriptures have expressed karma on the basis of their own principles. For example, -

- Nyay-Shastra²⁸: Utkshepana, Apkshepana, Aakunchana, Prasarana and Gamanani
- Srimad Bhagavad Gita²⁹: Karma, Akarma
- Tantra Shastra³⁰: Maran, Mohan, Vashikaran, Stambhan, Uchatan
- VedantaShastre³¹: Nitya, Naimittik, Prayaschit, Upasana, Kamyas and Nishiddha

There is no completeness of rituals. Because there is no limit to rituals, we can determine the use and rules to some extent. The experiments which are commonly practiced in rituals, and their scientific as far as possible, are described. Here, the basis of the two subjects is the substance and the other is the practice or rule. If we consider the practice as a special action by separating the substance, then it will not be an

²⁶ Amarkosha 1st Part 5/3, Page no. 49-50, Commentator Pandit Vishwanath Jha, Publisher – Motilal banarasi das publishers PVT Ltd, Delhi.

²⁷ Sarvavedant-Siddhant-Sara-Sangraham, Sadhan-Chatustay, of Aadi Shankaracharya, Verses no.11. by Swami Bodhatmananda Saraswati, Published by Brahmavidyapeeth, Kailash Ashram, Rishikesh (U.K)

²⁸ Nyaya-Siddhanta Muktavali (Karma Purpose Case) Pratishakshya Khanda 1 & 2. Page no.117, Verse Nos. 6 & 7 By Dr.Mahananda Jha, Published by Chaukhamba Sanskrit Bhawan, Chowk Varanasi (U.P)

²⁹ Gita 4/16, , Page no 99, Series No-1562, Published by Gita-Press Gorakhpur, Govinda Bhawan, Office Kolkata (W.B)

³⁰ Tantraraja Tantra Vol. 1&2 by Sri Kapildev Narayan, ChaukhambaSubharati Prakashan, Varanasi (U.P)

³¹ Vedantsaar, by Srimad Sadanand, Commentary by Dr. Ramashankar Tripathy, Published by, Balakrushna Tripathy, B-1.122-31, Dumrao Colony, Assi, Varanasi, (U.P)

exaggeration. We consider it appropriate to describe the description based on the subject on the basis of the substance i.e., material or what is called treatment in rituals, because the special substance of rituals is considered to be treatment. The count of treatment is innumerable, it keeps telling on the basis of the ritual. The number of treatments is divided into many types. There are at least five treatments. For example - fragrance, flower, incense, lamp, offering. This is generally used for every deity. But there is no end to more and more, it is called infinite treatment. The different types of worship and worship of **Panchopchara, ShodashUpchara, Shatopchara, Sahasropachara, Rajopchara and Anantopchara**³² are found in the different rituals of rituals. The deities are presented and kept in an established manner for the planned ritual. Thereafter, the Upchara of the deities, that is, their worship, begins. The quote says -

उपचारेप्रियोविष्णुः अभिषेकेप्रियः शिवः ।
नमस्कारेप्रियोभानुः ब्राह्मणः भोजन प्रियः ॥

*Upachare-priya-vishnuh Abhishekepriya Shivah |
NamaskarePriobhanuhaBrahminhBhojanpriyah |*

Let us clarify again that the transformation of material or the description of material for a particular deity is either in accordance with the scriptures or is offered on the instructions of the Acharya. But without treatment, it is impossible to get the result of rituals. Mental treatment is also available with zero material in rituals.³³ But it depends upon the status and circumstances of the seeker or the parishioner. Ritual method worship has presented a practical form in society and world philosophy.

Rituals are performed with determination, will fulfill all desires. Srimad Bhagwat Mahapurana proves this.³⁴ The performance done with the feeling of ritualism to fulfil the resolution is direct and divinity. On the basis of ritual, here it is from a particular deity. What is the scientific reason for this? Here the deities are invoked based on work. The main deity worshipped for the ritual which is done for a particular work embellishes the prominence of that ritual. There are some deities' worth noting, who are generally invoked in every special work. Like Ganapati, Ambika etc. Now we can also say on a

psychological level that, i.e., when we get the invitation card, the name of the head is mentioned in it. But that invitation card is related to all the members of the family. In the ritual, the deities are invoked. Along with the deities, there are Adhi-devata and Pratyadhi-devata along with their group. Those who are also related to their friends Vahana etc.

The main topic is, why should we perform rituals? Shri Krishna has expressed this topic very clearly in the Geeta.³⁵ The question is, why should we invoke someone? It is very important to have a clear purpose. It was expressed earlier - rituals have been made for achieving the desired and avoiding evil. To fulfill our wishes or to make our work successful, a particular deity should be called. There is a specified time for this, just like we call friends/relatives etc. Here also there is a specified time for the deities. Among the deities there are fierce, simple, medium types of deities. The worship and rest of all the gods and goddesses is different. Their substance and purpose are different. For example, an eye doctor cannot see the heart, and a heart doctor cannot treat bones..... etc. Therefore, the work is not successful without making any deity the reason.

What can be the treatment for the presently invited and established deities? When the arrangements for invocation are made, just as we welcome a guest, similarly the deities have to be welcomed many times over. They are first welcomed with water five times. For example, water is given to their feet, water in their hands, water in their mouth, water for bathing and again water for sipping. In such a situation, a divine arrangement of purity and cleanliness can be seen from a scientific point of view. For cleanliness, a special Amrit element, which is called Panchamrit, is made of five things. Cow's milk, curd, ghee, honey, and sugar. A mixture of these five, or separately, is given to the deities for bathing. Divine bath is offered with many special substances. After Panchamrit bath, Gandha Snan i.e. sandalwood water is taken. GarbhodakaSnan i.e. bath is taken with coconut water. Bath is taken with the juice of many types of fruits. After that, bath is taken with the water of holy rivers like Ganga etc. after which bath is taken with sea water. After giving many divine baths, pure bath and pure water bath is also practiced. Bathing of the deities is also known as divine bath or Abhishek. Thereafter, divine clothes are offered. Again, after

³² Kalyan, Jeevan-Charya Anka, by Sh.Radhesyam Khemka, March 4,2024, Published by Gita Press Gorakhpur.(U.P)

³³ Sri Durga Saptashati Gita.Press, Text Code no. 1567, Page no. 319, Published by Gita Press Gorakhpur. (U.P)

³⁴ Srimad Bhagavatam Mahapurana- 8/24/60,Text Code no. 29, Page no. 361, Published by Gita Press Gorakhpur. (U.P)

³⁵ Gita 3/9, Text Code no. 1562, Page no.73, Published by Gita Press, Govind Bhawan, Kolkata (W.B).

sipping, adornment. Sandalwood, vermilion, whole rice, flowers. There are many types of flowers which are offered based on the deities. Which flower is to be offered to whom there is also a separate rule, which is described on the basis of rituals? The deities reside in the divine feeling of fragrant substances, various perfume substances (turmeric-gulal..etc..), incense, lamp, offering, fruits, betel leaves, offerings, request/prayer etc. When the offering is done with such divine feeling, then the mind of the person becomes more relevant and joyful. This divinity helps in making the person more spiritual and cheerful.

With all the remedies/substances, one or the other gets an emotional connection with nature that has positive energy. The person prays for the fulfillment of the resolution that has been made. After making his feelings clear in the waves of continuous mantra-japa, stuti, meditation, prayers, the seeker gets the desired result. Through all these activities like archana, sahasrarchana, havan, yajna, donation, atonement, the person expresses his dedicated feelings towards the gods. *Yathapindetathabrahmande*, we see all the above-mentioned activities being done in this body every day, somewhere or the other, in some form or the other to some extent. A form is created to do the same feeling in the gods in a divine manner. In the end, here also the words of Gita prove that-

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ।।³⁶

Patram PushpamPhalamToyyon jo Mein
BhaktyaPrayachchati|
Tadhaanbhaktyupahritmashnamiprayatmanah |

God himself has said this in the Gita. It makes us simple, serious and philosophical. Puja and rituals are an invaluable treasure in keeping us social and spiritual. No such substance is used as treatment or worship which is unproven. Hence, all this is scientific and psychological as well as useful.

This ritual is completely scientific. And this Sanatan Dharma tradition, which has been going on from the beginning of creation till today, keeps on displaying

its divine and supernatural powers in some form or the other in the chronological order. This ritual is prevalent through various mediums and methods. Hence, ritual is not a superstition or unauthentic. This ritual is not limited to worship only. In every field, whether it is physical, mental or economic field, ritual establishes its supremacy. Ritual improves spiritual, supernatural and physical conditions. Every question has been proved through the science of knowledge through logic.

Ritual is a very skillful way of performing rites and each of its methods. Ritual is used to bring prestige and progress in every sphere of life through ritual. A person comes into the world through conception³⁷ and merges with the Almighty through the funeral³⁸, and rituals have a very important role in sending off the family with peace and harmony.

The scope of rituals is not limited. It has many actions, many methods and many such arrangements, which are not possible to present in a normal way. In the above situation, only the feeling of sacrifice is possible, which is very simple and difficult too. Shrimad Bhagwat Gita teaches the mantra of attaining peace through sacrifice³⁹. Through Rishi-Chhand-Devta, rituals prove the mantra method. Aura is created by the recitation of each mantra. That is, it proves helpful in giving positive environment.

Mantra recitation is a method of treatment. It is an authentic scientific method, by which many types of diseases and sufferings can be cured. Even today, many types of diseases are cured through ritualistic ceremonies, which leaves no stone unturned in making a person prosperous. This ritual has been changing its form from the Vedic times till date, but not as its result. The essential method, procedure, and the result of ritualistic ceremonies are its main sources. Along with these two methods, Vedic karma and Puranic karma, a tantric ritual also exists, which is seen in ritualistic ceremonies.

The scope of rituals is very vast. Rituals can even help you attain heaven; such an incident is described very seriously in the Vedas. Rituals facilitate the means to attain God. There is no such area of life where rituals do not have their place. There is no limit

³⁶ Gita 9/26, Text Code no. 1562, Page no.211, Published by Gita Press, Govind Bhawan, Kolkata (W.B).

³⁷ ParaskaraGrhyasutra 1/13/1, Page no.165 Commentaries by Harihar & Gadadhar, Edited by Dr.Brahmananda Tripathy, Chaukhamba, Subharati Prakashan, Varanasi (U.P)

³⁸ ParaskaraGrihyasutra 3/10/1 Page no.427,Commentaries by Harihar & Gadadhar, Edited by Dr.Brahmananda Tripathy, Chaukhamba, Subharati Prakashan, Varanasi (U.P)

³⁹ Gita 12/12, Text Code no. 1562, Page no.280, Published by Gita Press, Govind Bhawan, Kolkata (W.B).

to development which is not easy and possible in rituals. What is necessary is its focus, its method, its process and dedication to it. The ease, divinity and seriousness of rituals are all contained in its resolution. Tithi, Nakshatra, day, Yoga and Karan all these together prove the scientific nature of rituals. Performing ritualistic ceremonies arbitrarily, whenever and wherever also becomes the cause of fault, sin and somewhere negative reaction. Let us explain by example. If you use electricity properly, then you can get light through bulbs etc., air through fans and comfort through many experiments. But if the same electricity is touched even a little by an uncontrolled medium, death is also possible. Therefore, by thinking and understanding the rituals and experiencing joy in them, the means of attaining God is - Ritual. It is mentioned in Istaputra Kaumudi -

यथा देवे तथा मन्त्रे, यथा मन्त्रे तथा गुरौ ।
अद्वैत भाव संसिद्धः नरो मुञ्चयते बन्धनात् ।।

Yathadeve and mantra, yatha mantra and Guru |

*Advaita Bhava Sansiddha: Naro Munchayate Bandhanaat*⁴⁰

Our radiant prayer is the philosophical contemplation of ritual science. The inner parts of the flower offering offered at the moment of completion of any ritualistic ceremony do not support or glorify a lowly, poor, downtrodden and destitute person or society, but they wish for a very prosperous, radiant person and nation with divine supremacy. They do not consider human life to be the result of the union of physical forces but consider it to be the result of a huge sacrifice being performed by nature and man. They pray for the universal progress of man.

यज्ञेन यज्ञमय यन्त देवा तानि धर्माणि प्रथमा न्यासन्न ।
तेह नाकं महीमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ।।⁴¹

*Yagyenyajnamayayant deva
taanidharmaniprathamanyasanna |
Teh nakanmahimaanhsachant yatra
purvesadhyahsantidevah |*

We also see that in the Karmakanda Shastra, the inclusion of the golden principles of various Indian economic philosophies in the ideologies, change and

sublimation are found every now and then. Keeping in view the usefulness of Indian theistic philosophy for human society, if any branch of knowledge has made the most successful experiment to use the principles discussed in practical form, then it is Karmakanda Shastra. We can see the practical use of the Tatva Mimansa of Sankhya philosophy in Ritual Science in various forms. In which resolution prayers are offered for the removal of bodily, divine, material, physical, verbal, mental and worldly sorrows. We can see the clear shadow of science in these mantras. Therefore, the contributions of Ritual Science can be described more in experiences than in words. Basically, it is possible to get the prosperity of the origin of sanskars and qualities from various dimensions of Karmakanda Shastra. Only research on this is necessary. But the sad thing is that in the minds of people, rituals have been confined to a petty process of knowledge. The generosity of rituals can be seen from the mantras propounded in the Vedas.

उद्वयं तमसस्परी स्वः पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तरम् ।।⁴²

*UdvayamTamaspari Swah PashyantUttaram|
DevanDevtraSuryamagnamJyotiruttaram|*

CONCLUSION

That is, we should rise above the darkness and attain the best heaven, and after seeing the great God Sun, merge in the light form of the Supreme Father God. This is the feeling of every living being that the rituals are trying to prove through complete rules. Friends, today this ritual has tied us together through Indian Sanskar Culture and the system of Katha-Pooja Vidhi. It is an important part of festivals, which is relevant even today. It proves that it should not be an exaggeration to say how intimate, wide and rich the dimension of rituals is.

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⁴⁰ Istaputra Kaumudi, Nivedaniyam-Page no.i, Publisher - Nag-Publishers, 8A/U.A.3 Jawahar Nagar, Delhi-7.

⁴¹ Vajaseniyā Samhita 31/16, Shukla Yajurveda Madhyandini Samhita, 31/16, by Pandit Daulatram Gaur, Published by Sri Thakur Prasad Pustak Bhandar, Kachaudi Gali, Varanasi (U.P)

⁴² Shukla Yajurveda Madhyandini Samhita, 20/21, by Pandit Daulatram Gaur, Published by Sri Thakur Prasad Pustak Bhandar, Kachaudi Gali, Varanasi (U.P)

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