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Contribution of Vaikhanas Agama in Rituals

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Abstract

Vaikhanas Agama can be noticed as a rule book for the followers of Vaishnavism. In this agama rules related to entering the temple, how to perform Puja, installation of the idols, positioning of the doors, every minute rules have been mentioned in the agama in this paper it has been attempted to bring these rules into the light so that people may know about the strategic planning and Management of the ancient India.

Keywords : Vaisnavism, tantra, texts, iconography.

One of the main Hindu traditions, known as vaikhanasam, emphasises the worship of Vishnu (and his associated avatars) as the Supreme God. The majority of Vaikhanasa Kalpasutra's and Krishna Yajurveda Taittiriya Shakha's adherents are Brahmins. With a name derived from the founder, Sage Sri Vikhanasa, Vaikhanasa refers to both the adherents and the core concept. Although it contains components that could be characterised as panentheistic, its ideology is mostly monotheistic. Unlike Vaishnavism[clarify], the larger and more popular type of Vishnu worship, the Vaikhanasa principle places more emphasis on the rites and devotion of Lord Vishnu than on the Uttara Mimamsa concept¹.

Ascetics were the original Vaikhanasa Brahmins/Vaikhanasas. Manu describes a "Vaikhanasa norm" and addresses vanaprastha, a forest inhabitant and the third of the four asramas, or stages of life, in the Manava Dharmasastra. It appears that there was a Vaikhanasa ascetic society before the Common Era based on the backing of other ancient authors supporting this statement. They are referenced in the Narayaniya, a section of the Mahabharata that is late and whose exact date is unknown but is most likely no older than the third century CE. Inscriptions from perhaps the eighth century CE indicate Vaikhanasas as temple priests, and from the end of the tenth century they are widely referenced in South Indian inscriptions. Surviving Vaikhanasa sutras are no older than the fourth century CE. Priests at Vishnu temples were known as Vaikhanasas. They were more than just

Smritikaras like Bodhay Ashwalayana etc. specify the detail worship. So do all the Pancharatra, Vaikhanasa & Shaiva Agama texts.²

The Vaishnava tradition draws its ritual tradition from two sources: 1) the Pancharatra Agamas, and 2) the Vaikhanasa Agamas. Of the two Agama² traditions, the former is more widespread. It is followed not only in south India but also in north India, particularly in Kashmir. The latter tradition, as far as I know, is followed in temples such as Srivenkatesvara Temple (Tirupati, Andhra Pradesh) and Sri Padmanabha Temple (Keral)³

As the Pancharathra⁴ Priests who were in Srirangam relocated or moved to Melnadu [Karnataka Temples] and near Andhrapradesh due to many Muslim invasions in Srirangam, r Bhagavad Rmnujacharya, leader of the r Vaiavas, and the organiser of temple administration at Srirangam Temple, replaced the Vaikhanasa system of worship that had come into practise with the Pacaratra system The Srirangam Temple was preserved at that time by Vaikhanasa Priests, who also used Sri Vaikhanasa Agama Bagavath Shaastram to worship the Almighty. However, as evidenced by the fact that he did not alter the Agama Rituals of Tirumala Tirupathi, Thirukarambanoor [Uthamar Kovil very close to Srirangam], and Manakkal Nambi temple [Manakkal Nambi who administered Sri Vaishnavism before], Sri Ramanujacharya gave importance to both Vaikhanasas and Pancharathras.