

# **A STUDY OF SKANDA COLT**



**S. S. Rana**

**NAG PUBLISHERS**

# Study Of Skanda Cult

**Kathleen Armour**



## Study Of Skanda Cult:

**A Study of Skanda Cult** S. S. Rana, 1995 On the cult of Karttikeya Hindu deity **The Rise of Mahāsenā** Richard D. Mann, 2011-12-07 This book studies the early development of Skanda Karttikeya's Hindu cult from its earliest textual and material sources to the end of the Gupta Empire in the north of India The text argues that Skanda's early popular cult is found in Graha and Mātṛ traditions oriented towards appeasing potentially dangerous spirits Once propitiated however Skanda and his Grahas Mātṛs could become fierce protectors of their followers During the Kuru and Gupta empires this tradition gains the attention of rulers who transform the deity's protective cult into one focused on the ruler's military prowess and right to rule Once detached from his former popular traditions the deity's cult begins to falter in the north as it becomes increasingly focused on elite agendas *Encyclopaedia of Hindu Iconography* Raju Kalidos, 2006 **The Rise of Mahāsenā** Richard D. Mann, 2011-11-25 This study argues from textual and material sources that Skanda Karttikeya's cult in the north of India during the Kuru and Gupta eras moves from being a broad based Graha and Mātṛ tradition to one that advanced the ruler's prestige and authority *The World of the Skandapurāṇa* Hans Bakker, 2015-06-29 The World of the Skandapurāṇa explores the historical religious and literary environment that gave rise to the composition and spread of this early Purana text devoted to Siva It is argued that the text originated in circles of Pasupata ascetics and laymen probably in Benares in the second half of the 6th and first half of the 7th centuries The book describes the political developments in Northern India after the fall of the Gupta Empire until the successor states which arose after the death of king Harsavardhana of Kanauj in the second half of the 7th century The work consists of two parts In the first part the historical environment in which this Purāṇa was composed is described The second part explores six localities in Northern India that play a prominent role in the text It is richly illustrated and contains a detailed bibliography and index *The Skandapurāṇa III* Yuko Yokochi, 2013-10-28 Skandapurāṇa III presents a critical edition of the Vindhya Cycle Adhyayas 34 1 61 53 69 from the Skandapurāṇa with an introduction and annotated English synopsis The work is currently only available in print as an exact reprint done in a smaller book size 15.5 x 23.5 cm than the first print run **Images of Skanda-Kārttikeya-Murugan** Haripriya Rangarajan, 2010 In the Hindu pantheon of gods Skanda Karttikeya the son of Siva is the only god who is endowed with six faces and twelve hands and named as Sanmukha His six faces indicate five elements ether fire air water and prthvi and the Life Principle is the spirit that is the Supreme Force The multi faced god Sanmukha the divine essence of Universal Spirit is being represented in the iconic forms known in the names of Skanda Karttikeya Guha Subrahmanya and Naigameya and exclusively as Murugan in the Tamil country Second notable fact is that in the legend of the birth incarnations of any other god we do not come across so much of various explanations and different analyses as we found in the legend of the birth of Skanda from various accounts i.e Puranas and other legendary folk tales Thirdly while in north India the six faced god had been worshipped as war god in the name of Skanda until the historical periods of Kusanas Yaudheyas and Guptas from the

post Gupta period the cult of war god changed its course towards south India where even today he is portrayed as hunter god Red god and popularly called as Murugan and Muruga In the present time his cult is known as Kaumaram For many of us it may be the perturbing question that how the cult of war god of north India being synthesized once for all with the hunter god of south India and completely absorbed by the society in the name of Kaumaram The answer to this question is very clearly explained in the present book Interestingly the images icons of Skanda Karttikeya in the forms of Subrahmanya and Sanmukha found in India and abroad are a great feast to the devotees and others In the form of Subrahmanya he is represented with snakehood or sometimes in the snake form only The images of Skanda Karttikeya are worshipped with a single face and multiple faces and endowed with two to twelve hands It is very important for the readers to know that he and his consorts Valli and Deivayani are the embodiments of Jnana Sakti Iccha Sakti and Kriya Sakti respectively Above all his spear Vel in Tamil endows his Jnana Sakti and thus his name has come to be known as Velan which means the holder of Vel There are nine chapters in this present work which deals with each and every aspect of Kumara in analytical form The text is enlivened with 87 copious illustrations several among them appearing for the first time

A Study of the Folk Culture of the Goalpara Region of Assam Birendranātha Datta,1995 *Journal of the Department of Sanskrit* University of Delhi. Department of Sanskrit,1972 **Karttikeya, the Son of Shiva** Shakti M. Gupta,1988 **Prācī-jyoti** ,1984 **Research Trends in Sanskrit** Channapragada Lakshminarasimha Moorthy,1991 It Is A Bibliography Of Sanskrit Dissertations Submitted And Approved By Various Universities In The Country From 1857 To 1988 Contains More Than 35 Entries Arranged Her Different Heads Covers Areas Of Research History Of Literature Vedic Literature Classical Literative Drama Poetry Grammar Prose Alankaras Ayurveda Etc Excellent Reference Tool **Bibliography of Doctoral Dissertations** ,1979 *Journal of the Institute of Asian Studies* ,1997 Research in Progress: Humanities Inter-University Board of India and Ceylon,1972 **Adi Deo Arya Devata** Sandhya Jain,2022-03-19 The British claimed that India s Adivasi population lay beyond the pale of mainstream Hindu society Yet even a cursory mapping of the spiritual cultural landscape reveals a deep symbiotic relationship between tribals and non tribals which is amply reflected in the ancient literature and inscriptions Indeed it was also noted by colonial anthropologists and ethnographers mainly British officials who deliberately delinked tribals from Hindu society through the imposition of racial categories and census classifications Tribals have made an enormous contribution to India s civilisation all major gods of the Indic tradition have tribal links Shiva was worshipped by forest dwelling communities in large parts of the country as were Vishnu s incarnations as Varaha boar and Narasimha lion Vishnu in fact evolved out of several distinct deities notably Vasudeva the supreme lord of the Vrishni Satvata tribe Krishna of the Yadava clan Gopala of the Abhira tribe and Narayana of the Hindukush mountains Similarly Gautama Buddha hailed from the Sakya tribe Vardhaman Mahavira was a scion of the Jnatrikas There is to this day a close relationship between the Kurumba Lambadi Yenadi Yerukula and Chenchu tribes and Shri Venkateshwar of Tirupathi Lord Ayyappam in Kerala and

Mata Vaishno Devi in Jammu also appear to have tribal links All these gods and temples as also that of Jagannath in Puri enjoy a pre eminent status in the classical Hindu pantheon Even caste long regarded as the keynote of Hindu society possibly originated in the tribal clan or gotra The term jat or jati is used equally for caste and tribe in most Indian languages and tribal dialects Moreover the defining characteristics of tribes apply equally to castes such as claims of descent from a common ancestor common language endogamy and clan exogamy caste tribal councils certain taboos in matters of diet and marriage alliances presence of hierarchy within groups and limited self sufficiency Mahatma Gandhi insisted that tribals are an inalienable part of Hindu society This work suggests that tribal society constitutes the keynote and the bedrock of Hindu civilisation

**Material Culture and Asian Religions** Benjamin Fleming, Richard Mann, 2014-03-26 Traditionally research on the history of Asian religions has been marked by a bias for literary evidence privileging canonical texts penned in classical languages Not only has a focus on literary evidence shaped the dominant narratives about the religious histories of Asia in both scholarship and popular culture but it has contributed to the tendency to study different religious traditions in relative isolation from one another Today moreover historical work is often based on modern textual editions and increasingly on electronic databases What may be lost in the process is the visceral sense of the text as artifact as a material object that formed part of a broader material culture in which the boundaries between religious traditions were sometimes more fluid than canonical literature might suggest This volume brings together specialists in a variety of Asian cultures to discuss the methodological challenges involved in integrating material evidence for the reconstruction of the religious histories of South Southeast Central and East Asia By means of specific test cases the volume explores the importance of considering material and literary evidence in concert What untold stories do these sources help us to recover How might they push us to reevaluate historical narratives traditionally told from literary sources By addressing these questions from the perspectives of different subfields and religious traditions contributors map out the challenges involved in interpreting different types of data assessing the problems of interpretation distinct to specific types of material evidence e g coins temple art manuscripts donative inscriptions and considering the issues raised by the different patterns in the preservation of such evidence in different locales Special attention is paid to newly discovered and neglected sources to our evidence for trade migration and inter regional cultural exchange and to geographical locales that served as contact zones connecting cultures In addition the chapters in this volume represent the rich range of religious traditions across Asia including Hinduism Buddhism Taoism Shinto and Chinese religions as well as Islam and eastern Christianities

Kataragama, the Mystery Shrine Patrick Harrigan, 1998

Religious History of Orissa Nihar Ranjan Patnaik, 2004 Presents Essays By 29 Contributors From Usa Germany And India That Trace The Evolution Of Religious In Orissa From Jainism To The Mahimadharm Modern Religion Movements In The Present Century Cover The Impact Of Religion On Art Architecture Language Literature And Socio Economic And Political Life Of The Orissan People Who Have Been Catholic In Their Attitude Towards Religion Useful

For Indlogists Philosophers And Historian Of Religion

**Ancient Indian Folk Cults** Vasudeva S. Agrawala, 1970

## **Study Of Skanda Cult** Book Review: Unveiling the Power of Words

In a global driven by information and connectivity, the energy of words has be much more evident than ever. They have the capability to inspire, provoke, and ignite change. Such may be the essence of the book **Study Of Skanda Cult**, a literary masterpiece that delves deep in to the significance of words and their impact on our lives. Written by a renowned author, this captivating work takes readers on a transformative journey, unraveling the secrets and potential behind every word. In this review, we shall explore the book is key themes, examine its writing style, and analyze its overall impact on readers.

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