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PREFACE

The Pāñcharātra manual entitled Paramasamhitā is published here with an English translation for the benefit of the non-Sanskrit knowing public. Among the Pāñcharātra works, this one occupies a high place, and has been quoted as such by eminent Achāryas. Even so, manuscripts of the work have become rare, and all our enquiry could give us no information of any other copy than the manuscript, Shelf No. 10 G. 27, in the Theosophical Society, Adaiyar, of which a copy came into our hands by chance, and a more or less imperfect manuscript, No. 23743 (Grantha) in the Government Oriental Manuscripts Library at Madras. The first of these is said to have been copied on 24th January 1918 from the MS in possession of Rangaswami Bhattacharya of Srirangam. On both of these manuscripts this edition of the work is based. Except for very bad lapses in chapter XXVIII and comparatively smaller lapses in the very first chapter, the work is in a fairly good state of preservation. It is published therefore as it is without waiting for the possibility of a more complete copy. If ever one should become available, it would not be difficult to issue an amended text, and make the work complete. The work is of too great importance to the Bhakti school of Vaishnavism to need any apology for its publication. I acknowledge here with pleasure my obligation to Dr. Benoytosh Bhattacharya, Director, Oriental Institute Baroda, and the Government of His Highness the Maharaja Gaekwad of Baroda for publishing it in the Gaekwad’s Oriental Series. I acknowledge with equal pleasure the assistance I received from Sāhitya Śrōmanī Pandit S. Rajagopalacharya who read the work with me, and whose comparatively short introduction in Sanskrit is also included in the work. It is hoped that this publication would lead to a better understanding of the Pāñcharātra, and of the character of the āgama works generally.

5th March 1940. J. S. KRISHNASWAMI AIYANGAR. Mylapore, Madras S.
INTRODUCTION
PARAMASAÑHITĀ OF THE PAÑCHARĀTRA

PAÑCHARĀTRA ĀGAMA:—

What is called the Pañcharātra is one section of the āgama literature of the Vaishnavas. The term āgama, as it is used generally, is applied to a class of works of a general character which incorporate the established, accepted practice in regard to any subject which has an āgama of its own. In its religious signification, responsible commentators among the Vaishnavas regard āgama as the synonym of what logicians call āpta vākyam. Literally this would mean the words or commands of those interested in our welfare. This would correspond to what is generally called śīstāchāra, or the practice of the disciplined. Having regard to these shades of meaning, we may define an āgama generally as that which is the accepted practice of the disciplined in respect of worship.

The āgamas and their number:—

The āgamas presume the existence of God as the “Sole Supreme,” whether the name actually given to that Supreme Being be Siva, or Vishnu, or any other. The most efficient method of attaining salvation is by devoted service to that Supreme, whatever be the form chosen. These āgamas fall into different classes according to the nature of the deity chosen. But three classes stand out—Vaishnava, Siva and Sikta. Votaries of other religions and institutions also have their āgamas, but we are not concerned with them at present. Among the Hindu system of āgamic religion, these three take a prominent place. Āgama teaching generally falls into four sections, (1) conduct (charyā), (2) service (kṛṣṇa), (3) knowledge (jñāna), and (4) devotion (yoga). These features are common both to the Siva and Vaishnava āgamas. Leaving aside the Sikta for the moment, the Vaishnava and Siva āgamas are generally said to be 108, and 28 in number respectively. Some among these are held to be the most prominent and others are regarded as minor, being devoted more or less to particular forms of the deity worshipped.
Pancharatra and Vaikhanaasa —

The Vishnuu agamas are sometimes spoken of as of two classes, the Pancharatra and the Vaikhanaasa. The difference between the two schools seem to be in the details of the ritual of worship but otherwise there seems to be no recognised difference in the matter, or the meaning of these. The 108 Vishnuu agamas are taken to be all of them Pancharatra, and the list does not include the well known Vaikhanaasa texts. For a full list of these 108 and what are printed and available, and what not, reference may be made to the introductory volume of Prof. Schrader's Ahrurbudnya Samhita published by the Adyata Theosophical Society in three volumes.

An article on the Pancharatra in the Journal of the Royal Asiatic Society of Great Britain and Ireland for 1911 by A Govindacharya may also be referred to.

Pancharatra worship common in South Indian temples —

Pancharatra and Pancharatra-worship seem to obtain in the great majority of cases of the Vishnu temples of South India and must have had a large general following perhaps almost from the beginning. Some of the Pancharatra works themselves contain the list of the 108. They themselves sometimes also contain a select list of those which are the most important or held in the highest esteem. The numbers given of these latter are 9, 6, 5 and 3. This work Paramasamhita is included in these select lists also excepting the last one the three last being Satvata Piushiri and Jaya which stand out most prominently. Each one of these three is provided with another work which is in elaboration and a detailed exposition of the ritual. These three guide the practice of worship in the three great Vishnu shrines of South India, Melottu (Trumuraippuram) in Mysore, Srirangam and Kanchipuram (Conjumur).

Explanation of the name Pancharatra —

The name Pancharatra is explained in a variety of ways. It is taken to have reference to the plurum meaning of the words that it contains meaning five nights. This is accounted for as being due to the fact that the Pancharatra had been explained by the original expounder in five successive nights. This is so stated in the Sripathri Brumman as having been narrated in five nights of a Sutra. The Paramasamhita text itself gives its own definition which is characteristic of the work. The name is said to be due to the five qualities of

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1 Paramasambhita X X I 19
2 X H 6 L.
mahābhūta, namely, the five gross elements (bhūta), the five subtle elements (tattvāras), egostray or individualization (ahankāra), and thought (buddhi), and the formless original matter (avyakta). These five constitute the tātras or gifts of Purusha. Hence the Tantra or the Sāstra which treats of these gifts gets to be called Pāñcharātra. The treatment of these in Pāñcharātra or the Yoga-tantra may be regarded as distinct from, and, we may say even peculiar to, the Pāñcharātra as distinguished from the Śrāvakhyas socalled. Hence the name Pāñcharātra for this class of works.

The Bhāgavata religion of the Pāñcharātras —

What is called the Pāñcharātra is generally regarded as the Bhāgavata religion of Bhakti or devotion to God, capable of being propitiated by devoted service and of granting in consequence ultimate salvation (muktiyās). The question of the antiquity of the religion of Bhagavata, and of the Bhāgavata as a sect, has received considerable attention in recent times. It is regarded as a school of thought and a body of people practising a mode of worship in conformity thereto, and goes back to times anterior to the Buddhist and Jain history. We are enabled by recent research to trace the growth of this sect of teachers and teaching from now backwards regularly to Vedic times. The teaching of the Bhāgavatas likewise has been receiving much attention, and the conclusion has recently been reached that the Bhagavadgīta itself is a manual of the Bhāgavata religion. We shall consider these positions briefly.

The Bhāgavata religion coeval with Jainism and Buddhism —

The Bhāgavata religion and the Bhāgavatas are under reference in literature which takes us back to the early literature of the Jains, as some of their earliest classics make mention of the holy ones of the Bhāgavatas. The inclusion of the names, Vāsudēva and Baladeva among the Śrāvaka Purushas of the Jains and their reference to the relationship between Arishtanemi and Vāsudēva among the Bhāgavatas, would make the idea of Vāsudēva-worship contemporary with the earliest stages of Jainism. The idea of the Vāsudēvas and the Baladevas being regarded as among the great personages of the Jains in the present day would certainly attest

5. Paramasūmabhīta I. 39-40
4. Ibid. 33.
6. The Legacy of Indra Professor S.N. Dasgupta’s Chapter.
7. Uttarādhyāyana, XXII.
to an equal antiquity to the Bhāgavata religion. Equally early references to the Bhāgavatas could be traced in Buddhist literature. The Ghaṭa Jātaka 8 seems to be reminiscent of the Vaishnava tradition; Ghaṭa, the brother of Vāsudeva is identified with the Buddha in a previous birth, and Vāsudeva is identified with Sāriputra. Other early Buddhist texts contain references to the sect of the Bhāgavatas among the innumerable religious sects who were contemporary with the Buddha himself, as has been pointed out long ago by Sir R. G. Bhandarkar. It thus makes it clear that the Bhāgavata religion as such is at least as old as Jainism and Buddhism.

The Bhāgavata cult prevalent all over India at the beginning of the Christian era.

That this religion had a considerable following is in evidence in the number of references to the worship of Vāsudeva and Baladeva, or Vāsudeva and Saṅkarshana, and Krishna and Baladeva, and in a number of other forms. The Besnagar Pillar inscription of the 2nd century before Christ bears evidence to the worship of Vāsudeva in temples. The inscription records the erection of a Garuḍa Pillar in the temple of Vāsudeva and indicates thereby that that worship had been accepted by a foreign Greek ambassador from Taxila10. This definitely establishes the practice of the Bhāgavata religion in the period of the Sūrīgas. Another inscription at Ghaṇḍāi11 of the same Vaishnava character takes us back somewhat earlier. A similar reference has come to notice recently in Muttara12 in regard to similar worship. That is so far as India north of the Vindhyas is concerned. In the inscription of the Sātavāhana queen Naṇani13 found in the heart of the Sātavāhana country, the record begins with an invocation to Vāsudēva and Saṅkarshana. Proceeding further South, we come upon references to the worship of Krishna and Baladeva in Tamil literature, and numbers of instances could be quoted from the Tamil classics. For a precise reference, the poem 56 in the Purāṇāṇāpu collection ascribed to Nakκirar, contemporary of the famous Pāṇḍyan, victor at Talaiyālankānam, solemnly includes Krishna and Baladeva, along with Śiva and Subrahmanya, as the four controlling deities of the universe.

11. Ibid. p. 3.
This irrefutable evidence that, among the Gods commanding worship as Supreme deities, this pair takes rank along with the Saiva pair, Siva and his son, Subhramanya or Skanda, is indeed of great significance. Numbers of references could be quoted from the Silapadhikaram for temples to these two deities in the Chola capital at Kaveripattinam, and in the Pandy capital at Madura alike. (14) One of the early shrines in the far south is Tirumal Irum Solai which finds mention in the Silapadhikaram (15) along with Srirangam and Tirupati as places peculiarly holy to Vishnu. This place is said to have installed in it Krishna and Baladeva as the chief deities in the temple. In times later than these, we have not merely undoubted references, but elaborate descriptions of devotion to the worship of Krishna and Baladeva. These references establish beyond doubt the prevalence of the worship of Krishna and Baladeva all over the country, so that we would not be wrong if we state it categorically that the Bhagavata cult, of which these form the principal features, was prevalent over the whole of the country.

Poems included in the collection Panpadal expound the Pancharatra:

Apart from these stray references, the Tamil classic Panpadal, which is a collection of poems of a particular kind of composition, of which 70 poems of what was probably a larger collection, has been recovered and published, contains five poems in description of Vishnu. These are intended to describe the character of Vishnu as a deity, and have no more definite object of describing the Bhagavata or any other cult as such. Even so, the description of Vishnu as given in poems 3 and 4 by one Kduvan Ilai-Eyman follows closely the description of Vishnu as the Supreme in the Pancharatra text books, and the Narayaniya of the Mahabharata as well. The inference would be possible that this description is based directly upon some of the Pancharatra texts which have come down to us, although this need not be considered absolutely necessary as the whole of the Narayaniya of the Mahabharata before us was probably known at the time in the Tamil country. Whether the Narayaniya or any Pancharatra text-book was the source from which the inspiration was drawn by the Tamil poet, it is clear beyond doubt that the description of Tirumal, the familiar name for Vishnu, is closely analogous to the description that we get of the Supreme

15. Bh. XI. II. 35-55 and II. 90 ff.
Visudeva-Vishnu in the Pañcharatra text-books. It therefore becomes obvious that in the distant Tamil country, it was not merely the detail of worship, or mere mention of the names of Visudeva and Sankarshana that are under reference, but something very much more than that, the agamic idea of the supreme character of Vishnu. The description goes into all the details of the creation as given in the earlier chapters of the Pāramasamhita and definitely refers to the four svīthas and the ibrhas. There is the further statement of the character of immanence (antaryāminthu) clearly made in the poem. Another poem in the same collection, No 15, makes a specific reference that Krishna and Brundeva are the deities instilled in Tirumal Irum Solai, and that poem is again by an author by name Ilam-Peauvaluppu. The names of these two authors are clearly those of castes other than that of the Brahmans. The affix to the first name would indicate the hunter caste and that of the second some association with the Pandyan family ruling over Madura. This poem 15 gives in circumstantial detail the features of Visudeva-Sankarshana so truly that it leaves us in little doubt that the worship had established itself in the remote south much earlier than the period to which the poem actually refers.

The Pañcharatra and the Tamil Ālvars

If there had been such a detailed knowledge of the teachings of the Bhagavatas and the Pañcharatra in the distant south as is indicated in these references, it would naturally be expected that further references could be found in the later literature of the south. As a matter of fact the Bhakti movement seems to have been in full blast in South India during the first millennium of the Christian era, the Bhakti of the Saivas as well as of the Vaishnavas. But we are concerned only with the Bhagavatas and their Bhakti, and we have a number of indirect and direct references to this school of the tantra or the sastra upon which this teaching had been based. The Ālvars were twelve in number, and were undoubtedly devotees of Vishnu. Their devotion finds vent in poems of artistic merit and their unalloyed devotion is exhibited to the full. References to neti which is the literal Tamil equivalent of the Sanskrit tantra lies scattered through the works of the early Ālvars not only, but we get some elaborate references to what this actually stood for in the works of Tirumalisa Alvar, whose two poems included in the Prabhandham expound the teaching with greater elaboration than his three predecessors or contemporaries of this school. The whole of the teaching of the Alvars, all
of them, is suffused with the teaching of this school of Bhakti, which is as we find it set forth in the āgamiūc text-books, the āgama with which we are directly concerned, namely, the Paramasamhitā. Even the first Âlvārs have direct references to the general principle inculcated in the work that unalloyed and single-minded devotion to Vishnu in the simplest form possible is the most efficient for the attainment of salvation. In fact they state it that the more elaborate forms of worship in the manner of the Veda and Vedic learning is all good for those that have the equipment for doing it, but, for actual attainment of salvation, that is not at all necessary for those who do not have the equipment. A far simpler method of devotion, the mere recitation of the names of God, is enough, provided only that that devotion is absolutely single-minded. We have an explicit statement in Tirumangai Âlvār that what the others perhaps speak of in general terms as nīl and anam alternatively, sometimes as ajanil, stands actually for āgama works, which are believed generally to have been the teaching of Vishnu directly. The first stanza of the 6th section of the tenth ten of the Penyâtirumolī, his major work in the Prabandha, does contain the statement "Our Lord who expounded elaborately to the world the Dharma Sāstra (Âjanil) in the form of Narâ-Nârayana." This has reference certainly to the āgama works, which were originally expounded by Vishnu to various people on various occasions, but primarily to Nārada, and were published to the world as they were through Nara and Narâyana, described as the sons of Vishnu, two among his four sons, who reside habitually in an āurma at Badari, and are regarded as having taught these to the world. The term Âranil as such could be literally translated into Dharma Sāstra, or simply the tantra or treatise dealing with dharma. The Pāñcharātra that was taught by the Supreme Vāsudeva is certainly a way of life, a Dharma Sāstra, and, among the first that received the teaching from the Sun to whom the Supreme One taught it, were the seven Prayāpatis as they are called, the Saptarshis, and the eighth one who learnt it of the Sun was Svâyambhava-Mañu. This Svayambhava-Mañu is said to have given the teaching to the world in the Sāstra that he taught as the original Manrava Dharma Sāstra. It therefore becomes clear that, while the early Âlvārs have more or less indirect referen-

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17. Ibid. St 39 and similar passages in the works of the others.
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cess to this, their teaching taken as a whole exhibits close similarity to the teaching of the Purushartha. Among the later Alvars, Namami is much more elaborate and much more literary and artistic, but the essence of his teaching is almost exactly the same as that of the first Alvars. The works of the other Alvars including Andal are of the same general character, so that we may say definitely that the teaching of the Alvars is Bhagavata or Agamic or Purushartha in character. Tirumangai Alvar lived in the 8th century after Christ, and the other Alvars go backward from him through five or six centuries in point of time—a period coeval with that of the Siva Adiyars the Naayanmars of the Siva school of bhakti. This direct statement from Tirumangai Alvar only confirms the general position and gives us a precisely pointed statement in regard to it.

The Mahabharata in the Tamil country in the Sangam age

Whence did the literature of the Tamil country to be so incorporated into the Tamil language? We must look to the Mahabharata. The Santi Parva, the Mahabharata has remained suspect as a later addition to the great epic. It is now generally admitted that the whole of the Mahabharata in its present form consisting of 160,000 slokas (Sata Sthasriki) was not known by the 6th century A.D. This does not depend merely upon literary evidence, but is found in an inscription of the Guptas (the Khoh copper plates in inscription)19. On this counting, it would be impossible to exclude the Santi Parva as a whole from the scope of the Sata Sthasriki, Mahabharata. In the Tamil land itself, one of the earliest achievements of the Tamil Pandyas who established the Sangam in Madura, was the doing of the Mahabharata into Tamil. A tenth century charter20 referring to the early Pandyas the Pandyas who lived and passed away with distinction, in the centuries anterior to the advent of a new dynasty of Pandyas in the 6th century, make references to a distinguished Pandyan, victor over his enemies at a place called Talayarankaram. The story is that he destroyed the armies of his enemies the Cholas and the Cheras at a place called Talayarankaram, and that was the prime achievement that made him famous. Along with this happens to be mentioned two other achievements of his of a civil, and not warrior character, and they are said to be the establishment of the Sangam in Madura and the doing of the Mahabharata.

19 Fleet C I I Gupta Inscriptions
20 The Large Sambanapur Plates S I I Vol III Pt IV
into Tamil. This last statement means that he got the Mahābhārata translated into Tamil, as the verb is in the causative without a doubt. We have the name of a well known author of the Sangam age who goes by the name Perumēvāṇ, and he is distinguished in this class of literature by being referred to as the Perumēvāṇ, who sang the Mahābhārata, that is, who made a versified translation of the Mahābhārata, Pāratam Pādiya Perumēvāṇ. We may therefore take it safely that the Bhārata was done into Tamil as a whole, and what is really material to our discussion is that this Tamil version included in all probability the Sānti parva of the Mahābhārata containing in it the Mokshadharma particularly and the Nārāyanīya. If we could therefore take it that the doing of the Mahābhārata into Tamil in fact included the Nārāyanīya portion, we could easily understand the Tamils of the age of the Āḷvārs having a fairly full knowledge of the teaching of the Bhāgavatas.

The Svētāvata movement and Bhgāvata worship

There is another explanation for the prevalence of Bhāgavata worship so far out as distant South India. This form of worship, there are good reasons for believing prevailed as the form of worship among the people who came to be known from very early historical times as the Svētāvatas. Their general adoption of this form of worship and their carrying it over with them wherever they went seems to have been one of the potent causes of the outspread of this form of worship over this vast extent of country. The Svētāvas were associated with the Purus, one of the Vedic tribes, whose name occurs in conjunction with those of the Bharatas. When they moved out from the region of the Sūrāsēnas owing to the war of extinction the Sūrasēna ruler and his ally, the ruler of Magadha, Jarāsandha, waged against them, they are said to have betaken themselves to the western frontier or rather southwestern frontier of the Kuru-Pāñcīla region finally. In the course of this migration various sections of these people seem to have settled down in the region of Malva and the farther south, and thence spread over the whole of northern Dakhan and the region of the Konkan. Some of these seem to have moved further southward also, as among the early peoples of South India we find classes bearing names Āyar, Aṇṭur, Iḍṭayar, all of them communities of cattle-rearers, corresponding more or less to the later Ahirs, the Āhiras of Sanskrit literature. This movement of the Svētāvas dates back to earlier than

21. Indian Historical Quarterly, Vol IX, p 63ff
the days of the Aitareya Brâhmana which refers to the Abhishâka of Indra in the southern region of the Sâlvatas with the title Bhoja. These titles, Bhoja and Mahâbhoja are found to be common in historical times in the region of Berar extending down the Mahratta country to as far south as the northern part of the present day Mysore territory.23 We also have evidence among the Southern dynasties of the Agnukula, and of the solar race traditions associated with the ruling dynasties of Rajaputana in later times. A Tamil chieftain, Irungôvêl, ruling over North-western Mysore claims descent in the 49th generation from Krishna of Dvârâkâ. There is a story related in connection with this chieftain that the poet Kapilar attempted negotiating a marriage of this chieftain with the daughters of his friend Pâri of Parambu-nâdu after the father’s death. In that connection, the position of the family comes into reference, and the details are stated there. Kapilar’s poems in connection with this incident are included in the Purânântaru collection.24 In a poem of another collection relating to the Pallavas of Kâñchi, the statement is made that these Pallavas were descended from one of the younger sons of the ruling family of Ayodhya, the Ikshvâku family, and they are supposed to have descended from the younger sons of the family than Rama.25 This is stated in terms in the Perumbânapattupadâu celebrating the Tondâmân Ilam-Tiraiyan of Kâñchi. There is an important class of people constituting the population of south India even now who are called Vanniyars. They now-a-days call themselves Vannikula Kshatriyas. This may be interpreted as Agnikula as the word Vannu means fire. But then vanni is also the name of a tree, and it may be that the name is taken from the tree totem. Whether these people belong to the Agnikula or no, the fact of a chieftain claiming Sûlata association with Dvarika, and the prevalence of that and other similar tradition in respect of the Tondaiman chieftain of Kâñchi possibly through the Cholas, the Chola king having been the father of this Tondâman, is indication of the spread of the tradition to the south and presumably also of the people intimately associated with these traditions. If the Sâlvatas, or people associated with these ethnically, moved into the south and occupied important regions of the peninsula, they must have carried their religious traditions with them, and that might account for the prevalence of the Bhâgavata

24. Purânântaru, 201.
worship in the south. The Sātvata movement therefore would account for this cultural movement. Probably the prevalence of the Bhāgavata worship in the south may have actually to be accounted for as the combined results of the movement of the people Sātvatas and the traditions incorporated in the Śrīṇiti parva of the Mahābhārata.

The tradition of Agastya’s emigration confirmatory

It is clear from what has been stated above that the teaching of the Bhāgavata religion had early got formulated perhaps in the region of Kurukshetra, and carried over the country to the extreme south by the Śātvata movement which must have begun somewhat earlier than the great war of the Mahābhārata. The tradition of the movement of Agastya to the south contains points in it which would confirm this. When it was resolved that Agastya should move southward across the Vindhyā mountains, it is said that he went to various places and obtained various items of equipment for his journey south. For one thing he carried the waters of the Ganges in his kamanḍalā (water-pot) and went to Krishna and obtained 18 leaders and 18,000 cultivators, and with much other equipment went forward towards the south. These traditions are certainly reminiscent of the southward movement of a people from the north carrying with them the culture that had already got into vogue in the north. When the body thus emigrated and settled down in the south, there started a new development, which combined the culture of these immigrants and of that of all the people whom perhaps they found there already. The whole course of this development included in it the Bhāta cult which we find in full efflorescence by the beginning of the Christian era showing a further exuberance of growth in the centuries following to the time of Ramānuja. Ramānuja had ample material in the latter half of the 11th century, and the earlier half of the 12th to formulate the system of worship and religion which goes by the name Vaishnavism. His teaching was carried to the north in the generations immediately following and developed in various branches with characteristic differences suitable to the localities where it developed further in the somewhat sensuous Rādhākrishna cult of Bengal on the one side, and the somewhat severer cult of the Sikhs on the other. We are not concerned to deal with that topic further here.

26 Tolkāppiam Payiram and Nacchinarkkumiyar’s Commentary thereon.
The Bhagavad-Gītā and the Pāñcharātra —

The next point for consideration is the position that the Gītā occupies in the development of this school. The Gītā has been for long the subject of study both in the East and in the West, and has received much attention at the hands of critical scholars. Various theories had been advanced in regard to its character, and its position in the Mahābhārata as a whole. It is hardly necessary for us to traverse the whole ground here. Now that we have a handbook of the Pāñcharātra of the general character of the Paramasamhitā, we are in a far better position to compare the Gītā as a whole with the Bhāgavata-Pāñcharātric teaching incorporated in this work, and arrive at important conclusions. Even a very cursory reading would show similarity of teaching between the two too close to be neglected and regarded as accidental. The nature of the teaching as well as the details point to the affiliation of the one with the other. The interesting question would arise as to which of the two might be regarded as the original, the general Pāñcharātric teaching, or the Bhagavad Gītā. By general Pāñcharātric teaching we do not mean what is actually stated in any text of the Pāñcharātra, but the actual general principles underlying the teaching. As in the case of most departments of Indian literature, there must have been a body of Pāñcharātric teaching probably handed down from teacher to pupil and practised more or less generally by the people before the teaching gets to be formulated in handbooks for the teaching of this system. So whether the Pāñcharatra books which have become available to us be later or earlier will not affect the antiquity of the Pāñcharatrīc teaching. What is material to our purpose is the antiquity of the Pāñcharatra in general, and not the actual age of any particular text book. The question then reduces itself to determining whether the Gītā follows the Pāñcharatra teaching, or the Pāñcharatra follows the Gītā teaching.

The Pāñcharatras and Vādikā ritualistic teaching —

The problem of an original Gītā, subsequently inflated by additions and interpolations, does not concern us for the present. The problem whether there was an epic Gītā elaborated by additions of doctrinal teaching of various kinds into the present form of the work is a problem which has to be considered separately. We are concerned here with the whole of the Gītā as it is, and not with any teaching original to the work which would naturally

... the Gītā and its authors

that the Gītā text as it is, was teaching original to the work
itself, and was taught for the first time in the work by Krishna of Dvārakā, the Mahābhārata hero. This assumption would naturally fix the date of origin of the Gītā to the Mahābhārata. In a discussion of the Pāṇcharatāric teaching and its relation to the Gītā, we have certainly to consider how far this position that the Gītā teaching was originated by Krishna is in consonance with what we know of the Pāṇcharatā teaching. By all accounts, in the large variety in which they have come down to us, the teaching of the Pāṇcharatā is ascribed to the Supreme deity of the Bhāgavatas, Vasudeva, later on identified with Vasudeva-Krishna leading to very important conclusions in regard to the nature of the Pāṇcharatā itself. It has been regarded in consequence that the Pāṇcharatā was non-Brahmanic in point of character and Kshatriya in its origin, and therefore a Protestant school of teaching to Brahmanism, as in fact Buddhism and Jainism are. While we do not feel that it is necessary we should discuss that problem here, we may just remark in passing that while the Pāṇcharatā, as it has come down to us, distinctly does make provision for the religious needs of the four varṇas, at any rate specifically and distinctly, it would be hard to postulate from the texts themselves anything anti-Brahmanical in point of character. Even the much objected Vedic rituals, which certainly were exclusively the monopoly of the Brahmans, not withstanding the fact that the actual purpose of these rituals and the merit accruing therefrom had always been for the benefit of the community as a whole, were never regarded as of benefit only to the Brahman community. Therefore the ascension of anything anti-Brahmanical to the Pāṇcharatā seems on the face of it unwarranted. Leaving that question aside, there is still left the question how far the ritualistic performances of the Veda could be regarded as efficacious for achieving the ultimate ends of man. The ritualistic side of the Veda seems obviously intended to propitiate various deities, and it may ultimately be the Deity, with a view to the attainment of benefits of a limited character and not the ultimate benefit of what the Sanskritists call māhātiyās, the ultimate salvation. It is there that the Pāṇcharatānic teaching might be held to come into conflict with the Vedic ritualistic teaching. We find this difference noted with a certain amount of emphasis at the very outset of the Gītā, thus lending colour to the conclusion that it was a Kshatriya protest against the Brahmanical claims.
Krishna-Dēvaki-putra, a student of the Pāñcharātra—

Leaving that aside we come to the question that the Krishna of the Mahābhārata is referred to even in an early work such as the Chandogya Upanishad as Krishna Dēvaki-putra, which would imply Krishnas other than this Dēvaki-putra, as perhaps well known persons, the compound name Krishna-Vasudeva, Krishna, the son of Vasudeva would similarly imply other Krishnas besides this particular one. At this Krishna—

āṅgirasa gotra which is what the title would mean, was a descendant of the Rishi Āṅgirasa, the most distinguished member of the Āṅgirasas being Brihaspati, and, as such, came into the hereditary line of teachers beginning with Brihaspati, the Āṅgirasa, to whom the Pāñcharātra teaching was given charge at one stage. Presumably therefore Krishna-Dēvaki-putra had learnt this Bhāgavata teaching, whatever that be, from Ghora Āṅgirasa of the school of the Pāñcharatras. Thus at once establishes that he was certainly not the originator of the teaching, however distinguished he might have become as the expounder of that teaching later on.

Para-Vasudeva the teacher of the Pāñcharātra in the Gītā itself—

The references to the name Vasudeva in the metrical sūtras of Pāṇini, (IV. 3. 95–98) and Patañjali’s interpretation likewise, both of them make it clear that these had some conception of a divine Vasudeva and Vasudeva—worship apart from Krishna-Vasudeva. Therefore the acceptance of a Para-Vasudeva as the originator of the Pāñcharātric teaching as writers of old believed, seems to be a fairly correct position. This is borne out by a statement made by Krishna himself in the Bhagavad Gītā at the beginning of chapter IV, where he makes the reference that He taught this “Yoga of Pāñcharatra” to Vivasvān, the Sun, and that the Sun taught it to Manu and Manu to Ikshvaku, and then the statement follows that this in course of time had been forgotten. He takes it up in the third s’loka that “I am He who now imparts to you that old teaching.” Though the question here is made clear that the person who taught the Sun was an old entity, and that Krishna now teaches Arjuna the same teaching, Arjuna does raise the point how it could happen that Krishna living in his time could teach this to the Sun who taught Ikshvaku. This would imply a comparatively large number of generations anterior
to Arjuna, and hence the question. Then Krishna gives the explanation, or rather, he is driven to the explanation, that "unborn though he be, he does generally come many times into the world according to need." That should be held to be decisive that Krishna-Dêvakîputra the friend of Arjuna and the teacher of the Gîta to him, was a person quite different from the Para-Vásudéva, the originator of the Bhagavata and the Pâñcharâtraic teaching. This idea of a supreme Vásudéva seems inculcated by Krishna in VII, 18 as well. So the evidence of the Gîtâ itself is to recognise a separate entity, Para-Vásudéva as distinct from Krishna-Vásudéva often spoken of as Vásudéva as he was an Avalâr of the original Para-Vásudéva. All the literature of the Pâñcharâtra, direct and indirect, speak of the Supreme in the one form or the other, particularly the more general class of writings than the set Pâñcharâtraic texts. This position of the Gîtâ therefore seems confirmatory of what is said in the Narâyanîya section of the Mahâbhârata in regard to the Pâñcharâtra itself, its origin and the general tenor of its teaching.

**Gîtâ, a manual of Pâñcharâtra teaching.** —

In regard to the Gîtâ itself, it is hardly necessary to take up the question of an original Gîtâ and its subsequent growth. This investigation initiated by Professor Jacobi and taken up later on by Professor Garbe has been continued in a recent treatise by Professor Otto, the author of Mysticism, Eastern and Western. He starts with the thesis that there was an original epic Gîtâ forming an integral part of the Mahâbhârata, and not intended to teach anything religious. The religious teaching in it is in consequence relegated as interpolations, and therefore later accretions to the original texts. That hardly concerns us, as we are primarily concerned here with the Gîtâ as a religious manual, and as such we have to take the Gîtâ in its entirety. No explanation therefore is required for passing over this aspect of the question here. We are more directly concerned with the Gîtâ as a manual of religious teaching, and are primarily concerned with its position as a text book of a particular school of Vaishnavism, whether it should be called Pâñcharâtra as such, or by any other name such as the Bhagavad. Considered as such, it would be quite clear that the Gîtâ is a whole manual teaching Bhakti as the most efficacious method of attaining to salvation, and as such, and as inculcating Vishnu Bhakti, specifically, it could be regarded, and has been so regarded, as a manual of the Pâñcharâtra school. As such and taken as a whole, the similarity between the Pâñcharâtra teaching, and the teaching of the Bhagavad
Gītā from the doctrinal point of view is so close that one cannot resist the conclusion that it was intended to be a manual of the Pāñcharātras. It is hardly necessary in this context to go into an elaborate investigation to prove this, as it would be quite obvious to even the most ordinary reader. In the Bhākh school of South Indian Vaishnavism, it is actually taken as such, and wherever we find references, these merely go to establish the truth of this statement. This is in a way confirmed by the statement of Śrī Kṛṣṇa in chapter IV of the Gītā quoted above, which seems almost a repetition of the statement contained in the Nārāyanīya section of the Śaṅkha Parvan of the Mahābhārata, where the word ꞌ „Purohitam Purātanam” ꞌ would mean that the teaching by Hari himself in time primeval. A full study of the Pāñcharātra teaching therefore would involve a study of the text of the Pāñcharātra as in the Paramasambhūta, as perhaps a good example of a full manual, in comparison with the Gītā on the one side, and the Māyāvadharmā of the Mahābhārata leading ultimately to the Nārāyanīya. Such a study may involve chronological incompatibilities in the present state of opinion regarding the chronology of the Mahābhārata itself and the Gītā. But without a study like that, it is hardly possible to arrive at any definite conclusions. The Pāñcharātra is a growing tradition, and without a historical investigation of the relations between the position of Śaṅkha as innovator and his teachers before him, no definite conclusion in regard to the doctrinal position would be possible.

Pāñcharātra is Vaudika in character.—

The general account of the Pāñcharātra as given in the Māyāvadharmā chapter gives the impression that the Pāñcharātra as a system is presented there as meeting the general needs of humanity at large, and is intended to explain the general position of the relation of man to God. It starts from a study of the Śāṅkha and the Yōga, and proceeds thereto from to the teaching of other systems reaching ultimately to that of the Pāñcharātra. The term Śāṅkha receives the explanation that it is nothing more than a careful or critical examination, rather than anything more technical, as it is
generally understood. One often comes upon statements that there is no difference between the Śāṅkhya and Yoga, as is too often assumed in recent critical discussions. We are led on gradually through a series of discussions to the view that there really is no contrariety or opposition between the orthodox Vedic teaching as a whole, and the Pāñcharatā except the differences due to human capacity and achievement in this department of human activity. The Mahābhārata expounds the differences and arrives at last to the conclusion, in its own characteristic way, that the Pāñcharatā marks the head and crown of the God-given teaching of the Veda itself. Unfortunately, however, modern discussions, Indian and European, have attempted to trace not merely a distinction, but even a contrariety between the Vedic teaching and the Pāñcharatā as such. There is a school even of Indian opinion which regards the Pāñcharatā as outside the fold of the Veda. In regard to this, we need say no more than to refer to the passages of the Śrī Bhasya where Rīmānuja refutes the opinion expressed by Saṅkara in his Bṛshyā.28 Rīmānuja here makes quotations from the Pāñcharatā text books, of which he mentions three, the Paushkara Saṁhitā, the Sivata Saṁhitā and the Parama Saṁhitā. The two passages that he quotes from this last work have reference to the fundamental position of the Pāñcharatā as such, and perhaps exhibits the importance of this work in the estimation of Rīmānuja himself. In this particular, Rīmānuja is not the first of the Āchāryas. The Parama Saṁhitā is referred to, and quoted with approval, by Yāmunāchārya before him in his Agama Prāmānya, and that receives of course further support from Veddīnta Desika later. It is hardly necessary to labour the point further here so far as that particular part is concerned. The actual claim of the Pāñcharatā works themselves, it must be pointed out, is that it is based on the Veda itself, and the claim is made that it is based entirely upon a particular Śakha of the Veda called Ekāyana based upon one of the redactions of the Yajur Veda. Ekāyana is sometimes described as at the head of the Veda itself as a whole. This Ekāyana is under reference in the passage in the Chhandogya Upanishad where Nirada tells Saṁkurna that that is among the literature that he had already studied. Later writers beginning with Madhva Āchārya have no doubt that the Ekāyana is Pāñcharatā, and that statement finds support in the Mahābhārata. The Chhandogya Upanishad itself seems to make the position more or less clear. Further references are given in the Sanskrit introduction that follows.

28. II. 2. 42.
The claim is made in the Mahabharata that the \textit{Pancharatra} is of equal authority with the Veda as being \textit{apaurushya} (God-given and not man made) unlike the other systems with which it is brought into comparison. Whatever interpretation the modern critic may put upon this supra-human character of the teaching, the teaching goes back undoubtedly to the times of the Upanishads, the oldest among them, and therefore anterior to Buddhism certainly and Jainism as well. The teaching of \textit{ahimsa} of the Pancharatras is much more emphatic than that of the Buddha, although in origin both perhaps sprang from a natural objection to the immolation of victims in sacrifices conducted in the name of religion. While Buddhism perhaps remained content with prohibiting it only so far, Jainism and Pancharatrasm prohibit killing absolutely. The antiquity of the Pancharatra therefore gets established as beyond a doubt on traditional Indian evidence. Whatever the actual form of the teaching, it had established itself in vogue, perhaps in the days of the Brhamanas, and is clearly in evidence in the Upanishads, and perhaps it got to be formulated in textbooks, it may be, in the age of the Sutras. Hence the name Bhakta Sutras given to the teachings of Narada and Sundaiva, the two principal exponents of this school of religious thought.

Coming to the Parama Samhita itself, we stated already that, unlike the other treatises on the subject, it is a general handbook on the principles of the Pancharatra, and so far as the text of it goes, it does not seem to have reference particularly to any one temple. The context as well as the import of the quotations made by Ramanuja seem to imply that this is really a general work on the Pancharatra principles. We may therefore have to refer it to comparatively early times. Vishnu-worship of the Pancharatra kind, and Vaishnavite temples were known in the 2nd and perhaps 3rd century B.C. Although we have not come upon any direct reference of any her times, it may be that the Pancharatra type, as being more or less a handbook which lays down the way of life of an individual going through life with a view to the achievement of the ultimate end of human existence, \textit{moksha}, by freeing oneself from the cycle of births and
attaining to the position of similarity and proximity to God Himself. The close similarity between the Paramasamhitā as a Pāṇcharātra handbook and the Bhagavad Gītā as it has come down to us as a manual of the Pāṇcharatra Vaishnavism would only go to confirm this in a general way notwithstanding the detailed modern criticism, which would ascribe the Gītā to various dates. Of course, the determination of this question with precision would involve a discussion of the position of the Śānti Parva in the Mahābhārata and of the chronology of the Mahābhārata itself. That question is too large for discussion here. We leave that subject therefore till the larger question of the Mahābhārata could take definite shape. A reference to the tattvas as detailed in the Parama Sāṁhitā will show that the Parama Sāṁhitā makes a total of only 25 of these, while in the Śānti Parva of the Mahābhārata this is the actual number of the tattvas recounted till we come to Yājñavalkya's enunciation of these in the Śānti Parva, chapters XXIII-XXIV, (See S. N. Das Gupta's History of Indian Philosophy, Vol. II pp. 471 ff) It will be found that Yājñavalkya is led on, in the course of a discussion, to postulate a 26th tattva, making the Purusha into two, the Kvāla Purusha or the Supreme Purusha, and the Purusha contaminated by association with the Kshētra or Prakṛti. We do not find anything analogous to it in the Parama Sāṁhitā of the Pañcharatra. Reference may here be made to Panini (IV. 3.105) regarding the later character of Yājñavalkya as compared with others whose names have come down to us as originators or writers of the Brāhmanas. Whether we would be warranted in actually regarding the Parama Sāṁhitā older on this ground alone may well be left over for further investigation. The antiquity of the Pañcharatra nevertheless is clear from this. Throughout the discussions regarding these, the terms Bhīgavata and Pañcharatra are used as synonyms, the one of the other.

In many of the references made above to earlier literature, the Bhīgavatas appear as one group of people. It seems likely that, under that general name, a number of groups of people of kindred thought and practice in religion was included. Bühler held the Ajivikas as a sect of the Bhīgavatas. But in South India the Ajivikas are grouped along with the Nirgranthas, who are regarded as a section of the Jains. The Ajivikas seem to have constituted a sufficiently important and respected group, as we come upon references in inscriptions to a special levy called Avikāl kāś, revenue raised in cash for the benefit of the Ajivikas. The association
are not in a position definitely to ascribe a precise date to the Paramasamhita, it is fairly clear that it is a very early handbook of a general character, and therefore of high authority to be quoted in discussions on the general character of the teaching of Pañcharatra.

It will be seen from the above discussion that the Bhakti school of the Vaishnavas goes back to great antiquity, and is a school of thought which exercised very considerable influence over other sects which had attained to historical fame, among them prominently Jainism and Buddhism. This position is certainly in keeping with what obtained in the Tamil country where, in the earliest extant Tamil literature, we find clear references not only to the worship of Krishna and Baladeva, but more or less to the general tenets of the āgamic teaching, as in the Paripadal. A detailed analysis of the poems bearing on Vishnu would indicate considerable affiliation to the Paramasamhita in respect of details, although it is possible, as we have stated already, that the detailed knowledge of the Pañcharatra possessed by the Tamils may have been got from the Śāntu-Parva of the Mahabhārata which had, in all probability been done into Tamil pretty early. The Alvārs whose time ranges from the 3rd to the 8th century have clear, and unmistakable and detailed references to the teaching of the Pañcharātra as such, culminating in the specific statement of the Pañcharātra having been taught through "Nara and Nārāyaṇa", and be of the character of a general way of life, Dharmasāstra, as it is called in Sanskrit. It must have had a continuous history in the Tamil land already, enabling Rāmānuja to quote authoritative text books and among them Paramasamhita for one, for refuting a contrary opinion. It is the teaching of these agamas generally that contributed largely to widening the sphere of the Vedic religion, giving it a popular form, and making it much less technical than the ritualistic Vaidik teaching of the Brāhmaṇa literature. No extraneous influences or copying from outside is needed to explain this popular character, and there is hardly justification for regarding the Pañcharātra in particular as non-Brahmanical teaching, sometimes even described as anti-Brahmanical. It is this particular way of popularising that has given to modern Vaishnavism the wide scope and continuity of practice. This teaching that had received already form and shape got to be popularised by the writings of the Alvārs and more regularly formulated and incorporated in the Vaishnava teaching by the work of Rāmānuja and carried to the north and spread out into the various regions of Northern
अर्थ
प्रस्तावना
श्रीमते वक्ष्मीहर्षवर्धनप्रस्तावने नमः।

भो मो आर्यं: पञ्चाशस्मुष्मितिभिषणा: पण्डिद्रप्रकाशः वेदवेदाधितत्वः
नैगमासोदुदितत्वः: श्रृयं चावाविष्ठ आगमेको भगवानू लोकप्रवृत्तः
सत्त्वंतः: श्रविष्यःपति: परमात्मा जगदेवकारण सर्वोऽ तत्त्वमिः।

सत्त्वमिः प्राचारक तत्र कांपि महती जिज्ञासा कथायमागमः! सचैदिक
उत्त अवैदिकः। किमूद्धायमागमः: कति च मेदास्त्वः। केव च प्रचारिताः
इति च। आगमो नाम आदिद्विपश्यात् गम्य धातः: अचूतस्ये निपतः
तन्त्रशास्रस्नातारूपः। तथा चोकूमः–

आगमं पञ्चवक्तृत्तातु गतं च विधिवनने।
मर्तं च बाधुदेवस्य तस्मादगममुन्यन्ते॥
सृष्टिश्रू प्रलयक्षेत्रः देवतानां तथार्थनम्॥
सधनं चैव सर्वाण्यं पुर्वाणमेव च।
पद्मर्माधृतं चैव ध्यानयोगद्वारविवः।
सत्त्वमिः प्राचारकं लागमं तत्त्वमुः॥

क्रिया च। आगमस्य वार्ष्येकमागमतारात्माप्रुत्तकल्लक्रमगम्यं: महामार्यमे सहस्र–
नामायणे। यथा–

सर्वागमानामाचार: प्रथमं परिकल्पयते।
आचारमाचे वर्मो धर्मस्य प्रसुच्चुः॥ इति॥

स चायमागमः: नारदशाशिपित्यमहाशरिःप्रकाशः: श्रीवध्वीपाऽविने:।
सनकाविनि: श्रीमते नारायणसाधवत्य उपसयो:। इति सुनिं दुर्लभं च बहुशा
जोचुपयते।॥

हारित्तथं अस्त्यगमस्य परिद्विनवेदस्तुत्वसामानकारावलं स्वीय–
धर्मकालं प्रकटत्वं। यथा–

5
अर्थ
प्रस्तावना

श्रीपाठ श्रीमीहववदनप्रसंगे नमः

भो मो आयोः प्रजासुभिंभितिधिशणः पञ्चितप्रकाशः वैद्वेदात्मकः

नीलमाहोदयुद्धदियणः श्रुयेते चाचामिवधिः आगमेकत्रनो भगवानु लेखयावः

संवेंद्रः भ्रियःपतिः परमाप्न जगदेकलशं सुखं तत्त्वाधिति।

समुन्मिष्ठी काला के तत्र काँपि महति जिज्ञासा कथायमागमः। स्वैदिक

उत्त्व अवैदिकः। किंगमुद्यः कथायमागमः कति च मेदास्तत्यः। के वा भवरथितितः

इति च। आत्रयो नाम आदियुपसारीतु गम् धातोः। अनूपसः निष्पः

तन्नवसखःराधीवः। तथा चौकम्।

आगतं पव्वकृत्तातु गर्तं च गिरिजान्ये।

मांसं च बायुदेवस्य तस्मादगमकर्षिते॥

सृष्टिध्वम प्रस्तथ्यः च देवतानां तथा।नमः ॥

साधनं चैव सर्वं पुरुषारमेव च।

स्वद्वसारः चैव ध्यानयोगाधिविधिः।

साध्यमेकःक्रयेण्डू कालः तत्त्वाधितः॥ इति ।

किंच च। आत्रसः वारस्यकामागागाचारूकृत्यकत्तन्यकत्तमयतः। महाभारते सहस्रः

गमिन्याये। यथा।

महागमानामाचारः प्रथमं परिकल्पते।

अचारणमो च भर्त्तम धर्मस्य भवरस्युतः॥ इति।

सः कथायमागः। नारसिंहप्रकाशीयादितिः महारस्तिः। क्तिकादिमिः।

श्रीमो नारायणसद्यम्य उपविष्ट। इति इत्यः सुखं च यथ।

तोष्णस्य। इति।

हरीश्च आत्रसः वारस्यकामागागाचारूकृत्यकत्तमयतः त्वैः

सर्वात्मकः प्रकट्वित। यथा।
अथातो धर्म व्यास्यायाम्। श्रुतिप्रमाणोऽधर्मः। श्रुतिश्वर द्विविधः।
वैदिकी तात्त्विकी वैति॥ इति सूत्रम् हारीत श्रुतेविनिततात्त्विककलेव द्वैविध्
वर्ण्यति। एतेऽते बेदत्रयोऽनुस्वरूपः सुस्पष्टं भवति॥ अतेऽते यात्री
प्रामाण्यकी बुद्धि तत्त्विविद्धात्त्वेव तत्त्वावस्थाति निर्विवादविवादमयः॥
अन्यत्र गतुस्तुति प्रथमायाये दशमक्षेकस्य व्यास्यायाःस्य कुलकामः॥

d्वानानामानामः नारायणश्रवणेन निर्माणेऽत्र इत्यतीति
अवतरणा इति अवेर् आयो नारायण्या इति इति प्रोक्ता आयो वै नस्तुपः।
ता वद्यायनः पूर्वे तेन नारायणं ब्रह्म॥ इति पच व्याकरणः॥ एतेऽते च अगमर्थ्यस्तः
सूत्रेऽपि प्रवर्त्तमानात्मकच्यवायते॥

स्वामायोऽवदस्मूल इति परम तत्र ततः पुराणामायेऽथुदृष्ट्यते॥

यथा इत्यसहितायागः—

पुरयो तततांत्रिकः स्वामिहेऽकृपयेकः भविष्यनिः॥
समाहितमना भव्यं तपस्त्यं सुदार्शनः॥

d्वापस्तः युग्मस्ते आदृ वेद्विवधयस्त ।
साक्षात् सर्वध्यायः वेदेयाक्यायानामिभस्मु॥

dुमान्त्र ज्ञेमिन जेव भूयं जैवपायायमः

d्रोह्यान्य च तेव सम्यमायाप्रति पुरः॥
एव पक्षस्य वेद महात्म सर्वते सुवी।

dुविविधेषोऽपकर्ष्य प्रतितुद्वैनिवेभ्ये॥

d्रुणाय मुलः सर्वेदर्मेक्षायानामिभस्मु।
मौनभावनाय स्या नाथा एतस्योऽनुभुते॥

tस्वामाकायान्य नाम प्रवद्वित्त मनोपिणः॥ इति॥

पुराणेऽपि पारमेश्वरसहिताया च प्रथमायाये—


ds्वामिह—

वस्तु सर्वपिद्धो धर्मा यस्मावाहितं महार्थसृ।
वातुद्वैत्विनिष्ठस्तु देवानेत्रत्रवरितः॥
तत्त्वज्ञानसं भगवती तदा त्वां भरिष्मूनम।
तत्तज्ञेत्रं पैर्तल्लेभं तत्प्रस्तं महोध्वमस।
अनेकानि सहस्त्राणि चर्यां तस्सौऽख्यतः।।

d्वापरस्य युगस्वात्त आदी कलियुगस्य च।
सावकाितः सर्व्यासात्ता महेन्द्र प्रात् एव महारः।
एव एकायनो बेदः प्रस्तात् साल्लो विधिः।।
दुर्विजेन्यो दुस्कर्षमः प्रतिवुद्धैःनिमित्ते।
मोक्षायनय वै पत्ता एत्यद्यो न विधते।।
तत्मावेक्यायं नाम महास्तिति महीणां। हि।

tत्रावयं अस्त्य वेदवेत्र्य मूलवेदवेत्र्य श्रुतिवेदवेत्र्ये च प्रतिपावे।
यथा—मूलवेदवेत्र्य यथावच अध्ययोऽस्यापितास्तु तेऽ।
तत्सौऽपवस्तवती वेदां तत्सौऽपवताः शब्दाः। विद्यामर्गः।
श्रोकाणां शब्दसारस्येण भूलवेदं निरीक्ष्यं।
तथा विद्यानि तत्त्राणि सार्वतदीर्घं चकिते।
अस्मात् शास्त्रं दु: तत्त्वास्य अस्यान्यमनवेदयोऽध्यायं च।।
धर्मशास्त्रार्थनकान्ति करित्यन्ति यथातथम्।
अनेकान्ति शास्त्राणि योगिनेिन्द्रविन्याति। हि।
वेदसंस्कर्षार्थवाच स्ववहीनं तथा चार्मविद्वेद्रिताः। हि।
एव प्रकट्वेदवेदयोऽव वाफुवेदाभिगोचरः।
प्रवेशते द्वार्ये तत्त्वेतायाद्वे।
विशाराधवस्वर्गस्वर्गवः देवसार्नायोगचारः।
महत्तो वेदवपस्य मूलमूलो महानस्य।
स्त्रापत्ता कृपायास्ते शाख्रामूलामणि गुणे।
जगन्मूलम्य देववपस्य चासुन्देववपस्य सुस्त्यत।।
प्रतिपाद्यविद्वेदार्थाः मूलेदद्रार्थाः। हि।

हि। च प्रतिपादनात्म। अस्त्य एक्यवते वर्ग सर्व्यान्त मूलवेदवेद चतस्य वासुदेववेदवेद सुन्दर्यमणि श्रवन्ती प्रतिपादनात्म श्रवंवेदवेदवेद्विति च सुमंत्रवेदग्यनम्।।
किंतू यहाँ मैं चाहिए कि यहाँ नहीं लिखा गया है।
अलामेव वेदमन्त्राणां पांचराविदेशन च। इति।

अनेन वेदपीक्षयां पाण्डराज्यस्य संपूर्णं क्रियाभवं च ध्वजयते। वेदं यत् कत्तापि रूपणयं ध्वजनाय वा करणं पाण्डराज्यकसंस्कारविचारः विविधतं प्रतिपादि। केशरं परे: आरचेत तदा तत्त्वदेशेऽपि वृव्यपर्यथोलेखनया एककृष्टमार्गं समाधि: साधनीया।

तेया संस्कारविचारः प्रहत्वेदमतिपादत्वं च अग्निन्द्रियविकल्पः।

प्रति विषयो अवस्थन कोन्क: पलिते जनमान्यो धिते करणीयाः।

मृते वाहुः दच्चतेकः पुराणविज्ञान्यः तावकाल्यायिन्ति। इति।

यजुपि कठालालया—

‘धृतोधर्पुण्ड्रः कङ्ककारी विषयं परं ध्वजयति यो महासा
स्वरेण मन्त्रेन सहा हृदिस्थितं परां सम्भवेते महानम्। इति।

यजुपि गृहकर्मविधे करणीय युद्धवेशनिधि च— ‘नित्यसिदं सुपर्णं
भूरि तेजः प्रधर्मिति दिवाकरं विद्युस्तत्जनास्। इति।

चतुर्विधि साम्नि च ‘ चेतुष्चक्षेष्य: शकुनो विसाराणो गोरिन्दुः द्रथ्यः आयुवानि
विजजत। अपामूर्णि सचानां: सूर्यद शुश्रुवं धाम महि गदिः विचरति। इति।

अर्थांगि—

एभिश्रवरकमस्य विषेकित्रियं लोके सुभमान भवेम। तद्विषयोऽरसम्
थे गच्छनीह लिखतत:। इति। एवं अज्ञेवदिते।

चक्षुं विभवति वरुणामितां करं देवानाममुत्त्वं विषयोऽस प्रति नानि
dुरितं भविष्या महानि यवतो वीरगता। इति। साम्नि च—

‘पावित्रमित्विनि। अभिन्छि सहस्रः। सहस्रारः नेमः। नेमिना तत्तसः
वहनः सायुवं सलोकतामामोद्युपनिद्व। इति।

यजुपि कठकः— ‘शरणः पावित्रमित्यारस्मथ सुभिं द्रथालिस्त्वम्। इति।

चकसित्रकारश्च शाक्ति नाना पुत्रक: नानि।

श्रीवेद्याचार्यस्य नाम कुर्मच वैश्वाम्।
कार्यिता सुवर्ण भवानुष्यगण हे।
चन्द्रीयात् कपड़े तु नारायणा सूतिकारूणे।
न मुद्रेदासानामि शयनामि महीतले।
स्थाप्येत् क्षेत्रंमये तु शिला चतुर्गिरिदितं।
मुच्छामणिशुद्धर्ये कुछ चतुर्गिरिदुमणि।
यथा हृदयोर्व संतू प्रास लोकनोकि वा॥

साविनि च ' अतसतनु न तदाममकुणे। इत्यादिभिः इत्रा प्रमाणानुभािः अन्योष्टेव अथाय पूर्वार्थितासांसिद्धिः पञ्चस्वरास्त्र धर्माधवेत्रि-विरुद्धम संक्त्र प्रतीयने।

क्षिति च । पाण्डवोत् योशवर्म नव्य प्रति यायानेनाद्विति मयादुर्वेयारूप सोडपि बेदविनित्त पुत्र॥

यथा सर्ववेदे—

' प्र व पाण्डवमन्भसो धिशियायते घोड़े शूराय विष्णु चार्णीत। या सानुनि पर्वतानामदेव्या महत्त्वपर्वताय सारुणा॥' इति॥

अयाद्व नृच अयस्वर्थ प्राप्ति उपासका । दुस्मात् अयस्वर्थ अनं।
पाण्डु रश्नात् [ अर्थात् ] विष्णु सर्वाण्यकार । आयते आग्ने पानुते।
मह महते। शूराय शौर्यपुकारय । विष्णवो सर्वास्थकार नारायणाय।
[ तत्त्वदानाध्येयम् ] प्रायेत् तुष्योपपप्पत्तृते। नक्तदारविविधौ सर्वविदत।
अद्भुत परेवामाय। मह महति तथा दृश्यता। सारुणा सभीचिन्नेन। अर्णाता
इव अर्थेन। वर्तवाना सानुनि पर्वताणुमदेते। तंतु तस्मिन ॥ इत्या
नृच सायण अवधि अथ अन्यथा वर्तवति तथावि तथाकर्तेन। शौरिकाचिभि-
संहारिभि हृदयाय तु कर्म महात्म विष्णुग्राहणायेवोपयुक्तव्याग्याति न । यथा॥

शौरिकाचिभि विष्णुभि निवधि विर्भज्ञेन परस् ।
प्र व पाण्डवमन्भसो धिशियात्रि इति इति इति

ये या मद्यपमोर्त्त्यो तु पुष जानन्ति मन्नारामाभिमाय उपयोग च।
नेतरे केवलरामसूर्य। किं च तंबेव ( 1-155-2 ) चूके—
‘प्र ते विष्णो शून्यमुः गम गिरिक्षते उर्मगायम विष्णवे’। इति।
(1-155-4) तद्विष्णु स्तव्वे वीर्ये मूर्ति न भीमः कुचरो गिरिष्या। इति कक्षौ च विमाराधनसेव प्रतिपादयत। अन्यथा कक्षौ (10-155-1) अराध्य काणे विकटे गिरिः गच्छ सदान्वे। शिरिः विष्ठा संविश्चः तेंविष्णु वाचत्यामसि।’ इति श्रृणुमाणो मनः भवियोत्पत्तिः श्रीवेंकटदत्तिमाहल्ले श्रीवेंकटनायकश्रीनिवासस्मात्प्रभुपद्यत्वया व्यास्यान।
श्रीमहामारे आदिपैर्ये ससारत्रयथिकःशतमाह्यायें ससारदारिततःश्रेयक्ष्मे-
गिरिपृष्टे हु सा गर्वन्तःस्थिता त्यस्तत्बोचचा।
विभाज्यानां श्रुण्ये प्रतिमेव हिरण्ये।” इति।
अयं च अनुसूचिकः विशद्यति।
किं च। कक्षौ (2-33-9) ‘स्थिरोभिषेनः पुरुषः उ Schw वशुः हुक्रेभिः पिरिशे हिरण्ये।’ इति मन्योक्षी प्रविशाधारणस्त्र समानकाम।
कक्षौ (1-25-13) ‘विभाज्यानः हिरण्यां वर्तो लक्ष्मणम्। परि समयो निलेते।’ इति। इमणं परं कक्षं देवताया। विशक्षत्वायं प्रभापिका।
अवि च। कक्षौ (10-155-3) ‘भद्रो यथावः हुवते सिन्धोः पाः अपूर्वाः। तदा समेतः दुहेणो तेन गच्छ परस्तरं।’ इत्यस्य कः सायण। अवि च। समेतः वर्तमानं। यत् दारम्यं अपूर्वं देवतासरीरं सिन्धोः समुद्वयं पाः हुवते। बलेषिष्ठे पचेते इति व्यास्यानि। अवि। इममिन्य। कक्षं विमाराधाने देवतायां च सुहदं ममाणं भविष्योहति।
कक्षौ संहितास्य जटामण्डले (8-69-12) श्रुण्ये असि वहन यस्ते ते तस्स सिन्धवः। अनुकृत्तो वन्यः दुर्यथः सुपिलर्म्य।’ इति जान्यायते।
ईं च च वचनं व्यक्तरणामेके पत्मन्विनां तदस्या श्रीमाणा अवि हुगिरं अनि। अन्तः भविष्य वहति इति व्याप्त्यतं यथा अनि। तदस्य मलं भमिष्यस्य श्रुत्वा क्रोनिकल्टयोक्ति शरीरं पाः अपारंक्षनास्तियः। सुही इत्यस्य श्रुणायः प्रतिमेव्यः। सम्वते च।’ सुही वनस्तिमालिकेमूल्ये
यह च कक्ष श्रृंगारगण: चतुर शैलिकृति कार्य आसिद्धिति निरेतुस्ते ईतररमाण्य भविषुगति।

किं च। कक्षः (10-130-3)। कार्यादृक्कम प्रभुत्वम। किंतु नदियान्म पार्बाय फिरा विमानित सर्त्ति। कार्यान्म लघुर गतमाण्यं भविष्युण्ट।

वत्षु gusto नंत्रिणास्थवर्ति बीवीक्षुप्रौऽन मृगः न भूगः कुच्रो गिरिधा।’ इति।

ततेशिरियखितायः— ‘पतो वीरः। कर्मययः सुद्रश्व युक्तायावः जायते देव-कामः।’ विकटसः। सुमयीर्या योधः। श्रुति वीरो जायते देवकामः।’ इति।

पारमाथिकोपि नियमितः— ‘रययां पतते रविमादधान। रययो श्रृऽमी रविमल्लु-पुष्यम। रा राजमन्त्र रत्यये जयन्तु सं मिन्यकालः।’ इत्यादः।

वत्षुयोऽदिप प्रमाणत्वा जयमान्यते।

अथ च त्या न चतुः प्रमाणलेख प्रतिपादितः। तीरः किरिचन सिद्धान्त। अन्तःसूतः। किरिचन अन्तादेवयुक्तः। तस्माच तरः प्रमाणलेखोपेक्यः इति केतुण यवव्यक्षीत्रं तदु तत्वेमापि समाविष्टं भगवतः यामसुनसिनः श्रीस्त्र निगमान्त्ये व श्रीस्त्रममाण्योप्ययात्रास्मारकर्णस्यर्जप्रकृतेऽपि। तस्मात्

त्याश्रमासितः यतः। हुतः। किं च—

तत्र पर्यन्तःरस्यसहिताः ‘वेदेदु निदासमर्गनाम्। शारदिक्ष्याम्। फर्चारासमाय-तावाः।’ इति। वेदेदु निदासमर्गनाम्। शारदिक्ष्याम्। फर्चारासमाय-तावाः। इति। वेदेदु निदासमर्गनाम्। शारदिक्ष्याम्। फर्चारासमाय-तावाः।

तां वेदेदु निदासमर्गनाम्। शारदिक्ष्याम्। फर्चारासमाय-तावाः। इति। वेदेदु निदासमर्गनाम्। शारदिक्ष्याम्। फर्चारासमाय-तावाः।

अन्याय—

यथा वा चान्दोङ्यपनिवद्भूर्विविधामर्करे ग्रहेऽद्व भगवोध्येयसमित्वा

सदासिद्धि नविविधामर्करे ग्रहेऽद्व भगवोধ्येयसमित्वा

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अन्याय—

यथा वा। चान्दोङ्यपनिवद्भूर्विविधामर्करे ग्रहेऽद्व भगवोध्येयसमित्वा

अन्याय—

यथा वा। चान्दोङ्यपनिवद्भूर्विविधामर्करे ग्रहेऽद्व भगवोध्येयसमित्वा
महत्त्व च गुरुत्व च भिष्माणे ततोधिकरम्।
महत्वाच गुरुत्वाच महंभारतस्मितत्तम्मू।
"हृदयात्र च—
यथा च तथा अत्रापि समाधिः कर्णीया।
पाल्वरात्म नाम—पल्ल्व राज्यान्ते यस्मिन् शाश्वे तदृ पाल्वरात्म। यस्य देहिनः
महाभुतगुणः शब्दस्वरूपसम्बन्धाति कः पञ्चसंख्याकः राज्यान्ते इति
वा पाल्वरात्म। अथवा यस्य देहिनः यस्मिन् शाश्वे राज्यः सुखदः जायन्ते
तदृ पाल्वरात्म। इति—
तथा च परमसंहितायः प्रथमाध्यायः—
"महाभुतगुणः पल्ल्व राज्यः देहिनः स्तुतः।
तथोगात् विनिदृढ्वेष्टवा पल्ल्वरात्मस्मिति स्तुतमर्।" इति।
तैतैत ्ये मूलमात्राणि गर्वे च कुदिनवयक्तकेव च।
राज्यः पुरुषस्योऽकः पल्ल्वरात्मस्मिति स्तुतमर्।" इति।
तथा विष्णुसन्तनः—
"पल्ल्वरात्मस्य शब्दस्य वक्त्याय्यान्ततः परम्।
वियद्यायुक्त वदिश्च आपङ्केव धरा तथा।।
राज्यो देहिना प्रोक्ता अविधासंभवा स्तुतः।।
अवस्त्रेण विनिदृष्टिस्य च फाययुर्यथतत्।।
पल्ल्वरात्मस्य मोक्तं मुच्यमात्रात् मया तथा।।
अत्यन्ते च मनोवृद्धिरहुः कार्यं चतुरः।।
भूतमात्रादिगम्यः राज्यो देहिनः स्तुतः।।
एपिसमन्वितेद्विदेहिना शुकियुक्तिदम्।।
सापने पूज्यं नेत्रपल्ल्वरात्मस्मिति स्तुतमर्।।
देहस्तु गुणमारणे च फाययुर्यथे स्तुतः।।
तथोगात् विनिदृष्टिस्य च कुदिनवयक्ते। स्तुतः।।
आवानात्मानायाध्य तन्त्रोत्तेऽध्य यजन्ति मायु॥
ताम्रह्यादि चाचाचेर्येन तन्त्रब्रमितीर्थं।
तत्रेण तेन मांगेन यो मां भिन्य समस्वेत॥
तं गायत्रीं संसारार्थं तन्त्रब्रमित्यन्ति।
ततो विपुलसेवानि स्वसाधारितंशुष्णम॥
वाणं च कुस्तो यस्मात् तस्माचतुष्ट्रमितीर्थं॥
इति।

तथा च ईदोतसहितायां—

पञ्चाण्वाङ्गाते पञ्च शारिरिकयथोपपाणान्॥
भौम्बायं कौशिकम्भ भार्तराजाय भगविन्॥
ते मिलित्वा समालेच्य विष्णोराधस्यानवे।
अतिसंगम्य तेनात्रो तपामुखसुदुस्तस्व॥
तेयं हूं तपस्वा तुयो वासुदेवो जगतोऽति॥

× × × ×॥

आद्यवेनकायमवे रहस्याभ्यायसङ्गितम्।
दिव्यवनःक्रियोपोऽपि मेधीकृतस्वतः कम्भ।
पञ्चापि पृथोक्तैः दिव्यपरं ज्ञातम्।

'अद्यापमायाय यत् तदेतन्त्रसिद्धवपमान॥
शास्त्रं सर्वजनेनोऽऽक्षराभास्वतोति॥ इति॥

तस्मात् पञ्चाण्वगमः बैलिकः प्रकाशदालमुखक्षेति सर्वसमप्तिपात–
विषयतेन स्यां प्रतियते॥ त च प्रथमः सिद्धान्तपद्वराजवस्वामः
विपकः पञ्चापेक्षा बहुः भिनः प्रथते।

तथाच पौराणिके–

एवं नानामयानां च तामात्मवं विद्यं सर्वं।
नामदेवं च सिद्धान्तपद्वराजोऽपि पौराणिकं॥
एकं हुिम्बीदरमूलवेद स्वस्थितमत्।
नामाश्रयवेदेन सिद्धाच्योऽपि प्रवृत्तिहर्द्वम्॥
संहितां समपावचं च द्वृत्तियुपभाषावकः।
सैतिह्यांपुराणायं स्वेतेदाराजस्य।
येः जनमकोटिमसिद्धः तेषामन्तेत्त्र संस्थितः। इति पतेनः ‘पाल्लराजरस्य कृत्यस्य वक्ता नारणः स्वयम्।’ इत्ययति वक्ता इत्यस्य प्रवक्ता इत्युपवर्णनाति न कस्य हानः। तस्य च यापल्लराजसम्बन्धे अत्यःरकरसतसंविवष्यः संहितः। अथवा अष्टोतरसहस्तसंवष्यः वा संहितः। इति विजायते।

तथा च विश्वुतन्त्रे—

विश्व:—अष्ठोतरसहस्ताणि अष्ठोतरस्यतानि च।

पाल्लराजसिद्धः संविष्टः मे कस्यस्यत्रः।
श्रुतिमुखानि तान्येव वत्सराजसिद्धः प्रविष्टः।
वेदोक्तनाममुखानि सम प्रीतिकरसाणि च।
वेदांस्य पाल्लराजः न सांस्कोषः ववः सुषम।
भयोदिताध्यात्मरूपः शुक्लक्विकिम्नभानि च।
पेतेना पन्नसुल्ल्याणां वेदार्जनां चवल्लुर्यः।
तन्नाणां पन्नसंस्करणां नामानि च वर्द्धन्यः।
शतसम्पुर्णार्थः च नामाणामात्रः परमः।
नामेयानि पवस्यां स्वरुपमण्युक्तानानाः।
विश्वुतन्त्रां नाम परस्य पवस्यान्तकामः।
इत्यर्थस्य—पतेना पाल्लराजसिद्धः कथितानि वै।
शतसम्पुर्णार्थः च नामाणां च यथार्थमः।

इत्यनेन च अन्यजनातिनै अष्ठोतरसतसंवष्यानां पाल्लराजसतन्त्राणां नामानि श्रूपस्य। तेनुः अन्नमा भविष्यमाने नामां काचन परस्माहितेन प्रथिष्ठा ददयते सा च परस्माहिता विश्वुतन्त्रे तेन्योऽस्मात्स्वाये—

मन्नसिद्धान्यसमेतः नवरसं प्रसिद्धक्रमः।
पाल्लक्रमः वश्यां समवासमोऽस्मात्स्वाये—
पाल्लसतत्रं न प्रथमं द्वितीयं वर्षु विश्वुतन्त्रमः।
फाकर्जयं तृतीयं स्थतं चतुर्थं वर्षसंहिता।
मार्क्स्यें नवरसं च परस्माहिता।
सत्संग परम तन्त्र भार्दाज [ पराशरभाषा ] तथागतम् ॥
शेष नानासंग परम नवरतनमार्दितम् ॥ इति ॥

वानिषेपनवतनम स्थानानावदतत्वीति प्रतीतयात्। किं च पाणे चासि इत्य सहिष्ठि
तत्त्वेदु पञ्चरतनानीति मध्येतु तत्त्वेतु अन्यत्मकेन गण्येत्। यथा चयोपादे
नवतिरनी अध्याये—

पाणे सनन्तमाराजेश्वर तथा परससहिता।
पाणोऽद च मार्हेश्वर कण्वक्रनामार्दितं च ॥ इति ॥

अपि च इत्य परससहिता। भगवता श्रीभाष्यकारेण उत्सत्सभाविकरण
भास्य प्रयाणेन परिगणितां च हृदये। किं च भगवता श्रीभाष्यकारेण। कृतस्य
निलयमानम् इत्येव सहिष्ठितामुख्येति तद्राष्ट्रयतुभिन्नेदुपग्न्यस्य।

अतः अस्य सहिष्ठिता प्रकाशने तत्रभवन्त श्रीमत शाक्कोई एसू
इल्यापि यो यन्मावहन्त श्रीमतो राजसार्वम्य वरोढासम्म्यायामिः
प्राच्यविद्यामकाशायास्यायं चर्चयोऽसुनुन्तता। प्रकाशने। तत्र च इदु एव मातुकै
उपलब्धे। तन्नीमका अड्गार्मार्त्तकार्यस्य। अन्यम् मदुष्कृतराजसावधाया
प्रमन्यातकाल्यस्य। तन्नीमका सहिष्ठिता प्रकाशने।

अभ्यम् सहिष्ठिता च किञ्जुमानम्य गया सह स्त्रीमत दाक्तस्विल्द्यमाज दिवान पहादु दो शाक्केदै स्त्रीमायां यथांति यज्ञत। ततदर्थी
स्वाभिष्ठ्यादिरुपादु चर्चायमि तत्रभवतो विद्म्भेनसा दहादसंश्चमन्याय
कालमेत्। इति शुभम्।

सोद्वं बुद्धधेरतेत् स्वाभिष्ठ्यम् सर्वभाषित।
किञ्जेन मार्हेश्वरानात् कृत्य वेदाध्यामानिना ॥

इत्यम् शेषोऽद राजपालयाय
साहित्यदिशेशामि।
परमसंहिताया विषयालुकमणिका

प्रथमाभाष्ये

प्रश्नप्रतिवचनाभ्ये

1 मार्क्केदेयं प्रति देवलेन श्रेयोगार्थविपयकरुणे तु मार्क्केदेयं स्वस्य भगवतं: साधारणपूर्वकं भगवतं स्वस्य श्रेद्धार्थपनास्यनुज्ञानेन श्रेद्धार्थिपि सन्नान्तं स्वस्य तन्त्रप्राप्तिकथनम्

2 मार्क्केदेयं देवलं प्रति पल्लिकार्थकिृपद्वारं:

3 तत्र सामान्येन सृष्टिकृतमार्गां:

4 क्षीरसागरे भगवतं परमेण ब्रह्माण्य प्रति मोक्षार्थसारं: कारणकथनम्।

5 परमेण ब्रह्माण्य प्रति संसारिणां विज्ञानोत्तर्थिकार्थकथनम्

6 वेदहिनां वन्धेदुकथनपरकारः

7 प्रक्षुरे: पुरुषपूर्वे च संयोगे मायाया: कारणत्वकथनपूर्ववर्तकं भगवतं: प्रसादस्य मायमोचककलेन संसारिणा संभावनम्: प्रसादाध्यपणप्रथमकथनम्

हितीयाघ्याये

सृष्टिकृतायाये

1 ब्रह्माण्य प्रति परमेण स्त्रयसादनोपायमूलंत्वाचेवनोपदेशः

2 सकलानां भावानां प्रक्ते: कारणत्वकथनपूर्ववर्तकं प्रक्तिपुरुषस्वरूप:-

3 संयोगान्त्वाणां प्रक्ते: अनुन्त्वत्तिः प्रचारीकार्थकथनम्

4 कार्यकास्त्र समकार्य स्वस्वपकथनम्

5 भगवतं: द्वादशाकृतीनां द्वादशशाचरीनां च स्वस्वपकथनपूर्ववर्तकं मूर्तिपुलालनां

6 भगवतं: देवतादिविभागकथनपरसंगे प्रधानत्वेन मूर्तित्रयकथनपूर्ववर्तकं विभण्येव वैशिष्ट्यकथनम्

7 सच्चिदानं भगवत्दद्वारां नारायणदिर्मद्वां स्वल्पचितकथनम्
सप्तम परम तदनं माराजनं [ परशुरमणं ] तथापरम। इंते।
अंतं नारिणं तदनं नवरत्नदीरिताम्। इंते।

नवरलेख्वनमः स्थानमावहहति प्रतीयते। किं च पांचे चापि इत्य संहितां
तन्नेपु पर्न्मत्तानीति प्रविष्टेदु तन्नेपु अन्यतमेवेऽगण्येत्। यथा चर्यापदे
चर्यापदे अथायेत्।

पारं सन्तुमारास्त्रं तथा परसंहितां।

पोष्यदेवं च महादेवं कण्यकुन्मारानिव। इंते। इंते।

अपि च इत्यं परसंहितां। भगवता श्रीमाध्वकरणेऽवत्त्वां वास्मावानवानिविकरणे-
भावे प्रमाणवेव परिगणितं च ददेते। किं च भगवता श्रीमाध्वकरणेऽक्तस्य
विवधमान्यथं इत्येव। संहितामूलूभूति वद्वा वास्मावानिविकरणेऽपगण्येत्।

अत्था अस्या: संहिताया: प्रकाशयेऽत्तमनं: श्रीमानं: शाक्कोट्ठै एसः
क्रुष्णसत्यै: परं यत्नमावहस्तं: श्रीमतो राजर्जीवं वरोदासनाथानिविस्तर
प्राच्यविधावकाशनानुराग्यानुशासनं संपर्कं: प्रकाशायेऽत्तमनं: तत्र च ते एव
मातृकं उपलब्धे। तथेऽरि अर्धयार्मातृकालमवस्था। अन्या मदनुरीराजकीयाच्यं
अन्नमातृकालमवस्था। तथेऽरि सहस्वेन इत्यं संहिता प्रकाशयेऽत्।

अस्या: संशोधने च किभिश्चमन्येन मया सह श्रीमन्त: डाक्टरबिल्लं
माजं: दिवानं वहारु। शाक्कोट्ठैं क्रुष्णवायं: यथमात्मि अयत्तत्। तत्तमान्
स्थलविद्याविद्योपणं सर्वनग्नं पत्रस्वन्तो विहद्धमेससः: सहव्यविशिष्टायणं:
क्षनंह्याः। इति शुमा।

सोड्यं विदुरोपेत् स्थालविने सर्ववादित:।
किभिजेन मयावध्यानात् कर्तं बेदवध्यालिनाः।

इत्यम् शैरस्वर राजगोपालां:।
सहित्यशिरोमणि:।
परमसंहिताया चिपपानूकमणिका
प्रथमार्थाये
प्रश्नमतिवचनार्ये
1. माक्केदेयं प्रति देवलेन श्रेयोमार्गविपक्षकर्ष्ये कृते माक्केदेयं स्वस्थ भगवतः सावत्तकारपूर्वकं भगवता स्वस्थ्य क्षेत्रहीप्रामाण्यान्वितानेन क्षेत्रहीपि सनकालः स्वस्थ्य तन्त्राधिकारकथनम्
2. माक्केदेयं देवले प्रतिपल्लात्रत्योपदेशार्यें:
3. तत्र सामान्येन सूक्ष्मकारार्ये:
4. कीर्तिकागे भगवता परमेण ब्रह्माण्य प्रतिमोक्षसंसारयोः कारणकथनम्।
5. परमेण ब्रह्माण्य प्रति संसारिणां विज्ञानोत्सविमार्गकथनम्
6. दृष्टिहि चन्द्रहेतुकथनकारः
7. प्रकृते पुरापव च संयोगे मायाया: कारणकथनपूर्वकं भगवत: प्रसादस्य मायामोचकलेन संसारिणां भगवत: प्रसादप्रायुक्तकथनम्

तिदीयाध्याये
सूक्ष्मकारार्ये

1. ब्रह्माण्य प्रति परमेण स्वप्नसादनोपायमृतस्वांच्छोपदेशः
2. सचलानां भावानां प्रकृते: कारणकथनपूर्वकं प्रकृतिपुरुषस्वतःसंवाच्चारिकथनम्
3. परस्य पुरापव नियोगाव भ्रमणे: अवनत्रयोत्सविमार्गपूर्वकं सूक्ष्म-कमोपवर्णानम्
4. कालुकस्य समकारं स्वर्पकथनम्
5. भगवत: द्वादशमूर्तिनां द्वादशस्तरकालीनां च स्वर्पकथनपूर्वकं मृत्तिपालनां द्वादशशक्तिमभवतः द्वादशमासाधिपत्यस्य च कथनम्
6. भगवत: देवतादिविभागकथनकारं प्रामाण्येन मृत्तिचक्रकथनपूर्वकं विषयार्थे वैशिष्ट्यकथनम्
7. संस्कारं भगवद्वाचकानां नारायणादिदिशवञ्जनां स्वस्तिकथनम्
8 भगवतः चतुर्थेऽकथनपूर्वकं वेदान्तं अर्थमाणं वर्णानां च चतुर्थां
 विभागकरणनिरूपणम्

9 भगवतः स्वरुपकथनम्

10 भगवतः माणिनं प्रति इच्छाद्वष्ट्वम् स्वरुपकथनपूर्वकं तत्सम्योजन-
कथनम्

	तृतीये विनयार्थे।

1 परमेण फल्क्तत्हार्थविश्वविशिष्टाया भगवत्पुज्यायास्मपकारोपदेशः

2 भगवतपुज्यायां पुनः गुणक्रमत्रविच्छिन्नकथनपुरस्सरं मानुष्यजातिविशिष्टा

dानां सर्वेऽसामिप भगवताजाकरो वैप्पविवमपालो च भावहस्तकलक

कथनम्

3 पूजनानूकस्वरुपिके स्वरुपितम्

4 अचीतानागमुतस्मातिविचरणपूर्वकं भगवतानां नित्यकोणुखानविवरणम्।

चतुर्थें अर्थनाविधाने

1 भगवतः आराधनास्य स्वपनीयोपदेशः

2 सोऽके स्वरुपकथनपूर्वकं अद्वितिवकथनम्

3 अनुद्वक्कायानस्य अपरस्य विश्वः पूजनेव विश्वरतननवकथनम्

पञ्चमे द्विविधाने

1 सर्वेऽह वूजाद्वग्नानेन निरूपणम्

2 पूजनप्रकरणां उद्हितिनिरूपणात्सरे आलमः बाधाभ्यन्तरुद्धिनिरूपणम्।

3 स्थानशुद्धिनिरूपणम्

4 पादशुद्धिनिरूपणम्

5 वेदशुद्धिनिरूपणम्

6 पूजनोपकाणं निदान्द्वद्योगननिरूपणम्

7 भगवदाराधनानह्यद्वनिरूपणपुरस्सरं भगवतो निवेदनानह्यद्वनिरूपणम्

8 परिवारपुज्यानविधिनिरूपणम्

9 होमोप्रकायायां च निरूपणम्
पदेम मन्त्रकोशे
मन्त्राणां सपकारं प्रयोगविधि:
सत्समे चक्काथे
1 वैश्यवयागाज्ञातिदीक्षायां: समपत्वं निरूपणोपक्रमं: तत्र, श्राणादि
वर्णोनुक्रमं दीक्षामायागम्भीरनिरुपणकारोपदेशः
2 दीक्षाधिनां दीक्षा करि अवस्थानपकारः
3 दीक्षाया: तिथिनिर्णयपूर्वे आचार्यरुक्षणवर्णनम्
4 निचुर्विधानाधि दीक्षानामधिकारिनिरुपणम्
5 दीक्षायां अनिधिकारिणां निरूपणपुर्वसरं उद्विषमं: पुरुषस्य सुल्लाधिकृतवर्णनम्
6 दीक्षानंसंविर्धिपरिकर्पणपूर्वकं चक्कपरिकर्पणपकारः
7 विद्वा वर्णे वेदिनिगामनपकारः
8 चक्क वर्णान्वेशेन विद्वा वर्णविन्यासपकारः
9 चक्कमण्डलेऽरजः पातनमिविधि
10 रजसं संधदनपुर्वसरं मण्डलविन्यासपकारः
11 ऐतरेयस्य चक्कस्य स्थापनपकारः
अष्टमे दीक्षाविधाने
1 दीक्षाया आवश्यकतकथनपुर्वसरं तत्त्वाचैविधियेऽ विधाननिरुपणम्
9 नवमे निमित्तत्वाधि
निमिच्छान्वयोग्यस्वभावपूर्वकं साधकस्य स्थायुमिविधियेऽ
10 दशमे योगाद्ये
1 योग्यानुस्मय आवश्यकता
2 योगस्य धैर्यकथनपुर्वसरं समपत्वं योगाद्ये:
11 एकदेवे अविधिये
वर्षितस्वरुपनिरुपण पूर्वकं तत्त्व विचारं
12 द्वितिये धर्माद्ये
वैश्यानां धर्मस्वरुपनिरुपणपूर्वं तदनुस्थानपकारः
13 ययोद्धेऽक्याष्ट्रे
सबिस्तरं कक्यान्ना स्वरूपनिरूपणपूर्वकं तत्तापनभुतायागनिरूपणम्

14 स्तत्रुद्धेऽश्चाक्षे
सन्धपां युद्धविचारः

15 उत्तरेऽ
शयोद्धोतकक्यायाङ्कवनमेऽसबिस्तरोपवत्

16 वोद्धेऽ
काम्पतमत्पुपत्याभूतमन्दनाणां स्वरूपकन्यनुसरं तदनुद्भानपकारी-
पन्यासः

17 सत्ताद्धेऽईश्वराद्ये
राजादीनां प्रभृणां दीर्घायारोपवत्त्वतः

18 अद्भुतेऽअधिकायनार्थे
वाहतविधानां धनिनां नराणां देवदेवताः स्थापनेन सिद्धिकथन-
पूर्वकं संवतः स्थापनामन्त्रायां अधिवासनानां भागः

19 पेजोनविन्दो स्थापनार्थे
भागः स्थापनामहेऽदेशाधक्याव्यवस्थानां कथनपुस्तकं संवततस-
परिवारस्प स्थापनमकारोपथासः

20 विभागतः अधिकारार्थे
अधिकारार्थविधिः

21 पेजोनर्थे स्थापनार्थे
स्थापनोत्सरं भागः कर्त्तव्यामुक्तस्थनस्य साधोपथासः

22 दाबद्धेऽदावाद्ये
स्थापनोत्सरं कर्त्तव्यायाः साधवायाः सर्वकारोपथासः

23 जयोनिष्ठेऽविविधक्षणार्थे
विविधक्षणकथन पूर्वकं होमसाधनभुतिवादिविधक्षणकथनम्
अवेचाः अध्यायः अवत्तपीयः। किं च यज्ञसाधनमाध्यकादरस्य उक्तो
भागः प्रक्रितानुपुस्तकं अन्यत्र कर्मदोपक्षणम् द्रष्ट्य इति
24 चतुर्विंशिते विद्वसूजाये
भगवतपुजामार्कोपन्यासपूर्वके विद्वसूजाय: विधानोपन्यासः
अर्य चाध्यायः आरंभहित इव प्रतिभाति

25 पञ्चाविंशः यात्राविते
ज्ञानेन हीनानां भक्तानां श्रेयोमागाधारेः साधनवेच भगवतः यात्रायः
पकारभेदकथनम्॥

26 पञ्चविंशः लोकायते
संसारस्वास्थ्य वृक्षहल्पमेण रूपे अयमवधमूलविशेषेन लोकानां स्थितिकथनपुरस्तं तत्र तत्र जीवानां स्थितिवैधिने तेन परस्परविशिष्टं प्रकारोपन्यासः

27 साधनार्थो संन्यासस्ये
तत्र तत्रोपन्यासततामूळ वैणवस्तिर्यक्षणं एकत्र समावेशेः नोदेशः

28 अध्याविंशः अनुग्रहायते
नित्यवैमिचिन्तः स्विभमिचः शापाधिकः कर्तव्यारूपकारोपन्यासः;
अर्थच अध्यायः तत्तत्र तत्र चुरितत्वाद असंपूर्णः असंविज्ञातः

29 एकानार्थों कर्मदेशायते
इतः पूर्वोकोत्सः कर्ममयशिराधानां कर्मणां सवितरोपन्यासः

30 चतुर्विंशः रहस्यायते
मुख्तमस्य ज्ञानस्योपदेशः

31 पञ्चविंशः उपसंहारायते
भगवता उपदिस्तः प्रवचनास्य प्रलंभणां श्रेयप्राप्तिवातिनां सन्तकमार्जिनां उपदेशः
सन्तकमार्जिनः तदुप्तवामागच्छतां सिद्धां उपदेशः कथमनुसारपुरस्तं देवोऽपि द्वितीये रहस्यारूपाग्राह्यतकथनम्

शुमेशः॥
13 थ्रोळेका काम्यामध्ये
सविस्तर काम्यानां स्वरूपनिरूपणपूर्वकं तत्तापघृणयागानिरूपणम्
14 चतुर्दशं मुद्राविधान:
समपत्तं मुद्राविधान:
15 पाढीके
त्योदशोककाम्यसाधनकर्णं सविस्तरोपन्यासः
16 पोढे
काम्यवस्त्रायपायमतमतन्त्राणां स्वरूपक्षेपपरस्सरं तस्मन्धानानकारोपन्यासः
17 तत्तदेशी इष्वराये
राजादीनां प्रभूर्णां दीपाकराःपर्वणां
18 अख्तदेते अविवासनाये
अक्षयविधानां धनिनां नाराणां देवदेवत्व स्थापनेन सिद्धिक्षण-पूर्वकं भगवतः स्थापनामित्रायां अविवासनानो भागः
19 अक्षयविधे स्थापनाये
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20 विशेषतिमेव अविवासनाये
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22 द्वारिधे याताये
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23 चतुर्दशे विभवनिरूपणाये
विभवनिरूपणक्षण पूर्वकं होमसाधनपूर्वकालदिगक्षणक्षणम्
अतं च वातायाः असंपूर्णः किं च चलाविष्कवमर्धोकावार्थ उत्तरो
भागः महतापुत्रः अन्ययत कर्मधेर्यकनाः द्वादशः इव भावे
24 ਚਤੁਰਵੀਰੀ ਵਿਹੁਲਪ੍ਰਤਾਪਕੇ ਖਾਜਤਾਂਕਰਸਤਾਪਾਰਸਾਊਨ ਖਣੰਕਰੁਸਤਾਰਸਾਦਰੀਂ ਵਿਹੁਲਪ੍ਰਤਾਪਾਲਿਆ। ਵਿਖਾਨੋਪਨ੍ਯਾਸ: 
ਅਰਥ ਵਧੇਰੋ: ਆਸਮਾਰਹਿਤ ਇਹ ਪਰਮਿੰਦਰਿ।

25 ਅਮਦਾਰੀਂ ਯਾਵਰਾਖ਼ੇ 
ਦਰਵੇਸ਼ ਹੀਨਾਂ ਮੁਦਰਾਂ ਕੰਤਕਾਂ ਸ੍ਰਧਿਆਮਾਰਾਖ਼ਾਂ: ਸਾਧਨਲੋ ਰਾਗਰੇਤ: ਯਾਤਾਯਾ: ਪਲਕਾਲਸੀਦਵਾਰਚਨਮ।

26 ਪਹਿਲੀ ਹੀਨਾਂ 
ਸੰਸਾਰਤਾ ਅੱਧਾਰਪ੍ਰਤਾਪ ਰਾਧੀ ਅਰਥਮੁੱਖਵਿਚਦੇ ਹੋਣਾ ਸਥਿਤੀਕਮਨਾ ਪੁਰਾਸਰਾੰ ਤਾ ਤਾ ਜੀਵਨ ਸਥਿਤਿਕਾਰਨੇ ਦੇਸਾਂ ਪਰਸਤਾਤਰਸਾਹਮੀਵਾਦ ਪਲਕਾਲਸੀਦਵਾਰਚਨਮ: 

27 ਸਤਵਾਰੀਰ ਸਂਘਾਖ਼ੇ 
ਤਾ ਤਾਰਾਕਾਰਤਾਕਾਸ ਬੈਝਾਵਨਤਿਕਮਨਾ ਅੱਧ ਸਮੇਂ ਹੋਣੇਂ ਨੋਇਅੰਦੇਸ਼: 

28 ਅਮਦਾਰੀਂ ਅੰਤਾਖ਼ੇ 
ਚਾਰਵਾਦਿਕਕਤੋ: ਸਰਬਕਤਕੰਤੇ ਅਅਕਤਕੀ ਕਰਤਵਿਆਸਤਾਰਸਾਦਰੀਆਲਿਆੜ ਲਿਹਾ ਆਬਾਧਾਰਿ ਤਾਤਾ ਤਾਤਾਸੁਰਵਤਵ ਅਸੰਗਰੂੰਣੀ: ਅਸੰਗਰੂੰਣੀ ਅਸੰਗਰੂੰਣੀ: 

29 ਪਲਕਾਲੀਅੰਤੇਸ਼ਰ ਕਾਰਨਾਰਸਾਵਾਖ਼ੇ 
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30 ਖੈਰਨੀ ਰਾਸਤਾਖ਼ੇ 
ਗੁਰੁਤਮਾਤਾ ਖਾਜਤਮੋਦਾਦਸ਼ 

31 ਹੋਣੀ ਸਾਦਰਾਖ਼ੇ 
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ਦੰਤਾਨੁਨੇਕਦੀਵਾਦਰੀਅੰਤੇਸੁ ਦਿਸਦੀਆਂ ਰੇਡਰਾਦਰੀਆਂ ਉਧਦਾਦਵਨਕਵਾਰਤਾ ਦੇਸਾਂਦੇ ਪਰਮਿੰਦਰਿਹਲ ਸਤਾ ਦੰਤਾਨੇ ਫਲੇਚਾਤਮਾਪਿਕਤਚਨਮੁ।

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श्रीपाण्डवराती परमसंहिता

आसीनमात्रे रस्ये नानातुमविभूषिते ।
मार्कण्डेयं महापाणि देवलसहस्रप्रगस्तः ॥
पं स्रवण्य यथान्यायं तेन चाप्यभिनन्दितः ।
प्रथं प्रचक्षे विहन्तु परमज्ञानगोचरम् ॥

अधीतां भगवनं चेवदा साध्वैपाण्डवस्वस्तरः ।
श्रुतानि च मयावः च बौकोवाकयुतानि च ॥

न चैतेथु समस्तेथु संशयायन विना कृतिः ।
अंगोमार्गी प्रपद्यामि येन सिद्धांविष्ण्यति ॥

आगमेशु न चैकसिमन् पद्यामि परमं हितम ।
तेपामेव भूतानां तु संशयों सम वर्ध्येऽ ॥

तज्ज्व में भगवनं तृषिः संशायच्छेदकारणम् ।
त्वदन्त्यं न च पद्यामि अंगोमार्गविश्वारद्वम् ॥

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साध्यायं समासायं विपुस्मेवाभ्यंपूजयेम् ॥

1. क. पारस्पारकः । 2. क. नृपारवन्तः । 3. क. महादः । 4. क. स्तुatical: । 5. क. पूजयेवः ।
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1. य. प्रमोदकिं
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१. क. रसाद । २. क. प्रयोग । ३. य. दात । ४. य. भिष्ट ।
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दृष्टवेदायुरवाप्यवै मया तन्त्रमिदं शुन्तम्।
मन्त्रसारमुपोद्वृत्तं तव वच्या वमि देवल॥

उपोद्धातं पुरस्तुतं चैकुण्ठचरिताश्चू(श्रि)भर॥
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अपरत्कर्ष्मविव्रेष्यं प्रसुश्चिमव सर्वेऽ॥

तत्र योगमयी निद्रां आस्थाय परमः पुमान॥

दृष्टकालः[चरि] स्वंच्योरि: तत: ब्रह्म सनो दृष्टे।

तत्र योगमयं इर्य अधिप्रय गुनः प्रश्न:॥

लोकशीर्जं सारसीग्रे पुण्डरिकं सितप्रभम॥

सहस्रस्वादपर्यं अन्तःकर्षमण्डलम॥

मध्यकारिक्या युक्तं नामीमण्डलसंभवम्॥

सदारससूजजीवास्तम् विधातारं चतुरुक्षम॥

प्रभवं सर्वविविधानं भावितात्मानमध्वसम।

स सुप्रा पश्चामुतानि सुविनायसुजज्ञासु॥

भृत्तेयकर्षस्मस्नरस्य धाराराणि चराणि च।

एवं सुप्रा जगत्सर्वं महायोगी पितामहः॥

निन्दवलं ध्यानमातिनित्तम[श्रि] संयान्त[प्रत्व][सुचकवमे।

ततोष्य हृदये जाता विचित्रितसा समन्तः॥

तया च विक्षितेः जाने मनोमहिरवर्तः।

अथाप्रप्रयत्तपं देवं क्षीरसागरश्चापितस॥

1. त. व्यक्ति।
अनन्तभोगवध्ययागः श्रविन्तः पद्मजेक्षणम् ।
शादुचक्रवत्राम्राण्यः धारयन्तः चतुर्भुजम् ॥
निवाया परम्योद्वीपः इयामलः पीतवाससम् ।
श्रीवत्साध्वः प्रसङ्गारः कौतुहलोऽवक्षक्षसम् ॥
सेविन्तं चैनेतेयैः संनिविभेन पाख्वः ।
ते द्रुपा पुष्पाण्यं रस्य धारच्छययोः ॥
वः मायाया परमा । । । । ।
न देदोहै परमात्मा श्रायवृत इति स्थितिः ॥
जवन्यायं तस्य माथाधिः स्थावरत्वसत्तसम् ।
संसारवासनाभीतं विप्रुकं कम्भेवनन्तः ॥
आत्मान्तरसुदासीनं निर्वाणमचगचलिति ।
एतद्रूप विभागेन परं कौतूहलं हि भैः ॥

परमः
ज्ञानं किमेति द्विविषयं चैनिं द्वेद्धिनोः ।
ज्ञानाधिक्यादिष्किः स्थातुः ज्ञाना(कथा)धिवक्यातु
संसूतिः ॥
परिमाणालिनीतं कर्म वरिमेयक्तो मन्त्रं ।
आत्मान्तरक्तो ज्ञानं परिमाणस्य काम्चानात् ॥

अध्या
कर्लं संसारिणां दुःसामान्यधयायद्वितीयम् ।
परिमाणाच विज्ञानं शोभिनाभि जायते ॥

परमा(?)
नैव संसारिणां ज्ञानं विस्मृतो च चर्तते हृचित्तः
चन्द्रमेहद्विनिमित्तोऽवधारपेयतु च चर्तते ॥

1. और २. घं. परिश्रम । 3. घं. वेणमान । 4. घं. परिश्रमाऴ ।
तत्त्वंत्रेषु निवर्द्धेऽपि कार्यं रूपं करणेऽपि ।
खयमेव परो ज्ञाता निपपन्दरमवैश्वतैः ||

प्रहा[?]

केन धर्मं भिन्नत्वं मुक्तस्वरो चारीरिणः ।
पुनः चात्मकवर्षे प्रभु गृह्यद्रुह्यमिर्मि ॥

परमः

अहं भवत्ते न भेद्वात् कक्षनः ।
यथार्थः विद्यामपेऽवत्मयं मुक्तिभाष देहिनः ॥

प्रहा

वन्ध्वेतृनं समाक्ष्वब्र देहिनां पुरुषोत्तम।
केन रुपेन बलनित पुरुषं वन्ध्वेतृनं ॥

परमः

त्रिभिरवेयु मण्ड्रात्मकः समावर्ष्यावृत्तिः ।
त्रिधिहा किंतै निघा वधयने पुरुषस्वेच्यः ॥

सत्य सुखमयी निधा रजसः कर्मस्वहुतम ।
तमसः सम्भुताकारां संबन्धलिङ्गीविधः स्तुतः ॥

प्रहा

त्रिभिरवेयु मण्ड्रायोऽः पुरुषस्तावतिष्ठते ।
कर्मं वा विवर्ष्याः स्वातः मुक्तिकामस्य योगिः ॥

परमः

पुरुषस्ता मण्ड्रा नैते चयोऽश् कम्भासन ।
विपश्चव्य चक्षादेते भवनित न भवनितं च ॥

1. क पत्थर
प्रश्नः
कोऽसौ विषय इत्युतः पुरुषाणां सुरोचम।
यश्च योगान्वयनं च न भवन्ति च ते शुणा: ॥ ॥ 75

परमः
प्रकृति विद्युश्च द्विपुष्पस्त्रिवर्धनमू।
तत्स युक्तस्तु च वध्यन्ते शुच्यन्ते रहितार्त्तेय॥ ॥ 76
जानाति पुरुषं नित्यं स्त्रियुष्णां प्रकृतिश्चिताम्।
सा च प्रसूने सत्तं निद्रामयं पुरुषविधाम्॥ ॥ 77
कान्तामेव भजारिहारां द्वित्रवत्सिंह संस्थिताम्।
सुरुच्यं विलमरत्येष संवन्धः पुंस क्षणं॥ ॥ 78

प्रश्नः
प्रकृत्या तस्य संयोगों जायते केन हेतुना।
प्रतिद्राच्छक्षे मे देव गृहयं मेत् परं मनसा॥ ॥ ॥ 79

परमः
मायैव कारणं तस्य पुरस्तादिन्हिनम् मया।
भूयः कर्मवशेषादेव मायामशेष तिष्ठति॥ ॥ 80
मत्रक्ततायास्तु मायाया मत्यसादाविना कचित्।
न विरामोद्विवे स्वेतस्मिन् नात्रकार्यं विचारणं॥ ॥ 81
यथास्त्रेव न मायेयं मत्यशादेन हीते।
ताँत्रु पुरस्त्र संसारो सुतिरस्य विपर्ययः॥ ॥ 82

प्रश्नः
परिपूर्णः ते देव प्रसादः विनिमयन्वनः।
न जाने कारणं तस्य तद्वर्षि पुरुषोचान॥ ॥ 83
परमः

श्रद्धा भक्ति समाधिश्रव मां य प्रणिहिता जनेः ॥
शुभमेव विविच्यन्ते तत्प्रसादद्राहि मे ॥ ॥
शाक्ष्णगमविहितैः च भक्तिमयी समापिता ॥
शुभमेवाच्छेद्युंसो मूर्खस्यापि न संशयः ॥ ॥
तस्मात् संसारिणां पुंसां मत्प्रसादाद्रिणा कष्टिम्
नि:अंशस्करं नान्यत् दृश्ये[दृश्ये]पत्यं पितामहः ॥ ॥

इति श्रीपाण्डराचे परमसंहितायाः
प्रश्नपतिवचनं नाम
प्रथमोध्यायः
अधि हिंदीयोऽध्यायः

प्रथमः

भगवन् देव देवेशा पुण्डरीकशाक्षिणः ।
सर्वेष्ठिस्तुन्त मन्ये त्यथेव जगतां पतिः ॥

त्वामुपासितमिमुख्यन्ति ये जना विधिपूर्वकम् ।
तेपामुपासयमाच्छित्वेत्प्रेमियंत्रे ते तद्रा ॥

परमः

येषु भावेपु मे क्रीडा सगें संधार पञ्ज ।
तात् भवानानुपुर्वेण भक्तियुक्तस्तस्दा स्मर ॥

प्रवाहामुलेष्येते प्रकृतिर्दीर्घमेव च ।
अव्याकृतमोदिष्मा च तदेत्र भयंकरस्यते ॥

अन्यकरुक्तवृहद्यक्षरामृतमात्रस्या पश्चाय ।
इन्द्रियाणि दृश्यां च महाभूतानि पश्चाय ॥

स्थूलां सूक्ष्मं दिधि चत्रक्षेत्रं काज्ञ्ञा तथा पञ्ज ।
इति तत्त्वायंदेव इति कीर्तित्वारी तवानवं ॥

विशिष्टे युष्मावतः प्रकृतिस्पृस्तमंत्रित ।
सर्वेऽद्वाय भवद्वितेव अष्टध तथायात्मा ॥

अष्टधार्मुरुपिण्डा मधमास्तु रजोगय्या ।
अधमास्तामस्यां न्यया: तेषं च चर्यास्तु ताद्रा: ॥

तत्र सत्वम्योऽध्वरंस्च मध्यसादिनी ।
राजसेम्योऽगतांदि: स्वात् तामसेम्योऽक्षरणम् ॥
तस्मान्मा प्रत्युपासिनं [नः ?] सर्वं मावाननुक्मात्
कुर्वीत सतातिवकेनेव नातायत्वा रजस्तमः || 10
प्रत्यक्षमास्थायं कुर्वात्तस्तं नातानम्
निरग्नक्षमास्थायं पुनर्गुप्तपदनं स्वरुपम् || 11
तस्मिनः संधिरं विजेत्या मासुपाध्यति ।
आनुपूर्णं भावानं नान्यथा सिद्धिरिपुते ॥ 12

ब्रह्मा

छतं: प्रसूतिभावानं विनाशो वा क सम्मतं: ।
किमन्त्यकालमुभयमेत्त्रवतितेवेद || 13

परमः

प्रसूते प्रकृतिभावान् प्रकृतिकृतं पुनः ।
ब्रह्मणं समवे सूतिष्टदपाये तु विद्वज: || 14
सहस्र्युगमानं तस्तै दिनं व्राहं निद्यापि च।
तेन मानेन तस्यापि शतं वर्षों जीवितम् || 15
प्रवं व्राह्येण कालेन सर्गसंहारं एव च।
सततं परिवर्तते मक्षियोगालिप्तामह || 16

ब्रह्मा

किं रूपं प्रकृतेतस्तस्या: कथं सा च प्रसूते ।
संवन्धं: कीद्यास्तस्या: पुरुस्त्रण परस्य च ॥ 17

परमः

अचेतना परायो च नित्या सतताविचित्रिया ।
बियुग्ना कर्मिना क्षेषं प्रकृतेतस्तस्तस्मान्यते ॥ 18
व्यासिद्धेण संवन्धं: तस्याध्य पुरुस्त्रण ।
सह्यादिरन्नेन परमार्थन नित्यधि ॥ 19
यथाकाराधिकर्त्तार् सर्व प्राण्य शब्द्यन्ते व्यवस्थितः।
तथैव चाण्या [व्या?] कृतो प्राण्य परमात्मा व्यवस्थितः॥

यथा वा पयसि सभोः यथा च सतिले रसः।
गम्ये तदद्राष्ट्रिये व्याप्य व्याप्तकार्यस्या न ||

तत्र यदुः वाप्येन रुपेन परस्त विष्णुः हुमान।
अवत्थितान्त व्याप्य परस्य चिप्योद्धरसम्॥

यथा सतोऽस्तो नान्या; श्रव्या दृष्टिविंच्च श्रव्य।
तथा व्याप्कता नान्या सब्रेमात् व्याप्य तस्सृता न ||

अविद्वाचार्यन नत्र चिदरस्मात्तरमो मनः।
वमयन्त्वेत्तदन्तयं तदभित्तान्तिव तिपान्ति ||

प्रथमः

कथमस्मादिकते सर्वं बभूव सच्चन्द्रम्।
कीदशा: पुरुपश्रेष्ठ संसारेष्मिन् व्यवस्थितः।

परमः

परस्य पुरुपश्रेष्ठ निर्योगात्मक्तस्य न।
उत्पादयते लोकांश्र संहरंत्यापि चापनतः।
अचेतना तु प्रकृतिनिर्माणं वद्यसूचयते।
तेनेनी सर्गसंहारो करोति पुरुपः परः।

तत्र सूक्तिमां पूवं श्रुतः; द्रव्यन; समाहितः।
स्थिरति च प्रलयं चापि कथविधिवामि ते पुनः।

शान्तप्र: पञ्च वियाता: परस्य परमात्मनः।
यामिरेच प्रेतो द्वेषः परमव्योगिनि तिपासि ||
परमेश्वरः पुराणः विश्वः निर्दृश्चितः सर्वसंस्कृतः।
शाक्यः पशु तस्योचः पशुपोषितपदार्थः।
पशुनशिलास्य देवः परमात्मा जगत्यतः।
पशुनिधियस्मायोऽगः पशुः जानमार्गः।
परमेश्वरः गृहतिष्ठान्ते सप्त तु पुरुषः स्मृतः।
पशु [विश्व]ात्मा तेजसः प्रार्हो निद्रात्मा[व्या]ात्मा रसे
स्मृतः।
सवित्तमा कथितां गन्येव विशयोः[वी!] पुरुषः परः।
पशुत्वानः स्मृताःयथे सूक्ष्ममुः व्यवस्थिताः।
संसारियस्मातैत्तिर्योगमयः सनातनाः।
एततसूक्ष्मसारीरततु कथितं सुनितकारणम्।
तेन तु प्रकृतेयोऽगात् जानाः पशुद्वरः कमात्।
पशु पशु समासे शाक्यः गुणयोगायः।
व्यासः विद्या च कान्तिक्ष शालिनि: अच्छा च पशुमिः।
निर्मेदाहराकः: पशु जानाः सत्वस्य कारणम्।
वागिभरी किया कीर्तिकृतःः सूत्रिष्ठ पशुमिः।
सा जान[सामलाः!] किंचिदेवेकाः[ताः!] रुजसः कारणः
मतम्।
मोदिनी प्रथमा चासामविवाहायथेन तमोवलिः।
सूत्युम्बिः च मलिना योनियस्तनसहितवमः।
तव प्रकाशरक्ष सर्वं रजो विधि कियात्मकम्।
तमस्नवार्य ज्ञेयमित्वें ज्ञातुविकल्पम्।
एभिरेव गुणरूपेतं जगतु स्थावरज्ञानम्।
वैचित्र्यं विविवं भार्तं संसर्गस्यतिरंकं।

कः भासा।
वुंदिरद्विषा जाता गुणेन्द्र्यसिद्धिगुणात्मिका ।
सर्वाक्षुस्वात्मिका जाता रजसो दुःखसंयुता ॥

tamsa bhodasamśraya tadbhodahinmanu śru ।
sātrikāni ca chalvāri rūpameta(kæ?)tu rajasam ॥

tamasaṁ ni punaśrīśriya yāni vāsyaḥ śriyaḥ nāmaṁ ।
dharmajñān ca vairajyādhyātāmi ti(sā?)tvat' ॥

vairāgaye avipāriṁ tu rūp rajasamipyahe ।
dharmide vā pirinātī tamasaṁnātī pariṣe ॥

jātād vuderehaṁkārakṛṣṇibhāṣṭhībhūmāntakaḥ ।
yen anantarātmanātmanātmanātmanātmanī mūnyate ॥

vaiśeṣikāṁ sātrikāśyātā rajasāchājasaḥ srutam ।
bhūtadrisnāmsadūpamadhaṁkārśīthā māvetu ॥

vaiśeṣikādhaṁkāratā pāṇa vudhīnīdhiryaṇaṁ tu ।
samutpādaṁ yajñāṁ panupadṛśah śīdhyatam ॥

karmāṇiṇīdhiryaṇi pāñcaṁ karmāṇiṇāṁ tajjasāta ।
mānojātadhirūpam tattvadhaṁjapayam ॥

kālaṁ tajjasādeva jātapuruṣo pārdi[kṛte?] tākṣam ।
kālādhīshakhaṁ samybhaṁ: purvāca: kāmadā: śīthā: ॥

bhūtadēva[v] ca jātaṁ ni tamāṇāṇi pādākāmmam ।
padāṁ sādantaṁ ād vaśitaṁ śpārpaṁśčārīkam ॥

rūpam ca taitāya tu rastāmaṁ pāndudēkaḥ ।
padāṁ ganayamām tu sādṛpaṁĪgaṁ śīdhyate ॥

ganayamādhiśca: pāṇa dīrṣa: kālo mānāya ।

-aharhaṁ vamēkha prakṛtiṁgāṇavaṁ ॥
इस्तेता खाद्यो प्रोक्ता मूर्तयः परमात्मनः।
वासुर्देवमवस्थाप्य पंजन्ते सिद्धिमीप्तवः।॥

तन्मात्रेवमस्तु भूतानि कर्मादु ज्ञानानि[जातानि?] पञ्च वै।
पञ्च[वं?]च वायुक्त तेजस्त्व जलमङ्गलविच पञ्चमी।॥

प्रभः स्वदृश्यारिः लु देहिनामुपन्ताते।
ओत्रं च चक्षुषी [ओक्रतवक्चक्षुषी?] जिष्ठा प्रा[प्रा]पण वुधी-
निद्राप्तव च।॥

कर्ममन्द्राप्तिव चाक्षाणि [चाक्षाणि?] गृहस्य पास्वप्प्रव।
स्वतः।

कार्याचः करणीवेद शारिरं स्वसमुच्चते।॥

एवं सृष्टि: चारिरान्ता सूक्तस्थूलविभागः।
कीर्तिता ते मया प्रक्षः अथ विकम्बः देहिनाम्।॥

परस्य गुहस्यवेच दशकः कोशाकोरपरः।
जातिनमस्वरुपाणं मेदार्शिता हस्य सिथिता।॥

शारीरं भौतिकं प्राप्तः कर्ममिव: स्वरुपानीव: [जितेव?]।
दीर्घं श्रमानं संसारं तेन संसारिणों जनः।॥

शुद्धेन कर्मणा यान्ति गतिमूःच्चरवी श्रमाम्।
अशुद्धेन कर्मणा यान्ति तथा गतिमोक्षमुखीम्।॥

पुरांसोऽयात्कते मन्द्राशंक्रेषष्ठा अपि ते स्वतः।
अश्रक्तः स्वपरं ज्ञात्माध्रवस्तान्तमोहिनः।॥

रागदेशपदस्तपां दोषः प्रकृतिसंबधः।
संसारागोमारे[ए?]व फङ्क कुवेनिव देहिनाम्।॥

१. क्र. जात्वतो। २. क्र. पञ्चप्राणः। ३. सत्वः। ४. संस्कृतमाः।
गुणानां तु समुद्रकालः कर्मिनः त्वेद्युथभासाधुमेः।
उत्तमामभामां मध्यां गतिः गच्छिन्ति देहिनः॥

तेषां सत्यवृषणोद्वेकः गतिर्वेद्वात्मिश्यते।
भागुप्यं राजसात्मोऽकं तिर्यकं तमसस्तथा॥

एवं शरीरिणस्वस्वमु गच्छिन्ति विविधां गतिस्।
कालचक्रं समारहुथ भ्रमन्त्यजानमायाः॥

ग्रह्या

किं कालयमिद्युपकृतं देवदेव भुवं त्वया।
तस्य स्वरूपमिच्छामि अश्वेतु ताक्ष्यं पदि प्रभो॥

परमः

कालः सूतजति सुनामि कालः संहरति प्रजाः।
कालः सत्ये पुजाति काले हि दुर्लितकमः॥

कालो विभजते सवं पुरुषाः परापरम्।
सूतं महयं भविष्यच सवं कालात्मकते॥

ग्रहनक्षत्रराशीमां गतिराशिचित्रक्षणम्।
तयोस्तस्य परिच्छेदो चढुथा संमवते॥

तस्य[स्य] द्रादशिचिं भिं चिं विबाहः परिकीर्तितः।
अयमेव भलत्वो मासः पक्षाध्य तिथियाःस्य॥

सन्तनानि तथा यामा मुहति नाडं यव च।
कलाप्रेत्व चिनाियक्ष्य प्रणाश्च ग्रादशस्मृताः॥

संवत्सरः पतिस्तेषां कालात्मा तैसोऽद्वः।
तस्य नेमिच्छं भादुथुदकं मयनायस्॥

संवनानि गुणध्रीणि नामित्रयुद्धाह्रतम्।
अराणि मासः चिङ्यः पक्षक्षत्वानि पद्रज॥
शृंगक्षेमो नाम द्वितीयोऽध्यायः ।

क्षत्रियः पद्मद्वाननि पादावः परिकीर्तितः ।
अहुत्यो हृदस्तपादेदु मुहूर्तः परिकीर्तितः ॥ ॥

नाभ्यो नाभ्यस्तु तस्योक्तः कला: केतरा व्यवसिष्ठतः ।
विनाभ्यो रोमक्रुपस्तु प्राणानि भविषयानि नु ॥ ॥

इति दृश्यं चक्रमारूढ्य जगत्स्थावरजन्ममः ।
उद्यास्तमर्य यान्ति [यान्ति] पथ्यं प्रह्वतारकः ॥ ॥

परं एव पुमानं श्रद्धा कारो भूतवा व्यवसिष्ठतः ।
लोकस्वत्ववहारार्थनं चक्रं अभयति भुवमः ॥ ॥

अनेनेव जगत्स्वयं अभयतुण्माया ।
आस्ते कृतिपरो देवः कृष्णशिव सनातनः ॥ ॥

तस्य यदृ द्रादश प्रोक्ता मूर्त्ययं कमलासन ।
ताभ्यं एव क्रमाज्ञाता: पुनर्र्दशाशक्तयः ॥ ॥

योगेश्वरी सुखा चैव भजा तुष्टिः स्मृतिस्तथा ।
दीर्घसागर वाक्षिति: काभिष्ठियावृत्तानस्तथा ॥

शक्तिसार्वभाविकं चोति द्राक्षोता: प्रकीर्तितः ।
पता जगमः प्राप्य सर्वकालमवसिष्ठितः ॥ ॥

एतत्त्यो मूर्तिपालश्र थारावृवासवनः ।
तथा तेषां तेषां तथात्तथा सिद्ध्याता सुवनेिविहः ॥

मासानामधिपांश्चापि विचित्र तान्त्र वद्याः ।
विश्वाराधोऽधिमो ज्ञेयो माधवे मधुसूदनः ॥

शुके त्रिविक्रमः प्रोक्तः शुची मासेतु धामनः ।
नमस्ति श्रीधरो ज्ञेयो हृदिकेऽनमः नमस्यः ॥ ॥

1. गृष्ठयुण्य । 2. गृष्ठवत । 3. गृष्ठक्षेत्र ।
4. पाः.
प्राणनाम हृदे प्राणन जैं दामोदरः प्रस्फ़ुः
केशवसेनदत्ति प्रोक्तः मैथे नारायणः प्रस्फ़ुः
माधवसूपसितेष्यो गोविन्दस्तु नपस्यपः
इति ठाड़ुः मारेन्द्रा मारिमारि व्यवधितेः
कौर्तिताते पथासंयथ महाचीयार महायुः
त पच भगवान् देवः परमात्मा जगहुः
देवतादिविभागना चिन्तितो व्यवतिष्टः
यथेव विश्वधर्मीः इवव्यावाणामानं सति
स्फार्तिकस्य मणे रूपमन्यचन्यायच चक्तः
तथा शुणमेघवर्मैरेरको द्वि पुरुः परः
भिन्नरूपो जगत्यस्मिन् यद्यो पुरोक्तः जायते
स च चर्यामलस्वप्तं चन्द्रमा चन्द्रादृपिः
प्रस्फार्तिकम् इत्युरः जळनातु जळकृत्वपि
वायुवर्जनाद्वैषा जेयो वेदनाद्विरेव च
ह्रद्य दुर्गुणेन चक्रास्त्राय व्रतपस्य कर्मणाः
इत्येवं देवता भेदा जेयास्तस्येव शंक्यः
न दच्याः परिसंक्ष्यातु वेष्वरूपयान्महात्माः
त्रयस्त्रय मथनास्तु सर्वीरोकेषु विस्तुतः
पुरुषः कौर्तितः पूवम् ग्रहः गो विश्वासित्वपि
तथापि तत्तस्तव्युत्त्या जगतां चापि रक्षणात्तः
अपवायतर्वत्वाच विश्वास्वेच विश्वास्वेच्यते
सर्वेण तु पुरुषाणां यत्समदेवं विश्वास्वेच्यते
वर्षधनहेतुतवात्तु तेनाशी पुरुषोत्मम
नारायणस्य प्राप्तरूपः निर्देशसंदिष्ठाः

1. किं साहित्यः २. साहित्यः
स एव कृशकस्त्र तेन नारायणस्तु सः।
बासवो च सनादेवे सर्वेष एवं शरीरिनः। ॥
तेपां सामाल्यदेवोऽसौ झाटुदेव इति स्मृतः।
यस्माद्यात् स जगतेऽत समाद्र्हिणुरिति स्मृतः। ॥
हरणादेव हुः अत्र हरिरिष्यभिषिक्यते।
स सु देवक्ष्यतुम्भृतो भुवनेष्वपयितिष्ठते। ॥
धर्मांदिश्य परां सिद्धांवाप्य हिन्तकाम्ययः।
वासुदेवः स्मृतो धर्मां ज्ञानं संक्रम्पे। स्मृतः। ॥
तथा विशुकः प्रस्थम्भोऽदस्सकलेभ्वः।
पत्र व्यक्ता स्मरस्तु चत्वारस्तु गुणा ह्रेमे॥
तत्र देवः प्रसीदिन्ति चत्वारो महक्वतस्तः।
अधर्मावस्तु चत्वारो नत्र दोपा व्यवस्थितः। ॥
तं प्रसहयु विसहुन्ति मुद्जयन्ति विपत्तुषः।
वेदानामात्रामाणां भविष्यता तथा। ॥
विभागमेते कुर्विन्ति चत्वारो सुवेष्वतः।
इत्येवप्रज्ञयात्स्ते संक्षेपात्कथितो मया॥
भूतकामस्य वासुदेवः चित्तियं नैव चाक्यते।
निःसर्गविपरितस्तु प्रवत्तयव समेः स्मृतः। ॥
प्रत्यान्ते पुनःप्राप्ते निभ्यपाराः परः प्रमान।
विन्यावनस्पर्ससि परम्परा व्यावमि तिष्ठनि॥
तमेवं पुर्वं विष्णु मामवेदिन्ति विनामह।
माया श्रवितं प्रवत्तं नामानं क्षितसागरं॥
मामेव बुधमा प्रवर्तनं नर्मानंवा।
अनुभवमिन्त मामेव योगिनो विजिनेन्द्रियः॥
स्तुत्यः स्तुचन्ति भामेव भत्तया सप्तजयन्ति न।
प्रवद्वनितं भामेव बेधशावात्मारांसि न। ॥
अहमेव बिराजत्मा सर्वं लोकात्मकं स्थितं।
मयि लोका; स्थितासर्वं तेनासिं जगत; प्रखुः ॥
अशिष्मन्त: प्रपज्यन्ते नित्यं भामेव ये नरः।
सिद्धिन्तो भविष्यन्ति कृतार्थैस्ते न संशयः। ॥
हृद्याद्यं भये मे प्रहस्त्रु प्राणिन: प्रतिज्ञायते।
एकापेक्षाःपरोपेक्षा नित्यं याम्यामहूः स्थित: ॥
शुभकर्मकरान् भक्तानुग्रहामि पूर्वया।
अधारिकान्तचक्षुं निगंधाम्यन्या पुनः॥
यत एव मतोलक्ष्या शारीरं सर्वसाधनम्।
विशुद्धं कर्मं कर्तव्यं मत्यसाधारं दृष्टिमित्॥
प्रसन्नं मयं सदैव पुरुषां पितामहः।
स्वगौचाप्यपवगोऽवाभिष्यन्ति न संशय:। ॥
इत्यतत्त्वतिं प्रहस्त्रु सारस्वतृत्वं सर्वं।
लोकमात्रं परं युहं किं भूयः श्रोतुभिः। ॥

इति श्रीपायवराचे परमसंहितायां
सुचिक्रमो नाम
चित्तियोद्भ्यायः
अथ तृतीयोःध्यायः ॥

ब्रजा

यत्वया परमो देवः कथितसस्मकारणम्।
कथं संपूजनं तस्य ध्यानं चा संभवेन्युपासं। ॥ १  ।

नह्यसौ कारणः कश्चित् [कचित्?] परिचित्वः कदाचन।
दिग्दे दशकाठपैश्च न रूपं तस्य निष्कोटतः। ॥ २  ।

अथ तस्य कथं पूजा कर्तव्या सिद्धिमेवपत्ता।
एतद्धि कथं न्यायं देवदेव परं हितम्। ॥ ३  ।

परमः

गुह्यमेतत्तवया पूर्वं वच्चयामि हितकामया।
पार्श्वं देवदेवस्य पूजनं तपंश्च श्रुण। ॥ ४  ।

मूर्तिमानेव पूज्योऽसावभूतंभूतं पूजनम्।
कार्यर्थं मूर्त्यस्तस्य लोकानुगाहेतवः। ॥ ५  ।

अतः पुरुसस्वेण कल्पित्वा तस्मन्युमतम्।
अम्बुचर्य परम्या भस्या सिद्धि गच्छन्ति मानवः। ॥ ६  ।

निराकारे तु देवेश्वो नार्थं संभवेन्युपासं।
नच ध्यानं न वच स्तोत्रं तस्मातसाकारमहैयेत्। ॥ ७  ।

आकारे तु कृतं पूजा स्तुतिच्यो ध्यानमेववा।
विधिना शास्त्रद्रष्ट्रं देव पवेन कृतं भवेत्। ॥ ८  ।

भस्यं परमवासुक्त। देवदेवस्य योगिः।
तेषामुप्रमार्थार्थं रूपं मेघे नवतुष्मितम्। ॥ ९  ।
तस्मातेनैव रूपेण देवदेवं समर्पयेत।
फलभेदात् दिया तस्य पूजनं शाख्योदितं।
फलमस्युद्धयं पूर्वं निर्वाणं तु परं फलम्।
अपराधं परक्षेति तयोद्योपिनं निघने॥
उद्यायापरं पूजयो निर्वाणाय परं पुरान।
तत्रात्स्तु भुजमाकारं कल्पयितवा सुवाननं॥
सायुं धं सपरिचारं च उद्याये प्रपूजयेत्॥
मदेन्द्रनीलसुदाक्षं पदार्थं पीतवाससम्॥
पूजाकालं धवनी: कालसंघवसरोवरम्॥
अविच्छेदेदशं पूजाया नित्यमाफलताभत॥
अत्यन्त्वुद्धयकालं मन्यं पूजनं परिकीर्तितम॥
निजश्रेयसार्थिनो व्रलन् यथा पूजा तथा श्रुण॥
शाङ्गं चमक गदा पवन चतुरस्यार्णेत् [यथा] तुजै॥
अनेनीपं परो देवं शुद्दस्फटिक सार्थम॥
सूर्ययिं तथा परमं चमक स्थितिसिद्धन्यनम॥
गदा संहारसीजयं शाङ्गं शुद्दिनिवन्यनम॥
मध्यानुमिन्दनाकालोपं यथाशक्ति न पूजनम॥
फलेदो निरपेक्षतो पावकीवरं हु पूजनम॥
सर्वत्र्युतस्ययं पूजा संहारसार्थम॥
हत्येवं मोक्षकामसयं पूजने ते प्रकीर्तितम॥
तयोस्तु पूजयोगस्यं मोक्षपूजा विशिष्टते॥
आत्मन्तिकात्तत्वं नेतरं तत्पर्ययात॥
कृतस्य परमेण नाशो नासित जन्मशालेवचं।
संपतातुद्धिरस्थं दुस्मंगोगं देवान्तर्त॥
विनयो नाम तृतीयोत्वचायः।

सुखं चालूत्रम् सुक्तिरवृः कवमपि नवरस्म॥
तस्मातत्सङ्क्रवियस्मनेन मोक्षहेताभवन्त्रन्त्रं॥

वासुदेवसुपासीतो चोद्यार्थी महामना॥
त्रिविधं पूजनं तस्य कर्मणा वचसा धिया॥

उत्तरात्तरसंहेतपं महाकालमिति स्थिति॥
गनधुपापादिभिञ्ज्ञायिर्गतिलस्यसाधुसम्भवेन॥

मन्द्रेण विनियोगस्तु कर्मयज्ञ हृति स्त्रुत॥
स्तोचाणां चैव मन्त्राणां शुचिष्वृत्ता समाहित॥

यद्रेण कुरसे भक्तं वायुज्ञ हृति संस्मरु॥
सर्व वाह्यं परित्यज्य मानसैव यथाविधि॥

वद्रेयति देवेशं मनोयज्ञस उच्यते।
एकैकस्य जिठा भेदो व्रजनं शाक्तिविप्रसतः॥

सातिकी राजसी चैव जामसी चैव सा धिया।
सातिकी सुक्तेन्तव्यः राजसी कामसिद्धेष॥

राजसी परिवर्ताभ्यं पूर्वपूर्वी गरीवति।
स्रादान्तं: क्षात्रियं बैद्यामकूज्या योयित एव च॥

मन्त्रिषुद्धा: स्वमावेन कुर्याद्विस्वार्जनम॥
समव्रदाश्चुरित्वर्ष युवानं: स्वचिमातत्म॥

पण्डिता योगिनो वापि कुर्याद्विस्वार्जनम॥
हरिपराबल्नादयन्यत्किंत्रितं परं हितत॥

तस्मातत्सङ्क्रवियस्मनेन वैत्यिं पुश्यो भृंत॥
न किष्टिक्षलरो लोकं तं मुक्तल पुरुषोचामस॥

तद्विद्धं प्रवत्तने कर्मणि च फलानि च।
न सम्पद्या समाहारां नापदा विनिभवेन॥

१. म. ग. २. म. न.
समर्थः पुरुषः कठिनः तस्माद्वेच्छुपाश्रयेत् ॥

ब्रह्मा

कर्म पूज्यस्स देवेशः पूजकः कीद्रवे भवेत्।
अनुप्राणं च किं तस्य फलं वा कीद्रवा भवेत् ॥

परमः

अर्जनस्य शिष्यं वसस्ते तव ब्रह्मस्य समाहितः।
यथा भागवतः कुर्यायां भगवतो हृदः ॥
समयोऽस्मे समाचारः स्वाध्यायोऽविभाज्यंकः
शृङ्गाद्वीपस्तितिध्यानमित्येचं सिद्धिरुपमः।

चिन्तनानेन यशोदेवं स्म भागवतं उच्यते।
जन्मान्तरकृतः पुप्पवेदीर्मो भागवतो भवेत् ॥

विविधः पुरुषो ग्रहणं दीर्घितोऽदीर्घितस्तथा।
दीर्घितस्तस्तकं कुर्यादेवक्रमदीर्घितः।

समयस्तु क्रयस्तुल्यः तस्मात्समयमाध्यक्षरेत्।
ध्यात्माः भगवानेव नान्यो शिष्यस्य कारणात्॥

स्वामित्वेन पुरुषेन प्रहृत्वेन सर्वदा।
तत्तद्याध्यायनंचे तद्हरणांभवनादः।

taducu chivadhams: karma na manasa girao.

व्रत्यकवभूवाणाः च सात्विकानां निपेशणमु।

न कदाचिन्मन्ति कुर्यांत्व प्रत्यादिः प्रतिपेद्यं।

drvagaram samipstikyārdhēvān pradaksinam।

निर्मात्यं तद्वृयेष्वैं न सुखितं न संस्त्रोतेः।

न द्रवाब न निपेश रक्षेत्...........ँ॥
विनयो नाम तृतीयोऽवयायः ॥

स्तोत्रार्थी सततं तत्र शरीरभूत्वा स्वयं जपेत् ॥

सार्यं प्रातार्दिशोपश्रव [दिवा मध्ये?] ध्यात्वा नारायणं प्रसुम् ॥

सुसोत्तिथि: स्वयं गच्छन् नमस्कृत्वेन पतञ्जलि ।

प्रतिगृहन्तु द्यानंच [नाथं] मन्त्रमंद्राक्षरं जपेत् ॥

पापं क्षणमयं स्वर्गं देवकोशोपजीविनः ।

नासिकानां निनिर्दितानुपानां न स्नेहेऽ च संवदेत् ॥

आसनं द्यानं यानं नातिष्ठेत् कृपयाकम् ।

न पादोऽपि तत्र कुर्वेत् यत्र रूपम् हृद्रे: स्थितम् ॥

स्थानानि भ्रुषुपालिणिणोपस्तीर्यचि च विशेषतः ।

उपास्यनांत्रिक सिद्धार्थ वान्यवाहिनव सर्वेदा ॥

नाशुद्धमंशस्वर्यायात्राशुमेश्व समाहितम् ।

न मांसं नच मयानि सघ्नेऽवं मन:शृवतम् ॥

दृष्टितं: अद्वसंहसूतायानि विचित्रयेनूँ ।

अछुरिन्व मनुष्कितां चरीरोऽभागतोऽव्येदेत् ॥

वैद्यवांशिक विशिष्टांश वधाराविविधार्दान ।

कर्मणां विचित्रितस्वः-[स्तवाः?] सर्वकालं विचारयेत् ॥

वाणप्रस्तु स्वयं भ्रुतावतायायणे प्रचूतः ।

जान्निष्ठि हि मंदानी जडव्युक्तामध्येनूँ ॥

व्यासीनां [व्यासीनां] स्त्रांप्रयोगे च भये च प्रत्युपस्थिते ।

अंगक्षरं जयेन्निष्ठं राजेश्वरमेव चा ॥

प्रमदे वातपराये वा रुद्रेऽसहस्येन ।

प्रायम्बिकां लघुं कुर्यान् सहं जनमेवा ॥

4 ति.

1. 4, 7क। 2. 5, 6 ये गद्यक।
इत्येवं समयः प्रोको श्रद्धानुदेश्यतत्स्य
अन्यचं घृपणेः धर्मं चिद्रितं परिपालयेन् ॥
आचारमधुनाबः कार्ये कार्यं भागवतैः सः
आचारो मित्यक्षमेव शास्त्राद्वृत्तं प्रकीर्तिते ॥
उपकारे मलोदसंगी कृत्वा प्रकाशं वाग्यतः
शुचिराचर्मय सन्नप्याया पश्चापविवर्दं जपेत् ॥
शास्त्राङ्गः सदृशवः द्विधाकृत्वोक्तवाश्चपदि
भास्करं कालमन्त्रेण स्वमन्त्रेण दिवशं क्रमात् ॥
नमस्तुल्वा शुचिभूत्वा मन्त्रमधाक्षरं जपेत्
श्राद्धाक्रमेच्छविपि यथासांव शनवदम् ॥
स्तोत्राणं च जपित्वान्ते देवदेवमनुसरते
भैरवं शर्न संभाष्य भ्रामणेशु विशेषतः ॥
अनुतिपत्तस्त्यकार्ति नित्यं धर्मान्तमेव च
मन्त्राणि श्रुणयहि चं कथा यां पापनारिनि ॥
तद्दैवसाहस्यनेत विवाहं तेषु चर्जयेत्
त्रिकांमेककारं च शक्तिः पुष्पोत्तमम् ॥
स्त्तवं भजयं गजेदशं मित्यक्ष्यक्ष्यततित्वः
अयनादिपु [सर्वं? ] व्रादश्यां च विशेषतः ॥
पुष्पस्ठानेतु तीर्थे पुश्चोपेन प्रपूजयेत्
विषुश्रुव्याणि संपद्येत्स्यतनामापराणिवा ॥
तद्र तत्र नमस्तुल्व मन्त्रेव प्रतिपादते
नात्रसं सर्वं शुर्यां कदाचिदेवपदाद्योऽ\nआपत्ताकाले विः उपि वत्तं देव निर्मियस नापरि
देवदेवायायेन घीरो निम्बृतं कीर्तितेन् कर्नित् ॥

1. व वामः
विनयो नामतायास्यवः ॥

कारणे समनुप्राशे न वाच्यमिति कैर्येत् ।
प्राससुष्टि गवे दुघात् भागेववा नकावतः ॥
नानतुकाल्पन्य सुखीत ततीनं भागवतानि ।
दीक्षितानां समाचारं कब्रे तच्च पितामह ॥

यथा भागवतानां हि सिद्धिर्मेवति शाश्वती ।
प्रातेर्वालितो मौनी मनसा सर्व सुचरन ॥
प्राङ्गो गन्तुकामस्तु चामपादे न्यसेहुचि ॥

प्रविद्धोषाधमपादेन निवृत्यपातमान सुचरेिर ॥ [ रन्? ]॥
मलमक्षाणं कृत्वा मूक्षिरक्षिं पश्चातः ।
सृष्टा विश्वातमाना तोयमात्रमेत्तपुरावत्ममा ॥

परमेष्यातमाना प्रोक्त्य दिशसस्तवां कौमेवः ।
सन्ध्यामुपास्य विचिना जपित्वा च यथाक्रमम् ॥

मानोम्यनेन संज्ञान्य परमात्मानमन्ययम् ।
सृष्टाइकारम्यन्येन इन्द्रियाणि सकृतस्वकृत ॥
अभिवन्यामुश्रोतां कपिलं वुज्जिविवयिा ।
मन्त्रं परमनुस्त्रद्य लौकिकं कार्यमावरेत् ॥

दुवा देवाय स्वप्रेम्यो गन्धमात्रस्य विवया ।
तेनेव गन्धमात्रभु हृदस्त्रोतं समाचरेत् ॥

भेपजानुष्पदुर्शीति रसाययस्य विवया ।
दर्शनं रूपमन्यने पुष्पाण्याभरणांनि च ॥

स्पष्टमन्यने वचनाणि महद्यान्यासं तथा ।
श्रुण्यापो श्रुभा चाचं गल्मात्रस्य विवया ॥

महाभूमेसु सर्वेऽऽऽन्नमात्रेष्व संस्मरेन् ।
अशुष्चिनां च संस्पर्शं कुर्ल्लिनाग्रस्य भोजने ॥

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अन्वेषु चाप्यपथ्येपु पश्चगयं नरः पिष्टेत्।
संग्रहोपनिपन्नेन भौजने विमले प्रमाणः॥
गोमूर्तं गोमयं सर्प्व देविक्षोरंच पश्चमम्।
परमेश्वरातिभ्यं: पीत्त्वा तैःहृदमभिमतयेत्॥
एवं पापाठित्वम् स्पता कार्यः [य?][शुद्धिः] जायते।
मन्त्रे: स्नात्त्वा विधायनेन वासुदेवं जगदुभः॥
क्रूरक्षोरां००्युक्तियं तन्त्रं त्य: क्रूरस्वः॥
शुद्ध्यं प्रथमं श्लात्त्वा मन्त्रस्थानं समाचरेत्॥
सर्वेण सुदामादाय निद्रस्य चारी शोषःयेत्॥
विश्वेन तीर्थमात्रायं पुरुषेनातुलेपयेत्॥
परमेश्वरायमनः स्नाया दाचामेकिधिवन् पुनः।
पशोपनिपदः प्रोक्तं सर्वगाङ्गे विश्वेश्येत्॥
अन्तजेश्वतो भूत्वा पश्चमन्वान: कमाण्डपेत्॥
प्राणायामः: त्रिनिश्चर्मामेकै विनयेन चा॥
जनित्वातु क्रूरस्थानं परिधायाथ वाससैन।
आचार्यः: प्रोक्तं भूत्वा कुशलं निसमाहितः॥
जयेत्यरमहंसुंदरु: त्रिमात्रं प्रणवं तथा।
सदृशं शतरंगं गाद्यशापाश्रावपि।
आदित्यसुपालिपन्तं पूर्वं मुखं नागाशुदिम्॥
पृथैरेव महामन्त्र: कलेन च कुलायशिदि॥
सूक्ष्मं तेजोमयं ध्यात्वा सम्प्रदस्यं परं प्रखः॥
तप्येरेवताः पश्चाद्वुद्वकृ यथाक्रमम्॥
इन्द्रादीन विष्णुपूर्वक्रम बासुदेववादिकानपि।
मूर्तीर्द्वादशाचक्रेष्ठ परमात्मानमेव च।
पुष्ठिव्यादीनि भूतानि ऋष्यां शोभितसह।
आदी नाम द्वितीयान्तं तर्पयामीति चोत्ररम।।
एष्टमन्त्रस्तु निर्दिष्ट: तर्पणेतु यथात्तथम।
संतप्ये पुराणभय यागस्थानं समाचररेत्।।
यद्राराध्यं परं देवं विधिना वैष्णवो नर:।
श्रोत्सवोजी परं सिद्धिमविरेणैव गच्छाति।।

इति श्रीपाश्चारैये परमसाहित्यां
विनयो नाम
तृतीयोऽध्यायः।।
अथ चतुर्थोऽध्यायः ॥

प्रह्मा
श्रीतुमिच्छाम्यहै देव विष्णोराराध्यं परम् ॥
कथमयर्वर्तनीयोऽसी वैष्णवः पुरुषोऽतमः ॥

परमः
अथातः संप्रवक्ष्यामि विष्णोराराधनकमान् ॥
सत्याभ्यासाद्वामोति भक्तिमाने वैष्णवं पद्म व ॥
थागस्थानानि समसाम प्रक्षाल्याच्च चाग्यत ॥
मन्नेन गृह्वाकोश्य वेदित्यण्डितमेव स ॥
वेदद्रिप्रदृष्टक्ष्म कृत्वा नमस्कृत्य समाहितिः ॥
कृत्तोपवित्रविशिश्चुरं प्राहस्यश्चुचिः ॥

सुधू आसीनः प्रणवेनाथ परास्थेर कराष्ट्रभी ॥
कनिष्ठादिपु विनयस्य पश्चोपनिपदः कमालः ॥
पदइमेकमर्तनेन सुहामन्त्रैसमार्थरेत ॥
अख्मन्नेन दिर्गन्धं कृत्वा सर्वोंचु दिवश्च य ॥
अध्यास्वाममध्यं च तेजोमन्नेन सर्वं ॥
आत्मर्षां विधायैव आचरेर्ष्यार्णकर्मम् ॥
प्राणायामेक्षिरकिर्त्त्वं भवते यक्ष्यायज्ञात ॥
पूर्णाद्वियज्ञायो रेणज्ञापि यत्ततः ॥
भवेतायां भृतान्तः सुंस्मः प्राणायामस्त उच्चने ॥
नामिषीि ततो चात्म संविनतयु पुरुषात्मनः ॥
धार्येतच्छ चैतन्यं चालुभूतं विश्रोपतः।
ततोविश्वात्मना वहिं हृदि संचित्त्वं भास्करम्॥
धार्येतच्छ चैतन्यमङ्गित्वृतं समन्नतः।
धृष्टं भवं कण्ठे तत्सत्वेचं धार्येत॥
निग्रुत्त्वा वरुणं सूर्दिनं चारित्यं च धार्येत॥
कृष्णा रक्ता च पीता च झुकलुप्पा च धारणा॥
विचिन्त्रिश्चिरः स्त्रूतेर्कैका प्राणायामेयः ध्योदिते॥
धाराणसू च सर्वं सन्निवेन समाधिना॥
नदुणालिकम्यत्मैनं जगत्सवः विचिन्त्ययत॥
पूर्वको रेचकः कुंमो निरामय हृति कमात॥
धाराणसू च विज्ञेयः कायों भागवतेनरः॥
निर्देश्यक्षमपर्यं धारणाभिः कृतो यदा॥
ततो योगमयं ध्यानमातिष्ठतुमजहिद्वम्॥
पुष्पिच्छादिनी भूतानि निस्नितनेन समाधिना॥
पदयोगमातिस्थायं संज्ञात्सपर्मात्मनि।
ततः स्थूलं भगवरिरानं सृष्टि सर्वं विचिन्त्ययं।
सूर्यदर्शनं मनः नामकुत्ता क्षमेन।।
ध्यात्मा तु कार्यान्येव धारस्तुमेव निवेदायत॥
मध्यस्य हृदि गुह्यं तथा भाववक्षमात॥
आकाशायातीनि भूतानि भवमनित्तैतु विन्यस्यसित॥
एवं मन्नन्मयो भूतवा महायोगसमाधिना॥
अभितोदकसंपूणः कल्योदितांमाटिते॥
दिदृकीर्त्तान कर्पथ्यतरत्मानसमिपुष्यत॥
संचित्त्वं हृद्र्यं सर्वं भास्करं भूतानि।
तस्मिन् संचिन्त्य सोमं तु तथा सोंमेद्रत्रिमण्डलम्।
एवंन्तवर्धिन्द्रापि शरीरं मन्त्रनिर्मितम्॥

कल्पयिथेऽ हृशः पूजा करण्महति साधकः।
सेषौदेय स्वयं भूवा देवदेवं समर्च्येत॥

समानग्न्यवहारेऽपि नपूजयोऽपि कावलोऽपि च।
शरीरं प्राकृतं तस्मात् संहृत्य प्रच्छुफ्मात॥

विज्ञ्यमनोन्युतपाय पूजयेतुपोलमम्।
स्थितिले प्रतिमायं च जलेवाचनाचाराणिव॥

मनसा च यज्ञेहेऽ हृशाकारावेशमण्डले।
सूर्यमण्डलमध्ये च यथा सर्वमर्मचं चे॥

इच्छयापि पूर्वमाहृत्य विज्ञ्याविनि समनतः।
परमेश्वरात्मना प्रोक्त्य यागपीठे प्रकृत्येत॥

पीठ सिद्धमं तत्र देवसंपूव्यते हृशिः।
वासुदेवाद्यः पाडः यागपीठस्य निषिद्धता:॥

अधर्मीयस्तु चत्वारः पादपीठः प्राकरितिता:।
आश्रेय्यां वासुदेवस्तु धर्मसूतिः प्रतिधित:॥

नानकर्त्यां ज्ञानसूतिस्तु देवः सहर्षण: स्थितः।
प्रयुम्नो दिष्टि वायुमयां वैराग्यात्मा चयवस्थित:॥

एष्यर्मसूतिरीशायां भनिन्धो व्यवस्थित:।
वंशाचार्यात् एव स्युरधम्मीयस्तु बुद्ध:॥

अदृश्याराज्यां पादहारेत्यतनस्तु भ्रायोगुणाः।
स्तरणान्यस्य भूतानि र्वष्ट्चद्दच्छुच्यते॥

तसिन् श्रवणां पत्यं सिद्धं वाद्या पञ्चकम्।
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श्रीकाळकंगडापवीं आतुर्भिः कृतक्षणम् ॥
तस्मिनरावासंदेवं परमात्माननमप्युनम् ॥
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अन्तःपथे ततः पीढ़े ध्यायेचित्रात्मनां परम् ॥
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रजसं जातिमन्त्रेण दृष्ट त्यावदिर्म्वेण कमात् ॥
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सुवल्लभा ननो दृष्टे इसमात्रस्य विविधया ॥

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तमसः शक्तिमन्त्रेण स्नानं देवस्य कारयेत् ॥

पशौपनिपदा कुत्वा शानित शुब्देन चारिणा ।
गुणमन्त्रेण चल्ले दृत्वा वज्रोपवीतिकम् ॥

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दृत्यान्येव शुभान् गनपान् गन्धमात्रस्य विचया ॥

दृत्यात्पुष्पाणि मालाक्ष हृपेणाद्वैमेवच।
स्पष्टिमन्त्रेण हृपृच्छ दीप्यं रूप्यं विचयः ॥

अध्ये दृत्वा विधानेन द्वादशाष्ट्रविचयः ।
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तोयं च मुखवासु च दृत्वा मन्त्रेण पूर्वेचतू ।
स्तोत्राणि शान्तमात्रेण निवेद प्रणिपत्त्व ॥

वृद्धमन्त्रेण परिक्षय नमस्कृत्य प्रदृश्यिणम् ।
कालेन जपकालं च शुरुं मृत्वा यथेप्तितम् ॥

जपं [पराः] परमहंसं च गाद्वाशश्चरमेव च ।
अष्टाष्टरं च देवेशां ध्याय्तवाण्वमेव च च ॥

अध्ये परमहंसेन ततो दृत्वा प्रणाम् च ।
आह्मानं कहिरतेव निवेदायथ चिसर्जयेत् ॥

आवाहितो यथापूर्वः विसुर्गिद्विपि तथा स्वरंतु।
क्रमेण चिपरीतेन क्षत्वयमित्वाचार्येत् ॥

पृष्ठीरविशिष्टंयं संक्षेपाभिविधिते सवा ।
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सर्वपपापविशुद्धात्मा सुक्तिमार्गां प्रस्थवते । लभते चेष्टिस्तानं कामानिहायत्र च सर्ववगः ॥

निस्तरत्यापवर्गार्थं चाशुभिःश्च न वाध्यते ।

संस्कृताः विवाहानं विदितं तान्निको विधिमू ॥

प्रयुक्तः लभते सिद्धि मन्यथा पालकी भवेत् ।

प्रतिमाया सुपासीत पीठं कुत्ता कपमाणलु ॥

ध्यात्वा योगमयं मृति प्रतिमायेव चेतक्षा ।

स्थापयित्वा हरिं तस्या मावाह्रं विचिना यजेत् ॥

जलमध्येष्वपि यागस्य नेति [नवि?] श्रोपोकसित कश्चन ।

अभिमध्येतु तत्सर्वं जलसूयं प्रपूरयेत् ॥

हृद्याभोगेतु यागस्य मनसा सर्वाणाचरेत्।

मण्डले यजमानस्तु कल्पे विधिमीश्चाम् ॥

योगेवार्याविद्याकाराकी दिन्तं सर्वोत्स्नं भागशः।

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अक्षभूमिगतं पीठं ध्यात्वा द्वे वं समर्चयेत् ॥

सूर्यमण्डलमध्येष्वपि यागस्यां विधिः स्मृतः।

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स्थःपितालेकाकणेण वन्धवाच प्रत्रवात्पुणम् ॥

स्थानेश्वर्येषु यक्ष्म्यमेव दृष्टमपन्यथा महान्।

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विचि[सि]विधायविमुद्यः प्रोक्तो देवपूजासमाध्रये [यात्री? ] ।
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नीत्रभक्तिमतान्नणां सिन्धि भैरवनि नान्यथा।
एतदेशातः प्रोक्तमपरस्य पितामहः॥
पूजनं देवदेवस्य वहुथा यत्मकीर्त्येते॥

इति श्रीपारशुराचे परमसंहितायां
अर्चनाविधानं नाम
चतुर्धेक्यायः
श्री:
अथ पञ्चमोऽध्वायः ॥

व्रह्मा
कानि द्रव्याणि पूजया मेघां सम्रह्द इष्टते ।
शुचिमर्श कीटश्री तेषा मेतमे भगवन्वद् ॥

परमः
अमा स्थानं च पात्राणि दृष्टाम्मृ प्रतिमा अपि ।
गन्धपुष्पाणि सूपांश्च घूपपदीपाश्र्यतात्मिच् ॥
अध्यं निवेयमित्यादि पूजादश्च विनाश्च म् ॥
एतानि दोहथितवाटूऽ पूजयेतपुरुषोऽच्छम् ॥

तत्रात्मा[ढ्म?][नो वहु[हि?]रुशुजहि स्तानैनाचमननेन च ।
पूर्वयुक्तं मया स्थानं [स्ता?] श्रुण चक्षुयामि पद्रज ॥
अहुष्ठतमूलंहि अद्वतीथि स्मिति स्वतम।
ति: पिवेदूतनिधिेन संप्रमृण्यु हुरवं पुनं: ॥

वामहस्तं पुनं: प्रोक्य पाद्योक्ष ततेच उभे।
नलेन हुद्रयं स्थ्रूता मुखमुद्दितिभिस्तथा ॥
अहुष्ठतद्वामि कृत्वा नेत्रं स्थ्रूतां चारिणा ।
तेनेव तर्जनी कृत्वा तथा हे नासि के उभे ॥
कनिष्ठदु तथा कृत्वा तेनेव अवधेण स्थ्रूतः ॥
तथेव मध्यमां कृत्वा याहुदेशावऽभृ स्थ्रूतः ॥
तेनेव नामिदेशां च सवेयुक्तं धिर: स्थ्रूतः ॥
एतद्राच्छं मोर्चं दीर्घितं स्विश्रुणीपतः ॥
पञ्च मन्त्रान् क्षमेणोक्ता पीत्योन्नुष्टय मुग्धं पुनः।
भूय एव तथाचम्प्रांश्य मन्त्रेस्तु पश्चाभिः॥
आरम्भेन हृदेन्ते पूजा मन्दन्यस्माचरेत्।
स्मानामल्लिशृङ्गा चापि प्रोक्षणाचन्मनेरापि॥
दारीं बहिरन्तक्षम पुरुस्य विशुद्धाति।
सत्यप्रयत्नमालाप्य चाचःज्ञविरियते॥
ज्ञानप्रसादं सन्तोषः मनसः शुच्धिक्षतः।
पत्तृत्रयं भावेष्यस्य विशुद्धं देहिनस्सदा॥
तथैव पूजया नित्यं तस्य देवं प्रसीद्वति।
पोपातमशुचिः राथयाता स्थानशुचिमयं। शुभ॥
चुत् भोजनयोऽस्थानमुचारस्थानमेव च।
आसनं च इत्याश्वग[नन्च?] चाण्डीविनाधिपतत् तथा॥
कुमिकीतुषुतं चापि तुप्पभस्सास्त्रिसंघुतम्।
महाजःवर्धं च पूजायांवर्धन्त्रितम्॥
शुभामपि सदा शुभं गोमयेनानुलैहेयत्।
गोमयं नवं ब्राह्मणं शूमिस्यं पंडुसंभवम्॥
चतुसं शिषौद्धु श्रुतौं कीदुर्द्व तु चर्जयेन्॥
उपलितसमथाख्येः संसिध्यच[न्च?] कदशं स्वजेन्॥
हस्तं प्रक्षाल्य तोयेन संस्कृतेत् पाणिना पुनः।
वायुमन्त्रेण संस्कृष्य जलमन्त्रेण मन्त्रविवित्॥
अक्षयं विकिरितास्मिन् मन्त्रेनाश्वक्षरेण।
स्थानशुचिर्मवेवद्वं पात्रशुचिः मतः शुभ॥
आक्षेपे[लये!]न तोयेन हृदं ताप्रचं द्वाध्येन्।
राजं गृह्यूमेण शान्तादारेण वा पुनः॥
भस्ममिश्रेष्ण तोयेन लोहुरुं विश्रोभयेत्।
शृङ्खलिक्षिस्मानां त्वनेन विश्रोभनस्॥

फलपरस्मानां शुद्धिरितिष्क शोधनम्।
लेपगन्धापनोदेन शुद्धिनिरविति नान्यथा॥

गन्धपुष्पगुरुं तोयेन कपाचे प्रपूरयेत्।
पश्वमन्चे? [त्यान्य? व] कमाचसे? [सिंध्य?] पश्चोपनिष्टा
न्यसेत्॥

प्रोक्ष्येचेन सर्वाणि पांजङ्गिणि पुष्पेऽव वा।
अक्षाराकलः गुदं गन्धपूर्णं रसान्वितम्॥

अस्युद्हुज्जेव स्तोयमनल्यं सर्वकमें।
श्रद्धासुधिवेचेन वेशशुद्धिमतः श्रुण॥

लोहपात्रस्वदेवाय विश्रुद्धिलोहज्ञयतु।
पूर्णेनाच्छादुनाच्छुद्धि: दृश्यत् तु विधीयने॥

एवं द्रापुमस्यापि मणिज्ञानां तु मार्जनम्।
एवं विश्रीरबं निष्ठूति स्पृश्या आक्षमतः परम्॥

वेशशुद्धि विजानीयातु कुजादीनांत्तु मार्जनम्।
अन्येऽरुप्योगस्तु सर्वेषा शुद्धिरुत्तम॥

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हार्याप्रिणि: पवित्रायण चारी संस्कृत्य जोशोभयेत्॥

अश्वतो गन्धः? सत्यद्विष्टं कुशलागुरुनन्दनं।
प्रदर्शवा सहसाचिद्धं शेष्योऽः कपुर संस्युतः॥

कृत्योऽगि या सवेद्यश्च प्रामाण्य दृष्टिः शुभं।
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कंदली बकुलं चैव तुलसी नवमालिका॥

असुन्तवकस्तारं तमालो मुरुः श्रमी।
पुनःगों वंश गुतागचः खुट्टुगुताग एवं च॥

मार्ती स्वेत कुमुदा देशदासाल्पाठयम्।
कोविदारण्यानागम्य सदा भद्रमिरुदाका॥

विक्वं च नवमाल्या च कन्याहस्तिहिंदयं तथा।
आवीरं करिकारं च वैक्यवि दानुषुपलिपिका॥

ढावशोकी च कुन्दख कन्ध्यपूर्णीकुरारणी च।
शेशालिका कुर्यकः पीतकोरण्ड एवं च॥

नन्याचेतस्वल्याचापि खुट्टकेलक एवं च।
एवं संग्रह्य पुप्पाणि गूज्येन्तुपुरुषोत्सामम्॥

दिवापुप्पि दिवसपुजा राहिमपूस्तथा निद्रि।
आपत्तादेस प्रथमोऽयं पूर्वपूवः तु दास्यते॥

मुक्तपुप्पा चवरा माया माया च [यात्यामाच?]
सृष्टा तथा।

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देवदारुकुलं धूपं चन्दनाग्रस्तेशितम् ॥
न [ आ ? ] द्राहादेष्वपुजयां वच्चयमान संभवम् ॥
सारं सर्जरसं दृंढं श्रृविशेषार्थं मिश्रितम् ॥
प्राण्यकृवर्जन्यन्या धूम पार्थ्यविश्वेद्येत् ॥
गुणेन सर्पपुरुष दृश्यं ततेवनापि कुतो [ तं ? ] न वा [ च् सु ? ] ॥
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इति अपावशसराचे परमस्वदितायः

दृव्यविधानं नाम
पश्चमोऽध्यायः।
अष्टमहङ्गायायः

प्रत्ययः

मन्त्रकोषं समाच्छव यथावतरिप्रसारम् ।
रक्षणं विनियोगस्य फलानि विविधानि च ॥

परमः

हि ते कथविप्रामि मन्त्राणां रक्षणं परस् ।
वीजानि विनियोगं च युध्यमेवतदुः तच ॥

मन्त्रपूर्वः क्रियास्तवः माध्यमनीपितं फलम् ।
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न स्वरूपं चिन्तकेपरं रक्षणं न च कीर्त्येत् ॥

आदीपः प्रणवो चीजं सर्वमन्त्रस्य निधित्तमाः ।
पाञ्चायत: [प्राणयंक्षापि?] सर्वस्य तदेव परमं मम ॥

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नित्यं प्रणवंतपः सिद्धिम्मेवति नाधृकाः ॥

प्रणवकाराध्यको मन्त्रः कथिताहि विलामाह ।
आङ्कारस्तु विरमाणाः स्यानकारस्त्वर्मामाणकः ॥

प्रणवाचु परं चीजं मन्त्राणां चिन्तयं स्ततमाः ।
वीजात्परं नमस्कार इति सर्वं निपितं ॥

नमस्कारात्परं चिद्धि पराचेनि पदं तथा ।
तस्मा """"अत्येव कमलासताः"" ॥

१. क मन्त्रा देव
सत्वयोगी रजोगोगीः तमोगोगीतैः नाम च ।
चतुष्ठयं च बहुत्वेन परश्रावस्त्रोपि तत्समः ॥
प्रयुक्तैः विन्द्यमिश्रसविसर्गः ।
व्येष्ठार्दशना तु पञ्चा च प्रेमविविलेण च ॥
तृतीयप्रभामायं च स्वरामायं घात्वे च ।
चतुर्दश्यां च दुस्ते च लकारेनैव पञ्चा ॥
पञ्चवीजानि तानिष्टुः ॥ वागिन्ययायदिप सर्वत्रो ॥
पञ्चार्दपेतः पञ्चमिर्युत्तरा मोहिन्यायदिप सत्त्व: ॥
नामपञ्चस्तु सर्वस्तु हृद्दादेव [सृष्टावेच्छति] यथोदितम् ।
मकरो दिन्त्युत्तस्तु सर्वसूत्रेतु पञ्चाज ॥
परेष्ववस्थितो जैवः शारिरे भाणवतसदा ।
दकारस्तु गणस्योक्तो गुणाः योनिवतस्मर ॥
वुद्धिधीर्जय बकारस्तु वुद्धि-मेदेद्ववम् श्रुणु ।
घर्म्मदीना मकाराध्यात्मुत्तिर्मसहितो भ्रमते ॥
अधर्माधीन विन्ध्यविन्ध्यार्थिः सुते भिन्युत्तः ॥
अधकारोऽरुः मकारस्तु तदृत्तेदिप पद्धतारः ॥
पकारो मनसो वीजं सहलपस्तु च नाम च ।
कालीज्ञ दकारस्तु दियोज्जां सविसर्गिनः ॥
नकारादिनी पश्चादेव जन्मवासादेवस्तुस्तुः ।
वुद्धिन्त्रयेपु वादीनि तादिन्यन्येप्रक्ष्यायुः ॥
संकारादिनी पश्चादेव भृत्तवीजानिः पञ्चाज ।
नामपञ्चा नाम च रस्तः सृष्टावेच्छ यथात्मस्तु ॥

1. ग. पद्देशः । 2. व. ग्रेः । 3. व. द. ॥
वाचतुदेवादिकानां च गुणारकिसमन्वयान्।
धीजानि कर्पणेतिष्टादु पञ्चराचविशारदः॥

हिरावरणे तेन्य चिनियोगः कमातस्मृतः॥
चक्रमन्त्रानां चक्षुः चक्रमण्डल कर्पणे॥

अक्षयीज्ञ चकारस्तु चक्रमध्ये चक्रस्यन्तम्।
लावंज्ञ व्हाकारस्तु स्वरूपेऽद्वामस्मिन्यंतम॥

मेवादिः राजस्वीजानि विज्ञायान्यरस्युपिन्युमिन्यु।
तिथिवीजानि राजीनां वामद्विष्ण योगात्॥

अश्वपूवः स्मृतः चान्ना चुकुण्डःशास्तिकौ मनः।
आये नक्षत्रुक्ताः किन्नदनंविद्यदेशस्तः॥

शृणुः कुप्पे विस्मर्गान्ना मेवादिः कम योगात्॥
नक्षत्राणां विच कान्तानि रेकादीन्यमन्यथः॥

अध्युक्तः प्रभुतीन्तपः संख्यानि यथाकसमः।
हाया मान्तः गृहा ज्ञेया ध्यूतमादु कुक्षकमः॥

स्वराशिरिशः गृहस्त्तकुर राहुरेतु संतेर्वेदान्तः।
हृद्वाकाशराणि गूढः भगवेन भीमीजानि भृगुः॥

सकारात्म मकारात्म वीजः नेमलमवर्षः च।
तत्रायापि धीजानि कौम्यान् पर्वेदः॥

चक्रमन्त्रा इमे प्रोक्ता यथाचक्षकल्पने।
पड्मस्यापि धीजानि शुष्ण नामानि च कमात्॥

शुण्सबे देवस्तारैविसर्गं च विन्दुना।
हकारः संपुताः वीजः पादश्रेष्ठः च कौम्यान्तम्॥

हृद्यं च विनाक्रृत विश्वाकपचमेवच।
अन्नेत्रं च मिनिन्ते पद्मस्तिं पद्वस।॥
अत्मरक्षास्तु सर्वेऽ वृजारम्भेतु संन्ययोऽः
शायानो शुच्वांश्रयापि पड्छि निम्याचरेत्
उद्धार्याश्रद्धि मोक्षे च स्वानाश्रुतौ च सर्वेपरः
आयुधानां च संस्पर्शे शास्त्रमन्त्रो विचीवते
आत्मा: परिपक्षे च देवस्यापि प्रदक्षिणे.
उपस्थाने च सन्न्यायां विहेन्न्तु विचीवते

जपेन भूतमन्त्रानां भूतानि वशामान्येत्
कालमन्त्रे जपतत्त्वे दीर्घमायुरवचनः यात्र
प्रकृतेन जपनमन्त्रां स्वःथोऽ मवति सर्वेद्वा
वासुदेवादिकानां तु मन्त्राणां सततं जयात्

धमोदिस्विप्य सिद्वि: पुरुस्योपजायते
अधक्षरं जयेण्यथि ठाद्रशक्तमेव वा

अन्ते च प्रणवं कुल्वा मुकुर्मनियतेनद्रियः
नान्तत: प्रणवयासं फल कामस्य कीत्यते

स्वाहाकारं तु होमेशु सर्वेषानानेषु योगेष्टे
क्षीरस्याचनाम्बेद्विषाणि शान्तं वा पतलेव्रि वा

भक्तयेत् प्रयतो भूत्वा साधयेयेनमायमीन्यित्वम्
नदीकस्मिन् तीर्थ्युषु पर्वतायतनेषु च

देवताः पूज्यशिवादी मन्त्रानहर्षार्ज्जपेत्
सहद्वमुनेन तक्षं वक्षाणि ठाद्रशाख्यमस्तम

जपेन मन्त्रा: सिद्धान्ती होमेन च फलमदा
समीद्रायस्य फलादिरीशु प्रणायां हृद्यापित

हृदयाल्पसिध्यर्पाण फलान्तौ दिने दिने
महात्मस्तु महाकालः काल्याल्प: कृत्स्मयु

[Page 39]
कामे सिखेतु तत्कामे \[\text{दे?} \] तत्थियानद मनसा चरेत्।
वधुना तु न कालेन देवमावाह्येत्यपरम्॥
परपीडा निमितां च वैष्णवः साध्येत् कचित्।
स्वयमेव विन्दयितं द्वापदो विपुष्यगाजिन॥
सम्पद्ध मित्रयते निपकामस्यापि सन्ततम्।
फलश्रेष्ठमानोजितं कामसक्तलप्वर्जित॥
पूजपितवा परं देवं तत्फलं छभमेव मुखम्।
हरे देहीति सक्तायः पूजयमानोजित।
न प्रसीदमि गोविन्दः दुर्जवणि फलं नृणाम्।
अथ चेतैःप्पारस्यापि साध्यकामो हृदि स्थित॥
तदा तत्स्येव देवस्य परिवारं प्रपूजयत्।
श्रीतारं महाचक्रं राज्येतोऽप्रपूजयत॥
भास्वरं सुर्यादशां नामनिमपिष्टकत्॥
श्रीमिवत्स्य भवेष्टीलं नाम चास्य सुवर्धिनम्॥
पापवजन्यं महाशाखं यशःकामः प्रपूजयत्।
श्रीमिवत्स्य भवेष्टीलं श्रावन्द्वपूर्णस्य देवता॥
श्रीवाण्यं वाचनायायं गदासेव प्रपूजयेत्।
संहरतीमिव कुला मप्रह्यां सुरासुरे॥
पवित्त्वयं भवेष्टीलं र्श्री [रूपा] सुकाचारस्य देवता।
कृत्युवर्गमि नामानि तस्य एव पितामह॥
धनसंरक्षयमनिविचित्वं भराया वैश्वनवं परम्।
पूजयेतस्य किं वीरं तेन सिद्धित्व तत्कलम्॥

1. अन द्वृत्तयुस्मः ननु भवुस्तेत। 2. वार. हुमि। 3. ए. के।
विभवान् स्मृतकामस्तु पूज्येद्धिमन्त्रहम्।
गकारं तस्य धीजंतु नक्षत्रं चाक्षुष्कृतं॥
तिथियोगं हः चक्षुस्मि संमानं वा पितामह।
एतदुद्धेश्मानां नामवीजानि कातिलिचिद्॥

dृविषितानि तव प्रहण्य साधकानां ह्रिताध्य च।
असंख्यवादिः कामानां चिस्तारौ नैव द्राक्षुष्टे॥

वन्दुः उद्द्वक्ष तत्वं दिव्येष्वर्षेष्वतीरपि।
सर्वं सर्वस्य नामाद्वि सम्मता एव देविन:॥

नान्यं सिद्ध्वति कामेन तस्मात्स्वामो निरर्थकः।
तस्मात्स्वर्णामान्तेन सुचका काममनोरथः॥

भगवन्त मुपासित सर्वं तेनेव सिद्ध्वति॥

हि त्रिपावरात्रेऽपरमसंहितायां
मन्त्रकोजो नाम
पश्चःसत्यः

---
थी:
अथ सत्मोऽध्वायः

पृष्ठा
भगवन् वैभव्यो याग स्तव्या घोषयं प्रकटितम् ।
दीक्षितस्मृत्वा नान्यस्य मनः कतः न समवेत् ॥
तत्र दीक्षां समाच्छव वैभव्यानां यथाकर्मम् ।
कस्मि देवो भवेत् दीक्षा कस्य च गुरुपर्यं वा ॥
दीक्षायां कीद्यो भेदं आचार्यात्र कीद्याः ।
पुत्रस्वेव समाच्छवं परं कौतूहरुं हि से ॥

परमः
नदीर्ध्रुक्तीयोऽथ देवतायंतनेषु ।
पर्वताःपर्यथे कोषपूः स्थाने च व मनोहरे ॥

पूर्वः पराक्रियां सूर्यं यागस्ताने प्रकटितः ।
प्राहणस्य सिता सूर्यं क्षत्रियस्यास्या भवेत् ॥

पीनवाणों च वैभव्यं कृप्तं शुद्धस्य कीर्तिता ।
कामेन चापि भागवः स्वादेशा पापनाग्निनी ॥

भूमिदाचर्कपरा ॥ \(\ldots\) \(\ldots\) श्रावनिधिहिं ॥

निन्ना प्रायुचरे कोणे दिश्यो दोपास्तु चोत्तता ॥

विस्तीर्णनु दुष्टेनाशस्त्रा सूर्यं स्या च दृष्टिभक्तिः ।
ज्ञात्वैवभूणितां सूर्यं कृत्वाय दाश्चर्कपरम् ॥

प्राणिगतां भमस्तु [प्राणयः तुप्त भमस्ति?] रहितां ताकाः]रयंदेव ॥

\(\ldots\) आद्रैक्षुण्य मुद्रा भूयों मध्यवेदि तु कार्यतेषु ॥
सर्वेतः ससमामेव सतिलस्य व्यवस्थयः ।
तस्या: सर्वाः सदृश्वेव निच्छदां कार्येद्रुण[तृत्व्य] ।
बेदिमध्यः प्रविष्ट्यः यथा नान्येहँ वाहः स्थितः ।
उपयोगिः विना स्तम्भेः कुर्यादारणः पुनः ।

10. न पतन्तिः यथा वेदाः सदा सूर्यस्य रद्धमयः ।
ह्यारेशाः कमातक्तवाः वाहिकुऽपर्णः चतुरतिलिः ॥
रसांसि विविधेः[वर्णी] येः नौनावण्याः साधयेन् ।
कल्पानुः विविधाष्टापि पात्राणि विविधानि च ॥
12. दीर्घारिधिनस्तु यावन्तः संभवन्तन्त्र वैण्णया: ।
ते सर्वे समस्मेवात्र प्रयनं समाहितः ॥
उत्साहे चार्यादाने च कायकोद्रे च योगिक: ।
चेद्यं केत[ते कष्टं] स्व धर्मेण फलं भूयो भविष्यति ॥
14. आचार्येः नागावल्लादेपः यदा शिप्यान्त स दीक्षेयेत ।
तदापि सर्वे गच्छे शुभ्युपर्णः यथावलम् ॥
तत्रेक कलिपते स्थाने निच्छिद्रे निरुपदवः ।
15. नगर ग्रामयोर्दृः सर्वन: परिचारिते ॥
सर्वोपकरणूः पुजार्थवेत्र संपुर्ते ।
16. वैण्णयवेत्रमयुज्जातः कुशलवेदिकितः पुरा ॥
आदयातन्तरसहोरो तीतानाः स्वरः [वितानाम्बः?] सुपर्ते।
पुप्पोपविः फलाद्वेशः कल्पातिलिः शोभिते ॥
17. अद्वितितमानस्ते सतिक्रृतः जल [नै? स्य:।
आचार्यः कार्येद्रुणाः वैण्णयस्य मनस्विनः: ॥
18. 1. प्रस्रविति। 2. प्र. बर्षाः।
श्राद्धार्थमें पौर्णिमास्यां वा विपुलवयने पि वा।
ओणां वा प्रयुजित दीक्षामस्य यथा विधि। 21
विपुलवत्सो गृहस्थाः दीक्षाकर्म विचारणं।
परापकारिततः चकलिन्दपरस्तथा। 22
दीक्षातन्त्र मनानीवनं केवलं क्रत्यवत्तस्त।
यो निवृत्तश्रुतेश् उपव आचार्यं परिकृतित। 23

व्राह्योः क्षत्रिया चैद्या दीक्षायोच्यायाः स्मृताः।
जातिशीलणोपायतः दूराध्य विषय वच च। 24

जिज्ञासु [सदृ] नासिकं मूर्ष मध्यमानितस्त शाखा: [राठम्।]
अनाधितमविचारं: [सं] कुत्रम न दीक्षेत्। 25
डमस्यं वांलने मध्य परीक्षायं च दुलितः।
तस्यापि दीक्षां नाचार्यं: कार्येक्षणार्यं पराम्। 26

देवपूजाविचित्रां यस्तस्त दृढिमानं भवेत्।
तस्य दीक्षा यथा प्रयुजित धर्म च विशवर्थे। 27

श्रिक्षेत्रं कल्लिता मुमिमाचार्यं स्वयमादिः[वि।]शेत्।
संभित्य मनसा देवं दीक्षितेत्थ समन्वित। 28

अक्षारवचनं तुष्का पूर्वगुस्ससमाहित: [तः।]
प्रातराम्यं तां भूमि कुर्यान्मानसं समिताम्। 29
द्राद्धार्थं मार्ग्यं हु येदिमानं विधिययते।

विप्राणां क्षत्रियाणां च पद्धारों विश्रां भवेत्। 30
श्रीश्वान्तों श्रीभागों सुदृढ़यासन कल्पवेत्।
चेदे[वि।]द्राद्धारं मध्यतोक्षकं प्रकल्पयें। 31
नामेन्द्रस्वामांकथादिर्यात् [राणाः] चित्यण्यं भवेत्।
नाभिष्यो विमानं च विच्या सत्यं सत्यं [सत्?] रणस्यं च।

मध्यतं शाहुमाह्लय समश्वतं समस्तितम।
प्रमाणेवविक्षतं सूहं पाशितं तत्र योजयेत्॥।

चर्पकैरर्थ्यत्र भवेत च भवेत्।
सत्तो वृत्तस्त्वमिरि मानसेषेर्स्यथाकमक्॥

अक्षयोमिन्य भिषा कुर्थोत् चिनिष्यैः समस्तमके॥।
कल्प्यते कमलं यत्र मुखं दार्श्यातककम॥
कृषिका मध्यमें धूतं द्वितीये केशराणि च।
तृतीये तस्य पा[ः]ग्राणि समानि लहितानि च॥

मध्ये स्थूलानि सर्वाणि कमादेन तनुरि च।
पत्रान्तराणि सर्वं समस्तपाणि कल्पयेत्॥

नामक्षेत्रं तथा कुर्थत् चिनिष्यैः समस्तमन्वितम्।
अरक्षेष्वं पुनान्मिन्यात्राय छाडः गति: समे॥॥

अराणि चान्तरं चापि तेषु कुर्थो च यथाकमकम्।
तुल्यमेवोकयोर्मैं सर्वेदिक्षु विधीयते॥

अरान्तरं दिया: कुर्थो छिद्रिमा स्वरोधाचरम्।
नूले विरासि चाराणि स्थूल रुपाणि कल्पयेत्॥

मध्ये च वृत्तस्त्वमि मानस्यार्थेन सर्वेत्।
नेमिष्येक्ष्मे पुनः कुर्थत् च धूते सर्वेत्स्यभे॥

अयोर्वतरस्तेन प्रथमा त्र सृष्टमात।
ता अनुविशान्ति जेताः॥॥ सर्वं दित्वः शुभौवचः॥

अराणन्द्ये सर्वपां महिन् सत्यिक्षण्ये॥
पुत्राश्चकमाह्लस्यात् समान्तान्परिभंतम्॥

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भर्तरावर्णं चास्य नाभिमानेन कल्पयेत्।
दीक्षार्थिनां प्रवेषार्थं सर्वंतः परिपृण्डलम्॥
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tतत्र स्थानानि दिश्येव दिक्षुपालानां प्रकल्पयेत्।
चतुर्भ्राणि सर्वाणि हस्तालेन समंततः॥
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चंद्रेण च भर्तरङ्गेन निन्दम सुत्रत्तमेव चा।
हस्तमानेन कुष्ठात दिग्धारणां प्रसिद्धे॥
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ब्रारण्यं चतुर्भ्राणि दिक्षेपु प्रकल्पयेत्।
स्थितं स्ताचकाशानि विस्तीर्णानि च पक्षयोः॥
47
ब्रारण्यं चतुर्भ्राणिः विपादीनां मनुकमात्।
प्रवेशं निर्गमे चापि दीक्षा या मबहारंपयेत्॥
48
वद्वंशेतुं कुष्ठात पश्चाभिमेण्डलेवूँतम्।
महाभूतानि पदस्यूऽ राकाशादिनि सर्वतः॥
49
eवं सूचनं सुभिंतः कृत्वा चकं समंततः।
वर्णकैरातिन्येत् पश्चात्पश्चिमं कुशालोवूँ॥
50
शुक्लं क्रुद्धं तथा रक्तं द्यामं पीतं च वारक्षसम्।
पद्धरं पद्धरावणीश स्वकमण्डलोऽवेशने॥
51
कर्णीकामालिक्षेत् पूर्वं पीतवण्णं सर्वतः।
रक्तशुक्लाकाविराणिः केशराणि समालिक्षेत्॥
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पद्माणितं सितेनेव द्यामवण्णं तदनतरम्।
शुक्लं रक्तांच क्रुद्धांच चित्ता नेमि स्थालिक्षेत॥
53
अराणि पीतवण्णिः तन्मथं सितमालिक्षेत॥
नेमिकैन्न पत्थरां तु भयन्वेन समालिक्षेत॥
54
शुकुक्रुद्धा तुभो वर्णं पीतवण्णं तु सन्धिषु।
पूवं नक्षं दिन्तित्वात् पद्धरावर्णं पुनः॥
55
चक्रो नाम सत्मोऽध्यायः ।

पुराणिन लोकपालानां नानावर्णीन्यायालिखेत ।
वाह्ये तु मण्डले कुर्यात् पञ्चवरणी ननुकमानः ॥
कृष्णं पीतं तथा रक्षे द्रयां शुद्धुं पश्चात् ॥
हृताराणि रक्षेशुकायथा ललितानि प्रयोजयेत् ॥
एवमालेर्वने कृत्वा चक्रस्य कमलोद्रवः ॥
समयं ग्राह्येन्द्रिष्ट्य वैप्पवानां महात्मनाद् ॥
अत ऋष्यं प्रवक्ष्यामिः रजसां पातने विधिम् ॥
येन कुर्वित्ति रूपेण रजोभि भक्तमण्डलम् ॥
लेखने यत्व वर्णस्य निर्देशः कथितो मया ।
तद्रूणेन रजसा तस्य पूर्णशुच्यते ॥
अपवीति: शिरामिषः पत्रः: काण्डेस्तथापनः: ।
रजांसि कारणेष्विनः कुशालेष्वयुपायतः ॥
तेपं मण्डल चिन्यास: सर्वस्थानेपु कलिपतः ।
निम्नोक्तक्षयाद्वितीयी कङ्गावेन समानतेत् ॥
कण्कामुखिन्नां कुर्यात् यन्त्रवन्धेन केनचिन् ।
पत्राणि चान्तराशुः तत्स्यवाराणिमध्यतः ॥
अन्यत्र समस्यापणि रजांसि विकरूद्धः: ।
एवं रजोभिरालिष्टय चक्मण्डलमुच्याम् ॥
दीर्घये दीर्घं दिशाप्रया नाचार्येप्वुसमाहितः ।
वर्गीकृतेऽव लिखितं कुण्डमम् पतेदनपि वा ॥
स्थापयंदेवं व्रह मस्ममं जनस्य: ।
वयं तु काले संधये दुप्रायेन रवं मथूम ॥
प्रमाणं सध्वादेव तस्य तत्र विषयेत्ते।
स्थानानिः समस्यानि नेम्यदानि नरापयेत् ॥

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एक्षरं मया सर्वं तव चक्रस्य देखनम्।
पञ्चानुभ्यानमाणं सर्वं मनोवचनीयं॥ ॥

पिण्डाचा: पञ्चगा यक्त्रा चाहा: प्रेताध्य रक्षसा:।
अस्वान्तिके न तिष्ठन्ति छिन्निनस्यापि वेदमनि॥
हृदं चक्रसपाल्डो बालुदेवो जगत्मसु:।
पुजनीयं प्रयत्नेन चैष्णवे: सिद्धिमीप्सुमि॥

इति श्रीपारशुरार्ज्ञे परमसंहितायां
चक्रोनाम
सहमोक्तायाम:।

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तत्त्वं प्रवृत्तमयमस्म दीर्घम् दश्याय वाद्यात्र कल्याणं परस्यः
यामवाण्य विद्युत्रातमा वेण्यवः सिद्धिमिव मशु?च्छति। 1
अपरितिष्ठं मनस्य अयोमार्गं मविन्दत्।
उपायं च मनवस्यां दीर्घम् दीर्घाविशारदः। 2
सा तु अस्तित्वासान्नु त्रिषु कमःसु निषिद्धम्।
प्रथमं समये पर्यवातं चत्वर्जाने ततोऽञ्चे। 3
तीव्रोपत्ता: प्रयोकत्या क्रियु कमःसु पण्डितेः।
आनुपूर्णं धर्मस्य सर्वकालविक्रयः। 4
अत्युपात्त समयं सवं कृत्या समयमयं।
पुनस्तत्र शुपाद्यात् दीर्घिदो गृहहीक्ष्या। 5
पुनः मनवदीर्घायां दीर्घिदो देवमर्गेऽनव।
यस्तु तीव्र: प्रयुऽजीत दीर्घां अस्तित्वान्वित:। 6
तस्य देवप्रसादेऽन सकलं सिद्धित्त्वस्मिनसं।
आलप्यस्य चर्चांक्षेपं परिवार समन्वितम्। 7
दृश्यमेऽच्छित्यमाचार्यः स स्वात्त्वमयो दीर्घित:।
रजोभक्तिमालिकम् पश्यायाम् यथाविधिं। 8
दृश्यमेऽच्छितिना चिर्यं संबंधेवत्रदीर्घित:।
अभमो दूस्तवाणिकान्नुन्त्रानावलोकितो च परं प्रस्य। 9

1. तिरोपता:।
मण्डलं दृष्टं यस्तु संतु जेय उपासकः।
पथमं अणुपातं चतुं ब्रह्मवं मन्त्रमामन्तः॥ ।
तत्त्वं पूज्यपद्धतिमत्वं त्रिविश्वः कमः॥
सामायेन प्रवश्यामिः दृष्टाविविवितसःपरम्॥
सवैंसिद्धिकरं ध्रुवं अणुं त्वं सुसंनाहितः॥
द्वित्तु मनं परित्याय चक्रमालिकाय शास्त्रः॥
कल्पानं धिक्कु सर्वां वारिपूर्वानं निधार्येन्॥
चक्क सवैत्वकण्ठां दुःखां ज्ञातान्वितान्॥
ठाठ्ठो चतुष्कं वा वारिमन्त्रणं मन्त्रविन्॥
वितायं व्योममन्त्रणं दृष्टवं दृष्टवं च तेजसा॥
पारं बायुमन्त्रणं चत्रं च स्वतितिविद्यया।
वातुदेवस्य वारिः[ने]ण्यामभिक्षुः [ प्रिकुण्डः?]
विधाययं॥
विद्याय पूर्त शुद्धपुर्ण विपुलं होमसिद्धयेऽ।
क्षालयत्वा च पात्ताणि संहृत्य च समिक्षःसाम्॥
अर्णः। त्वं मंत्रित्वायुधी घटपाव मणिमायिवा।
अल्कयां विनयं च नियं तन्त्राणि चास[ च?]पेत्॥
संहारयत्वं चैव संहृत्य भाराजः सत्यसं।
सृष्टिमार्गवेयो घोषपाव स्थापयेविविविकुन्तिसा॥
प्रत्तत्स्वं विद्यत्वं दीक्षायाम्। स्वयं पुनः॥
कृत्रमः कृत्यमां वीजयाः च समाचारते॥
न्यावं शास्त्रं वानि नामिनु।
तु शास्त्रं॥।
अरेपु काळबीजानि शक्तिवीजानि वीजत।  
अरेपु मूर्तिपालान(०) तत्वानि प्रभुपित क्रमान्।  
पश्चात्तथः च तिथीनां च वीजानि क्रमशः न्यस्ते।  
पुराणां दक्षिणेषु पाश्चमेन विहितानि च।  
नेस्वां च तथावनेयोऽदिकुलीनां च धाम्यु।  
भृत वीजानि वाह्येषु मण्डलेणु मिनित्य च।  
मण्डलाभ्यन्तरे पद्धे देवमावाह्येद्भप्रसृ।  
आवाहय पूजयेद्वैव मनसा श्राङ्खोथमेना।  
पीठस्य परमात्मानं संचित्याध्ये प्रदाय च।  
वच्यानुजः परिक्रमय वन्दमानं प्रदुःखिनम्।  
अयुक्तायं प्रसिद्ध्यथे ममत्रकुण्ड्य समाअर्ये।  
हस्तमात्र प्रमाणेन समन्तांत्यपरिमण्डलम्।  
तत्तौक्त्वादिकं कर्म चकवाकायसानिकम्।  
कृत्वोत्तथाय परं देवं विभिमार्गं पूजयेत्।  
ध्यानेनाज्जन द्रानान्तं दत्तवार्ध्येमाहिरेत।  
पुनरूत्थाय पात्रस्यं चरोধीणं वृत्तीयकम्।  
निवेदेत् महत्य मोज्यादि संग्रहीतं निवेद्येत्।  
पुष्पांजलि प्रदानान्त मातमक्षां विधाय च।  
वच्यानुजः परिधानदि होमकार्यं समाचरेत्।  
अयुक्तायं च पद्धथं देवमावाह्यं नेभ्या।  
पुज्यर्थम् समिदां कृत्वादिक्य सुवं नवम।  
पीठमन्त्रं क्रमावद्य धारयं मन्नं स्मृतम्।  
पश्चं परमहंसेन दत्तवादु जुड्यात्युज।  
पूज्यर्थितिसहार्थं तेनेव जुड्याम्बरु।  

1. प्र. मूयानि।
शान्तकर्त्ये पीठमन्त्रे पशुपनिपदः नया ।
शाक्तिमिरोित्तिमिरशापि मूर्तिपालिकृत्य शाक्तिमि ॥
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दशकृतस्त्रु छहुया दक्षमग्नातिनिन्धृतम् ।
संतप्यें परिध्ययु मण्डले शिवमाहुषेत् ॥
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त्रिगुणगतिमिरालयं नाभिहृत्तमूहेषु क्रमात् ।
चरोहस्तःभागमादय चहेक्षपश्चिनमातो गुरुः ॥
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त्रियुणे च[न?]समस्युभ्र प्रद्यात् घरुपातमाना ।
प्राक्षीयात्स च तत्त्रैव चावणो चैषणं ह्रूिः ॥
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प्राङ्ग्याचम्य यथायोग माचाये सुपारङ्गेऽत् ।
स च तस्मै गुणेनेच प्रद्यादंिनत्वावनम् ॥
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आधानस्य प्रदोषेनु रक्षा कालेन कारः ।
कराते योजयत्तुतं त्रियुणेन भिन्ननिर्मितम् ॥
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वाङ्गुदेवेन संस्तृङ्ग सवापेः दर्भसंस्तरेऽ ।
चछुपी योपमन्न्वेण संस्तृङ्ग सवासंस्थेऽ ॥
39
स्वममालोक्तेः त्युच्छा सवासीत संयतः ।
दृश्यिते कैन्हुग्रस्साय धत्यन् सृङ्गवीरः कथाम् ॥
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निद्रया हु विनाचार्य स्तान्त निशाचाति बाहुते ।
अश्वात्स विस्रुझेण्व मग्नो मण्डले ईषा च ॥
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प्रभाते च समुत्ताय सुस्तातो सन्त्राधिनः ।
क्रुताधिवासिः स्तं [ क्रुताधिवासानंतं ? ] का
पुनरुपाय मण्डलम् ॥
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इत्युक्तः नं श्रुतिदार्यं प्रीतियुक्तो विसर्जियेत्।

लक्ष्यदीक्ष्य वा शिष्यों बैठच्छने चक्रमण्डले।

स तु प्रात्मिरिजायां धनेन परितोष्येत्।

परितोष्य तु पाणिभ्या समसंग्रह्यः पाद्योः।

अनुजाः देवदेवस्य पूजने पार्श्वयेदुरूमू।

सोदपि पूजय देवं लव विस्मुदार्थादास्ते।

लक्षणानुजस्त्र दिश्योदपि तत्प्रस्तुति मन्त्रविद्।

पूजयेद्वरम् देवमेवं पूजाकर्त्ते लभेत्।

आचार्यमेश ननुजानो या पूजां कृत्ते नरः।

न तस्य पूजया किंचि देवदेवः प्रसीद्वति।

तसानन्दमण्डल मन्त्रस्य देवमाचार्यदर्शितम्।

हृदाृताहस्यां गुरोऽप्राय पूजयेत्तुपूर्पस्यस्य।

एवं यो बैठच्छनि दीक्षार्य कुर्यात्कार्यकार्यः।

तातुभी गच्छतः स्वर्गोऽर्थि तु चिपर्येः।

याः कुर्याष्ट्रेष्याः दीक्षां धनलोभेनेन केवलम्।

नासिकक्ष्य प्रपश्चं स शुरूः पातकी भवेत्।

अन्जाने देवमण्डले यस्त्वाचार्य सुपासकम्।

स तनत्वपातको जेठो दीक्षा तस्यतु निप्पला।

दीक्षावस्याने तस्यं समृद्धेनस्मित निहितीनेत्।

अन्यत्रवाग्रुच्छौ देषो मित्येत् पथं दूरत्।

प्रस्तार्य मण्डलं पूर्वं दूतया मन्त्रवान्यायकम्।

हविभूषणं ग्रृहीत्वाच दृष्टवाच ग्रन्थकार्यं प्रस्तुप्तं।

९ पा।
वचनाधिवाससं कुत्त्वा स्वम्भ हृद्या परेक्षिण।
उपचासपरो भूत्वा पुनः पररेक्षिण। ॥ ॥ ।
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प्रभातेऽवभृत्य गच्छेऽच्यत्र तीर्थः[वधी? ] परं भवेत्।
भक्त्युक्तानु विशेषणं ज्ञातवान्तस्म वाचयेत्। ॥ ॥
इति कम् कोमेन्द्रां दीर्घाः कमलासन ॥।
अनुग्रहाय भक्तानसो कि भूषण कथपाबिन ते ॥ ॥

इति श्रीपाध्यायेण परमसंदितियां
दीर्घाः
अष्टमोऽध्यायः
अथ नवमोद्वयः ॥

ब्रह्मा
शुभाना मधुभानां च निमित्तानां जनादेव।
साधकस्य कथं जयं ज्ञायते तं प्रवीचित्रं मे ॥

परमः
दुःतकाष्ठनिष्पातेन स्वम संदृश्येन च।
अभिजनपन्तु जानीयत् साधकस्य शुभाशुभम् ॥
न्यग्रोधोरुप्तवरोप्तत्थानं, श्रस्तान् दुर्मितः वैणवान।
आत्माकरमपाभार्थ मज्जं धाताकृ श्रामीम् ॥
अन्यानि च पवित्राणि कार्येदन्ताभवनम्।
ब्राह्मणसमायां तद्वचं प्रतिवर्जितम् ॥
मूलतो भक्तये विद्यान हि: प्रक्षाल्य वाययतः।
उत्तरां दिश्यमैन्त्रिच प्रतीची दृष्टिनां तथा ॥
प्रश्नतं: क्रमशोद्धरणं: ख्याद्वदुर्दृश्यत्वः।
शोधयत्वा क्रमशेषेऽतन दुःतानुपयोगः ॥
भजनं मध्यतं: कूलवा तज्जे: प्रक्षाल्य तत्पुनः।
वहितेऽव क्षिप्रेभिद्यानं: पननं तत्र दृश्येत् ॥
पूर्वं मुदेतु भवेद्वृद्धि राग्नेयायां नपो यदम्।
द्विकृष्टं भवेन्नमुद्दु नैन्द्रियायां घनक्षयः ॥
वारुण्यायां परास्मानि चालन्ति वायनायां रुज्जागमः।
उत्तराप्रे धनायासि वैष्णवायां परं सुखम् ॥
ध्वांश्रेतु स्थिते तस्मिन् महत्ती दृष्टिरिद्यते।
इस्तेतानि निमित्तानि जानीयाद्वैतावाने॥ 10

दृष्टाकाले विशेषेण मार्गभेषु महत्त्वं च।
यदावा मन्तरे जातु मातमन्ध्य श्रुभाश्रुभम्॥ 11

तदा कृत्रोपवासस्तु यथाकथुपक्ष्येत्।
स्वपनेनापि प्रवक्ष्यामि साधकस्य श्रुभाश्रुभम्॥ 12

स्वप्नं द्दृष्टा यथास्तु गुरवेतु निवेदयेत्।
स्वप्नंतु प्रथमे पामे कुर्यालसंवस्तसरात् फलम्॥ 13

अष्टमासात् जितीयेतु तृतीये निद्रिष्टं च।
मासेनैव अवेदन्त्ये प्रभाते लचरया फलम्॥ 14

रदिंमदन्तं विचस्वन्तं दशापं तारकाभ्रूः।
मदीप्स ममुंकोऽन्तं च मदीपं वापि भासवतम्॥ 15

मातं धीम पितरं दारानु सुश्रुषा आतुः सुहृत्वनान।
अपक्ष मातंप मांसं पादाधिग्रीत्वज्ज्वणम्॥ 16

क्षीर सोम चुरा रक्त दाक्षरा दधिसिक्षा[षा]॥
सागरस्य च नवाद्भ पानं पापस भक्षणम्॥ 17

नर नामग्नि सोधानां शिविरकिलस्वक्षणयोऽ।
शक्तासन शाक्यायं भुसेनावाधिग्रीष्णम्॥ 18

समुद्र सरिदात्ति तरणं च महाम्भसाम।
देवधिगुरुपासः साधुभिस्क्ष समावम्॥ 19

श्रावं चाच ध्वजादीनि गन्धर्यं नगरं दृष्टयाः।
छोरं मित्रध्वजं वर्षे मादृशीं रत्न भेदंच। 20

चामरं तालुक्तं च कुमरं श्रुधिर मामिषम।
पिशाचुलेपं गात्रे पुष्पशवदेशुतानि। 21
निर्मितकाली नाम नवमोहस्यायः ।

अगम्यागमनं सर्पं वृक्षिकार्जुने दंशनम् ।
चन्द्रं सर्ववाचेनुव वन्यमिथिर्प्रेपं तथा ॥

वन्यानेवं विधानद्राष्टा विधानपरारापि ।
अविरादेव जानीयाच्छुमान्वालिकिः मुपस्थिताम् ॥

स्वप्ने तु नग्रामात्मां वधार्जिनं विचारितम् ।
भण्डातानाधिखुं च महाचतुर्भजायुक्तम् ॥

चण्डाल रगक्षिती हृतक्षमुः चारिणान् ।
पश्येत्पापंबिणं यथा न शुभं तत्स्य जायते ॥

खरोष्ट्ह महिष न्याय वल्मीकारोहिणं तथा ।
तेलायत्तकचतुरारुं दुस्किणागमनं तथा ॥

रुपकाशन लाभं च पानं च मधुरैऽह्योऽः ।
नत्तं पड्मरिज्ञस्य विवाहस्य तथा ॥

शोकसा हंरणं श्रीगं पक्षमांसस्य भक्षणम् ।
द्रुतानं पतनं जैव द्विरोहुम्मणेमेव च ॥

सितिलोकमालं दुःखं शुभं वृक्षाधिरोहिणम् ।
स्वभावमहाकुलायं, हृत्यान्यानापि नारादशान् ॥

न नरःशुभममाप्नोति नाव कार्या विचारणाः ।
पस्तु मध्ये तदा तत्स्य भक्षयेत्सू घृतपायसम् ॥

पर्वतस्यम् पो भूतवा मुहं समधिरोहिति ।
प्रासादास्वितिः यथा समुद्रं तरति स्वयम् ॥

स तु राज्यवामाप्नोति भक्षणम् भूमि मेव च ।
देवाष्ट्रपणम् गावकं लिङ्किनः पितरो तपः ॥

पद्दण्वित नरं स्वप्नं नथेन च भविष्यति ।
दीक्षायां श्यापेन चापि पुरुषं महात्त्वं च ॥

1. भवनांकः ॥ ुपमेन भाषिः ॥ 2. 4. मल्ले ॥
विकारेऽु च यलेन स्वप्नं समपत्तक्षयेत्।
असिर्सायं च ययाप्रि विनायलेन दीप्यते॥
शिशिकाकुज्वलन्त्वीभित्तेन वा प्रदृश्यिष्णु।
हृतं च विसृज्जितश्रवं च वा सुमनोहरस्॥
समपदस्त्रयं च वर्णते साधकस्य न संश्यायः।
यत्रिहोमार्थं मानीतो नञ्चय द्रहि रक्षाणाम्॥
विपद्दस्त्रयं जायन्ते साधकस्य न संश्यायः।
विसृज्जितेपु द्वियं च दुर्गेर्यं च हुताशि[नः]नम्॥
यत्रि च न प्रदृश्यिष्ण महारं च न तच्छुभेषः।
मण्डले भिष्ममानं च यद्रि च वर्ष महावेत्॥
द्वारणो च महान्वायं: परिवेपो चवेत्ताय।
महारं मान्वानां च देवतानां नथामिनयस्॥
साधकस्य नन्त्रातिति शुभं किंचिदू पितामहः।
यत्रि वा न्यनित्तित्तवी शुभानि च महान्ति च॥
प्रसत्वका शिवः कालो चर्घन्ते तस्य सम्पदः।
स्वयमेवोपतिष्टेन हुलेभं यद्रि साधनम्॥
देवतायाः: प्रसाददोवा नरिमित्तेन महानर्म।
प्राप्तान्त्व साधनानां च जायन्ते प्याप्तो यद्रि॥
क्षोभो देवश्रुतोपायु परिनित्तित्त तद्रिष्णेत्।
एवं भयं निमन्त्येन साध्वं: सिद्धश्रीपितस्त।
आत्मनं न्यतुद्धेत शुभं च यद्रि वासुभरस्॥

इति श्रीपारान्ते परमसंहितायां
निमित्तचानोनाम
नवमोऽध्यायः॥
अथ दृश्मोद्भ्यायः

प्रथमः

योगमार्गं समाच्छस्त्र विस्तरेण जनादेव॥
योगाध्वानि च सर्वाणि तथा मे परमा स्वहा॥ 1

परमः

ज्ञानानां खलु सर्वेः योग ज्ञानं विशिष्यते।
योगाध्वानि कैवल्यं प्राभोति परमं सुखम्॥ 2

केवलं तु कृतं कर्म योगाध्वानि दूषितः।
न कुर्याँछिद्रुलां सिद्धि तस्मायोगं समालयेत॥ 3

स तु ज्ञान कियामेददु छिविधः शास्त्रमहोदितः।
कर्माणां संविभागाच वैरूप्यानमनस्तथा॥ 4

ज्ञायोगों भवत्तेकः कर्मयोगः परहस्तुः।
यत्नरूपिन्त समाधानं चित्तस्य विचयं कहित्॥ 5

अनाकुल मस्तंभोऽभ स योग इति कर्त्यंते।
यद्वि कर्माणि वधनाति चित्तस्य मस्तंभितं नरः॥ 6

कर्मयोगो भवत्तेकः सर्वपपां प्रणालवः।
यद्वि तु ज्ञाने पवार्यं चित्तं चवनाति निर्विषयः॥ 7

ज्ञायोगः स विज्ञयः सर्वसिद्धिकरः शुक्लः।
उभयोगऽगयोग्येऽस्य न चित्तं चवन्द्र्ति व्यथाम्॥ 8

स तथादेयामति धार्मिकः प्रभिः पदमः।
उभयस्वापिर्य सर्वस्य देश पि नियमनः॥ 9
झानेन कर्मणा चापि तच कार्यमुपासनम्।
यमः नियमधौवं कर्मयोगस्य निश्चितम्॥
वैराग्यं च समाधिश्च ज्ञानयोगस्य उच्चते।
वामिन्द्रिय मनुकोश्या दक्षत्तकारणात्करम्॥
अगम्यागमनात् पादं नत्तीनोद्वक्वनादृपि।
निन्यारीसमायोगा जधनेन्द्रियमात्रम्॥।
इच्छामात्रेण चोचारा हुःशीलं गुहा-यमिन्द्रियम्।
सहकल्पनादन्यानां मनस्त परिरक्षति॥
यदृष्ट्र धार्मिको योगः स यमः परिक्षीतः।
प्रतोपवासदुनादौ यदेवतानि नियच्छति॥
नियस्तेन संज्ञेयं कर्मयोगस्य साधनः।
कर्मयोगेन यतकर्म कृत्यावस्ते कर्म सत्तुनः॥
अध्यपायावतिहेष्य पाद्योऽस्मातमयः।
क्रियसामानि कर्माणि फलार्थार्थापि योगवित्॥
शुस्रुपामेव देवस्य चतुष्ठयाददतिशावितः।
हान्युत्त्रं च यत्कर्म हानशून्यं च यद्वेक्ते॥
बम्बोरोत्तरं दूरादित्तित तत्तस्य निर्णयः।
मधुरेववपि दा०पु घोषेन्द्रियमपेशते [क्षितम?॥
दर्शनीयेपु रूपेषु तथेव नयनेन्द्रियम।
चक्षेर[तुक्च्चालि?] मृदुसंख्यां श्रुतं तव [श्रुभगन्धेच?]
नासिकाम्॥।
जिहा माहारसंदे च [संकोचे] चोकलतन्त्रे मनस्सथाः।
यज्ञानेन निग्रहाति वैराग्यमितितविहितः॥॥
योगो नाम द्रामोद्यायः

स्थिति रेण्यभमिचारणे ज्ञातन्यं परसात्मनि
समाविरिति विज्ञवो ज्ञानं योगाङ्गूसंध्यम्
वैराग्येऽन्निव्यावणार्दृ निग्रह्य दद्वासः
समं दृढ़तं देवेशो चिंत मेकान्तविश्वेषः
पदयंतिर समाश्रयं प्रणिपत्य सुमृतशिवः
वचः चूणवनित वस्तस्त[स्विच र्थः]स्य चिन्तयेद्विश्वेषेष्टितः
योगं समभ्यस्ते चैन देवदेनं प्रसीद्दिति

त्रहा

संसार वासनावित्ति चिण्टं चिरतरं दुष्टामः
क्षणेन ज्ञानयोगेऽग्रन्न निरोधं शाक्यते कथम्
निर्मल्लेखपि कुते चिंते ज्ञानयोग समाधिनाम
tपा सावसाने ततः भयं खंभावं नातिवस्तरिते
वशीकृतत्मिव[स्थः]विविधं मन्यते चिच्चमेकदा
tतत्पुनं कारणं पासे मर्यं दा मतिवत्तिते

परमः

प्रभेद्वर्यार्थं[तथः]त्वं दुपकरं चित्यवन्धनम
अत्यासेन तु दीर्घेण वैरागयमुपपाद्येत
tततोद्द्यः ज्ञातानं सिंचि दिशीरिस्ं समानं
वहातु श्रवणीयु समारं दद्वासरेत
समापरिष्ठा सामस्यार्थं सदस्च विसर्जनात
भासांसत्यं वैष्कुल्यं स्तुत्रं कर्मं रक्षति
उपमेयविहुतात् क्षित्वृत्तिः श्राधेशानः
आन्येऽऽन्तरं मेकान्ते त्वरया नक्षत्रान

१। कृ. एव ३। स। १६३८
०। ग।
यद्रुपनस्तवरथा चिरं खवजे करुःमिच्छति।
अनर्थांस्त वातपीत व्याधयो च श्राविधा:॥  
विषुन्दुर्द वथानवः भूतपूर्व रतुकमः।  
सुचिरेण वर्षाणाच तथाचिच्छ भधामना:॥  
विविखः निजः देयै निराढाये मनोरमे।  
आहार्रैन विहरैन परिक्षुबाविवाख्ये।॥ 
झीतेनोपणेन वातेन हिमेनापि न निव्यः।  
पुष्पब्रेजे जलाणो च वस्मसायाय मिथुरः॥ 
योग्विचारसमवाय धारणीत्वा विचिन्यति।  
शरीरायुपवातेन काले काले समाहितः॥  
जनमस्थिति विनाशाद्वी नात्मीयानेव विन्ययेत्।  
तथाचिन्तत्तत्तत्त्ते देवं शरणामिच्छतः॥  
योगगत्यभियोगेऽपि अख्य भक्तिक्ष जायते। 
द्व खम्मेच शिक्षेतु चित्मवयुग्मानसः॥ 
पद्माश्च वासना तीव्रा विपर्य तच भक्षयेत्। 
कृत्या विवेकं तद्वै रागवीज निर्बिन्येत्॥ 
योगाभ्यासस्य तस्त्तवान नर्षस्थानामात्मन:। 
अवदृश्यं तत्त्वस्तंत्तौपि प्रतिज्ञयेति निश्चलः॥  
प्रतिज्ञेः[दृ] स्तव्य रूप्य स्थापं यत्नं संत्वयेत्।  
असंभवदिवसंयोगदुहुक्रेगुधाधोपंद्वीनात्॥  
चयस्यविरामाच वैराग्यं विपये भवेत्॥  

c. क त्विचिन्ति
योगो नाम दशमोऽध्यायः । ७९

इदं में स्वादिष्टं मे स्वादिष्टयय्य हृदि निषिद्धति ।
स्नास्तिपिरमूलस्त तत्स्योऽछल्दञ्च: कशं भवते ॥ ४४

विशेषपूर्वककेव रागं ज्ञानाश्विरते ।
अनुकेकृतं च याः॥ तस्येहः सकं ध विनिवार्त्ये ॥ ४५

परमः

भोक्त्रया विषया: पूवः धर्मस्याप्पविरोधिनः: ।
अत्यमपि जानीयात् दर्शन अवणादिर्भिः: ॥ ४६

तत्त्वं स्वरूपं हुः स च प्रमादं भयमेव च ।
हृद्ये वास्येक्षितं स्वयमेव समाहित: ॥ ४७

योगिन: सबहूः पद्येतृदर्घेन्द्रेयेव विपुतान्: ।

मा भृव महामिल्येच मिति यत्नेन वारेर्ये ॥ ४८

सुचिरं योगमभयस्य तत्त्वज्ञानसमाधिना ।
अल्पेऽन कामविजेन मन्नास्तत्ससि रक्षेतेत् ॥ ४९

एवं वास्यतस्तस्य कृतविवेक्षाध्यात: ।
योगमार्गं भवत्येव प्रत्येकं परमार्थ: ॥ ५०

शुचान् भोगानवात्सुचान् धर्मातोऽपि दिने दिने ।
अद्या भस्मी निवर्णेत: देवपादार्धेनां मयि: ॥ ५१

ततो ध्यानमन्येन यज्ञेन नियतेत्रियाः ।
यथोत्साहुपापृतं देवदेव मन्नित्व: ॥ ५२

इत्यैमेनोऽत्रेऽवें पुप्पक्षेत्र सुपागत: ।
अर्प्येत्तरयमं देवं प्रत्यक्षमिि वुष्टवत् ॥ ५३

तत्त्वसादाद्वादं कर्म नास्त्य किंचिनतिनद्यनि ।
न चैन मुष्पस्येन तिथिपता दैवमातुपा: ॥ ५४
योगास्तोत्रपि पुरुषः सचिचिं खच्चो स्थितम्।
अन्यदीयपैति ज्ञातवा न मन्येत वशीकृतम्॥
प्राकृतज्ञानाः न वैराग्य मात्मीयं संप्रक्षादयेत॥
यद्य शक्तोज्ञः[ति?] वैराग्यं देवस्येव प्रक्षादयेत॥
अतः मध्यस्त वैराग्यं कृत्वा रत्नन्द्रति॥
समाप्तिना परं देवं सततं हृदि यारवेत॥
यथा रत्ने हिरण्ये वा निवासोपय सनो भवेत्॥
चिरमन्यभिचारेण तथा देवे[वं?] निवेदयेत॥
शिल्पायित्वा तथापि च योगवर्तमन्यवस्थितः।
देव देव प्रसाद्देन तसेव मन्यति॥

ढ़ग्गा

यथा कर्मयो योगो यथा ज्ञानयोऽपि यथकः।
कस्य कोष्ठिनविशेषेण पुरुषस्य प्रशास्त्वरुणे॥

परमः

नरयाकृतवुदेश्तु घटमानस्य सर्पस्य॥
कर्मयोगः[ ग् ] त्रयोऽत्ततव्यः[ व्यः ] तस्य ज्ञानं हि
हुर्द्धरभम्॥

अस्तु विषया विनितः स्त्रा लक्षतुद्विद्धं मानवः।
ज्ञानयोगः[?]* परं तस्य सत्कर्मवणि सस्तुद्वः॥
उभयेनाभियांस्यं तस्य संपचते मंति:।
अविरोधैच कालेन तस्य विषयः प्रसूद्वः॥
नातःपरस्यः[तः?] विनचिसराणां पापनाशनम्।
विषयं: प्रियतमचापि ययोऽगे रसस्ते मनः॥
फलति योमे ......कर्मण्यपि वितासदः॥
नोपद्वाश्र वाध्यन्ते नान्यकारं च गच्छति।
अस्तसा परमेश्वर यथोज्यति मानसः॥
एष योगः समासेन कीर्तितस्ते पितामहाः॥
योगाभ्यासेन जानीया दृत्मीया प्रकृतिः नरः॥
इन्द्रियाणां स्वामां च चित्तस्य च गुणाविनानि॥
अरिष्टानां च संशास्ति निमित्ते वाकुनादिरिः॥
देवतानां स्वामां च कर्मणां गतिरुचि च॥
न कार्यं कर्ष्येऽयोगी नव [१] यत्नेन पोषयेत्॥
न हुःक्षेतिः स्मर्य कुच्चिः नसुले मानसूर्यितमः॥
एकान्ते स्थिरयोगम्य सिद्धतार्क यथा सुलभः॥
संभादिकुपपाश्रित्य वासिन्यन्ते नियम्य च॥
अध्यायांस्य [आत्मानं चि] नत्येऽवच्च कार्यं च करणांविच च।
देवस्य च परां पूजां वैराग्येण परां गुणाः॥
लोकविन्द्रापश्चरं च मनो नित्यं प्रसादयेत्॥
वासानाथ चिराघर्धा यत्नाद्वस्य निर्यतंवेत्॥
अभियुक्तीत्य यत्नेन प्राणायामानः यथाबकगः॥
तेषामेवाभियोगेन योगोस्य स्वविह भ्रुवमः॥
येन कार्येन यहदति प्राणः कोष्ठे चारीरिवमः॥
तस्मात् कार्ये निरोद्यस्य प्राणायाम इति स्थतः॥
निरोधस्तु चिरा तस्य योगिः परिक्षीते॥
संभानात्य स्यत्य निरुचित्रं पूर्णा इतिनाचतथा॥
धिमिरेतरुपयेयस्तु प्राणस्यायाममभवते॥
अभ्यासात्वस्तु संस्कृता मात्रा भवति भूयस्यः॥

१ सुयोगः
प्राणायामा चिर्येन्ते मात्राभिभक्षापि योगिनः।
यो [या?] विन्दुकर्मिवेच तस्य पापानां च परिश्रयः॥ ।
चिर्यक्षरेच वचोकुत्वा प्राणायामस्तोक्तोध्रमः।
अक्षिक्रातः परमाप्पोति वैणयं धाम द्वाश्वतः॥ ॥

हसि श्रीपश्चरात्रे परमसंहितायां
योगो नाम दुन्द्रामोद्ध्यायः।
अरिष्ठ मिठकङ्कारं त्वया मे पुरुषोत्तमं ।
ज्ञात्वा यस्य संप्राति योगायासेन योगिनि ॥

कथा वा ज्ञातेश्वरिन्द्र केन कालेन वा धनः ।
एतदाच्छविर्यमध्ये देव परं कौतूहलं हि मे ॥

परमः
अरिष्ठत् विजेतेव मपरं तस्य लक्षणमः ।
आत्मस्य वा परस्य वा सपक्षेण पितामह ॥

प्राणोपासनस्तथोदनः समानो व्याय एव च ।
एवं पञ्चविधो बायुः शारीरे देशिनः स्थलः ॥

प्रस्थ [प्रोच्छृं] [प्रश्वा] सोडयः मनोजुर्मभः कास [वा]
हिकका ध्रुवानि च ।

नित्यमृद्ध्वः प्रवृत्तस्य प्राणवायोविचेदितमु ॥
निश्चि सं च निगारेण च शक्तुल्लक्ष्व विस्वेष्टमु ।
अधोगोमेश्वरस्य चेतितं शुभं कर्म च ॥

व्यापस्तु सर्वं गात्रस्यो यत्याद ज्वरं स्मः ।
वधुहस्त्वाल्लभेष्ठाना सुदान: कारणं भवेत् ॥

समानो जातारं वर्षी मुद्रिप्यति सर्वेदा ।
पन्ते पामेव बायुनामवस्तोऽनि: प्रवर्तिते ॥

1 वसु हरीद्रत्र परिः ।
स्कुरणानि प्रदेशोपु लक्ष्यन्ते तवनयस्तथा।
गुलक कृपेर गुप्येपु वाम्पावेचे च सनिन्युपु।
कण्ठे च अचवणान्ते च शार्दूळ भूरीन्ते चें स्थितमु।
अन्येपु च प्रदेशोपु स्कुरणाथ्युपलक्ष्येत्।
कण्ठस्याभ्यंतरे घोषे जठरेचािसनिन्युपु।
जूर्मणानि च सर्वं यथावलुपलक्ष्येत्।
पवामायिसा विकारास्तु वायुः वो देहगोचराः।
प्रमन्ता जीवितं ददु रघसस्त्रा स्तनुक्षयं।
नासिकापुरस्य धारा: पर्यंतर्द्र ध्वनिते।
संकामकालं जातियाचस्त सन्ततिचारिरं।
उत्सरं दृष्टिः विषा दृष्टिः धीरार्यगम्यमु।
मध्यमांत्तु जातीया दिपुरार्लं यथा कमम्।
तस्य संकामत्तयो भास्य स्तेतु गादका वत्सरासी।
पुण्यां सा ज्ञानं विषा तथ्यमांत्तु धोंगवित।
पद्ध प्रभृति वर्धिन्ते पद्ध पद्ध यथा कमम्।
अहोरात्राणि धाबविन्त जायन्ते पद्धविविधायः।
पवेक्षनं दिनेनेव तत् प्रभृति वर्धिन्तम्।
अर्पार्थवाच्चावद्वद्वोरात्राण्यनुकमान्।
रविमासांत्स्यिनिः सृष्टि यद्य संक्रान्तिवर्धितम्।
प्राणा भविन्ति मस्यस्त तस्याय श्रुव्याचवितम्।
व्रीणिदेवेकस्वास्त्व भास्य सन्तकुत्त्यथा।
द्वीपमक्षार्थमास्वायः। । । । । ।
व्रीणि दे एकश्रेष्ठ च अहोरात्राण्यनुकमान्।
एवमेव विजानीया जीवितस्य न संशय:।

80
संकान्तिकालमात्रमीय मादावेचोपलक्ष्येत्।
तस्य ब्रूढः बिजानीया दृशिः समुपस्थितम्॥
नाल्दिमाससवर्णे ब्रूढः मस्य लु यक्ष्येत्॥
फलानि गणयेतेः पंचमुण्डरानेतरस्॥
अरिह्तप्रापि गणयेत् कार्ती प्रथुपस्थितम्॥
पूर्वान्योभयं क्षेयं नैविन्तिक निमित्तचतु॥
एकान्ते चिन्याये चित्त्य सूर्यमासे नरो दुधः॥
नाल्दीमासदीनान्येपु येश्वरिभ्रस्य सङ्ककः॥
नातः सूक्ष्मतरं किंचि द्रायुज्ञानं पितामहः॥
ह्रासुक्तिर्यद्वाऽलोच्य कोष्ठवायोविनिविच्यते॥
अन्येपानां वायुमां चेष्टितं यदि नदयति॥
तेनार्ध बिच्या दासश मपरान्ते नरो दुधः॥
हानि रिन्द्रश्याकीनां घायाया: परिवर्तनम्॥
रक्षिमानं विषोपेण यस्य पूंस: प्रवर्तते॥
पादार्कष्टे करारुष्टे स्फुरणं तु विनयति॥
पञ्चासा।दृष्टिकं तस्य जीवितन्तैव शिष्यते॥
यददृशु स्फुरणं नध्ये द्विनुस्तात्कूर्तरोरः॥
त्रिमासाभ्यंतरे सृत्यु: पुंसस्त्त्व भविष्यति॥
मेद्रे पाधः न कस्ये च नदयति।[तस्य] स्फुरणं यदि॥
एकमासेन तस्यापि जीवितक्षयस्तुष्टे॥
अर्थेमासे स्वकार्कण्डे: स्वद्वम्यं न पदयति॥
जठरान्तगतो दोषी द्वाहेन विनदयति॥
लोकः सदास्तक्षोतिनेत्रा: पञ्चमशृंद्रे॥
न पदयावदि जिहादं त्रिवर्गनु: तस्य जीवितम्॥

11 वा.
पालाग्राणि [व्याग्राणि] [नासाग्राणि] न पहुँचेतो हेमरण मनिटरिशः [दृश्यदेखि] ।

कर्णधापकः वाक [वालंक] प्रमादो मति विच्रमः ॥ ॥

पस्येतेतु विनिद्यन्ति तत्स्येकादि तू जीवितम् ।

पुष्मार्दीनि चाल्यानि निमित्तानि पिलातोऽहः ! ॥

आमन्येत नरो विश्रामं सत्युकालस्य लक्षयेत् [नमू] ॥

अपरान्तोपि चो सते वैष्णवीनि निमित्ति स्वेत् ।

नातिदामे च मन्येत [संप्राप्या?] व्यायांद्रेचेम् ।

ख्यावत्तपरिवर्तन्ते कार्याणि कर्णानि च ॥

बच्चे बन्धुं भारद्वेभयोर्षैव नराणां जीविते संति ।

तस्य सूक्षमं विरिजातुं ज्ञेयं योगिनि धीमि! ॥

प्रात माकृदेय कैः कैलयं मित्रगौरवं वमतंतुः ।

ये भवनयक्तुः जैं चैं चैं चैं सांख्य संयुक्त: ॥

अरियं विहितं नेप्त विशोषे पराभित्रेत् ।

नवोदितस्य चन्द्रस्य चौ न पश्चाति भ्रमहं ॥

क्षेत्रिणया वा वदिति: सूक्ष्मं रेण्गामयवचस्थितम् ।

तत्वाध्यायान्ति दृश: हुष्मानुप्लास्यनिमित्ताः ॥

संततसरन्वणेऽपि तस्य सत्य भृत्यामृत्याज्याति ।

अप्रकृतीसौ शाश्वकृं वर्णनि वा तीर्थिजितेऽः ॥

पद्यनेकाद्यो संसारि यमलोकः प्रतेति ।

वक्षरक्षापिजायानू विकृतां नराणां च ॥

ष: पश्चाति ग्रीम्पकृल: दश मासानं सं जीविता ।

जाम्वुलाम्बकानुवशनं पवित्रः च तथाविवेधाः ॥

32 33 34 35 36 37 38 39 40 41 42 43
यः पद्यति नरः स्वतः नवमासानः स जीवितः।
चरितं कार्यं रूपं रतनानि विविधानि वा।
44
रक्तमूर्तिः मयाकपश्वाश्रमासानं स जीवितः।
पांछु अस्मात् पुंछु वा पादव्यासे कृते सति।
45
खण्डितं ढक्कृयते यस्य स्रष्टा मासानः स जीवितः।
रक्तं कस्यते काको वा चाहसा चायया चिना।
46
यस्य रोहणि गाणेशु कुञ्जवासोपि वा कथितः।
पांछु वचः भवेतुष्टे कारणानि चिना यदि।
47
पण्मासं जीवितं तस्य नाथिकः कमलोकः।
चायापुरुपमाणालोकः शिरसा श्रीमन्मवे।
48
कवन्याकृति मन्यं वा प्रत्यक्षं पुरुषं स्थितम्।
कृष्णवर्णं महायोरं पश्चमासानं स जीवितः।
49
कृष्णवर्णं गतानारी भिन्देवस्य यदा शिरः।
मूर्छायं सृजः [सिः] काले वा चालुमसंगुेः स जीवितः।
50
नीठवणि महायोरं परं पद्यति राक्षसम्।
पिशाचं वा तथापि श्रीमासानं स हु जीवितः।
51
अनिमुक्ते द्रमशाने वं सन्ध्याकाले निशाचरेत् [रानं?]]।
पद्यति सप्तमेकों ठी मासों तस्य जीवितम्।
52
वस्तगच्छि भवेन्मूलं यस्य रोगविन्यना कथितः।
दारीमेचं वा सचं पद्येष्ता ब्रव्याक्षसम्।
53
संपेतान्यं विधा पद्यं विनिधानि महृदन्ति च।
स्मे सती सिद्धः[सितः]त सरस्य दुःखं वा दाँतं भ्रेत्तं।
54
हेतुना विषिधात्मकं जूयास्मरण भाद्रमः।
अधियात्रयं पद्यध्यं चन्दृनार्यं हिंदुमिणः।
55
एकमासाच्यें वर्षाव्यूँ तस्य नद्यति जीवितम्।
चन्द्रादित्योऽजुः पद्मे दुधिरेणोपकीताविव। 56

व्योम वा मधिरास्यं चर्पमेकं स जीवति।
दर्पणेव संतिष्ठे यापि प्रतिवन्धं[विम्वं] पुरःस्थितम्। 57

यः पद्येद्यकृताकार महाहीन मथापिवा।
दीपस्य चाप्रश्नातस्य चतुरङ्गेन न जिहाति। 58

द्राक्षाशीरः तस्यापि तुलकालो भविष्यति।
ओष्ठः प्रच्यवते स्थानात् वक्षा भवति नासिकाः। 59

कण्ठः चतुरः स्थानात् पशुङ्गरं तस्य जीवितम्।
यथा द्राक्षः भवे जिहा सुस्थं च दकालीयसम। 60

आहारः यथा विदेहो जीविताशाय भूयसी।
द्राक्षेन संश्रीको [गण्धौति निश्रीको] रतेन त्रिराग्रेज स नद्यति। 61

आपाण्डु नीलपकोतु यथा रोहतिः मूर्धनि।
प्रलक्षं द्वारे यथा दिराजं तस्य जीवितम्। 62

अधिराधूद्वये यथा [स्य] दर्पणे संतिष्ठेस्विचा।
अहोराज्ञेयं तस्यापि सुतुर्भेवति निश्चयात्। 63

अरिष्ट कार्तमासः मुपङ्क्ष्य नरो तुः।
समाहितमणा भूलका सत्वस्योपकार्य प्रजनवर। 64

वैरायं परमास्थायं विपादः वर्जितः।
संख्यं सर्वं कर्माणि मानसं योगमाचरेत्। 65

पुण्यस्थान मनुप्रायं वान्तात्मा चिलितेद्विन्यं।
सर्वायमनं परं देवं मभिचर्यं शारणं वजेत्। 66
अरिष्टो नाम एकादशोष्णायः।

वैपणवान्त्योग निष्ठांक्ष्ण पूजयित्वा विचार्य च।
योगमागी समातिप्पेद्यप्रमत्त्वम् समाहितः॥

इति अरिष्टोश्रावणे परमसंहितायां
अरिष्टोनाम
एकादशोष्णायः।
अथ द्रादशोऽव्यायः

प्रश्ना

को धर्माँ विष्णुभक्तानां देवदेवं प्रशस्यते। प्रायक्षिता वा काति धर्मां नैमित्तिकास्तथा॥ ।

सुत्किसिमास्य के धर्मां भूतिकास्य के मताः॥

एतस्य समाचर्य तत्र से संशयो महान॥

परमः

कुतेन कर्मणा धनं भगवानु सुवनेश्वरः।

प्रसादिति हिन्दः कतुं स धर्मो नात्र संशयः॥

स युनक्षिप्विंधः प्रोक्तः पूर्वेव मया तव।

मनोवाकृक्षम संस्कर्था तत्र वक्ष्यामि मानसम्॥

अन्या स्वयः[पृथ]ति: प्रसादथ चर्यस्वरैस्तु मानसः।

एपामेव चिब्बागस्तु सर्वंकथे मानसः: स्त्रातः॥

अन्यावान् ठभते ज्ञानं अन्यावान् साधुसम्मतः।

अन्यावानपि युक्तः अन्यावान् देवसम्मतः॥

प्रृत्या न चर्यस्ते धम्मौल्ल प्रृत्या हु: ज्ञानेव[वा]ध्ययः।

प्रृत्या सुवृन्नेवह्येत प्रृत्या नोढेगमस्त्रहंति॥

प्रसस्तो वाधते नाथ्यं प्रसस्तो ना स्न्सस्ज्ज्ञति।

प्रसस्तो नाथैहुजयथ प्रसस्त सस्ततं सुखः॥

वं न्ये युष्मयं पत्रस्म स्वभावाद्यतनोद्वितियो।

निन्त्यं मनत्ति तिर्थान्ति देव सत्स्य प्रसादिति॥

श्री:
युणवदिकस्य संध्योगे युणान्तः कारणं भवेत्।
अचर्यं वा युणेश्वरस्य विश्वतानां महात्मनान्म्॥
एतेऽयं विपरीतं ये तान्तरमात् प्रचक्षये।
तेऽपु प्रसर्था हुस्त्वानि लभते सर्वजन्मस्य॥
तस्मा तस्विवधतेन सिद्धिकामस्य वैष्णवः।
विनयं मनस्; कुरुत् ब्रिमि रेभि गुणेशस्तदा॥
चरीकृते सु मनसि सर्वेषव वशीकृतम्।
भविष्यति नरस्तमान्त साधुःयेत्थर्म मनः॥
सत्येऽन मनसि न्यते चापी रित्तिवित सत्येऽ।
सहृदयितः हि मनसा प्रकाश्यति वाकू पुनः॥
सत्यं प्रयं दिः चेति चापमि सिद्धिविद्यो भवेत्।
प्रत्येकं प्रयं व्यवस्थाप्य वाचः सिद्धिविद्यो मानवः॥
अर्थवार्तासु सर्वसु गुणवार्तसु सर्वं।
धर्मवार्तासु चार्यासु सत्यमेकात्रहसा बदेत्॥
प्रासकाले प्रियंग्रुप्या हुत्त्नां महतां तथा।
प्रियंग्रुप्य शिष्यं च जीतं शिष्यं किंदृष्टं तथा॥
आस्त्रान्तां सम्बन्धानं शिष्याणामनुज्ञिविनाम्।
धार्मिकां [पाण्डवे भक्तानं हिंदु गृह्या वाच्यायोध्म्॥
वृक्षां सम्योगे गुण्यशास्त्र निर्यंवे।
अभासेनं च दीर्घं वाणी सम्बार्गमृच्छति॥
वागिन्त्रिय सम्बंधः [नायस्रुचा]द्युतं विनियंगमति।
संतीरसंदुमशर्यं हि तस्मात्मानि शिविष्णुः॥
लोकनन्त्रः प्रबुद्धस्य न मौने धर्म इष्टः॥
तस्मा द्यानं सेद्व रक्षेत् विप्‌षुःस्तो हृदयः॥
श्रीपारशुराये परमसंहितायां

त्रिभुवनेतीर्थेनात्मा वामी भवति देविनः।
अधमीये च सा ज्ञेया हुः सन्यसनकारिणी। 22

परिचयं विश्वनिधत्व परातुष्ण पुष्च।
शारीर श्रीविधं धरम स्तनं सिध्यति मानवः। 23

देवस्याधनार्थ्य यत्कराति परिश्रमः।
ब्रह्म इत्य यत्नेन परिचयं तु सा स्मृता॥ 24

व्रतं त्रिपुष्पवनसनान मध्यायनमेव च।
प्रहच्छयं तथा मौन मक्षार तवाणावनम्॥ 25

राजः चीरासनं चैव दिवा लाब्ध वर्जनम।
पुष्पवर्धनादिद गमन मिल्यादि कलाकासन। 26

पूजा इत्याणि देवस्य समावरिति य तवाणम्।
विंशोधनयति संवाहातः परिचयं इति सा भवेत्॥ 27

विशुद्धिरत्नो येिय[या?] मलानामपक्षणम्।
मलास्तु वहयः काये तानपास्य विशुद्धिति॥ 28

भूव श्रुतवं पुरीपाणि शैष्टमाच्छिकै शोणितम्।
स्वेदोश्रूषणि नणवा: केशा विश्वाश्च धुर्शविधः॥ 29

अन्तग्रंथि न दोपाय वहिःस्था दोपेश्वरः।
काले काले मलास्त्वेते सर्वेष्वा समंवति च॥ 30

तेपां मुखस्येदा चैव क्षातनाच विश्रोधनम्।
मलानां परकीयानां स्पर्शाने स्नानमाचरेत्॥ 31

द्वाय सृष्टक संयोगं हुर्मन्येष समामृ।
श्रुक्वापि श्रमितवा च स्नानमेवात्मशोधनम्॥ 32

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देवोपकरणां च स्थानादीनां पितामह। ॥
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पूजायां विनियुक्तं तु यदूद्रवन्यमिहत् पूजक: ॥
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पाण्याणं प्रतिमयाय्यश्च गुर्द: प्रशालनान्वेत। ॥
मलानं क्षालनेनापि गुर्द: स्वचितं लोकिकी। ॥
देव पूजाय च स्नानं नियस्य: कार्यं यथा[यथा] शोधनम्। ॥
लोकसंवन्यवहारे पुर्वं द्विशालान्तरेपु च। ॥
विद्वि [हि] ता: शुद्धयो प्राथम्या: विण्डित्येते धीमत। ॥
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भिषुकारणं पशूनां च वैष्णवानां च सूयसामु। ॥
उत्साहितर्यादुन्यदेवं घलनेपक्षरोति यत्। ॥
परोपकार इत्येक: शारीरस्य धर्मं उच्चम्। ॥
गाव: पूज्यस्तु तिर्यग्यं स्तायोधपि मन्तुजःस्तथा। ॥
तेघोधपि प्राण: पूज्या भिषुभ्योशोपि योगिन:।
योगिभ्योधपि तथा पूज्या सुकिकिमान: समाधिताः। ॥
अतिदानं परो धर्मं वसुदाननं च सर्वेषा। ॥
श्रावनसनस्तानं च वैष्णवेषु यस्यवाचि। ॥
विद ादानं विज्ञेयवते नान्यानि विपुलावनि। ॥
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आयुरारोप्य घुरादि पारत्यनिति तद्दन्यात्।
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परीक्षेण श्रवणाएँ सवी संप्रभान्ते फलम्।
यद्द सवार्थाणि देयालि दात्वानि मनस्विना। 50॥
देशदेवं संहदिश्य यद्द स्त्रां नप्रयतिम्।
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भक्ता केवलया कुख्या सिद्धि भैवाति नान्यथा।
इत्येवं विविधं दोषों थर्मं स्तेन कायसंबन्धं। 52॥
प्रहृदेशपसस्तेया श्रवृत्ति तु परां सुषुः।
एतेऽत्त्वो विपरीतरु परममर्थमेव प्रस्थते। 53॥
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निनित्तिन्नपो थर्मंस्त्री ज्ञेयः; पापविनिश्चानं। 54॥
इत्येवं विविधं थर्मं मनोवाकः कायकम्भवं।
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जितेन्द्रियस्य विदुष्क श्रविष्ठि मानसः।
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प्रहा

विविधः कथितो धमोऽ यस्तवया पुरुषोऽत्थमः।
तेनेव किं विगुल्यन्ते संसारः चित्यान्वितः॥

परमः

कियारूपः स्मृतो धमोऽ ज्ञानस्य च तत्तुनः।
ज्ञानेन साध्यते मोक्षः किया ज्ञानस्य शोधिनी॥

ध[क] मण्डुचः कृतं ज्ञानं न कर्मित्वातीत्हस्यते।
तस्येवतु विचर्य धमोऽ ज्ञानस्य[श्रुण्य] पदवः॥

केवलं खलु विज्ञानं धर्मस्यावनुभवं विना।
संसारवासमिविदः न[स] ? प्रसीदति किंचन ॥

तस्मात् [लक] मण्डु देवेशा माराध्यः तदनुग्रहात्।
अन्तराय मतिकं मिष्ठिं व्रजति चैवणवः॥

कर्मणाराधितो देवः पाति जन्मान्तरेष्वचोः।
उपद्रवांश्रुद्धि संतनोत्तिच संपदः॥

संनिरोद्ध स्वयाम्याभिः[तु] शाक्यन नैकमपीन्द्रयम्।
विनादेवप्रासादेन तस्मात्वेऽतः शरणं प्रज॥

अमुके[अमुकते?] भेदः एव स्पात् जीवस्य च परस्यच।
मुक्तस्यतु न भेदोदिति मेदुद्धेतोर्भावत्॥

तस्माः विद्विक्षितमनविच्छूद्व विपुष्मेव दिनेदिने।
लक्ष्मी फलदुपासीति मनोवाक्क्यकर्मवेचः॥

नस्तस्य प्रदाने[सादे]न ज्ञानस्य विचर्यते।
क्रीयते ज्ञानवृद्धातु कर्म्पूर्वकृतं युनः॥

कर्मेष्ये विज्ञाहत्मा परं निर्वाण[कु] मिच्छति॥

इति श्रीपाण्डाराचे परमसंहितायः

धमोऽ नाम

द्रादशोक्ष्ययः
अथ त्रयोदशोऽथायः

निवृणमार्ग गहने प्रायेण सुविभावः।
पृःया परमया स्थातुः न शाढा इति में मति:॥ 1
अल्पस्तारा निरुपयोगः कामकारे वद्धक्षितः।
निष्कामा नहि देवेन्त्रा गच्चति शांरण कबित्॥ 2
अन्वेषां गृहमानोपि कामोक्ष्य हृदये स्थितः।
प्रकाशात् देवस्य सर्वेदा स भविष्यति ॥ 3
तस्मात्सवर्णपारायं काम्यागाम जनित्वाभासः।
कथवास पथाकाले यथाकामं सर्वेशा:॥ 4

परमः

नराणां विविधः कामः सर्वेन वकलासन!॥
प्रथमः वुष्टिकृतश्यो वितीयं परपीडनम्॥ 5
विविधः वन्यपाठैः पुनः पशुभिरेवतः।
दुरैर्ख विन्त्वारीः यस्सा विजयेनच॥ 6
आरोपेऽपदस्य स्वरं स्थानावादिभिमिलस्थः।
संपोषोत्पुष्टिमाध्यात्ता पुरुषां पितामहः॥ 7
मारपणं व्याधियोंगच देशादुत्साद्वं तथा।
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परपीडनमाध्यान मेंवमादि पितामह॥ 9
पुष्टिवार परपीडावा परावर्त नेवकार्ययत्।
संवन्धार्य घनार्य वा नाग: कहुस्तथा भवेत्॥
आत्मांसूत्पक्षायां पुष्टी यतं समाचरेत्॥
तत्रानि परिमाणोऽसिद्धंवचि नान्यथा॥
अपराधा दिना तमानं चापते दं सदा चललः।
तस्य पीरां प्रयुक्ते ततेषवं भवति किल्लिमी॥
पूर्वपक्ष: स्मृतः कालः पुष्टिकामस्य निश्चयः॥
कृष्णपक्षस्तु विज्ञप्ति: सज्जेदास्य सवर्तः॥
तिथीनानु विभागेन भिवते तत्र देवता॥
कामभेदेन तां नित्यं पूज्येत्तवल्लभावः॥
तन्त्र तां देवता मेंः फलकामः प्रपन्ते॥
तदिव्यमा भविष्यात् त्रुषुयास्त[च]विशारणपि॥
कल्प्येत्तपरिवर्तांश तस्या एव यथायथम्॥
रक्षार्थं लोकपालांश दिश्यं सवर्षैं कल्प्येत्॥
पद्भूतं केवलं कृत्वा मण्डलस्य चित्तस्वरम्॥
अष्टपत्रं कमालिंहु काणिकाकसरोज्जवम्॥
त्तत्स्यां देवतां कृत्वा परिवारः समाविद्याम्॥
आत्मांसूत्पादनं भासी संयुतं मन्त्रयेत्तुत्थः॥
देवतात्तत्त्त्तरं सवर्षं विमानं मण्डलं भवेत्॥
इत्यं चतुरश्च हर्षान्ते रघुणिभित्यभः॥
विपुर्णस्थायं तस्यां दीप्यमानसं स्वर्णतः॥
प्रसादं सुक्षमपरं पुष्टःवन्यायं भुविपणम॥
आत्मशुचिं कमा कृत्वा स्थानं शुद्ध्यादिकं ततः॥
एकवीर कमेणेव देवतामयंवेद्धः॥
मन्त्रः सर्वं सुसंग्राह्यता ये पुरस्तानमयोदिताः।
तद्वैर्यास्तु मन्त्रः स्युः सर्वकार्ये पद्यज ॥ ॥
उपचारकक्षलुत्वः सर्वासंगमयंस्तोऽपि ॥
आवाहन विसर्गादि प्रतिभाकल्पनादि च ॥ ॥
नाम्ना रुपेण कालेन समावेशन द्वैतः।
भिन्ननाये परिचारैश्च मन्त्रैश्च चित्रिते।

dharmas

कै देवघे कियते यागः कर्मनात कालेच च साथकः।
देवतानां ब्रह्मण को मेदुः तद्विदानी व्रजिताः ॥ ॥

pasya

प्रतिपत्यशुतीनां तु तिथीनामतृप्येः।
देवतानां यथाकामं यागं वैत्यामी तन्त्रः ॥ ॥
विशिष्टस्य चिपादस्य सताजिद्यस्य पद्मा ॥
व वोहितस्यास्ताद्वाहोधाय विवृत्तिः स्तेजस्य निधे।

rakte

रत्केण विश्वेषु पुरवेषां रक्त सर्ववस्त्र प्रृथितः।
अतिरिक्तेतु संपात प्रक्विले चासनं शुभमः ॥ ॥
तैत्वेत्र क्रमसङ्गो नूञयेवात्वदेसः।
आसनं चाहनं चास्य रक्तमेव प्रकल्पयेत् ॥ ॥

agnive

आपुपेनेव मन्त्रोऽण साहोपाध्ये साथकः।
ार्यनौ सर्वायामात्मति चुडळे । च सत्तमं शुभम् ॥ ॥
आपवेदं नव पतने व्रताचि परिपालयेत्।

ayam

न सुभेन धमेशस्य नाथे कुर्यात्तुळः ॥
अभ्राच्छुत्तां नाक्षीयात्त्वचक्षुईत पादयोः।
नातुदर्भमनुश्रोऽच मेव दारण्य वजेत् ॥ ॥
वार्तिष्ठोऽधृत्वत्रैवाणि पीतविव्रहम्।
चतुर्षेवं विधातारं द्रितियायां युक्तजयेत॥
जायन्ते वधः पुज्या चर्मिते पश्चासनंतिं।
फलनित्वं व्रतशैलस्य साधकस्य न संशयः॥
यक्षराजं तृतीयायां श्राहु पद्मानिधीवर्मः।
महोदरुं महाकायं भक्तया वैश्रवणं यजेत॥
मद्यमांसोपहारीः चरुमिर्भितिमिस्तथा।
परिवारीः संयुक्तं परिपृणं धनेश्वरम॥
प्रामोति विभ्रमानं सर्वनैवधर्मं चापि गच्छति।
चतुर्थं सितकरः तु गणेद्रं विद्धानायकम्॥
चतुर्थं ब्रह्मकुक्ति मेकदनं गजाननम्।
कन्द्रसूतं भैरवं भौस्येश्वर्विविषेकः॥
अंगिरेदिप्रशान्तयं काले काले च साधकः।
तस्य विधा न जायन्ते दूते च विजयी भवेत॥
न्यद्वहारं रणायंच सवस्तय भविष्यति।
पञ्चमं पद्मयास्यं पद्मस्तरं प्रपूजयेत॥
छीदवताभिः सर्वभिः संवेद्यानां समन्तं।
पुष्यरुपं भियं देवीं पद्मं चविरेरावः॥
व्रजाशिष्यं सितं सवं रक्तराजस्तिः सये यजेत।
राजा राज्य मवानोति जयार्थं जयामशुते॥
पंश्ययं काम स्त्रैवधर्मं धनों रम्भते धनम्।
पञ्चद्रां स्वंदे यजेश्वत्या दार्डिदी पुष्पसंधिभम्॥
तत्रुणं शाक्तिहस्तं पुष्पांगं कुक्कुटयज्ञम्।
मधुरवाहिनं चैवत्यागिनं वसनायकम्॥
विद्यां मेधां वर्लं हर्पं लभते नात्र संधायां ।
सत्संन्यां तं यज्ञेऽहं सससासति महीजमासू ॥
लोकोपकारनिर्मत मेकचकरये स्थितमृ ॥
प्रहाणामिश्वरं भानुं दीसं कवचकुण्डले ॥
करबीरेि: सरोजेश्व छुरके रक्तविग्रहमृ ॥
दृशोरपि भवेदद्रायो व्याधिः क्षस्थतां व्रजेत ॥
अशेतरपण चतुर्विंशत महाम्यां रुद्रमवमेदः ॥
तेजःस्वी बलवा न्याम्मी निर्मिराश्च महिष्यति ॥
नवम्यामभीकां हुत्रा रत्नं पुष्पं स्थापिते ।
परं स्तरति दुर्गपणि लभने च जयध्रियम् ॥
अक्रनां महाकायं दशम्यां यशमवमेदः ।
अपस्मृपुंच तरति निर्जयश्च महिष्यति ॥
पकादद्रायां सदासः अशेतरपण समस्तवेदः ।
आधिपल्ल मवामोति विभाषानपि युक्तलाल ॥
ढादुन्या बासुदेवं तु सिते ईन्ये समस्तवेदः ।
वर्धिने विभवो नित्य ममपृष्टंत्त्वत्[चच] शानुमिः ॥
कामदेवः चयोद्ध्रया मच्ये इतननिग्रहमृ ।
गुणे दारेशु सृष्टएतू सौण्डाग्यं लभते परसु ॥
अष्टाशों पुष्ट्वद्यां ज्ञानं रुद्रमवमेदः ।
निवेच्र पाणसं राज्यं लभने ज्ञानसूतंममृ ॥
अर्जेपवस्त्रद्वायां सोमं संपूण्मण्डलमृ ।
जलपुपेः सितेि: शुभे नारोग: पुष्टिमान् भवेत ॥

1. य सुले।
तथैव कृतिकार्दा न नक्षत्राणं च देवता।
अर्थतः स्वानि[ञु?] रूपाणि फलानि दृति धुचम्॥
उच्चो युगुण्डुना घुपः सर्वेषां घृतमिश्रितमृ॥
सुख्य श्वन्द्वगन्त्व कपूरागुरु संयुतः॥
पुष्टिकामस्य चास्यते तिथिः पूर्वपक्षजा।
कृष्णपक्षस्य तिथिः परपीडासु संमता॥
कामहृपाणि सर्वाणि पूजाद्रव्याणि साधकः॥
आत्मनो देवतायाः स्वरूपन्यासमेवच॥
देस्यो कारणं संभारायत्साहं सत्वमेवच।
अनुरूपेऽयु सर्वं कामः सिद्धालि नायथा॥
विद्येऽवाचिवारे च वस्तुकारेऽच सर्वदा॥
नामान्यासा [न्याय] प्रयुऽत्र ताध्यमानस्य साधकः॥
तस्यान्ते कामहृपच देवताये निबेद्येत्।
सुदार्शन्यांश्च कुर्वित सर्वयामेऽयु मन्त्रविचित्॥
आत्मरक्षा च सर्वं न भयं तस्य जायते।
तदेवं संजये न्मत्रं शुचिमृत्युवा समाहितः॥
सह्रूमयुर्तं लक्षमेवं सिद्धि मेविष्याति॥

इति श्रीपाण्डराणे परमसंहितायां
काम्यांगी नाम
प्रयोद्धोश्चर्यायः
अथ चतुर्दशोऽध्यायः

प्रत्ययः

सुदृढः का त्यया प्रोक्ता प्रस्या वन्या विद्रीयते ।
एष में वद वैकुण्ठ ! लक्षणेन समन्विताम् ॥

परमः

हिंसकान् सुदृढः वत्समात् द्रायवतीति दृष्टिताः ।
तन्न सुद्रा: स्थृता प्रहान् देवतानां मनोहरा: ॥

प्रत्य क्षालन [भिन्नाः] सुद्राभि: किष्ठे देव ! सर्वेऽः
अच्छेनुपु विशेषेण तेन सुद्रा महाफला: ॥

अनुग्रहव यत् रूपं देवतायः प्रकाशयते ।
सा सुद्रा कथिता प्रहान् देवतायुधस्वुचमयूः ॥

हृद्वं च गोरक्षेय शिष्याकवमेवः
अनन्येन्च च विज्ञेय सर्वां च सर्वेऽससम्मतम् ॥

अनामिकामध्यमं निषेधालुक्तः मायतमः
कूर्वान् हृद्वं शुद्धिं सुद्राच हृद्वं स्थृता ॥

निवध्य सुष्टिम् हन्या दुःखप्राप्तेऽहि तिष्ठिताम्
स्थापित्वा चतुर्कालात् सुद्रा शिरसं उक्ते ॥

पुर्व वध्या रथां मुखिं कूर्वान् हृद्वं सुर्येश्वरम्
स्थापित्वा शिक्षादेशो शिस्वाधुर्ग्रे भिष्यते ॥

अन्तः प्रवविद्य चाहुपुं वेष्टित्वा समन्वतः ।
संयते तत्तत्त्वं भूयः सा सुद्रा कवचयत् तु ॥
सुन्द्रा नाम चतुर्दशृङ्ख्लयः ।

अग्रहस्तं पराहृतं वंश्वा नाराय श्रुतिवत् ।
विसृंह [विशिष्टान्] तिर्यगानम्य अछुमुद्रेयगुणयते ॥ १०
स्थापयित्वा भूवर्मण्ये दिशामुद्रा मथो मुखीम् ।
नेत्रमुद्रा प्रयोक्तव्या हृस्तं सर्वंत्र दक्षिणं ॥

पहेता [कथिता] मुद्रा: पदं न्यासकमयिं ।
आत्मरक्षणमेतामि: क्रियते साधके: सदा ॥

हृदये वा बलादे वा संपुदासति रूढ़िवेगा ।
मुद्रेयं कथिता......जेया प्रणामे परमेश्विनः ॥

कृत्वा हुःठी समाभूतवीं वंश्वा हृस्तौ परस्परस्मृ ।
योगसंपुद मुद्रेयं स्थाने न्यासेच कथयते ॥

तथैव चिद्वशवल्लवा न्यास नूर्धि न्यथो मुखम् ।
अभिप्रेक प्रयुज्जीत न्यासान्ते पावनं परस्मृ ॥

प्रकार्यं करो नूर्ध्वं मणिवनवौ समुथयता ।
अन्तःप्रवेदय च हुःठी पदमुद्रा प्रकल्पयेत॥

आसने पदस्थपेज सृष्टिविन्दुत च कमात् ।
मणिवनवंसमौ हृस्तौ तिर्यक्स संस्थाम्य चककतु ॥

पर्याप्त श्रोतात्वया चककुद्रा महोदया ।
चककल्पन कारे च रक्षायं च प्रयुज्वते ॥

सुंद्रा कृत्वा तु हृस्ताय भवन्ती चिन्तता दुःधी ।
युक्तः संस्थाम्य निर्मित्तो गदामुडैति कीर्त्यते ॥

प्रतीकारे च विधानं सुमीलकासु चोतमा ।
निध्यं दक्षिणाहुःठं वामहस्तत्य सुधिगम् ॥

१२. क. लघु।
कृत्वाचाकुशर्त तज्जन्यै संयुते प्रसृते समे।
तिरस्तु दक्षिणस्यान्या बाध्नीयुमुःच्छ पृथ्वीत॥
21
दहृस्मुद्रेय मुहिष्टा ग्रह्याणां स्थापने परस्।
पञ्च चक्र गद्य शारु मितिमुद्रा चतुष्पद्यम्॥
22
चतुप्रवेचः प्रहस्तेपु देशस्य विनिवेद्येत॥
पञ्चस्तु पञ्चुर्मुः शारस्तुः शारस्तु॥
23
खुद्यस्य को[को]शा विश्वेशो मुदा गेदस्य मण्डलम्।
उमे कलिप्नके चव्या प्रदेशिन्या युभी तथा॥
24
हस्तातुभी परावर्ता बहुष्टायो समाचयः।
मध्यमानामिके कुर्मा्द्वित: पट्रयुम्बलु॥
25
प्रोक्तः गुरुस्मुद्रेन चव्या वधु फलाचः॥
गुरुद स्थापने मुद्या सवे सर्पेयेपु च॥
26
प्रसार्यं कर्जानं सर्वनां विरागनुवधेवामिनः॥
कृत्वा हस्तस्य चायामं सुक्तानन्तस्य कल्पते॥
27
शायने वन्ध[ः]मानेच आत्मरक्षा करिष्टिः।
मूविकाणां कुमीरणां च शर्न्द्रा बिपनाशिनी॥
28
कुल्लोत्थनां युभी हस्तौ संपुद्रायो प्रस्तारितौ।
कुर्मात प्राध्यास्त्रुः सांतिधावाहनादिमु॥
29
वरस्तिः स्पर्श्यैः कुर्या हुमयोः स्थानयोर्वृधः।
श्रीवतसार्यं दक्षिणातः कौस्तुहार्यं च वामतं॥
30
एनुहैद्यं: प्रोक्तं शुदाणं लक्षणं तव।
विनियंगद्ध पूजायां तत्र तत्र प्रदर्शित॥
31
आनन्त्या हक्षिणस्यास्त वच्छु ब्रह्मच श्वयते।
ष्ट्रतानां पद्धत्वातु मुद्रा भिन्ना प्रथक् प्रथक्॥
32
सामान्य सुद्रया तस्मा तस्वासां कार्यमर्गानि।
नामनी प्रारंभी चेति सुद्रे द्वे सर्वसम्मते॥  33
तास्यमेव वाक्यभूतासु देवतासु प्रयोजयेत्।
अच्युतस्यापि पूजाया तत् द्वे मुख्यस्य कल्पयेत्॥  34
मानसं रूप सहकर्पं सुद्रां मोक्षार्ध्यानं विदुः।
इतरेऽपांतु हस्ताम्यां प्रयोगः द्रास्यते तुः॥  35
न जातु द्वैर्येनसुद्रां महाजन समागमे।
शुद्ध्वमेतदि मन्नेपु तस्मा द्रह्सि योजयेत्॥  36
न[न]द्रेक्षितस्य सुद्राणां लक्षणानिः प्रकाशयेत्।
कुष्णतिः देवतास्य विफलं च कृतं भवेत्॥  37

इति अरिपाष्ट्रां तेऽपमसंहितायां
सुद्रानाम
चतुर्दशोध्यायः
अथ पञ्चदशोऽध्यायः

प्रवचनः
काम्यकर्मणि मर्यादा वर्तमानस्य देहिनः।
सामान्य कल्पमात्रिक्ष्य येन सिद्धार्थित कामिनः॥

परमः
शास्त्रोपक यथा रोक्ष सिद्धं तव पितामहः।
अद्वेपेन्तु चक्ष्यामि काम्यकर्मणि संग्रहस्य॥
आदि संहङ्कर्ये तक्ष मेक्षेवं नरोद्भवः।
जातिशीलादुस्पष्टे येन पुष्टं स्वर्यं भवेत्॥
संकल्पप्र दृष्टो गच्छेत् यान्वतावाना पुरस्यं।
आश्रयं च निषेधेत तामाद्रा परवताः श्रेयम्॥

युक्तकेशा नगवृषभशु श्रीरवलिकं संग्रहः।
तीर्थस्वातः स्वर्यं कार्यं एव तत्तावानं निषेध्येत्॥
कल्पपितव्यं कुटीमिकां स्वप्रभेव समाध्ययते।
अश्रान्तः कार्यवेदन्ये: सवंधे वास्माविशेष्येत्॥
एक्मासाधिर्मयं कार्तं तत्त संबंधसराविधं।
कुर्वात् कामसिद्ध्यं पुरवशरणमादितः॥
शारीरमनं संस्कारं पुरवशरण सिद्धते।
नतु तेन विनाकामः तापस्यां च सिद्धार्थि॥
चतुष्ठांगः स्वपेपः: कुर्वात् प्राणथुर्वारणः।
कपटसम्बुल्लक्ष्ये भानकैर्या शाक्षितः॥

कः शाक्तिः॥
प्रातः स्नाता छुटूने देवो पूजये नमन्देववताम् ।
एषपकाले जपे नमन्च न श्रीमं न विलामितम् ॥ ।
सहस्रं शतवारं वा पावकुतसाहसेववा ।
देवताभिमुखों भूतवा वागयतं संस्त्रेतनियः ॥ ।
आशुत्ति गणनां कुर्वीन जपेदवहितरत्नः ।
पाले मध्यं दिने काले विहितत् खानमाचरेत् ॥
सनात्वाचास्य निवेदयाधिय तस्मानमन्त्रं जपेतपुनः ।
अधौं द्वारापराठेतु वियुजे नमन्देवववा ॥ ।
पुनः स्नाते कुताहार: सन्धयामाराध्य संविशेषः ।
एवेवेव परेवुष्टें कर्में कुर्वीत साधकः ॥
उचारः सभी गैत्त्वा स्नानं नियत माचरेत् ।
जंतूं नियम पूर्वीं मन्त्रं तु प्रयत्तोत्तरम् ॥
श्राद्धोच सद्द्वाणि महामन्त्रं जपेद्यम: ।
सुद्धर्षःं चतुर्थं च वाराहामप्रवाजितम् ॥
श्राद्धाश्ररतो ह्रीं जपे द्वार लक्षकम् ।
प्रधाना देहमन्त्रेपु देखतस्तु द्रव्य भागी[चि] कः ॥
एक बीजेशु मन्त्रेपु तनेवामानि कल्पयेवत् ।
कार्यं सकलसूचिं च मालामन्त्रं समाध्यते ॥
आयणतयोत्तु प्रणवं कुर्वक्षमन्त्रसय शिवसः ।
सिद्धें मन्त्रं यथा न्यायं होमं स्वाहान्त माचरेत् ॥
प्रातः वा समिद्रवा च फलें वा होमं मित्यते ।
नियतं मन्त्रसिद्धवं द्वारारावरं सुम: ॥

1. व. श्रावणं । 2. व. नवंतिरिति । 3. व. तासरं ।
अश्चाक स्तु जपश्रव्य मानसं ह्योममार्चरतः।
ह्योमन्तमेव कुर्वित नित्यं मन्त्रं जपन्युधः॥
निर्मित्यं चाच्यं ह्योमार्थं सविनाशोऽपि चारिये।
तत्सिद्धिविन्दुः भूयोऽदि मन्तनेैव चारिये॥
जष्यमाने महामने भयं कुर्वित देवताः॥
घोरसंप महानांदे न तत्र व्याकुली भवेतु॥
अनाक्षतम संस्त्रां तं वन्यचन्द्रित च देवताः॥
विभोभं मुष्पथाय पारिरत्न सुभवादिकम्॥
अन्या: कारणवादेन स्वमे बन्धुजनाः इच्छ।
साधकस्य दंहः वुद्रिण मन्त्री कुर्वित देवताः॥
यो नगच्छिति संपोहं साधक स्त्र सुधिमानः।
तस्य सिद्धिनिति सहला पेसप्य नित्यं मनोगतः॥
अजस्य कुर्वतां कर्म धीराणां व्यवसायिनाम्।
सिद्धिनितिविविधा: कामा नेतःपुं मितमहः॥
सह्योगेन विना धीर: साध्योत्कामः[षष्ठ] मिश्यति।
कुर्वित्त्वहयमकिर्दित मशाको [क्ते] नेतः [रेः] कवित।॥
सिद्धे मन्त्रे प्रयुज्ञीत ह्योमं कार्येय सिद्धः।
याच इति सहस्राणि जुहुया तावद्धाहती॥
ततो भूयोऽदि जुहुयात् सहस्त्रस्य तु गोरचात।
शर्तव्ग्रास्तु जुहुया दिर्च्छन्न ब्रह्मधिगिर्यं नर॥
रक्त पद्धारिन जुहुया च इच्छिति नुष्धियम्।
अभ्यत्सत्समिधा ह्योमं राज्यकाम: समाचरेत्॥
दूसरी धूताकां जुहुया च इच्छेदुहिमायुपः।
कल्याकामः कार्यकां भूमिकामस्तु मुखिकाम।॥
स्थानकामस्तु जुधुया न्यायोधसमिषो नारः।
आद्वरीस्तु जुधुया तस्मिनः सर्ब्बशान्तते॥
पायसं पुराकामस्तु जुधुया दशयकमेणि।
अपामार्गितं जुधुयात् गवेपु [ महत्तु ] व्यसनेपु च॥
विधाकामस्तु जुधुयात् पालाषीः समीघो युधः।
अद्भयवाचः कामस्तु ज्ञानकामो नवं धूतमु॥
विल्व मैश्वर्यकामस्तु तिदान रोगस्य शान्तये।
रेघा धानकास्तु जुधुया तस्मिनः कप्पकान्नितः॥
शत्रू उत्सादः[ने] तस[स]त्थो सर्वत्रापान रुपान्नितः।
मापच्छुर्णिः प्रतिकृतिः हुत्वा कृत्वा पदार्दितः॥
छत्रेण जुधुया क्षत्रो रभिचाराः साधकः।
विषेविच्छ्न्नाः लक्षणं जुधुया तिलसंपुतसं॥
सुर्यकामो महत्तु तिन्युपप्रणी साधकः॥
वर्ष्कामस्तु जुधुयात् समींधो बेतसस्त्रतु।
स्वाहाकारस्तु होरोपू मन्त्रान्ते नियतः स्वतः॥
हुंकार फक्कार युतं परपीडायू सम्मतमु॥
तात ता मयस्वं साध्यस्य चिन्तये तस्वर्यकरमेणु॥
चंदीकारे चंद्रिभृतं विशेषे वेशपापातमु॥
परपीडायू सर्वस्य कुर्यांच्छारिन्तं कृलात्मन॥
अन्यथा सुमहात्त दोषो विष्णुपेयं दृष्टित॥
प्रथयः कमे कामायं प्रतिलभ्यं तत्स्वलमु॥
पुतः कामस्य सिंहवर्यं प्रयत्नेत् विच्छ्रणः॥
निर्वेदः च त्वरातं चापि काम्यकरमेण वर्जिते॥

1. स. महिनसंडः 2. स. धर्मः 14 पा.
चालुनोभि: क्षणे सिद्धि रन्यथा जीविते क्षथं।
तत्समादात्महिंं काममेकुण्डिनिः पुष्कलम्।
काम्यकर्मणि कुर्वीत नाष्टमल्यं महामति।

इति श्रीपाध्यायं परमसंहितायां
काम्यो नाम
पश्चादशौक्त्यायः।
श्री:
अथ वैद्योद्धयायः

परमः
कामसिद्धिकरा नमन्त्रान् कांश्चि दस्यामि पद्माः।
श्रुषु ता न्यायिधानेन महावीरैः महाबलान्॥
वाराहं नारसिंहं श्रीकरं च सुदार्शनम्॥
पतंजलीं उपाधः अर्घं मन्मेयं वैण्वचा॥॥
अचिरादेव सिद्धयति मन्त्राह्ययेत महोदयः॥
अन्येतु चिरकालेन तस्माच्येन प्रभातः॥
अक्षराणि चर्यमिश्रा वाराहस्य पितामह॥
भूमिकामो विद्योपेण मन्त्र भेत त्यसाध्येत॥
स्थानं वैण्वव मासाध मूढायत्वा च तं प्रसु॥
ध्याला वराहरूपेण मन्त्र मावर्त्येद्वितम्॥
ब्राह्मण सहस्त्राणि मन्त्रसिद्धि स्तथा भवेत्॥
पुनस्तः थार्तः भूमि मनसा छघु मिन्चति॥
तस्या संनिष्ठात् भूमी मासाध सतानं जपेत्॥
रक्षमर्थं चतुर्भागं चिंभागं च यथा तथाम॥
यावजपति तव तत्र लभ्यते नात्र संशयः॥
चतुःशताक्षरो मन्त्रो नारसिंहं इति स्तुतः॥
अमोघस्वरूप्यक्ष महावीरों महोदयः॥
पाताल विषया सिद्धि स्तन सर्वातु लभ्यते॥
सिद्धि[हि] इत्यं रसो वा पि भूमि स्वरं रसायनः॥
रथनाखंसस्मुद्धि: स्पातु सिद्धरूपेण सिद्धिमान॥

1 2 3 4 5 6 7 8 9 10
रसायनेन दीर्घयुः भू(?)मि वर्गेय निर्देशः।
पांडिमक्षारमाधित्वं देयं देवस्य मन्निर्माणः।
दादश्रीव सहस्राणि मन्न्यावर्त्येकदिमम्।
पुराणवस्थितं ततो विलोक्यं व्रजेत्।
तत्तापि विविधाका तिष्ठनुं मन्न्यमेव तस्यादा जपेत।
सहस्रवार मात्रुत्य प्रविवेगाविविद्यानिनः।

पस्तु प्रवेशानं नेच्छेत् पातां साधकः कविता।
स विलयं समीपस्यो मन्न्यसं जपमाचरेत्।
कृतेतु जपवाहुल्ये भीवा। पाताल वासिनः।
कूचिन्नि वहुथा विस्तं साधकस्य समानत:।
तेन्तु निक्षुचितस्य ज्ञाति[तु]kahा मनोरथ्या।
आगत्यागत्य प्रचुरति तत्र कायः पथारुचि।
तैरुपानीत मात्राय काममस्य ह्रदि स्थितम्।
स्वेदो वा सुरंज जीवेन् यत् कुञ्ज यथा सुवाम्।
श्रीकर्मयापि यो मन्न्य स्तम्भाक्षरं विदुः।
सर्वकामानवामोति यस्याभ्यासेन साधकः।
वेषणं स्थान मात्राय विविचकं सुमहारमस्म।
भगवनं समाराध्य जपेन्मन्न्य मनत्तमः।
पुरयं पशं सहस्राणि नन्न् उच्चः यथारुचि।
एवं जपेत् द्रादशाः पुराणवस्थिते।
आधुन्यामाहु द्वारा भूतमाहु श्रृद्धायारभ!।
आदुलीयुं हुत्या हुतारे भूतारे भूरः।
चायुः प्रायः विश्वामिता द्वारिकमाय काश्यमः।
अपस्मत्यू नतिकस्य शातवर्पिणि जीविति।
सुत्रेण ग्रथिनं चक्रं मन्त्रेनामादुग्रं धारयेत्।
सर्वेभ्यं एव सत्वेभ्यो रक्षा भवति निन्द्वल।
आह्वे सुमना: पुष्पे मन्त्रेनानेन मन्त्रयेत्।
शु[शु]ं घरं ग्रहीतस्य सतु शीर्षं विश्रुळिति।
वीरक्षेण विकीर्ति शातुपुष्पं सहर्षशः।}
जुइयामधुरेण्यती [स्तावत्] तत् दृशं रक्षकारं भवेत्।
अध्वेयाहुर्लेष[भेच] जितिमादित्यामिश्न्धौ जयेत्।
अविचिस्नं भच्चस्य नित्यं मन्नाय भएन्ने।
दर्णानभस्म जुइयान् वासरा गुणेकिरिश्चिति।

वुध्या दातवं मनस्मुखं तमुखसायंति धुवम्।
आसुरीपितं कल्केन विपुष्मालिक्षय[प्य] शर्वतः।

tन्त्रेणामादुग्रं बुधं दातसतो वर्जनानं भवेत्।
गर्भेन पयसा देवं स्नायुखल्ला विमोचयेद्।
गोमयेन स्थिरति वेन कुत्वा प्रतिकृति धिष्ठः।
पादेनाक्षम्य हृदयेये जयमनुन्तं मिन्द्नितं तमु।
चिरा स्थरिदल महिष्य दिशु कुम्भा चिरापायेद्।
एकविश्वासिकृतवस्तु मन्त्रपीठवा प्रथ्यको प्रथ्यक्।
मध्ये देवेशा माराध्य पयसा ठां भृषुग्रुलं।
मन्त्रेण पूजयित्वा तु स्नायुखित्वा [धेयस्वी] शु[शु] तृद्ये।

दीर्घायुप्पय मवर्धमिति सा पुरा माविशानिकितत्म।
वन्यातिवि तभते पुष्पं ची: प्रयोगा वं संज्ञयः।
शातवारी भिन्म मन्त्रं नित्यं जपति चो नर।
न विधातोत्स्य कार्येण भयं वा जायते कामितु।
श्रुत्युपासनेपु दुर्गंधु भये वा प्रत्युपस्ति ते ।
इम मार्वत्येपि न्यप्तं नावसीद्रदति सायकः ॥ ॥ ॥
रिक्षयोगपि सर्वार्तो मत्यं मन्त्र मार्वत्यं श्रुतम् ।
योगाग मन्त्रेणापि लभते सिद्धिभोजनिताम् ॥ ॥ ॥
खुदौक्षीयस्य मन्त्रस्य कथयन्त्य श्रुताणि पेवू ।
ऐश्वर्य भीमसितं सर्वं तस्याभ्यासेन सिध्धानि ॥ ॥
राज्यकामः समावत्यं पर्वतायं जलाभिज्ञवतः ।
पड्क्षरं जपे न्यप्तं पूर्वसेवा भवेदिवस्य ॥ ॥ ॥
पवदानी ज्ञाथया धतृ नित्यं धिर्मेव वा नारः ।
अयुतं नियुतं वा वा वि ततः श्री रुपसप्ती ॥ ॥
अशक्तस्तु जपे देऽत्त्र दीर्घकालकमतंत्रितः ।
दैवं सत्ततमाराध्यार राज्यमस्य भविष्यति ॥ ॥ ॥
श्रुतैर्मय वंध्यमानस्तु वैण्यो ज्ञाथया तीसदा ।
विमीतकसामीद्रेस्तु श्रुतंक्षोऽस्य श्रीयते ॥ ॥ ॥
श्रावचवन्ति जेतुकामश्च ज्ञाथया त्वथाकः स्वयम् ।
सहस्परस्मेतन शार्चु जयति निर्भयः ॥ ॥ ॥
पड्क्षरं बाद्दशारं वाचं कृत्वा जपेदिवस्य ।
सीवपमचक्षु सातृं निषिद्व सर्वेदि ज्ञातम् ॥ ॥ ॥
उपरं स्थापये द्वेद्रेन नित्य माराध्येऽव तस्य ।
जपेद सततं मन्त्रं नास्य किंचि दृढं भवेत् ॥ ॥ ॥
जपे त्सुद्दशीं मन्त्रं नास्य किंचि दृढं भवेत् ।
जपे त्सुद्दशीं मन्त्रं सततं यो महामाति ॥ ॥ ॥
तं शिष्यामिच मन्यते प्रक्षीणमपि शावचः ।
चक्रस्य नामस्थलस्य मात्स्मां स्वयम् जपेदू ॥ ॥ ॥
काम्यो नाम पौडकोशिच्याय: ॥

केवलोपिन न सुधामे पराजय महामुक्तः ॥
धारयन वाणिना चक्र आमयन् सततं जपेत ॥

तस्या दिशिश मूर्ति कृत्वा श्रावसेना निवर्तते ॥
पाषे जनपदवयाध्याय राजसै वै भष्येकुलः ॥

अपामाणि संस्क्रतोमात् सर्वं सज्जनाम्पत्ति ॥
चक्रमध्यस्थ मात्रां ध्यानव पद्धो दृश्यार्दितः ॥

असर्पेण जपे न्मन्त्रं सतीश्र भविष्यसँभिति ।
पोषासत्रपात्रः मन्त्रं प्रोक्तो नारायणायः ॥

अचिन्त्या: सिद्ध्व सतेन साध्वन्ते साधकोतमः ।
अग्राक्षरं जपेन्मन्त्रं पूर्वेसेवः भवेदियम् ॥

ततस्तु वैष्णवः खान्ते नित्यं मौनयंतो जपेत ।
संवत्सरयापादेव साधको नियतेन्द्रियः ॥

निष्कामो देवदेवस्य दभे रूपदेशः ।
या देवता महामय धीमा न्मन्त्र सिद्धं जपेत ॥

पण्मासादेव तस्याख्य रूपं पद्यति चक्षुपाः ।
चातुर्मौस्यापादेव स्वरूपं पद्यति श्रीयः ॥

यक्ष्यानां किनराणां मत्याहां न संवरः ।
चार्य चातुर्मौस्य वाणि यस्य यः कदन्त शिक्षाति ॥

चातुर्मौस्यापादेव कुस्ते सर्वे मीसितम् ।
देवतानां वदेरिकारे रूपदेशं एव च ॥

अग्राक्षरं जप्वेच लभते सिद्धि मीसितम् ।
निष्कामोपिजप्तत तैष्णवः संयतेन्द्रियः ॥
उपास्यं सत्संवं कालज्ञानं विन्दृति ॥

इति श्रीपञ्चराणे परमसंहितायां

काम्यो नाम

प्रोडगोपध्यायः ॥
अथ सत्सद्गृह्यायः

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ब्रह्मा

राजानो राजमात्रा वा दुर्योधना दुर्जनाथिता:।
इच्छतो वैष्णवी दीक्षा किं कृयः कायशुद्धये॥

न हि तेषां तपं कर्तवं स्वयमिदेशित वर्णन।
न हि पापाभिभुतेन दीक्षा कार्यो तु वैष्णवी॥

परमः

इन्द्ररस्य समुदकस्य चित्तुकरमस्य धीमतः।
जन्मप्रभुति संस्कारः कार्यो दीक्षा प्रवेशाने॥
पुण्येन हि चुः मे काले भ्रामणाना मञ्जुः।
कार्येतृ कार्यनममयश्च दौ कडाहै समौ ततः॥

पूर्णित्वा तयोरेऽकं दृढ्या मधु घूतेन च।
एकान्ते निरीक्षे स्थाने शोभिते सर्वमद्वैः॥

सनातनेश्वर मातायें: पाणा वालम्ब्र्य पाणिना।
देहं संहारमार्गं चिन्तितिवा यथा कम्भ॥

जीवकामस्तु तं ध्यात्वा हेमगमे प्रवेशायेतृ।
अपरेण कदाहेन छाद्येदुपरिः स्वयम॥

जीवि प्रकृति माध्यं मत्वाँसीन स्ततोगुहः।
आत्मानमपि संहृत्य पुनर्लभ्य सर्वतः॥

जीवस्य दृष्टजिमिम्बं कृत्वा मन्त्रेन यथाकम्भ॥
हेमगमस्तु त्वमेगीव घुस्पत्य पुनर्लभ्ये॥
कर्तु जन्म भवेदस्य मन्त्रवेदह स्मिश्चिमम॥
ततोवश जातकमणि सकलं कर्म कार्येतृ॥

15 पा.
नामवेष्यं च कर्तव्यं देवानामस्य गःक्षमां ।

जातिद्रूपानुस्मापन वैष्णवानाम मनुजः ॥

चौहोपथयने चांस्य कार्यं दिनित्वापूर्वकम् ।

ततस्तु हैमगं में त्या व्रतान्यः प्रदाप्येत् ॥

वैष्णवायो विदयोपेण चिद्र्विद्र्व[द्वस्य]ा च विशेषां ।

चैव चरणमिं स्वकेम्मन्त्रम्: सर्वकर्मांगणि कार्येत् ॥

शुद्धः तन्त्रज्ञामन्त्रे दृषंसान्त्मन नामां स्तुतमिः ।

उपवीतं च यथं च गुणमन्त्रेण योजयेत् ॥

उत्तरयोपवीते च पूजाकाले तु नामायद्र् ।

न शूद्धस्य परं धीरं जसे ध्याने च कल्पयेत् ॥

न मन्त्रोचारकां द्रोः: करम्योगस्य सममतः ।

तीर्थब्रजोऽभवे व श्लो विविषा यथ्मेयत: शुचि: ॥

तं शूद्धमस्य सवर्नं योजयेद् द्विमास्तुम् ।

तत् शुचिपि नामाय च दृष्टान्त: स्थापनेनपिभाः ॥

कल्पये तप्तिषपथ्येण यजने याजनेनपिभाः ।

अन्वेण वैष्णवेनाच देर्वे शूद्र: प्रसुवजयेत् ॥

शुचुप्रेत श्यं तत्र पूजाया नापये तथा ।

पच्च दात्रूच चर्मायणि पूजायित्वा दिनेविनि ॥

श्यं पूजां आः कुयः तैषैं भवति किष्ठियं ।

उपनीत मयाचायः: अंक्षावस्तित सीधरसम् ॥

दीपःये दिनिना सर्वं सैख्यतित्वं यथाविधि ।

सौचां राजतं वापि पार्वं सवर्नं योजयेत् ॥

तत्तथावास्यं तं भूष्य स्तुतायासां प्रपूर्येत् ।

आत्मसान समो मान: कृत्वा काशनमुचमम् ॥
विद्रूपो दक्षिणां दृथा छुटो भवति सर्वत:।
तं पुन दक्षिणे विद्या नन्देन सुक्रवायाः शिखा वेषे॥
कल्य दुपदेशान्तर समयाचारसेव च।
आचाराणां तु वैकल्य मर्भदानेर दूषयेत॥
नैक्षतिकानि कमीणे महादानेर सर्वित:॥
वर्ष वर्ष तुलाभारं यो दृष्टिर्म महाधन:॥

संतत्सर प्रयोगात् स विष्णोः साहुज्ञयुन्चछति।
शाचकर्मणि च नर्क: च वाद्यां मासि मासि: च॥

स्नात: श्राङ्कमाचार्यः[?] चर्मचच्छे निवेदयेत॥

कृत्तसारानिने चिंत्य व्याख्याचर्मणि भूमिसर्॥
अजिने रौरके वैहं शूरं तस्मिन च चर्मणि।
तत्रोपवेदय बधृः रतनबधिः ह्रिरंग्मयेत॥

नीर्लोचने संपूणेऽस्य मेवार्मितयेव।
Pुर्व संहला चोपावार सर्वस्मन्त्रे रुचुकमात॥

मूर्तिस्त्रे: क्रमादेव सूत्तिमार्गांग सर्वदा।
अभिषिक्तच कृर्ति मन्त्रे रस्य विभूषणमः॥

सुखासिनी तमाचार्यः दिशाये देव मन्त्र:।

विश्वाकोः भजेथा स्वर्य विष्णमेवाञ्च[अ]या चिया॥

अस्मा परमाधानेच कीटिष्ठे।

यद्रि: वाने द्यायात्मक स्य सर्वे तमसि ममसि।

यहदाति विशिष्टेः यया च सुझी स्वाविश्यनः [संतमः]॥
तावदेव तव व्यक्ते दोषं त[क्र]ि]्कार्यि रक्षसि। 34
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स्तथा। 46
सत्ततंत्र जयेन्मन्त्र भेकान्ते बैंज्यवं परमू। 47
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सावण्ति न पाराणि शाहुकस्तिमयानिच। 50
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पूजान्ते निस्तंबान्ते कुन्ये दृहरहस्त्चः ॥
हिरण्य मन्त्रपानं च सुखवासामवराणिच ॥ ॥
अन्येन पूजयेदेव मनरा खय मन्चे ।
अर्चनान्ते हिरण्यच तस्मै देयसंत्रायस ॥ ॥
अन्यथा पूजकस्मै देवपूजालं भवेत् ।
वेण्यं वधिवासेऽसु पूजाधवं च दापयेत् ॥
देवभोगांश संस्क्रे हुष्टनिप्रहतपरः ।
विष्णुपादाध्रयं कुत्वा शापपं कारणं कश्चित् ॥
न व्याज माचरेत् किंचित् कारंतु शापयान्तरे ।
कार्यं ज्ञात्य रिक्षेति निल्वनेमितिकोक्षिपिवा ॥
आचार्यवर्धितं द्रानं कुल्वा त तपरिपूजयत् ।
दानेन पाए विनुदेद दानेनारोज्यमानयेत् ॥
दानेनादायं मनवक्षेत् द्रानेन पर मन्चेयेत् ।
राजा वा राजतुलयो वा कुर्यावें दिने दिने ॥
इह्लोकसुखं सुइं विष्णुलोके महीयते ॥

इति अर्प्पाधरात्रेपरसंहितायां
इश्वरे नाम
सत्सद्धौर्यायः
धी:
अथाप्राद्धोसूचियाः

चरणः

ये नर धन धान्येन समस्ता ज्ञानवर्जिता: ।
अक्किमन्यो महोत्साहः किं तेपां संस्तृतिभेवेत् ? ॥ ।
नस्ति ते परमं देवं कर्मणा मनसा मिरा ।
शक्ता: पूजयितं तस्मात् वृह्ति तेपां महं विद्मु ॥

परमः

पुंसा मकरत्विवानां भक्तानां धनिनां तथा ।
स्थापना हेवदेवस्य विहितं सिद्धिस्तमम् ॥
विदुपामणि सुविदायां पुरुषाणां फलार्थिनाम् ।
भवत्येव परा सिद्ध: स्थापना त्यस्मेतिन: ॥
ये स्थापयन्ति देवेशं प्रासादे विधिपूर्वकः ।
राजान स्ते भविष्यन्ति स्वैमिपना मधीम्वरा: ॥
अथवा शुण्णस्मृतिः वेदो श्रेष्ठे महात्मनाम् ।
जापन्ते कृतविवाद्धेन सुवृत्ता दीर्घजीविन्: ॥
अथवा कामिताः सिद्धं दर्शने नात्रवंशाय: ।
नतु देवं प्रतिष्ठाय न फलं चिन्द्वते नरः ॥
हृदका दूरस्त पापाणां देवानां समाहितान् ।
पूजार्धत्वाणि देवस्य तान्यवेच्छ[वेच्छ]हि शीतामहः ॥
प्रयतन्ते तु ये तथ धार्मिकां यथावमु ।
प्रासादकारणाः चा स तेपां याग उच्यते ॥

1. य. २. य. कामिना सिद्धिनिबंधते ।
अधिवासनः नाम अग्राद्धोस्वायः

उपकुव्वतिः ये श्रद्धम् वचस्या योजयन्ति ये।
तेषामपि फलं प्रक्षणं स्थापनं हुप्जायते॥
ब्रह्मा
कथं स परमो देवं स्थाप्यते सुवि मानुः॥
संसारीवः कुस्मीवीच सवेदा गृहसाधितः॥
परमः
न केन चिद्दसौ देवं स्थाप्यते रक्ष्यतेःसपि च।
भक्तान्ति मनुगुहाति पूजामात्रं स केवलम्॥
किंकरास्तु वसन्त्येपु स्थानेपू विचित्रा; पुष्करः।
योगसिद्धिमुनासः ये नरां पुष्पकमेभि॥
भगवानेव तानं सर्वानं निवेशयति सश्रासु।
भक्तान्ति मनुकपातः नाथारीणुपंद्यान्॥
तेषां तु पृजना ल्पीतो भगवानं भूतभावन:।
नराणां कुळते चिदि यथाचारां यथागुणम्॥
तस्मा ते कथ्यित्वमाति स्थापनस्य परं कश्मु।
यज्ञा वा सम्भवने सिद्धि वैषयवः परमं हितम्॥
प्रासादो भवनं चोति दिविधं स्थानमुच्यते।
प्रत्यासौ स्थापितो देवं पुरुपार्णा प्रसीद्वति॥
प्रासादे स्थापितः सर्वा ननुगुहाति पूजकान्तः।
स्थापितों भवने तेषु पोष्यवात्मनः कुलम्॥
इष्टका दारुपापाणीः कार्येदेहमन्दिरम्।
गर्भागारं च तन्मध्ये स्थापये चत्र माधवम्॥
प्रासादशिविधा: प्रोक्ता: शिलपविचविविषाध्यादे॥
चतुर्भ्रात्र वृत्ताशं साम्पेतन विपमेणच॥
तेजु मित्या धुवात्थापिणि ज्ये ब्रह्म। ![<>?] महावलयः।

सध्यमा आधामाध्यव स्थितिकालेन कीर्तितः॥

दुर्स्थः इष्टका: पका इष्टकाश्यो चनाः: शिला:।

तिष्ठिन्ति सुचिरं कार्त्त फलसे समातू स्थितम्॥

प्रतिमां नू विधानेन कारवित्वा सत्त्वसाम।

स्थापयेदू फलसिध्यर्थं काले प्राते छुड़शोभने॥

सुचर्यो रजतं तार्यं काण्ठपापांसुधिका।

द्रव्याणि प्रतिमायास्तु पूर्वं पूर्वथवदेव वा॥

साधको रथचित्वादी सातंकारं समन्त:।

पूर्वतो गरुडःस्वापि भवनं कार्ये हुथः॥

मातुराणि मण्डपं चापि दक्षिणेन प्रकल्पयेदु॥

दिशास्पु लोकपालाः शिखापीठानि कारयेदु॥

ईशान सोमयो मध्ये विषवकृत्तेनस्य मण्डपम्।

प्राकारंतु यथः: कृत्वा दारदेशो च गोपुरम्॥

आचार्यं चरं तथाद्वत्तां तन्त्रपारागम्।

एतत्स्यं क्षमा श्रृत्वा सूत्तिपानं परिश्रृंशुक।

नक्षत्राणि परीक्षेत तिथि राशि ग्रहान्तः॥

चयेते यजुमानस्य सन्त्भित्वं छुभावहः॥

तदा भागवताचार्यः प्रारम्भेत विधास्थनम्।

चद्यो यजुमाना चेते स्थापकस्य पुरःसरः॥

तत्त्रापि जात्योगेन छुभवृं हिन्दून्योपेदू।

बलिनो राश्यो ग्रहहः: छुभमहेलक्षितः॥

अविष्ट्वरिका स्तिथोन नक्ष्त्राणि स्थिताणि च।

निमित्तानि परीक्ष्याये छादनानि छुभा गिरः॥
ग्रहीयात् घनदनेन प्रतिमां लक्षणानवितास्।
प्रासादस्या ग्रत: कुया दृष्ठिवससमपद्व्रपम्॥
शुभं सर्वेऽथ विप्रितं स्नापिपठसमनवितम्॥
जलाधिवासनाथं च स्थान मन्य त्रपकल्पवेत॥
तोयपूर्णेन पात्रेण संयुतं सर्वतोऽततः॥
नदीपु द्विःश्वातेः तडागो निहर्षे हुरे॥
संभवे सति कुबीत जलावासं यथाविधि॥
प्रासादद्वारसमेतन विम्बमानं प्रकल्पवेत॥
विम्बमानातुरूपं वा प्रासादं कार्येदुधः॥
विम्बान् ब्रादशा वा छौः वा चुरुरस्य वा शुणान्वितान्॥
वैश्णवान् मूर्तिपान् कुर्या द्वारायतोचने स्थितान्॥
प्रत्येकमेव सर्वेऽपां होमद्रव्याणि कल्पवेत॥
एवं कुत्तमु विभवस्य जलावासं प्रकल्पवेत॥
निराक्रो मेकारात्रं[वा] पुरस्तादृष्ठिवसते॥
आचार्योऽमृतिपि: सारं व्यालांकार भृदितम्॥
स्थापनस्य तु पूर्वः रूपवाससप्तो भवेत॥
अपराहे तु संप्रास्मे विबंि प्रभास्य बारिणा॥
परीम्य लक्षणं सम्पूर्ण ग्राह्यानां स्वर्णम् वायुः च॥
सदमेव रहस्तीवेषेकः सर्वेऽ: छाद्येदुरः॥
स्थानं जलाधिवासस्य नीत्वा सहस्मृतिपि:॥
आलम्बास्यं कामा सङ्कुतसकलीकरणं तथा॥
लोकालान् वहि धृत्या स्थानस्य तु समन्ततः॥

1. व. स्थानं।
16 पा.
अती संहारमागण्य नथा स्तोयं प्रवेशायत्।
पञ्च मन्त्रेन् कमादेवं रक्षां कुयांच सर्वं।
अथ राशुपं व्यतीतं सर्वमहतं संयुतम्।
कुयां चोरण विन्यासं मण्डपस्य दिशां चुरे॥
कलशानं दाराख्यं परिभाषितगृहापेतु॥
आलितप्पन्नेन न्यायरिमन्नेन सवेशः॥
पताका ध्वजं विन्यासं वायुमन्नेन कल्पयेद्॥
एवं क्रत्वं समानीय किन्यं सत्तमत्वं॥
तूयं वादित्रं निधोऽशी: प्राधिको तन्नाममण्डपम्॥
स्थापितवातु जयाया मर्यादं पास्कृतिसां गुहः॥
हस्ते गुहाये ल्यूरौ सूचाः चार्यं शितानया॥
पश्चातं पुजितं दिल्लिपी कुयां चक्रेष्ठेण शिल्पविलम्॥
उन्मील्यं नयने सम्पुष्को घृतेन मधुना तथा।
समयस्यं विन्यास्यां कार्येत् नानमम्बसा॥
प्राङ्खं स्नानपीठम् स्नाप्ये च मुद्रंसत॥
सिद्धार्थं प्रदूतं: पित्रेऽ: पञ्चमां: कर्मणां॥
आच्छादं स्नाप्ये लप्खातु पञ्चमां: समन्ततः।
सरिता प्रेयोऽनादेभ्यो वल्मीक ध्रष्ट्रूदहः॥
वराहगजवन्ताभ्यां स्वाता माधाय मृतिकामु।
पद्यारंभातो चापि कृत्वा तन्मादमन्नितामु॥
स्न्दमालिम्यं कुव्यंत स्नानं सत्तिविवचया।
ततो गन्योद्तकं स्नानं कार्येत् स्नितिविवचया॥
तीर्थं भस्य प तोयेन तोयेश्वर्व चु तेजसा।
वायुनां द्विजयं [त्याचं] स्नायुपितवा समंतत॥
अधिवासम् नाम अश्वद्वीयस्यायः । १२९ ।

स्नापित्व समसंभव्य गन्धः रापि नैः खुमः ।

स्पष्टीकृति वक्षे द्विया बध्योपवीतिकम् ॥ ५६

द्विया दाभरण सर्व मज्जन पुरुषात्मना ।

विभक्ति वस्मन्त्रण माल्यां च प्रावारं गुणाविधियया ॥ ५७

दृष्टे च तेंजसा दृष्टा च चतुष्य च लिनिविधिययां च।

दृष्टापरिविवान्ति च चामराणि च वायुना ॥ ५८

पद्यम् कृत्वा नये हिंद्र मधिवासांमंडपम् ।

संदुश्रया समायुक्त धूमदीप समन्वितम् ॥ ५९

यागोपकराणां च चैत्रवै सुप्रेमश्रोमितम् ।

स्थापित्वा ततो विवं श्रावयां दस्तिं साहवलम् ॥ ६०

मन्त्रन्यासं प्रकृती लुप्तोद्वस्यसंगुनम् ॥

आत्मनिवेदितां वयां सर्वमन्धसमन्विताम् ॥ ६१

कार्येशु कारणश्च च संगुनं विधिपूर्वकम् ।

दायं च गद्रास्वं कलपित्वा च सुद्राया ॥ ६२

कुर्यां दायाहसं बिद्योऽहः पत्र सम्मेलः कृतार्द्धिषि ।

साधियं सर्वकालेशु संग्राव्यं प्रतिपूजयेत् ॥६३

अध्यं पाय निवेद्यानि दृष्टा सम्मेले वायुविधि ।

पूजयित्वा ततो देवं परिहोम नमाचरेऽ ॥ ६४

कृत्वात श्रीर ज्ञानं कुङ्णानि दिश्यु कृत्वा तु सूतिपान ।

जुड़यात त्वदल श्रेष्ठानु अपरं चतुर्वार एववा ॥ ६५

बाणं च चतुराक्षं च कुप्पं सर्वचेत्ता कार्येव ।

कृत्वा तु मक्षतः कुप्प दायां जुडऱ्या तुलनः ॥ ६६

कुशांनास्तिकेऽ पान श्रीर ज्ञानं साधित्वा वायुविधि ।

हरिवार्यं च संस्कृता जुडऱ्या सर्वदेवता: ॥ ६७
पद्मतु मुर्तिपाप[ला]नां द्वादशानां विषीयते ।
मध्येतु देवदेवस्य मन्त्रेण ज्ञात्याक्रमिः ॥
सर्वेऽः सद्यः कल्पो भेदो दिगदेवतावशात् ।
अग्रिमव्यः महापद्वः ध्यात्वा केररपतिरिणामः ॥
तदद्वां देवतां ध्यात्वा होंमें कुर्यु सततो छिजः ।
प्राङ्ग्ला ज्ञात्युः सर्वेऽः संत्तेरियः समाधितः ॥
ततो होमावसाने तु तेभ्यो दुःवा तु दक्षिणाम् ।
अघर्घु दुःवा च देवाय छाद्ये दसनेः शुभे स ॥
कुत्वपूर्ग वित्तानंध वद्धः सर्वे परिचयेत् ॥
पीठे ब्रह्मचिलां चापिपूजयित्वा धधिवासयेत् ॥
नुसगीतादिभि स्तन्त कुर्याः भ्रागर्गं निन्धि ।
रक्षांच चर्पये कुर्याः दुरिवाससहनमण्डे ॥
आचार्यं स्तूपवासेन देवपाध्ये निद्रां नयेत् ॥
इति ने सर्वऽधार्यात् अधिवासन मुख्माम ।
अत उद्धृ विवख्यावी स्थापने विविधोदितमः ॥
�ति श्रीपाद्वराए दरमसंहितायां अधिवासने नाम
अद्वाद्वोद्ध्यायः ।
अथैकोनविशेषःव्यायः

व्रह्म

स्थापितोषपि कथं देवं स्थानेनु विचिना नरे।
कचि त्यथापि दैवभर्तं साध्विध्यं च करिष्यति॥

परमः

देवस्य भुजनेरोपम्यं कालस्य पुरुस्यं च।
प्रासादभर्ष विबस्य स्थापनं विचारं सुविचा॥

एतेऽपि वोपयुक्तो देवस्य स्थापनं मते।
जूत्यं भवति सार्वेण राखसैं वा उभिस्यते॥

दूरो हृद्वीरविषे विप्रकुष्तजलेदिपिच।

नाना व्याधिसमाकीणं न देवं स्थापयेदुहः॥

न रात्री स्थापये देवं पापग्रहवते तथा।
उशेऽव तिथिनक्षे सूर्यं चाद्रपरमण्डः॥

नाग्रहस्यो नचाविन्द्राः नाचिरो नोपजीविकः।

न स्पूषाद्विर्भिाः स्थापये स्वपुरुषोस्मर॥

कृत्यतुष्मिते जीयं मानहीनोपजीविकम्।

कर्मोन्नतं सूर्यिष्टे नागारे स्थापये चरिभस॥

नोदासितं न भयं त्रं न प्रमाण चिरविज्ञतम्।

न गर्भेयुन्तं जीयं वा स्थापयेदु बिंब माचरेत्॥

एवंतेषु हुष्येऽदेवस्य स्थापनं कृते।

यक्षरक्षःपिशाचारां सत्रिवासः भविष्यति॥
पद्मेश्वर देवस्य मसाद माध्यार्ययेत्।
तदा तत्र दोषियुक्ततं गुणयुक्तं महिम्यानि।
गुङसे गुणयुक्ते गुणयुक्ते स्वाप्नः मातस्तिथः।
स्नात्वाचमयै शुचिचिर्मूल्या बस्रार्त्कार भूपितः।
मूर्तिपैः सार्थकाध्य मण्डपस्य प्रदक्षिणम।
आसीनो दुःक्षिे साधृऽ देवस्य प्रामाण्यः शुचि:।
न्यायसमार्ग प्रयुक्ते स्तरार्ये सम्बन्धकः।
प्रासादः शोधये तप्यातू वहिरन्तः संवर्जः।
तोरण ध्वज विन्यासं सप्तार्ये प्रयोजयेत्।
कठशानं स्थापितप्रायत्र तारदेशेषु सर्वेत्।
द्वियाणिग पुजनार्थेन स्वामार्थिनि संहरेत्।
रत्नानि भातुरीजानि समुचितः प्रथकः प्रथवः।
तूर्यवादित्र हस्तांश संहरेतुकु मलावः नरायः।
एतत्स्वर्य समानीय विमित्रा न्युपलक्ष्यः।
स्थानानि देवतानां प्रतिपूजये यथात्मथम।
स्थापनस्य विधिं कुऽ झार्यतः सह मूर्तिपैः।
हुँक्षर्देश्वरे जाते मुनिनित्वामेव तथा।
मण्डपे वाहिन्मावदिप्रय प्रायक्षिति वाहि कार्यः।
जुहुः त्यां मन्त्रेतु आय्यमेव कमक्रममात।
दशागुणः शताब्धीप सहस्रां यथाक्रममः।
पुण्यार्ह जयचोपैश्वै विमाणां ध्वनिभिष्ठाः।
उन्हें वा व्यतिरिक्ते वा द्वस्तं वा प्रतिबृहयेत्।
तत: प्रदक्षिण कुला देवदेवं कुनाजळति।
लगभगायो वहिः कुर्योत्त्तासादेष प्रदक्षिणम्।
अन्तःस्थितः वृद्धवृक्षधारा गर्भिष्यार्थ मुनिदशा ।
सर्व साधकायतुर्वार्थः समकाली सत्यिङ्गः ॥
अख्यमन्त्रेण शूच्यश्च मार्ज्ये द्वारू वियाय।
कार्यिला कुश्यरेव मार्जिन मूर्तिः ज्ञातः ॥
निरस्व मार्ज्येन पाणिन प्रक्षाल्य सहितः ज्ञातः ॥
नवपायानीकावे पासादस्य समन्तः ॥
लेपये द्वायनये दृष्टिः परिचारकः ॥
अख्याभिमिल्लः स्तोणेषु दूरूप्ये मोक्षे प्रेत्यस्याः ॥
कुशायाक्षत्त दूर्वार्थ हिमाण्डुत्ते तप्षादिनात्मितः ॥
अध्यक्षर्येन मन्त्रेया धूपं सर्वत्र योज्येत् ॥
दूषिपं तेजसा कुन्यर्वं दिशु सर्वस्य साधकः ॥
गर्भायारात्तरे चैवं कुल्वा नुद्रा प्रकाशयः ॥
दृष्टिण्ये वहिद्रारं सैकले स्थाणिलेष युः ॥
अन्निमार्दीप्य जहूया तप्षां निपिया घृतम् ॥
सहस्रं शतकुल्वो वा सततं वास्तु शान्तये ।
अपामार्गिन्य समिधः श्राम्या: खंडिर्या च ॥
यक्षर्कः पिषाचाराः दान्त्यैत्येत्युत्तुत्तुतः।
मुखमन्त्रै विन्दिये आपि हुता शोप्य सामप्यच ॥
न[च?]-न्दनस्य रसेनार्क गृहीया त्सूत्र महासा ।
गर्भायारात्तरे तेन दियारं विजिना चरीतः ॥
पातिपत्ता दिशाः सूमं विद्विदऽां चहारुम्यः।
सोमेश्वरान्तरे सूर्यं याम्यचेत्यायः क्षिपेत् ॥
विकविवृत्त महाशस्य पश्यविशयति भाग्यः।
सूर्ययोगयदुः क्रमं निर्देशो त्थानसाप्तः ॥
एवमृदिकरं प्राप्तः स्थापनात् चैषणवा नरः।
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पर्याप्तविभिन्नस्यापि द्वस्य य सच: प्रामः।
तेनैव सूक्ष्मपातेन कपन्निन्यं प्रयत्नत॥ ३६
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ब्रह्मरूपयोगेऽन्नीवं नान्त्यागरंच सर्वत॥
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तां पुजवित्वा गन्धार्जि रतनपीतानि निक्षिपत॥
दिशु सर्वस्य सध्येषा च गारेदू नवसू स्यम॥ ४१
स्थापकोनिक्षिपस्य इत्य यत्रेन यज्ञेऽप्राणिना।
निक्षिपस्यस्य क्षेत्रः तेजोहः[कः] मथ्यागत॥ ४२
वशंच पद्मरागं च बैद्यी नीलारंच।
मौक्षलं पुप्परागं च शालू मरतः तथा॥ ४३
रस्तिकन्त चाणुपप्प्तेऽन्नी दिशु मध्येष्च निक्षिपत॥
अप्राकारेऽश्च वर्णस्तु समस्तेन च निक्षिपित॥ ४४
तालं दिलामांकं नांच कासंसं वारं [रंदं?] तथा।
सौराष्ट्रं रोचनं चापि माखिनं विद्वंसं तथा॥

वीरिः भाषणविविभिन्न तिलानं, गोघूमकानं, यवान।
[तुण?] प्रियद्रु सुव्राश्र निकिलिस्पे त्पूर्वविवर्तकमात्॥

नगरांत्दिष्ठेचं द्रुवं नञ्चां कल्पे लक्षित्।
शिलातलं प्रमाणणं निकिलिस्पे त्खुशालो शुष्॥

सर्वदेश्यगम्यं मध्ये केचि दाहु विभूतयें।
नच वै वैराजवं कुर्याम् पश्चारचं विचक्षणं॥

आरण्यां च वीर्जानं निक्रेषऽः न प्रशास्यते।
प्रामयुक्तं स्तथा न स्यात् वनवासेन निकिलिस्पे॥

शिलाभि रिष्यकारि वं कृत्वा पीठस्य गोचरम्।
साम्पदेन स्थापये त्पीठं पीठमन्त्रै यथाक्रमम्॥

...स[अन?]म्तास्तरणादीनी तत्र ध्यात्वा समन्ध्रकम्।
पूजावारिपथं कृत्वा सोमदिणुक्पूर्वेत्॥

अच्छित्वि च गन्धार्यं रङ्गं पीठं परिमितम्।
छाद्यित्वारहतेर्त्वे रक्षां कृत्वा सर्वत:॥

स्वामकस्तु वह्नि गीत्वा सहं भागवते नैर!।
विद्वेशस्य शिवस्यापि पूजये दासपं श्रुभस्म॥

दृष्ठिकणां दिशिः तयोः पूर्वं पक्षम संस्थयोः।
प्रासादं द्रासांगक्षं देवदस्यापि कल्पयेत्॥

प्रद्धिभोगे लन्तलस्य मात्रा दृष्णेन च।
द्विक्षतींं दिवाश्रेय स्थानां परिकल्पयेत्॥

प्राकार बेंवनो मध्ये गन्धपुष्पेष्य पूजयेत्।
सोमवासानाथं निकुर्यादिण्वक्जसंस्य चास्पदम्॥

१५ प।
प्राकारस्याविद्धः देवनिरमोच्य धारिणें ।
प्राकारस्य वहिः पीठः चलि दाराथ्येव च ॥ ॥

57

पूजायोगसंबंधृया देवस्य पुरतः स्थितम् ।
देवताणां विनायकेऽपि स्थानानि सृष्टमाहितः ॥

58

देवपाश्च समसाच पूजां कुर्या द्वरीयसीमः ।
पूर्वोऽहुत्वात्मनि न्यासं पक्षः हे श्रद्धा समाचरते ॥

59

तत्रैनं सकलं क्रूर्ममन्नश्च वाह्य पूजयेत् ।
अक्षरं गैन्धपूर्वपैथ्य घूपपदीपविश्रापणः ॥

60

क्षयं भोज्यं निवेद्येऽपि संपूव्यं विविधबलिम् ।
अहतं चासैं चक्षुः । समन्तं त्वरप्रेष्टपेत् ॥

61

ततो देवस्य महतो [पुरो-] । गन्नमेकं विचारं च ।
दीर्घस्तेन्द्रित्तैतुः दिश्वीकां तारणानितितम् ॥

62

अभयं ज्ञानं च याचित्वः यन्त्र मारोपयें दरिद्रः ।
ततः स्तोत्राणं सर्वत्र वेक्ष्म कुर्यां त्वददृश्येण ॥

63

चामरेऽ क्रद्धेऽ छत्रेवित्वाद मच्छवाठितिभिः ।
दीर्घकामित्वं पूर्वपीय दिशुदुष्टिः निःच्यने ॥

64

नुवगीतावृहसैव विशालं कुर्या स्त्रसवः ।
आचायां वामती गच्छेत् यानमामलम्य पाणिना ॥

65

देवानेव ध्रिया ध्याये देवस्य परिचारकान् ।
आदित्यान मस्य धार्या वस्मं कर्मस्तथा ॥

66

अभिनवस्य भास्त्र सिद्धां श्रद्धनक्षत्त च तारकान् ।
एवं ध्यात्वामानामादेन वेष्म नित्यां ध्रुक्षिणम् ॥

67
स्थापनं नाम पकोनविशेषब्यः

द्रार्देश्रोतु संप्रासे द्वादशी यथाविधि।
पाधुकेत नवे द्वातु पुरतः सप्त विषया॥  
गर्भिगारस्य द्वारतु द्वादशीं मन्त्रपूर्वकम्॥
अतः अति सक्षम दृष्टिनैत्यौभाविष्या॥
द्रिङ्गानं परिश्रमं देवपीठं प्रदक्षिणम्॥
अवतारे नामिनं नास्नापने धल्माचरेरत॥
मुहुरे श्रोभने प्रासे ब्राह्मणानामनुज्या॥
तूर्यवाद्विद्रितनियों धूपद्रिपेश्व संकुऽऽ॥
आचार्यं पुरतः स्थितवा पूर्वेण स्थापये ज्ञामु॥
पीठमध्यगते गते विन्दुबाण्डराथास्थितम्॥
कु ऊर्ध्वरस्तिसृव्रेषण स्थितिस्वाभावसमा यथा।  
स्थापनित्वं तथा देवं मुहुरे मेदं प्रदर्शय च॥
सातिनिधयमर्श्येदुध्या सर्वकारं प्रस्यम च॥
अत्योत्क्रेण द्वातु मालामसैं कृतास्वरूपः॥
आसने पीठमुद्विश्य पाचिःचमनपूर्वकम्॥
अध्ये द्वातं चिदानेन प्रदथानमुखवास्तकम्॥
चामरेच चिरतानं च विषयेन  
ततः प्रदक्षिणकृत्य प्रीतिद्वानानि द्रापयेत॥
पूजाद्वन्या प्यलकारानि वाहनं भृगुस्मिते।  
प्रीतिद्वानां तो द्वातु वैष्णवे स्थापने कुले॥
देवस्य बहुसाधुं परजन्मनि जायते॥
ततः प्रच्छाद देवेशा दुर्गत कृष्म पद्मः॥
प्राकारस्याविद्रूपेण देवनिमित्य धारिणम्।
प्राकारस्य वहःपीठं वर्ति दानार्थेमेव च॥
पूजापीठसमंकुर्या देवस्य पुरत। स्थितम।
देवतानां विधायां प्रस्थापनि सुसमाहित।॥
देवपालः समासाय पूजां कुर्या त्रिरीयसीम।
पूर्व कुलावंतमनि न्यासं पश्चा देवे समाचरेत्॥
तत्रेतं सकलं कुल्यमनन्येणा वाहथ पूजयेत्।
अक्षतेऽणं गीतधारी पुष्पदीपविश्रुषः॥
भक्त्य भोजय निचंदेहिष्ठा संपूण्य विविच्छदिरिः।
अहतैं वेसनं: उक्षणं: समन्त तपस्वेष्येत्॥
ततो देवस्य महतः [पुरताः?] चन्द्रमेकं विधाय च।
दीक्षितार्जुनीप्रेमेऽविन शिष्यिहं नौरणान्विताम्॥
अभ्यज्ञातां च याचितवा यन्त्र मारोपये चरिम।
तत: स्तोत्राणं संकृतयं वेषम् कुर्या त्यदक्षिणं
चामरेः: कन्दीं: छट्टैरिवतां भवेजयश्चिमभी।
दीपिकाभिष्ठा पुष्पेद्ध शकुलदुर्दुभि निःस्यनेः॥
नूतामीतादृह्वसैश्व विशालं कुर्या स्तस्वम।
आचार्यां वाचयतो गच्छेदै यानीमादद्य पाणिना॥
देवानेव विधय ध्याये देवस्य परिचारकान।
आदिद्वान मक्तानं साध्यानं नसुध्राद्रानं अभूत्तथा॥
अभिनवरुपानं सिद्धानं ग्रहृन्तक्षेत्र तारकान।
एवं ध्यात्वा आध्याभृद्धं वेषम् नीत्वा प्रदक्षिणम॥

1 संवादित
स्थापनं नाम एकोनविषेषध्वायः ॥

दर्शेऽतु संसासे द्वादशी यथाविषि ॥

पारुकेच नवे द्वात् पुरानः सप्ति विषया ॥

गर्भागर्भय द्वारस्तु द्वादशी मन्त्रपूर्वकमुः ॥

अतः[अन्तः]प्रवेशायेते दृष्टितेष्यामविषया ॥

विद्वानो विरिक्रम दंपतीं विरुद्धीणामविषया ॥

अवलाये शान्तिः न्येष्या यत्नमाचरेत् ॥

सुहुतेन शोभने प्रासे यात्रणानामनुजयः ॥

तूर्यावृद्धिपरिवर्ते धूपदृष्टिपैठ संकुलः ॥

आचार्यः पुरानः स्त्रियत्वा पूर्वेन स्थापये व्यासः ॥

पीठभक्षण्यं गतं विषयार्धायपस्थितमुः

कु ध्वेलभविषत् अवरुणेन स्थितिस्मिन्यस्मा यथा ॥

स्थापपिल्लवा तथा देवे मुहां शुद्रां प्रदूष्ये च ॥

संस्कारं येद्या च संस्करं श्रेष्ठमस्य प्रणाम्य च ॥

अद्वाकस्य द्वात् मालामस्य कृदाविषि: ॥

आसनं पीठदिश्च यारामवनपूर्वकमुः ॥

अद्य दृश्वा विधानेन प्रद्वायामुखवासकमुः ॥

चार्मेश विनाम्य च द्वाय तुप्ताविषि: तथा ॥

तत: प्रद्विक्रियकु र्ष्य प्रीतिदानानि द्रापयेत् ॥

पूजाप्रथ्यय व्यलकाराणां चाहनं शुमिमिति च ॥

प्रीतिदानाल्यो द्वात् वैष्णवे स्थापने कुले ॥

देवस्य वहस्वाहिलं परजन्मि जातये ॥

तत: प्रच्छाय देवेश्च दुःस्मृत्त क्षूद्रम पदके ॥
संवृत्य पुरतो तारं निष्कम्य सह दृष्टि:।
आचार्यः परिवारांश्र ध्यात्ये दुःख सर्वेण:॥ ॥
वैनैत्यमनन्तं पीठस्थी भैरवाच्चुभो।
तां तां प्रतिकृतिः कुत्वा देवगापायनानी॥
ध्वस्तव्रकं गणपत्तिः दिद्रमूँतिच श्रावरमः।
ध्यात्ये बिधिः याम्यायां दृश्यिणामिशुक्षा दुःखो॥
सवं पीठशिला: स्थाप्या निखळा: सर्वतः समा:।
गन्धमाला विसूपामि: पूजनीयाश्च यत्नः॥
बहुराजाचाय सर्वोश्र प्रागादिकमासिधितान।
दिलोभिमित्रकामिः वि स्थाप्ये हितु दिर्यूपतीन्॥
वीरभद्रं चिरं च स्थापयिवानात पाब्धकाः।
स्थापये त्विद्दश्शुपेन मातः सप्त यथाविधि॥
अभ्यर्थ्य बलिपीठं च दियम्या बाह्याश्च देवता:।
आवाह्यमनससाक्षायां जवमानं समादिशेत्॥
वैरवानः परित्तांश्रापि प्रीतिवदनेन तोपयेत्।
भक्त्यमोऽपापपानैश्र सर्वेऽमेव महाजनम्॥
वासांसि मुखवासांश्र यथोत्साहं प्रदापयेत्।
सत्ये परिजनः चापिः पत्नेन परितोपयेत्॥
जगमानोपि तत्स्वयं मेव माचार्य चोदितम्।
देव भक्त्याच कुर्वीत दिवाराबंच सन्ततम्॥
संवृत्य साधको तारं रक्षां कुत्वाच पुष्पकलाम्।
बहिर्गाभास्पातनानि दृश्यिणांच प्रदापयेत्॥

79 80 81 82 83 84 85 86 87 88 89
स्थापनं नाम एकोनविश्वोऽध्यायः ।

चिरागः देवदेवस्य स्थापितस्य नवास्पदे ।
पूजनं नाचरे विग्राहः दक्षिणा तत्र चोचते ॥ ॥

वहदाति धना न्येपः पाट्रापात्र परिक्षया ।
सामान्येना उपानेन तेनास्य प्रीयते हृरिः ॥

यस्तु दाने विना कुशा त्स्थापनं एवमेष्टनः ।

तस्य रोगा भविष्यन्ति यन्हूः न महंद्रयम् ॥ ॥

तस्मा द्वायः भूषिषष्ठ दक्षिणाभिः विराजितम् ।

स्थापनं कारणे दिद्धा नच्चुरतस्य विषृध्राय ॥

इति श्रीपाण्डारात्रे परमसंहितायां
स्थापनं नाम
एकोनविश्वोऽध्यायः ॥
अथ विन्दुद्ध्वायः

प्रहा

अप्रिकार्यचिं बृहि सर्वच पुष्पोत्तम !।
पृजनेनच संवर्यं तस्योपकरणानिच ॥

परमः

अप्रिकार्य प्रवक्ष्यामि सामान्येन पितामह !।
दीक्षायां त्यापने चारि नित्यनैमितिको तथा ॥
आच्छाद्यां चरस्थाली प्रोक्षणीं समिधं कुपान।
सिक्तता स्त्रेण्तु तोंयं दर्शियं परियंत: चुचः ॥
अद्यनं न्याजनं कृत्यं शुपकाशटानि मेक्षणं।
गन्धवुष्पादि च तस्य द्रव्योपकरणकामम् ॥

एवं हद्यायुपानीय चहिष्ठानस्य पार्थवेत:।
आरसेत हरे: पूजां तन्त्रायां गण साधकः ॥

देवभागाय द्वारायं सुखवासं प्रदायच।
लय्यांसु: भराणु गत्वा दृष्किणं हरे: ॥
आभिमुख्येन कृत्वं चक्ष्यस्मि स्थानं मनोहरम्।
मण्डलं विद्युक्कंदतु दीक्षायां हस्तसम्मितवः ॥

कृम्यान्तु स्थष्णिग्नमनञ्च तैक्तं चतुरञ्जकम्।
अक्षेणोष्णूत्तरमा न भुरिं मुख्यं स्नाय[हन्दिम्]ण मोक्ष्य वारिणा ॥

बिस्तारं सिक्तता दिशषु प्रथियां सर्वेष: समाः।
अक्षारां चिन्तित्वा प्राकु गुणो रूपरतो डिखेत् ॥
पार्णि प्रक्षाल्य तोपथे बहिमाद्य तेजसा ।
दृत्वा पशुचियाः काण्डाणि दीर्घे द्रापुविवधया ॥ ॥ 10
समन्ताचेन मन्युक्त तोग्यमाद्य पाणिना ।
वातुद्विनादिभिः मन्त्रः कुदाल दिश्च निघापयेत् ॥ ॥ 11
अस्मे रूत्ततोह्येने निक्षिप्य स्पन्धविवधया ।
तथा इत्यागि सर्वाणि ब्रन्दरुपेण साधवेत् ॥ ॥ 12
वस्तुतःने च तत्त्वालय्य द्रवीच लुबयश्वच ।
आद्यसाली समितुप्पर्य तप्पुक्ते मंशर्यपं तथा ॥ ॥ 13
ब्रन्दरुपाणि संभुत्य साधये चमसां पुथकु।
कृत् दुक्षिणेतो बहे निरुद्वा दुहाविवधया ॥ ॥ 14
उत्तरेण च संपूर्णे निन्द्वत्या तोय भाजनम् ।
कृत्वा पविव्रं विलेन् [विलिखित्] बध्वा साप्रेषं कुशः-
ब्रययु ॥ ॥ 15
तोपथे जल्य सिक्षा तेनोत्पृथु युणे स्थिरति: ।
उत्तानीकुक्त पात्राणि प्रोक्षये चेन वारिणा ॥ ॥ 16
चर्पाण्य समाद्य तप्पुक्ते मुद्धिता क्षिपेत् ।
चतुरुरेर्व तु धर्माये जेलं सिक्षुति इऽपाणिना ॥ ॥ 17
मन्त्रेनावः[श्रावः]मयिक्षित्य चीज्येत् व्यज्ञनेन तु ।
यन्त्रेनावःचिरिश्रिष्ठ्य चीज्येत् व्यज्ञानिलितः ।
आद्यपाचे नितिच्याये सप्तविन्त्रेण तेजसा ॥ ॥ 18
निघायोचरतो बहुर्मिनादीप्य स्पर्शितः ।
कुशाये बच्च तत्रिव निक्षिपे तपरमेधेना ॥ ॥ 19
प्रदीप्य तेजसा बूयो बेण्ये चवर्मिद्ययु ।
दुर्धानावि विधायाये युैैऽरुप्यतदूपुतस् ॥ ॥ 20
पवित्र मसौं विस्मय निषिद्ध्य परमेश्वरन।
दर्शीलुकं कुर्माग्राणि वहावास्त्रि पुष्पसा।
स्पष्टमण्ड्रेण संष्टृत्य धूमकेश्वरं वनस्पतिं।
प्रक्षाल्य सुविभवं दमोन्नारी विनिखिष्टेत्।
खुबेराज्यं चरो इत्यादि च रुप सदास्येदं धर्म।
तत्रापि कार्यविचारिक्षवर्गां कुर्यात्समंतनः।

dेवपाश्र्यं समासाय पूजनाक्षममायरेत्।
तोयं व्रतपरं च दमसा दानकाण्डं समर्पितेऽ।
जलं नित्यं च ते सैव गन्धारमालं [माल्यक] मादिशोत्।
निर्मलयमानं ध्यात्वाच विष्णुक्षेतनाय पाद्येऽ।

पिठं दुत्पाध्यं देवेदं पानुकाम्या स्रापसकः।
क्यान्नामुक्तं शुपानीय मनसा स्नानमर्पयेत्।

अभिप्रेते द्रजःशास्त्रया दृष्टान् संप्रेषन क्षज्जकं।
तमसाच्छादी दृष्टावन्तकलं समंततः।
अभिप्रेतं तथा मूर्त: कलं व्रद्धाबायः।
पथोऽपनिष्टा शर्यतं पश्चुक्तं समाचरेऽ।
पाठमाच्छन्निनयं च दृष्टव्यम् तथाप्यं प्रतिग्रहेः।

dेशम: कलं रेन माधविनिच्छ समंततः।
मूलमंगलोत्तरिन्त्रिनिल: पक्षायं शर्यतं कल्यं चनुष्टं।
कवविं सर्वाधातुः तस्य स्पर्शाति नामानि सर्वं वनेऽ।
उपवितरं ततो दृष्टा श्रीगुणेन श्रीकृत्तकं।
उत्तरायं तत: पीतं प्रद्यमा तपश्चिथिदया।
पावादिः दृश्वा शिरसः स्नानगणनेन योजयेत्।
तोव्य दृश्वा झरागणेन देहं तेनैव लेखयेत्॥
वारि दृश्वा नवे वच्चे पुनर्दया वथा पुरा।
छल्लांक्रें ततो दृश्वा त्रिसयो नैककाण्डनम्॥
कृपादे कण्मुद्रेश नीविवन्धनसहृदे॥
बल्लेब चदके चोभे अहुकोवृयानि च कमात्॥
कुक्षिजवन्ध गुर्जवन्ध चाहुवन्ध शिखामणिष्।
उष्णीयं च ततो दृश्वा त्रिसयो च बासिन्काम्॥
कुस्मानि खजं मालं सर्वं रूपसः चिदवः।
श्रीवत्सं कौस्तुहं चास्य चर्मालांच चान्तरतीम्॥
तथैव द्वया न्मनसा श्रबुः चकादिः सुद्रयः।
आद्रेँ रूपमण्ड्रेण नयनान्नन्मेव च॥
पूर्ण दीपां दृश्वास्मे पावाचमन सर्थयेत्।
समप्या पाठुके चैनं पीठते समानयेत्॥
अर्थं द्वया वधान्यं पुनराचमनं तथा।
माक्षिकां शार्करा सपि: दृष्टिक्रियं च पश्चयम्॥
परमेश्वरवादिभि मैन्द्रे सिंच्छित्वा समर्थं।
मधुपर्के रसेनास्मे पाणिभ्यं प्राणिपादयेत्॥
वारि दृश्वा नवे पाथ्रे कृतोपसर्णे श्रुती।
चरो खिभाम मादाय सितकालप्यन्यन निबद्धयेत्॥
वारि दृश्वास्मे पाथ्रे: मथ्य मोहाचित्तं पृथ्विकौ।
कालकं चतेनैव पूर्वेऽ त्यतिपादयेत्॥
यत्रस्थाने हृतिनित्य विष्णुमतौस्माप्स्यते ।
तत्र नेयोपगच्छन्तिः पिणाच्यान्द्राक्षरसा: ॥
ययोपकरणे: शुद्धे नित्य भाराध्ये हृति: ।
सुकुमाराः प्रजास्तत्र जायन्ते रोगवर्तिता: ॥
व्याधिता ये प्रयतने तत्स्थाने वैष्णवा नरा: ।
तेद्विरोगादिभुच्यन्ते लभन्ते भेपजानिच ॥
प्रासादेव स्थापितं देवं सर्वदा न प्रकाशयेत् ।
अन्यराचरणवेलाया नहि तत्प्रीयते हृति: ॥
अन्युक्तत्वयस्मां जनसंसर्गमेवच[वा ?] ।
प्रासादे वर्जेन्द्रिण्यो लोकोपकरणानिच ॥
नित्यमाराध्य संरक्षित पूजाव्यापी वैष्णवः ।
प्रासादृढःरामाध्यम निर्गच्छदिच्छया यदि: ॥
स एवं स्थापेठिण्व प्रासादे विचिप्पूर्वकम् ।
वर्गात्राकृत्यते नासौँ यावचं नापि नद्यति ॥
कर्त्तव्रो यदि भुयांस: प्रासादृढः स्तुर्णसा ।
[कारिणामापी] वाहुत्यानु तत्रापि फलसंयते ॥
पत्ते सर्वे माध्यात्रे स्थापने परमेधिनः ।
अत औषधेः प्रवक्षयामि वाच्चामस्य पितामहः ॥

इति श्रीपाध्यात्रे परमसंहितायां
स्त्रपने नाम एकाविंचोद्धयाः
श्री:
अथ द्वारिणेश्वर्यायः

परमः

स्थापितस्यापि देवस्य यात्राविधि मतःपरम्।
श्रुणु प्रज्ञा न्यथान्वयं निमित्तं शाकुनानवितम्॥ 1

दि प्रकारस्य स्वत्ता यात्रा देवस्य कपलोद्वच्॥
आया तीर्थांभिप्रेक्षाय वित्तेena वासुसिद्धये॥ 2

स्थापितः पुण्डरिकाक्षः प्रासादे वैण्याचे नरेः॥
तीर्थेनानाय नेतवच्यं संभवेऱ्य निमनं। 3

स्थापितो प्युतस्वानं प्राण्यं तीर्थे न्यात्वा ग्रहंगतः।
प्रसीदते परोदेवो नायथा पद्धसंबव॥ 4

जलाधिवासाकारस्य यज्ञोऽयं विविषादितः॥
विज्ञेऽयं वैण्याचे नाम तीर्थायात्रावासानिकः॥ 5

नाभाद्वेभ कुर्वित गृह गौत समान्वितम्।
उत्सवं ब्राद्धाहायानि काम मूर्धेभु कारयेत्॥ 6

उपश्रुतिषु[मु]स्मेत शाकुनानवपक्ष्य च।
निमित्तानि विधित्वा च यात्रारंभं प्रयोजयेत॥ 7

तिथिनक्षत्रहोरायं लभन्ते दुहुण्यं यदा।
पञ्चमानान्तुवोऽयेः[कूल्येन्] दिव्यक्ष्यं च सर्वतः॥ 8

पदैतानि द्वारानायेय संभवन्ति कदाचन।
तदा यात्रां प्रयुक्तं विधिमागेन शाहिन्यां॥ 9

परिसमुद्भवनि भवति[भवति] नक्षत्रोऽसर्वेष्ठं दुहान्वितम्।
तस्य कुर्वित पूर्वेऽदृष्टं रुत्संवं वधवित्तं॥ 10
यत्रस्थाने ह्वरिनित्य विष्णुभक्तृपास्यते ।
तत्र नैवोपगच्छनि पिशाचयह्रास्यसा: ॥
यत्रोपकरणे शुद्धे नित्य माराध्यते हरि: ।
सुदुमारा: प्रजास्त्र जाययते रोगवजिता: ॥

व्याधिता ये प्रधानते तत्स्यानं वैण्णवा नरा: ।
तेदपिरोगादिमुच्यन्ते दग्धते भेपजानिव ॥
प्रासादे स्थापितं देवं सर्वदा न प्रकाशयेतु ।
अन्याभार्तनवेलिया नहि तत्स्रीयन हरि: ॥
अन्त्यचिद्यसंसां जनसंसर्गंमेवच[वा ?] ।
प्रासादे वल्लिधिम्पो लंकोपकरणानिव ॥

नित्यमाराध्य संरक्ष्यं पूजाक्रियाणि वैष्णवः ।
प्रासादद्वारमातृत्व निर्गुलविविच्या यद्यः: ॥
स एवं स्थापेयेहिष्ठु प्रासादे विष्मिपूर्वकमः
वगीत्त्राकृण्यते नासी यावतः नापि नर्म्यति ॥

कर्त्तिरो यद्य सूर्यांस: प्रासादस्य स्युरक्षः ।
कार्यायमपि] वाद्यवतः तेनापि फलमेधते ॥
पत्ते सर्वेऽपि माह्याते स्थापने परमेरितः ।
अत जूठे प्रवङ्गार्थ यात्रामस्य वितामहः ॥

इति श्रीपारमाण्डे परमसंहितायां
स्तपने नाम एकविश्वोद्धयायः
श्री:
अथ द्विविषोद्वायः

परमः
स्थापितस्यापि देवस्य यात्राविधि मतःपरम्।
शुचुष्रुत्क्र्म्य न्यथान्यायं निमित्तं द्राक्षुनान्वितम्॥
द्रिः प्रकारा स्मृता यात्रा देवस्य कलोद्रवः॥
अद्य तीर्थिभिप्रेक्षाय द्वितीया वास्तुसिद्धे॥
स्थापितः पुण्डरिकाकः प्रासादे वैष्णवे नैः॥
तीर्थसनाय नेतवः संबंधवाच निन्नाग॥
स्थापितो पुत्रस्वाम्य प्राप्य तीर्थे स्नात्त्वा घुंगतः॥
प्रसीदति परोदेवो नान्यथा पद्ग्रसंभव॥

जलाद्विवासादारस्य यज्ञोदयं विभिचोदितः॥
विज्ञेयो वैष्णवो नाम तीर्थयात्रावसानिक॥
नारादोदेवे कुर्वीत नूत्त गीत समन्वितम्॥
उत्सवं द्रादशाहानि काम मून्त्वेतु कारयेत॥

उपश्रुति[शुचुष्रुतः]पशुश्रुत्य द्राक्षुनान्वितक्षय च।
निमित्तानि विदितवा च यानारं भवत्व प्रयोजयेत्॥

लिथिनक्षत्रचहोराध सम्पन्ने सदुणा यदा।
पजमानानुलोच्ये[कूल्ये]न दिविकार्त्य च सर्वत॥

यदैवानि शुभान्ये संभवन्ति कदाचन।

तदा यात्राः प्रयुज्ञीत सिधिगम्येन शार्दुः॥

परिमुन्ते जपति[भवं छुस्स्त्रे सर्वमेत् हुणान्वितम्॥

तस्य कुर्वीत पूर्वेदु वृत्तेः यथवित्तरस्॥

१९ पा.
छठे ध्वेिजपर्टः शुद्धे:। केतुपटिणिरोढ़ुते। 11
तरसी दृवषिकाराम्भे दिवुक्तानि विमुङ्यते। 12
सर्वोक्ता द्वंतजासां तस्रीस्न स्थाने विद्धर्षत:।
कार्ये नम्बर्ती पूज्या चुर्मि वैलिमस्तवा। 13
तन्त्र सायं प्रवुर्तित श्रामाते च महाराीन्तम्।
शाङ्कुदत्ते निभारौऽपै वंध्राजन पुरस्कृतम्।
भजनभोज्याश्रमपानानि विकरंतस्त्वयस्वमेच्च। 14
आरामेषु वनान्तेṣु द्वंतायननेषु च।
पूर्वे महाविंदे दृव्व क्वल्व रात्रि महोत्सवम्।
आधारः प्रति स्त्रया स्वात्वा देवे समवैष्ठे। 15
तस्यासने द्वेष्याय यात्रायं बिंत मानयेत्।
काश्चने राजते तां न तवन्त्य रात्रि चोधेते।
शाङ्ककस्मात्मायुष्ट मल्पकायं मनोरमम्। 16
रया वा कुर्वर वािस्य यात्रायावहन मानयेत्।
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दक्षिणेन तमाद्राय पाणिना वाग्यतः स्थम्॥

चिण्येैः परिब्रह्मो गच्छे दुर्मोक्तमारा दहिः पुनः।

उद्वाच चेतो छात्रसकि समस्या छिन्नम्॥

यागोपकरणान्ये को हृदिरेक्ष्य धार्ये।

सत्सिद्धान्त समास्ताच कुक्षसप्त रथस्य वा।

गरुऱ्दे वाहृत्यधेन मारोधैयुरानकुलः।॥

तत् ते वाग्यताः सर्वं सोचरीया। खल्लकुलः।

महाजनेन संवीता गच्छेत्यु यङ्ग्र निम्बम्॥

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तिरंगे चोजना दृवी गत अध्वैतु वर्ज्येत्॥

अन्तराले महाघोप गात्र कम प्रणादिते।

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तीर्थपान्यं समासां चेवद्रं पूर्वेन कार्येत।

वाह्मा द्वतायें तत्यात्मेण निवेष्येत्॥

हुर्विश्च आ[द्वार]ःपथेच्यात्र पायसं विजने कचित्।

पाचमाचमनं चा ससे दृज्वाअध्यं प्रतिपावच॥

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वारिमन्त्रेण तीर्थनिन तत्रसाध्य संबंधः॥

परमेष्यात्मना मण्डनं ते गृहद्वेष तिरंभसि।

निवृत्त चेवां द्वाचार पायमाचमनं तथा॥।

प्रक्ष्येत्यथाभिमन्त्रे। कुशलपाणिः समालितः।

पुन रघुन मादाय तोये कुलवास्यपर्यम्[पाने]॥।
याना नाम झाडिवरूपयायः

छाड्येम्बं भक्तेन व महतेन द्वारातात।

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शिष्याः परिश्रतो घन्धे इंहार्गारा द्रहिः पुनः।।

उद्याप्तं वहिदेंक च चलकेकः समुख्यसम्मुः।।

यागोपकरणान्येको द्रविरेक्ष पारयेत।

वहिनिष्क्रम्य घोषेण महतावाम्यत: स्थमुः।।

सुक्तियां समसाय कुज्जर्मय रथस्य च।

गुह्यं वाहियत्वेन मारोहेन्युरानान्नता:।।

तत्र ते बाम्यतः सर्वं सोचरिया: स्तन्त्रकुताः।।

महाजनेन संबीता गच्छेयु पंचः निम्मगः।।

द्रिङ्ग्रेण वहिग्रोमी कुल्वा पूर्वं प्रदृष्टिकामः।

भूतमी निम्ने चोजना द्वी गत उद्भेनुं वजेयेत।।

अन्तराले महायोप गीत कृत्र प्रणादिते:।।

वाहने विनंविधे अवां कुवीर न्देन्युंहुष्ये।।

तीर्थपार्थी समसाय चेदि धूम्बुं कारयेत।

वाहनम त्वतीये तस्यामेव निवेदनयेत।।

द्रविष्ठ अ[दाः]स्येन्ति पायसं चिन्ने काह्यसं।

पाया माणेर्न्या च स्मृत् द्वितख्यं यत्रिपाच।।

सर्वष्णादाय मात्वार भाषमय सरितं नयेत्।

वारिमन्त्रेन तीर्थानि तत्तानवाच संततं।।

परमेश्वरायमनं महस्तेन ते यूण्डल्या चिन्नमसि।

निन्यूत्त वेत्था कऽवाच पायसमाचमनं तथा।।

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मूलविभवे परं देवं सर्वं प्रतिरोपयेत्। 39
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प्रायुद्धर शुं दुःखा काश्तेदिनिकैः नुमैः॥
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पीठभ काण्डमयं तत्व प्रधानेऽदेव निधापयेत्॥
यात्रा नाम वाचिकोश्यामः

तर्सिन्द्र लोहमयं विंच मत्सकायं चतुर्भुजस्
चिरं कुलवा समास्थाय निश्चितं कार्येवत्थुः
अथ पुष्पेजस्यनि प्रसे पूजितं विजोतस्तमान्
पुष्पां वाचिकित्वा च शान्तिः कुलवा विहुस्स्ये
आदर्श्वत महत्पात्रं सौवर्णि राजतं तथा।
तात्रं वा तब निकिष्य्य हेमरत्नानि शान्तिः।
गन्धं पुष्पाक्षतादीनि पविचारणि च सर्वेण्
छुल्लेन वारिणा पूर्वं कुलवालंकृतं सर्वेन्
देवस्याराधनं छुर्यं वत्तेन महता पुनः।
तत्स्यावसने निर्गच्छे द्वाचायों भवनं नवम्।
सर्वेत्र स्तदुरकालं गन्धं पुष्पाकुलरादिमि।
अन्तःचित्रित्र शुरौति शारीरं ध्यान मातमनः।
नच योगवयं पिठं ध्यात्वा विंचं च पूर्ववतः।
अभी गावाहं कुलवा रक्तां कुलवा वस्थि व्रजित्।
प्राह्याद् धार मासाय प्रहुतव्या स्तस्य कारकं।
क्यन्तं कालं तत्स्यादि चक्षुस्मे जनार्दनः।
कृपाकाले निवसति कोषं नेच्छे तथा धुषः।
ततोदयोगपि निबद्धेऽयः तस्मात्कालोधपि तैं नरे।
भासा दृष्टे हु निबद्धं ततोदयोमे[ति?] नेप्यते।
अथ तेन पात्रा साधारण गर्भिणार्य पवित्रस्य च।
तस्मि ध्रावाहसे देशं लर्देण पुप्पोतमस्म।
तैं रत्नं मनसा ध्यात्वा काल निर्देशं महा।
तार्थात् मूर्ति विन्यस्तं श्रवणं हुनुभमि निस्वज्ञः।
प्रद्दशिणं परिक्षमं गच्छे दमिनम् गुहस्।
नव प्रदूषितायं कृत्वा गच्छे दन्तः समाहितः।
श्राक्षण नन्युव्रजाय नातु सुखा पुरोदितम्।
पश्चोपनिपदान[द्वा] भ्यावि सप्तिण्य भ्याययेन्द्रिम्।
साधिष्यं मर्यघित्वा च पायदा नानि पूर्वङ्गत। 59
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त्स्थपनं मुख्येव स्वातुः यत्कुलं तेन तत्पेना।
तस्मा तिधान रहितं छुद्रोपकारणानिदानम्। 61
येषुद्वासमिति परसं कल्प्ये त्यार्यसिद्धये।
प्रासादे भर्भेगोहे च युन स्थपादिते छुष्मे।
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आचार्यां माव्यो भूतवा विष्कृस्तेननमा ख्यम। 63
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ख्यायेव तु गृहीया म्यूवर्तनानि सप्तिण्य।
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तस्य मध्येतु विसृज्वे शिष्यकृत्सन मनु स्वरसं।
कार्यितवा नवा मन्यां प्रतिमां दक्षणानिदानम। 65
जलाबिधावासनाचेव तन्त्रांचोदित माचरेत।
बिंब संस्कार माचारीं सर्व मावाहना दिना।
कृत्वा पीठच कुर्वीत रत्नायु निधानेन। 66
तथा बिंबं प्रतिष्ठाप्य निधारं कार्येय तथुन। 67
योगपीठं ततो ध्यातवा देव विग्रहमेव च।
वाह्यागारा ततो देव खुद्दपाचे समाहिते।
मुहूर्तं शोभने पासे ताहिं नयु शोषिते।
अनंतं शूलं विच्छेदू वास्तु निर्माय सर्वेत्।
पञ्चगच्चादिभिः त्र्यौच्छः स्वालगित्वा संंतति।
तत्सिम नेवोदपाचे तु देवभास्य योजिते।
विचारां भ्रम जीणां दृवितानं च कहमलै।
ज्ञासनं प्रयुक्तं नान्यथा विश्व सुहर्दे।
इत्येव श्रवः प्रकारापि यात्रा देवस्व कैरिता।
आयुपौर्णिमेण तेन ब्रह्मानं किं भूषः अरुलिच्छसि।
इति अपालङ्कारे परमसंहितायाः
यात्रा नाम द्वारिष्णेश्वरायाः।
अथ त्रयोविन्दोऽथ्यायः

प्रथमः

विम्बान्त लक्षणं दृढः प्रमाणः सकले; तदः
अहुः पन्यः विन्यासं पीठ लक्षणासंयुतम्]

गर्भाय।

सुवर्णीद्रीनि विम्बस्य दृष्याणि कथितानि ते।
शोधयत्वं ग्रहणसत्तानि शिल्पिनः कारपेतू द्रढः।

d्रव्यित्वा सत्तिः सतो (विष्णु) सुवर्णी सर्वतो चनम्।
देवविन्य सुपादेय मन्यथा न शुभावहः।
खंडिरः पनसत्तापि मधुकु अन्द्रात तथा।
सर्वो देवदाः वेजो कातिराप्ता स्थायासनः।
लिम्बाय अन्द्रानंति प्रशास्ता बृक्षजातयः।
शेषु सिखे नामकारः न शिष्या निर्व्यवण यथा।
परिपका नवा शुप्का बृक्षछदेः शुभावहः।
शुप्काते शुची देशो खनित्वासूभिः शुच्छुता।
शीतलातु शिष्याराहा हुष्ट्वक्षण वज्रिता।
इष्ट[हुष्ट? ] गर्भवती क्रेया भिषते दिल्लिवल्नि।
संपदेस्य भिषंखेत्र नानावणि च कीर्तयेते।
काक कृप्य कपि यथाई सर्पस्वशिकान्नृतः।
यदि चिह्नेन लक्षणे ततायां सा न शोभ्यं।
अन्येन दृष्टिताय भावातू लक्षणे यदि चूर्ण चित्।
विकल्पक्षण नाम जयोर्विशोषस्यायः ॥

अश्वगंमतु सा जेया कुलक्षयकरी शिला ॥
श्राब्धचक गद्यपद्य छत्र तोरण चारणः ॥
सिंह सूक्ष्र सारध्र श्रीवत्सालकुलः कुण्डिकः
हृदयन्ते यदि पापाणे तद्विचित्र्यति शोभनेनः[नः?I] ॥

अन्यानि च शुभान्येव अश्वमा न्यश्वभावि च।
शिलायां क्षातितायां तु यदि किंचित्रतल्लयेत् ॥

मध्यमा सा शिला जेया सर्वेऽछुप[स?]मा घना।
रूपतो यदि ह्यऽन्ते तत्तत्त्वंहृतवालः च ॥

नर रेखाप्रदेशे विलेया सारसिमध्यमा
शिल्पीनांच भ्रमादेन वातातिप्रवरोऽऽ ॥

शिलाकाष्ठानि बादुका दार्षणे रापि ताडः।
गन्धे चर्णेत तथा सप्तरी शब्दे च यदि किंचन ॥

हृदयन्ते न कचिदु कांटं सर्वं चर्णपु सा श्रुव्या।
सृतिकाष्ठेयमेव स्या हृतकरमेव यथा भवेत्। ॥

अकृत्तिता द्रायतना हृत्तता सातु शोभना।
एवमेवः हृतमैौद्रैौ रूपं देवस्य यत्कुलमुः। ॥

तन्मे यथैं विम्बम्बरवंति तरं प्रतिमेति च।
प्रासादे भवने चापि प्रशास्य तस्य भिक्षते। ॥

ज्ञानस्यापि सर्वस्य चित्रे लेखार्पितस्य च।
प्रशास्य विबिधं प्रकोपं तस्य शास्त्रे वितामहः।! ॥

चतुर्वेदि निर्मेयं समन्ताश तदांद्रव्यं योनि सीतते।
उन्मानेन प्रयां नास्ते चिमाने तदन्तरसः। ॥

तुतीयं परिणां तु श्राहस्यस्मिन कमलोक्तः।
विभीरते न प्रसांस्य चत्तपरिविचित्र महसा। ॥

२० वा.
तत्चिन्त्रमिति विजेयं पूजनीयं त पण्डितः।
परिमाणार्य निपप्रत मचिन्त्रं सन्य निप्पते॥
चित्राभासमितिप्रायं परिमाण विवर्तितम्।
भक्तानां दुस्मनाथाय फियथे यन्नसोरमस्॥
चर्मकैः पदकुज्यादृथि तद्धि:भित्त्यर्थ्यनाम्।
चर्मानां अर्मकाणां च ह्रीणां च हृदयगामम्॥
अचित्रं स्थापते तत्क्रिता काप्तेन शिल्यापि च।
प्राणादे स्थापते चित्रं भचने वा विभूतिये॥
जड़म् वा उच्छेष्ठित्व माबाह्यच विसुव्य च।
वातायनपरं गत्वा ये भान्ति रविरद्धमयः॥
तन्त्र सूक्ष्मं विसर्पत्तो रेणवः परमाणवः।
परमाणवप्रकों केदारो दिङ्ग्या केवास्त्रकं भवेत्॥
लिङ्गप्रकों भवेमुक्ता तथा यकाउकं गया।
अहुः प्राहुरण्डरभिये: प्रसिद्धमञ्जसा॥
तालं वित्तितमण्डः द्वादशाहृं सम्मितम्।
ताले केहसम्मित्त्वं पश्चातसं तु पूछ्यम्॥
पश्चात् प्रमाणातु नारिकृशं चिन्त्यस्मित्ये।
एकहस्तता त्रयं न्यूनं प्राणादे स्वाप्तते हि मे॥
भचने स्थाप्यमानं तु नैकहस्ता तपरं भवेत्।
विन्ध्यार्यं च……
शरीर न्यासकारेऽ च नमस्कारेऽ च तपस्ये।
मौलं दुर्गाय त्यस्तलेन नामोति फलमन्यथा॥
[सौर्यी राजस्ततां ग्रामदीर्घवा सुवृ भवेत्।
, आय्यये लिङ्ग्यं सिद्धं राजसं कीर्तितन्यनम्॥]
तास्र शान्तिकर्म प्रोक्तं खादिरं वसुवर्धनम्।

ब्रह्मणहुःक्षमानं मूर्तिविष्कृंभमदुःप्पम् [कुलम्?] II 34

विष्क्रंभात् दिन्युण दृत्तं विष्क्रंभस्य दृत्तं शुणे [गरे]।

यवमाना अभमारं गतां गतिः लोकं गुप्तनुष्ठः पुष्करस् II 35

विष्क्रंभा तपादहीं स्था द्राङ्खसतीमय वा दृत्तम्।

गोपुर्षच सद्र्धं दृष्टं नासिकापुरव तदुपशम् II 36

लुक्स्य स्थयेविद्वान् लुक्स्य सममायवतं।

विष्क्रंभात् दिम्युण दृत्तं विष्क्रंभात् दिन्युण गल्म् II 37

भागा नकुलाय तुपनं पद्मं दिम्यारं चालनं भवेत।

दृष्टदमानं भवेच्छेपं गतंश्रुतं स्वाहांकुलम् II 38

उभोष्ट सद्र्धं तवत्स्य मायामश्च च कार्यतेऽ।

यवमानं भवेन्मूलं धर्मां च चापुमिष्टयते॥ 39

भोजनवािः सर्वं द्वािः त्यादुष्टयमतिनंद्रियः।

अभिधार्याभिमुहुद्यमपि मन्त्रमथ्यक्षरं जपेत॥ 40

उज्ज्वल परमहंसचं लुक्स्यमामूनिनिधापेत्।

द्वािः [देविः] दिम्यानेन तेन नदियन्ति[ति] किति-पम्॥ 41

उपस्थाय सरसात्रां मभिमुहुद्यं तथाभस्त।

वायुमन्वैस्तु सुद्रीत पद्म मायाहुति दृष्टः॥ 42

प्रायाभान स्थात्तथ्यानं उद्धान्तं समानवानं।

वायुमन्वैश्चच विजेया पद्म सम्ब्रा स्वामिनं॥ 43

शकुना तोयं पिये तेन हस्तुव्रटं च कार्यतेऽ।

अच्छित्वा परं देवं निैि मन्त्रःगयां जिया॥ 44

* कुलम्
स्तुतिकारेः तु संभासे स्तोत्रमेलुदाहरेत् ॥
जितं ते पुण्डरीकः नमस्ते विश्वभावन ॥
नमस्तेस्तु हृद्योक्तमेः महापुरुष पूर्वज ॥
देवानां दानवानां च सामान्य मर्यादेवतम् ॥
सर्वेदा चरणं चन्द्रमेऽवजायिर् शारणं तथ ॥
एकत्वमसि लोकस्य लोकः संहारकस्तथा ॥
अंधक्षर चाचन्तमन्ताचृ गुणमाया समाहृतः ॥
संसार सागरं घोरमन्त्र गृहा भाजयम् ॥
तवस्येव शारणं प्राप्य नित्यरति सनातिणि: ॥
[ जनलिङ्गः ॥ ]

[ तत्: प्रसुति प्राध्यापातानातो भागः एकोनिंद्रे अध्याये कर्म्सेवप्रकरणे परिदृश्ये। विद्यक्षेपणाये अस्य अनौतिथिकविव भावि, अत्: तत्रैव दृष्टाः ॥ ]

न ते रूपं नाचकारे नायुधानि नचास्पदः ॥
तथापि पुष्पाकारे भक्तानां तवं प्रकाशसे ॥
नैव विचित्तपरोक्षं ते पुञ्छिक्षेपिः न कस्य चित्तः ॥
नैव विचित्रचिंतां ते नच सिद्धांतसि कस्यविचित्र ॥
कार्याणां कारणं पूर्वं चचसा चाच[च्?]:पुचमम् ॥
परमाणारं परमासिद्धि नैपरं से फरं चित्तः ॥
अहं भीतोक्षिष्म देवेशा संसारेदस्तिनः भयावहे ॥
पार्श्व मां पुण्डरीकाः! न जाने दारणं परस्म ॥
काश्चापित्वं सूर्या दित्सु सर्विृच्छ वाचवच्युतः ॥
शारीशिरं शान्ती चापि वर्णते मे महेश्वरम् ॥
त्वत्पादकमलादन्य नमे जन्मान्तरेणवपि ।
निमित्तं कुशालस्याति येन गच्छामि सदृशिम ॥ 55
विभजाय यदिदं प्रासं यदिदं स्थान मार्जितम ।
जन्मान्तरेणपि मे देव मा स्वृद्धल परिक्षायः ॥ 56
हुगीतावपि जातायां त्वद्वरो मे मनोरथः ।
यदि नाशं न विन्दुत तावतास्मिष कुत्ती सदा ॥ 57
न काम कल्यां चित्तं मम ते पाद्योः स्थितम् ।
कामये वैष्णवत्थतं तु सर्विजन्मस्तु केवलम् ॥ 58
इत्येव मनयास्तुलया स्तुत्वा देवं दिनेव दिनेव ।
विकरोदस्मीति चात्मानं देवायेव निवेद्येतुः ॥ 59
पूजाद्व्यावहोपेण पूजये दातामस्तुनम् ।
पूजापीठोपकन्ते तु खयमासीत विद्विहरे ॥ 60
यथा नराणो सुकुशं यथा वा परमं श्रुतम ।
आराधयति यतनं तथा देवं त[स्त] अद्येत् ॥ 61
अत्रिकायेऽतु होमस्म चीवि इन्द्रयाणि पद्मज ।
समिधो इवि राज्यं तै नित्यं होममाचरेत् ॥ 62
पुष्पाणि होकपालानां दिशाः सिद्धिमाहु स च ।
पूजा इन्द्रयाणि योज्यानि सर्वेदं होममाचरेत् ॥ 63
कामये नैसिदितों चापि पक्षहोमो विचित्यते ।

अतःपरं प्रनयनः
इति श्री पार्श्वरात्रे परमसंहितायां विमलक्षणं नाम
अयोविषोद्वायः ।
अथ चतुर्विंशोत्तथायः।

निद्रया पीवकं यदा गर्भं च प्रतिपञ्चते।

यथेऽत्ततं नाथ्वेण सिध्यतीभीतिः भिन्नः पम्॥

त्वेच-छया कृत्यमयेव हनुमं शक्तोति किल्लिवर्मणू॥

एवं चिन्तयत स्तव्य नाथमेव चतुर्विंशतः मति॥

इन्द्रियाणां स्वभावेषु सुमार्गेऽवातुधावति।

तस्मादिदा नुपासित न रूपं पार्वमार्थिकम्॥

अन्युत्तप रसोक्ष न दिति तिं (तिं)द्रतुस्मरे॥

धौप्यवाकिर्मेण मेघायुरुपायमाराध्येतुः॥

अनुध्यायनं चेचापि तथाल्यु रमिते मति।

यथास्य रसते मति॥ ।

तस्मादाद्युद्धिष्ठं न परिक्ष्र्या पण्डितः॥

परं देवं तुपासितं शुक्लपौवं फलाय वा।

स्वर्णं चास्तस्य ततन्त popped कथितं यत्यथा तत्व॥

तदेव पृजये तित्वं ननु वुद्धिविकल्पितम।

अभिषेके श्येदेह्यश्च शान्ति माज्ञा [म्हंतान्] प्रयोजयेत॥

शुद्धं भास्तरेण हर्मानं अद्वयं द्वृंद्वों च बावनादः।

समिद्रायम् न होमेशु योजये देवनाथनाश्यात॥

कथितेनेति रूपेण ध्यायेत तपस्तनिष्ठाम।

यथा प्रसादं माकांसनं सेतुपत सततं धुमम॥

अष्टाङ्गापन्त भवन्त्येते न कदा प्यविचिन्तयेत॥

ध्यानेनेति दृशुरूपं कुर्यात्परिशिष्यं सदा॥

॥
ततोऽस्य चर्चिते भक्ति स्ततः सन्हृतस्य जायते।
अनपायी भवत्येव देवदेवस्य पाद्योः॥

पूजकः सर्वकारेषु चयते स्थानतोऽन्नथा॥
मन्त्री रावत्यामृतेन्तृ विष्णुपाद समाविष्ठे॥

स्रोतं तद्यथे वुढ़ो भक्तिरस्य तथा[तो?] भवेत।
भक्तयर्थः सर्वभक्त्यन्त्रास्तु भक्तयर्थः नित्यमर्चनेम्॥

ध्यानं च प्रणिधानं च सर्वं भक्तयर्थमिल्यते।
यवस्य हृद्यं तीव्रं सहस्का मजते हरिम्॥

अनिये वा निये वापि स भक्ति इति कीर्त्ये।
प्रियामणि चिन्त्ये धस्तु देवदत्तानि मानवः॥

न स्वात्त्वक्ष्य त्वद्धारानि स भक्तः परमेश्वरः॥
सम पूज्यक्रतैः पापे रेतद्रिप्य मागतेषु॥

इत्यथार्थेऽथः पद्ये विष्णुमकः ससम्बलः॥
प्रवें भक्ति निष्कृत्ये [विश्वकार्यसः] विद्वासोऽसि जनाधन्येनम्॥

रूपवन्त सुपासीरव नान्यथा सिद्धाकाम्यं [सामुण्डः]॥
अन्यत्त्वायामः चे भावं देहान्ता: काठिता मया॥

तानत्त्वं स्थितोपथं देव धिन्त्य शरीरवाचः।
तस्य योगमयं विधा द्राकारं सर्वं वस्तुकम्॥

भक्तानामुतकपार्थं नतु सत्येन निष्ठितेन।
आयुःवामरणोपेत सांहुस्तु दोमिभूवले॥

सच्चवृन्त मिच्छ्ये ध्याये त्वमथं पुरुषोत्तमम्।
कर्मसंध्ये विश्वेषं वर्त्तमानस्य दृढ़तिः॥
इदमेव दर्शते ध्यात्मक नान्य दन्तहस्मः।
यथा निवृत्तः कर्मभ्य: संयते रमते मनः ॥

तदा सुध्मशारीरं रुज्जवलयुक्तप्रत्यः।
श्रृंगः सायुकारोऽवाहः चिन्हेन च वाह्यो दिशा: ॥

थौ रत्नाकाि माकाङ्छ जटिरं प्रस्थिती पदमः।
दृष्टि: सूर्यो मनः अन्नः प्राणं चास्य शारीरिणः। ॥

अन्येऽयवमदाताहोधमकेदयोद्धोश्याम्याय चच।
नित्यः संरैगतः स्थायः पूजनीयो मनीषिभि:। ॥

यत्रूस्तं परमं रूपम नामिन्द्राय महक्ष्यानमः।
न तस्य पुरुषः पूजा मिच्छिद्वियुक्तोन्नति सन्। ॥

देवं ध्यात्वा परोऽवाहः। धर्मः में। प्रणवाच्: परं: परं:।
ध्यायनं परोपकं तदोऽवलय स पण्डित:। ॥

यदा यदातु तथोते प्रसादं तुष्टिगोचरमः।
तदा तदा चुः सुध्मं ध्यायेऽदेवस्य संयतः। ॥

वेदं वेदात्त्व चित्तानां पारागः सुधुमः।
संदर्भायेव कार्यं धुवं सदिद्वं पद्ध्वजः ॥।

आगमार्य देवं कुर्यात् स्वर्णविवाहित रात्रिवान।
विवेकेन च शुद्धे नागमस्याय विभवमः। ॥

विनिर्दृतमाहमोहः केवल्य वेदयत्रवकश्च स्थित:।
अधावप हरत्म विचित्रः कावसीद्वमि शुद्धिमान॥

सूक्षमात्स्थ्यलिमं जातं शारीरं हत्स्य साधनमः।
द्वितीयोऽपि सहस्र स्तस्य साध्यो भवितु महात्म। ॥

1. धृष्टि (श्रृंग)
विद्याक्ष नाम चतुर्विशोध्यायः

ततःस्थूल कमेणैव सूक्षमर्थं हरेः कथम् ।
तथाहि चपुरपथस्य जायते जन्मभिः शुभमेः ॥ 33

चस्तुविष्णुणासीत श्रीकामं परमेश्ठिनां ।
विधानं तत्स्य चक्ष्यामि संक्षेपेण पितामहः ॥ 34

हेम प्राकार संवीतं प्रासादं हेमनिष्ठितम् ।
ध्यात्वा रत्नमयीं शुभम् देवतामि रथिणितिताम् ॥ 35

तस्य मध्येतु बैकुण्ठं रक्त पदे सुखासितम् ।
चतुर्थुजमनुभाये तस्यस्त्र मुद्रस्थितम् ॥ 36

ढ्यारपालासितेत्रीरं चतुर्मित्तरणोपवते।
आस्वादानुग्रहहृदं कामद्वानं पूजकानं ॥ 37

पूजकानं परिवारांस्तु पूर्वमेव मयेरितानं।
अन्विरेणैव कालेन श्रियं प्रारम्भिति स्यधिरामं ॥ 38

इति श्रीपारवराष्ट्रे परमसंहितायां

विद्याक्ष नाम
चतुर्विशोध्यायः
अथ पद्मविशोधयायः

प्रवचन

ये नरा ज्ञायोगेन न शक्या स्वा भुपासितमाः।
सर्वदा भक्तियुक्ताः फिं तेपां परमं हितम्॥

परमः

तेपामिविखरो धर्मं बिहितं कमलासनं॥
तीर्थोऽनं जुडित्वेंतृताः बैणवानाः च वर्षमेन॥
ज्ञानिना महिषुक्ताना मिक्खतां धर्मसुत्तमम्॥
अस्मिनं तीर्थोऽनं पावनानि समंतत॥

यत्र द्वारे प्रसीदुर्ध्वं करणा न्यस्य देहिन॥
त चतुर्थमिति विषेंपं नराणां पापनासनम॥

यथा तेपामिविखरो धर्मवृद्धिश्विष्यति।

तथा ते कथविष्यनि लोकाः निष्कामायम्॥

तीर्थो न्येकाः साधयानि क्षयः साधयानि वा नच॥
पावनानि भविष्यति ज्यहात्रप्रेंति पावनम॥

द्वारायो योजने भ्योर्चाइं नौरं सफलं स्वेत।
काले देशोपिपु दृश्यव फलवृक्षं विधियते॥

देशोकालेतु दीर्घं यदिः कार्यान्तरेण्यया।
कौड़या वा स्वेतात्यं न मोहा ह्रद्यन्त्यते॥

प्रसंहानस्वयं गच्छदेन्येन वा भुतं।

यस्तीर्थ्यानि नरोमुः तस्यापि न फलं स्वेत॥
धामानोडपि यत्रीधि न मोहा हहमन्यते।
नासिकथेयं विद्रूढःतम्यापि न फलं भवेत। ॥ ।
तस्मात् गुण्डि समस्याय लक्ष्या कार्यान्तरे स्थ्राम। ॥
अभिगुण्य नस्त्यीयेच स्वतन्त्रः स्थिरमानसः। ॥
श्रृवः समवप्रभीया त्रात्तको भैसमाचरेन।
नैतितिकानि यानि सुस्तानि सुजीवं न कचित्। ॥
कायस्मानुपयातेन वृत्तिर्यये विधिषेत।
कृत्यांश्च मूर्ति तत् तिथिभिसमन्नं विद्धः। ॥
नवः समत्रगः स्तीर्यं सिन्धुव्यासः संगमः।
वायुश श्रृंजिर्धुः पर्वतायमनानि च।।
स्थानानि देवतानां च दुर्गाणि गहनानि च।
आयवमाणि च सिद्धानि विहानि च दिवोकसाम। ॥
भगीरथयाठृ तीर्थानि सरस्वाठृ सर्वथा।
आसुत्रान। मन्त्रयाँ भानानि विवेषयः। ॥
कृष्णेनेव तीर्थानि साल्यां सरस्तथा।
श्रीपौरुषेश्च तीर्थानि कुमारी तीर्थावचा।॥
सेतुवन्यायां रामस्य तीर्थं गोक्षरेक्षाः।
शूरवीरं तथा तीर्थं पुर्वं नैतितिकं तथा।॥
स्थानं च बैतास्वं मुखं तीर्थानं परमं महतम।
एकमादीनि तीर्थानि नरः प्राप्य महायतः।॥
चिराहावेशरावं वा पूर्वं कृष्णेद्धारणसा।
अवशासै भैसमादीये त्वन्तसूरावलासी वा।॥
पञ्चमः सदा कृष्णं भीनानी ध्यानपरायणः।
स्वात्मावच्छम झुंजिसौवा तीर्थावेशः मन्नत्विष्ठ॥

10 11 12 13 14 15 16 17 18 19 20 21
योगपति जने ध्यान देवमाता चेतस।
पायमानमें चार्य दृश्य तनैव चारिणा। ॥
तत्त्वाधानित सूतैं घारैं ध्यान शूरयनि चालमन।
अवगाहेत मौनेन तीथि भागवतो नर। ॥
पश्चोपनिषद्र प्रक्ष्य सहृद्ध शास्त्रमेव।
कृत्वा स्नानिचिम सर्य तपस्यित्वा च देववा। ॥
दृश्य दृश्य ध्यान दशकि श्रद्धीया तीथि हृदिकास।
तपायमुलिका मित्रं देशमालिप्य शुद्ध्यति। ॥
तीथि तोयंच संहृत चोक्ष्ये दातम स्तनुम।
एकरात्रं त्रिकरात्रं वा चैरणवं हृदिकास्यया। ॥
इतिहासांतं तीथिपु यत्नं। श्रुणापत्यं।
यु पारंपंदेण ये तत्र वर्तेन्ते भक्तिरहेतं। ॥
सिद्धानं चापि पूर्वंपं रक्षानायुपक्ष्येत।
देवतां सुनीतां च चरितात्मकुटाति च। ॥
आत्मनोन्नतंत्रिस्तत्र चिन्त्येतीथिरं देववा।
स्थायतद्यु तिष्ठति नान्यथा वैष्णवं बुधा। ॥
येन कल्पेन तीथि सेवनीय शुपागतैः।
प्रातु चरितिसिद्धानं तस्तं कल्पं न चिन्तयेत। ॥
उच्चमान्य समानान्य खृप्तिसीरि समं नर।
एकं दौ परम खृष्णा नाधिका शार्मास्ताथा। ॥
गच्छे त्रययज्ञतेरेव कामकोक्तं विनेन्ति।
तीथियावा मरो बिद्यान खृप्तियेपा च पूजनस्। ॥

1. व. मृतियाम।
येन कालेन पञ्चायति सेवित्वं मनस्विनः।
तेन कालेन तद्रुः द्रश्चक् पर्विणं वजेत्।
ब्रह्मान् अवज्ञाया वा संकान्तिपु रवेस्तथा।
तीर्थं शुभ्यसपासीत नान्येपाञ्च कालनिक्षयः।
अथवा विष्ण्यभक्तानां चरतां पृथ्वीविमामी।
योगिनां तीर्थ्यवात्रासु कालं सर्वं नवाज्यते।
यत्र तिष्ठेच्छो विद्यान् दृष्टिकालं द्वितिः।
यत्र गतवा मनो नाथ प्रसादमिधिगच्छति।
तत्र वा[न चिरं?] युध्वना तिष्ठेच्छिरं सुखपेषोपि वैण्यच।
आपत्तिपि च कष्टासु नित्यं भागवतो नरः।
न तीर्थं प्रतिग्रहीया दृष्टम् फल्ततो धनम्।
भिक्षामिपि नयाचेत तीर्थस्थानेऽऽ ज्ञिमान्।
परिग्रितत्वादू यत्वेत् यावतं द्वेषं चारणम्।
महाजनस्य सम्मदें दुर्जीनस्य च संगमे।
प्राणवाधासु चोवासु कथं सिद्धतिरिपयते॥

जप्ले व सदागच्छे दिखान मन्नातु वैष्णवान।
कथं च वैष्णवों कृत्वा सत्यिनां प्रियकाम्यम्॥

सम्बन्धाननि संबाज्य समुख्यानि चराण्यपि।
यावत्प्रयोजनं विषये न चिरं सतिकामुकः॥

रमणार्धपि तीर्थं श्रीडां परिहरेदुधः।

आस्मोत क्षेत्रकावक्षु पूतमेधुमेव च॥
एवमाद्विनि चं कुयों तीर्थयात्रा सुपागतः।
तस्य तीर्थवत् सति हरणि व्रद्धरासा॥

द्वावेव विपुली लाभी नराणं तीर्थमानिनाम।
भक्तिप्रलय लाभं च योगज्ञानं च पुष्कलम्॥

स्तु प्रत्तिक्षणं कुर्ममेदिनीं तीर्थयात्रया।
संप्रागोति परां सिद्धि नच पापेन वाग्यते॥

लभतेऽव महाज्ञानं जातिसमरणमेवच।
विग्रहां सुमयतं च प्रसादं च सुरेश्वरस्॥

तस्मा तस्माप्यन्ते वैष्णवं सिद्धामक्ष्या।
तीर्थयात्रां निपेतेत तदेव परमं हितम्॥

इति श्रीपाराक्रमे परमसंहितायां

यात्रा नाम
पञ्चविंशोषोध्यायः॥
अथ धर्मोध्यायः ॥

तत्त्वस्य तु किं सूर्य किमश्च मध्य मस्त्य किम् ।
विस्तरेण तदाच्छकत्व तथ्येण पुरुषोत्तमं ॥ ॥

परमः

संसारस्य परं सूर्यं लमेव कमलोद्भव ।
तस्य मध्यं मन्दे लोका नरकं चान्तर्मिख्यते।
ध्वनिमुद्धिमिम् द्रव्यं मध्यदाश्चा मध्यविशिष्टः।।
संसारविक्षणाते यथं संसर्नित द्वारीरिष्णः।
तस्य लोकं: स्तुतं: शास्ता: ससृष्टिमया: पुर्वकः।
पृथिवी चान्तरकिर्मिकं लघुहरस्यमेव च।
तपः सत्यं च सत्तं लोकांकं कथितं: कर्मात।।
अवस्थत्युतुनरं परं ब्रह्मं नरकभूमिम्।
तत्पूर्वैः सृष्टि च विद्ययुन्तं तब विद्ययुन्ताम्।
आयाम विश्वरूपं लक्षणे चिंचित्तेऽपि नमुनाम्।
सत्त्रीयः सत्ता मूलम् चध्यायक्षरः स्थिता:।
दिशुयः दिशुयायायम् नाना जन निकेतनाम्।
समानात्माम विश्वरूपं वेंशिता वच्चाल्यिष्यः।
धृष्टेण परं पर्वतारङ्गं भेदाभेदेन लक्षिता:।
जम्बूद्रीपः स्थितो मध्ये शाक्तीपरं स्तं: परस्यं।।
कुशान्त्रीश्री तनो श्रीपी शालमली श्रीप एवः।
गोमेदः पुष्परं चेति सस स्त्रीपा इमे क्रमात्।।
क्षारोदः सागरः पूर्वं परमेष्ठरसोदकः।
सुरा दृष्टि घृतोदात्र श्रीरसागर एवः।।
खाद्यकंच ससैन्ते सागरः श्रीपवत् स्थितः।
एपु श्रीपेपु मध्यस्थः नानागृहूः महोऽच्छृयः।।
आसमुदायता शैला विवेया वर्पवर्णः।
तेषां मध्येतु वयापिण नाना जनपदास्तथः।।
नगरां ग्रामवन्यं शालशोथं सहस्रः।
जम्बूश्रीपत्य मध्येतु मेघनीम महागिरि:।
नानारतनमः शूले: स्थित: काष्ठन विम्रहः।
कीडा भूमि: सदेवाना मनेकाक्षरः सन्युतः।।
तस्य जम्बू नदीनाम मूलमावेष्ठ तिष्ठितः।
तस्य दक्षिणपाम्बुः जम्बूवृक्षो व्यवस्थितः।।
अन्त्युच्छः: सुविस्तरीण: सर्वकाम फलमः।
मेरोः समन्ताकिंतीणे विढः चर्पि मितास्ततम्।।
तत्र जम्बू फलाद्वारा ज्ञेया स्त्रिये वासिनः।
मेरो रूत्ररो ज्ञेया घटरे वर्पवर्णः।।
नीलः भ्वेत ख्रियशुद्धः धिंचिद्वृम्: परस्परः।
रस्यक प्रथमः वयं हैरण्यं तद्नन्तरः।।
उत्तरा कृद्वक्षेति श्रीणि वयापिणि पद्मः।
मेरो दक्षिणतोप्येपि चर्पि महालाख्यः स्थितः।।
श्रृंगोपध्या चुने फला: सर्वे काम समुद्र: ।
तत्र गाढ़: पयस्विन्यः प्रजा निर्वशस्तास्थः ॥ 33
पुष्करधिपमध्येतु पर्वतो मानसोचरः ।
लोकपाला: स्थितास्तसिमु दिवसेविचिन्द्रपूर्वः ॥ 34
सागरेऽपु तु जीवनित सत्यः संहितायोऽनः ।
मकरा स्तिमयो नका: कूृो मागाष्ट्य दृष्टिन: ॥ 35
सत्वेभयः स्थलवचारिम्यो भूयांसो जलचारिणः ।
समुद्रसरितालारा जीवनित निरक्षसः ॥ 36
खादूदातपतो भ्रक्त लोकालोकस्तु पर्वतः ।
वेदशिष्यव भर्ही कृत्यां परितस्वतपिपितः ॥ 37
अर्धवीनेतु तस्यां चरिति रघिरमथः ।
परार्पण्डात्रूतो निल्य लोकालोक स्वतस्तु सः ॥ 38
इत्येपा कथिता भूमि: प्रभिता भातुपेशाला ।
हुयाभायुभानि कर्मीणि ययम कुर्वनित दीप्तिनः ॥ 39
सुवनामानवतिक्षाच वायवीयं प्रकुविचितैः ।
वपुरुषपरि तिष्ठतन्ति महतस्त्र तस्या ॥ 40
तत्त्रमेध्या गृहास्तारा नक्षत्राणि मद्द्रपे: ।
तैजसेन शारीरेण तिष्ठतन्ति निरुपस्वः ॥ 41
पक्ष विवाधराक्षैव गन्त्यवोः कित्वास्तथा ।
कामचारा निराधारा सत्र जीवनित निर्भृतः: ॥ 42
सस्त्रनयु तु तत्त्र वायुयुक्तं समोक्षतमु ।
अभ्रपपुर्णि सिचित्वा भुवोनाम महाशुनि: ॥ 43
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संसारस्य गतिः दृष्टा कीडनिविव सतिपृष्ठति।
इत्येका सृष्टिरङ्गाता संसारस्य मया तद्भव।
अस्थालो परिवर्तन्ते संसारे देहिनः पुनः।
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आसूर्थनानां खुस्तानो न विद्वित्वतिपत्यते।
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संवकाल सुपासीत तेन सिद्धिमधविविक्षति।
पशुनां मनुजालानां देवानां योगिनां तथा।
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मानवानां यथा देवा देवानांच यथा हृति।
योगिनांच यथा सिद्धा: सिद्धानां च यथा हृदि:।
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पुष्मेव परो देवः ससलोकानू स पदयति।
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ti अण्याणः च परमसंहितायाः
लोके नाम
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धी:
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प्राणा

न्यामिश्रेण लघोलामां तत्रतत्रतु कर्मणाम्।
संग्रहम् मम देवेषा वक्तुमहेर्सि सर्वेषा: ॥

परमः

हृत्व ते कथयिष्यामि कर्मणां संग्रहं तथ।
नित्यमैतिष्ठिनां काम्यानां चापि सर्वेषा: ॥
शायनात्तिथिः पूर्वं चुक्ता नारायणं युनः।
वाग्यलः प्राङ्खो भूला कुर्याष्ट्रां तथात्मनः ॥

मनसा सृष्टिमार्गेण सर्वेषां चिन्तित्वच।
वधयोगुपुर्वं धयत्ववा शारीरांतं पथाकमसं।
पश्चा दूषि मवष्ठं वहीरिंद्रक्षमं पूर्ववत।
कृत्वोमचारार्दिं कर्म शुद्धिमार्गकस्मच।

कृत्वादिर्यु स्वाच्छाचापि हस्तपादस्वायान्यपि।
शोथवित्ववा यथान्यां प्राणाष्ट्रिष्क्रियान्यनिथ।

संभव्यं दस्तकांपं कृत्वा निष्ठीवान्यनिथ।
आच्छ मयिविष्क्पक्ष्या तत्पीत्यवन्मृग्य सदृशन्मुग्म।
भूयप्य्य तथाच्छ मोक्षायं यथाविचि।
आत्मानं परिपूर्णाय च विसृज्जेत्सलिलात्तितल।

सन्ध्या मुद्रिता भूयोद्यदि पाणी प्रक्षाल्य चारिणा।
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स्वं स्वं कारणमृच्छिन्ति सर्वोपि कृतयः सदा। ॥ 84
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लोको नाम
पडळूँम्बायः। ॥
श्री:

अथ सतस्विन्द्रोध्यायः ॥

—:(०):—

प्रवाहः

व्यामिन्द्रेण लयोत्तरानां तच्चतात्रतु कर्मणाम्।
संग्रहं सम देवेशा चतुर्महेसि सर्वेशा: ॥

परमः

हन्त तेन कथित्यवामि कर्मणां संग्रहं तव।
नित्यनामितिकारानां काम्यानां चापि सर्वेशा: ॥

धनानादिलितः पूर्वः सुकुमः नारायणं पुनः।
चाग्यतः भास्त्रो मूला कुर्यादक्ष्मा तथातसम: ॥

मनसा सृष्टिमार्गेण सर्वेश्वेव विचित्रत्वातः।
बद्योगुप्तं ध्यात्वा दारिरात्तं यथाक्रममः।

पथ्या सूक्ष्मि मवयथ्य वहितिनिष्क्रमय पूर्ववतः।
कृत्वीरार्थान्तः कर्मः शुद्धिमार्गक्रमेण च।

कर्त्तवाधिकः चुदाचापि हस्तांसमस्वायत्नः ॥
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संभ्रमः दृष्टकार्यं च कृत्वा निर्दीवनानि ॥
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आत्मामन परिपन्थसा च विस्तरजस्तिलालक्षिमिः ॥

सत्या शुद्धिः भूयोऽपि पाणी प्रक्षाल्य चारिणा।
पशुवन्नजयं कृत्वा देवस्यापि प्रदक्षिणमः ॥
पीठ मासनमुद्धिव्य सह पुष्पेण निक्षिप्तेऽ
यागा वागावसानं त्वर्थ्यासातिध्यमर्थ्येऽ
तत् पूजां यथायोगं कुर्यां दातमिनवेदनाम।
स्थानं एव देवेर्षं प्रत्यक्षं प्रत्यक्षमात्।
स्थानं विश्रोध्य पाण्डारिणि वर्ति दत्तवा वहिस्तथा।
विष्कुसेनाय नैर्मल्यं पूजयित्वा निवेदयच।
आचम्य वैष्णवं सारं सुधीतान्यैः शाक्तिः।
अग्रिभूमिवचमप्रहरीया तसोम्हुपपवस्थितम्।
आचम्य हृस्त पादेषु गुष्ककेव मनसा स्मरैत्व।
इडिर्याणिक भूतानि स्तुर्वेदा मन्त्रपूर्वकम्।
स्तुर्वेदानां भूतानि नाशुचिर्दिव्यमेचव।
देशमेव क्यामिस्तं दिनभोपं समाप्येऽ।
धर्मकर्माचरुथ्यानि क्रुतवा कर्माणि वा कुः।
सबध्याकालेतु समाप्य सबध्योपासन माचरेऽ।
स्तोभातिः ज्ञेष्ठिदानु मुक्ताचम्य यथानिन्द।
ह्रद्याकारे प्रतिप्रथाभ पुजयितत्वा परं पुतः।
प्रत्यक्षमास्ताय शायतै शायने सुमपः।
एवं भागवतानां हि यहस्यानां चिरिमेवतमः।
अन्येयपामापि तुत्योदयं संग्रहः संभवः स्त्रतः।
नाधिकार्यं तु शुद्धस्त मस्त्योपासनं तथा।
केवलं पुष्पयागस्य संग्रहं तथिन्तय।
अन्येयपामापि वद्यामि संग्रहं तव चक्षु।
द्रीक्षाकामस्तु तन्त्रादि सागुनम्य द्यापिनम्।
अभिमामार्यित्वाच आवृयंत्कार्यंमन्नितम्।
अथाप्रविच्छेदः

आपल्कारे तु संपासे नित्यागता यो विचि:
नैमिशिकस्य कामस्य सर्वमेन्द्रवीर्थि मे

परमः

शक्तिनिरुक्तिकिलित्र्तं संपुन्तं पीठमन्द्रके:
विशेषः कृतायागोऽद्यं नित्यायागः स उत्तमः
पीठेनेच समस्तेन वहिरावरणौर्सिना
मन्त्रपूर्वे कृतोऽयो नित्यायागः स मध्यमः
केवलेनेच पद्येन महाभूतमयो नयः
कार्यण हृदिषा चैव भूपणैक्ष समविवितम्

इत्युत्ततिसमायुक्तेऽऽत्रमण पूजनं भवेति
अधिकारं विना यन्त्र कालङ्क निषेध्यच
उपचाररूपं सर्वेऽध्यमं पूजनं भवेति
चल्लांकारांश्रोभादि चर्जित्वा धृतनिविधम्
केवलं पुप्पयागश्च कनिष्ठं पूजनं स्मृतम्
धारणादिसमायुक्तं प्रत्योदयसंयुतं
सर्वमान्यकृतो त्रेयो देहन्यासः स उत्तमः
प्रत्योदयमात्रेण मध्यमः परिश्रितं

......पद्हन्यासेन कनिष्ठो न्यास उच्चते।
पूर्वं पूर्वं प्रधानं स्या तस्वैप्रवेच वधाकसम्
अनुश्रुत नाम अयुपिरोधयायः
शाक्ति भक्ति समायोगा त्योगस्तवपरिच्छन्तः
पुण्यदेशोच काले च यागों नैमित्तिकः स्वरूपः
सघुन्त्रिवधों इश्वर उसमाधयमम्यमः
कुतोपवास स्तोतु यस्तु वननारिच यत्नः
मध्यस्तु पयोभक्षः फलमृत्तात्मगोरः
अत्पानालितिसंयुक्तं खायनेिमितिकं समेतं
यागसाधकत्यमाध्रोण मध्यम परिश्रीतितम्
बलोपवासनरहितं कनिष्ठं परिश्रीतितम्
अन्येन याजने...त्यायों च सहायेतिपिवा
प्राजक्षु शुरु दृष्टा याजनं मध्यमम् भवेत्
पैत्यान्दात्मनोऽथ कनिष्ठं याजनं कमात्
उपवाससंच यागश्रृंग भोजनं द्रामेवच
प्रत्स्मिष्टेन दिवसे मोक्षकामस्य शास्त्रते
कुतोपवासां पूर्वेत्तुर्यथे


cः भोजयेनाधी पठकामः पितामहः

महानं यत्न मार्गरेत
कालेन महत्या
परिमाणमेस्थैव कर्मणा

णः कमायोऽगुः कामः
गतिर्यात्स्य कृत्यात्ममहायम्

यागश्रृंग कैवल्यमन्नतितम्

d्योत्स्तत्व विद्वद्धर्यायामस्य

d्येने...द्राम्यातू सकारायण विप्रंयण
अर्थ धातु [अर्थे द्वार्] मशाक्तोपि कारयेद्वैयमपूजनम्
शुच्रूपा प्रियवाक्यपूर्व तत्स्वरं परिपूर्वेत् ।
Pूजामार्गमजानस्तु पूज्काल्य पूज्ये ॥

पाभि: प्रसुकामिः पूजायत्र ध्रुवाय ।

देवा स्थानाय धनवार्यः ॥

गणथपादि ने: कानिकमैः ।

उत्सवा शानिकमैःरेवः ॥

देवे धारण ॥

परं स्त्रृतः।

असामायतः ॥

वैपण: श्रुण्याचतु तस्यापि वि: ॥

वृक्षिष्टि चोरियित्याच्च चुपिकालः ॥

तत्र पा: विष्णु धर्मयिन्यः ॥

तस्माददीर्यसिंह सिध्यं सत्सिन्यादिष्ठि सायकः ॥

आचार्यमिव गमयेत् तन्न्त्र मादाय महेऽ ॥

उचम: परिचायी स्थं तन्मैस्तु मध्यमः ॥

आचार्यं तोपयेत् ।

प्रियकामि: ॥

आयप्तकाले चिनाचार्यः ॥

प्रद्यात्पर्मं तन्न्त्र विधा ॥

भक्तिमा धर्मशीलं परोपदवनिवृद्धः ॥

झानायं सिद्धिकामश्च दिश्या: पात्र ॥

मात्रे विधार्तु निद्धिष्टू केवलं धर्मकारणात् ॥

प्रांवल्ल प्रमुखता सिद्धिमात्रायं नानयथा कालस्यः।

सिद्धिकाम: परं दिश्य: श्रीकामो मध्यम: स्त्रृतः।

श्रुद्रकामो जधन्यस्तु यथं शिप्या: प्रकृतिति:।

आवधारितं कदाचार्यं भि: दुर्गतोऽपि च च: ॥
पूज्येश्वर द्विगुर्द्वृत्त ट्रम्पर्वति पञ्चमेवं कर्माचारः ।
पर्वेताः परं स्थानं नदीतीरं तु मध्यमम् ॥
अधमं ग्रामध्यस्थं स्थानमेवं विद्वृक्षणम् ।
संग्रहः गुरुविवाहां भकुः चित्रु द्वन्दवः ॥
अन्तरायं रहुप्यवः साधकों च च्यते ।
अनुतिष्ठनं परिवृक्तं मध्यमः साधकस्तु सः ॥
एवेन्द्रतु विद्वेदा संवेदं त्रिविधा गति: ।
शतानामुत्तमास्तकः

रा पकाः परा दुःखौ ।
कनिष्ठं सवेदां पश्चं न समयं समाचर्येत् ॥
भक्ति रहुप्यवः भक्तिचरणवति ताधवः ।
आपत्तायं सकुलकृत्वा प्रमादे संकटेदपिवा ॥
द्वितीयं न पुनः कृत्यं देशशालस्य निर्षयं: ।
पत्रादित्यु युग्मायेन पत्रादित्यु व्याध्यमण्डया ॥
नन्द्र्रकारं श्रेष्ठं पुनः नक्षेत्रभरमार्गेत् ।
परित्रादेशस्तरामणं विधानं प्रोक्तमापदि ॥
आपदां वहुद्वृत्तां विस्तारो नान्त्यस्तृक्षति ।
हुर्मिष्कं राजवाहा च व्याधि रक्षितं तथा ॥
दस्युपीडापहराः विद्वेदा: परमापदः ।
प्रतिसामापदां योगे समयं छोड्यार्थपि ॥
न तुः पुनः कृत्त्वा संभवस्य शुभानिश्वतमम् ॥

इति श्रीपाश्चार्येऽश्रीसुनामः

अनुवर्त्तमान नाम
अनुवर्त्तमानाध्यायः ॥
श्री:
अथैकोननिन्द्योध्यायः

तद्वारा
कर्मेश्योऽपि तुष्यानोको तस्त्रेषासिद्धिः सन्ति[यदि]केवल।
तद्विदा निम्नात्मक परं कौन्तेयं हि मे ॥

परसः
अथातः संप्रभुक्त्यामि कर्मेश्योपावशोपतः।
सतेःस्य कर्मणासेव यथायोगं पितामहं ॥
योगपीठे चिना कुर्मि न्युड्या पद्मासनस्य।
शक्तिः पंड्मालांक्षः केसरेयं दुःखुच ॥
कल्पयत्वा पुनः कुर्मि दिस्कुपाला न्यायराश्रयानः।
धीजस्याने तु ये वीजे देवतानामनामिनि।
मूलमन्वे तु विनयस्य नेन यान्य समाधिरेत।
आमने: [तमने:] कार्यसूक्ति तु मूलमन्वे: समाप्ते ॥
प्रधान देवतामेव हृदयादिपु कल्पयेत्।
पद्मन्यास सिध्यं धर्म्मं कामया गणयं विचि।
पूजारं में भयस्याने कृत्यारेतु नन्दीपुन।
प्रणोतिकेशु हुर्गेशु पद्मन्यास माचरेत् ॥
अथैने भोजने स्तुत्यो स्वाने चाचमने हुते।
मूलराओवार्तां च सन्ध्यायांब पुजोने ॥
शरीरन्यासारे च नमस्तारे च तप्ते।
मौने कुर्मि त्यात्मने भवेश्यिष्ठयः मन्यता॥

1. माधवानंद स. ।
सौन्दर्येऽऽर राजतसाना: खादिरोवा सुवो भवेत।
आयमै-वर्यसिद्धथे राजसं कीर्तिवर्धनम॥

तास्य शान्तिकरं प्रोत्सं खादिरं वसुवर्धनम॥

द्राधाद्राहुलमायां कूल[सूक्त?]:विष्कम महुलम॥

विष्कमात्र दिगुणं वृत्तं विष्कमस्य दूलं गुणे।
यवमाना व्रुभी गतां गतेऽवृत्तो प्रथक् प्रथक॥

विष्कमात्र पादहीं स्यातु गर्भसीमाय वा दृढम्।

गोपुर्णङ्गसद्रारं दण्डं नासिकायुतमन्तुतम॥

सुवस्य कार्येछिन्नान सुवश सम्भवयतम॥

विष्कमात्र दिगुणं वृत्तं विष्कमात्र दिगुणं गलम॥

भागानुद्वर्णतुपु: पशु दिभागस्वानं सभेत्।

द्रुंडमानं भवेभें गतसं विचं महाद्वलम॥

उभोषङ्गसद्रारं तथां मन्त्रमप्राकाशं जपेत॥

उज्ज्वल परमहंससं शुभसुभी हि दापयेत॥

द्याचें विष्कम विधानेन तेन नद्यति किलिपस्।

उपस्थित रसेनालस्मभिःस्य तथाभसम॥

वायुमन्त्राः सुशीत पञ्च प्राणाहुकितुवः।

प्राणोपपन स्त्रया व्यात्र उदानेव समानवान॥

वायुविजेन विजेता: पञ्चमन्त्रः स्वामभिः।

सुधा तोयं पिलितेन दस्तंशुभिं विकारयेत॥

अर्घिन्त्वा परं द्वैतं नित्यमविप्रयां चिया।

स्तुतिकाले तु संयमसं स्तोत्रं मेतु इवादरेत॥

1. रा. मूढः 2. अ. रा.
34 पा.
जितं ते पुण्डरिकाक्ष ! नमस्ते विश्व-भावन !
नमस्ते अस्तु हृषीकेश महापुरुष पूर्वज !
देवानां दानवानांच सामान्यमविदेशतमः
सर्वेऽवचरणांद्वः वजामि शारणं तथा
एकस्त्वमसि लोकस्य वधा संहारलस स्थता
अव्यक्तादानतमसा च गुणमायासमाध्यतः
संसार सागरं घोर मनन्तकुशभाजनम
त्वामेव शारणं प्राप्य निर्परिव मनस्विनः
न ते हृष्य नचाकारो नायुधानिम नचास्पदम
tथापिपुरुषाकारो भक्तानं च प्रकाशसे
नेव किंचित्परोक्षं ते प्रलक्षोदसि न कस्यचिदि
नेव किंचिददितिध्यन्ते नत्र सिद्धोजसि कस्यचिदि
कार्यानं कारणं पूर्वं चचस्तं चाच्यमुच्चम्
योगानां परमा सिद्धं परमं ते परं विदुः
अहं भीतोर्सिम देवेशा संसारेषसमनेन महाभये
पालि मां पुण्डरिकाक्ष ! नजाने शारणं परमं
काङ्क्षचपिच सवेंचु दिश्य सच्चीत्र चाच्युतं
शरीरं गतास चापि वर्धते से महद्धले
त्वत्पाद कम्भाकर्षणं से जन्मान्तरेषपि
निमित्तं कुशालस्याति येन गच्छामि सदांतम
dिवां यत्र दिदिं धार्म यत्र दिदिं स्थानसार्जितम
dिन्मान्तरेषपि मे देव भा भूदस्य परीक्षयः
dुर्गचतायं चापासं जातायं त्विवितो मे मनोरथः
यदि नाशं नविन्देत तापतास्मिन् कुतीसदा
न कामकल्पं चित्तं मम ते पाद्यः स्थितम्।
कामये चैष्णवत्तं तु सर्वकल्पसु केवलम्॥

इत्येवमध्यं स्तुत्यं स्तुत्या देवं दिनें दिने।
किंकरोमीति चात्मां देवायैव निवेद्येत्॥

पूजानिर्विशेषेण पूजयेदात्मनं सत्तवं।
पूजापीठ निकुट्ठे तु ख्यामासीत विष्णु॥

यथार्जानमुत्कृष्टं यथावा परमं शून्यं।
आराध्यति पतनेन तथा देवं समर्पयेत्॥

अभिनयायंतु होमस्य त्रीणि द्रष्याणि पद्मजः।
समिधोद्विराज्यं च तैरित्यं होमाचरितू॥

पुष्पाणि लोकपालानां दिव्यासु विदिव्रीणि च।
विनयस्य गायणकानि सर्वेदा होमाचरितू॥

कामये नैसिदिके चापि पक्षेऽमो विष्णुयते।

ह्रद्ध्योमंच नान्यत्र नश्वरो होममेव च॥
एकैक समिधं कृतं सर्वं मन्द्रैय्यादकमम।
सुवेञ्ज हुहुयादार्ज्यं हस्तेन हुहुयादविच।।
संग्राह समिधं भस्म होमान्ते जलमिश्रितं।
आतिमेदातमरकाथै पापनाशार्मेवच॥

शिस्ता रलाटकंठेन हृद्ये सुजगोत्सथा।
नाभीं च चरणायें च नाशोभायं कदाचन॥

वहिमन्त्रेन कुर्षितं भस्मं लेपं तथं।
गदार्पधुतत्पात्यादेवा सर्वेण्य नाधिका॥

आचार्यं नतु कुर्षितं निकृष्णं जनना नरः।
उत्कुट्टानिर्ध्वंसि सिद्धिकामस्तु बैप्पवम्॥
वहनामेकदा दीक्षा माचार्यां यद्य कारपेतः ।
पवाव प्रयोगस्य सर्वसाधारणो भवेतु।
शिष्य संस्कार सुरंच जवे नैच समाचरेत्त।
स्थापने मूर्तिपालाणां छाद्धाणां कमेश्वत।
मूर्तिपान न जहुः पक माचार्यस्तु हुनेत्स्वयं ।
मूर्तिपान छाद्धाणां तु शास्त्रीयां च चापिश्वरं ।
वासुदेवाद्विकानां च त्रीतं कुर्याचयाकामम् ।
अद्वितः कुल्ला समां सूर्यिः [शास्त्री] शांकुर्मार्यात्मतपततः।
सर्वेऽं समविष्णुं छाद्धाणुल मायतम् ।
लिखित्वा मण्डलं भूमी कर्णेन समंतृ।
मध्ये शाङ्कुर्मार्यात सर्वेऽं तममसः।
प्रतिष्ठामण्डले छाया मल्ले कुल्ला तु चिह्नितम्।
अपराहे तु निप्पाणां मन्तपवतु चिह्नेतु।
सूत्रपातं तयोः कुल्ला चिह्नात्मृखापरे द्रिश्यो।
कर्णेन तयोऽर्थे मत्मसुत्पाद्यतपत पुनः।
तस्यं तयोऽसु सूत्रेन जानीयादक्षिणोत्तरं।
एवं कुर्मात दिः पाणे देवागारस्य सर्वेऽं।
मण्डलक्षापिन्दे छायायां सूक्ष्ममानविमं न वर्तम्।
अन्यत्व श्युतमानेन हस्ते विभागित्रिक्षण।
चिवास्यानान्तराणेन मध्यमेन प्रणेण वा।
पुप्पयानं गुरूंस्त गुर्गात दशार्थित्वं समाहितः।
संभवेव कारिक्यानि फलान्यापि विनवेद्येत।
पक्षेपिन् चताहारेरवृत्तस्य विनवेद्येत।
गन्धे श्राक्षुतसन्यासो भ्रामहेरवाच्यायच।
हजार्र सदाकुवर्नः ध्यानयाग मथाचरेत्।
योगाङ्गक्षूनवित्तिन्तत्त्र तीर्थानिन्म समाश्रयेत्॥
तीर्थस्थानेपु मुख्ये पुविश्वोरायवतनेपु च।
चातुर्मूर्त्यं सुपासीत लिखित्वा चाकमण्डलम्॥
तीर्थियात्रांच झुर्वित तेषु देवं च पूजयेत्।
तन्यामणि सर्वस्यानि अव्ययतुजस्ततिः॥
प्रत्यासनेतु मरणे यत्नवा मुद्मासपदम्।
परिक्रियापि सेवेत नित्यं प्रवाजितं नारः॥
प्रदृढः कियारांतु देवागारस्य वेण्मनः।
निर्मात्यं धारिणं देवं चान्तरेण नलंयेत्॥
ताब्द्वम्बं निवर्तेत्र प्रस्थं गुरुरागतः॥
प्रासादगरमासास् द्वारपाणिन्तु पुनः॥
नमेति किंचिदावतो मृत्तिकाचारलिना तथा।
तद्वत्स्येव नमस्कृयां तत्त्विवाचरांस्य सर्वेऽ॥
दीप्तिनित्याय माचारः काममन्वस्य योगिनः।
योगेश्वरीदि विन्यासं योगपीठस्य वाहतः॥
सूर्तिविन्यासवत्कुर्षों तस्वैर्यालोच्छुर्मात्।
विषयं बाँधवह [दिक्क्पादलंश्व वहस्]स्तेषां दिव्यं सर्वांसु फल्पयेत्॥
दीप्तिस्वायां बहिःस्तेषां ज्ञादिः [सूत्र] दिव्यं निवेदयेत्॥
स्तेषां तु पूजनं प्रोक्तं मन्भुपाणिनं श्रुतक्॥
महायागः स्त्र्वतोष्पम् सर्वकामसाधिदिः।
सर्वेदा न च कर्नेवो यागेशु न्यासविन्दनलः॥
निमित्तेनु विश्रोपः संभवेच प्रयोजयेत्॥
कामांपञ्चु यागेशु क्लिन्ता: सर्वद्विन्ने॥

सर्वेण्यप्यमहोद्वै विधिरिष्ट न साधयेत्।
आचार्य पूजयेदेव मध्यशासने मर्यादेन भक्तिः।
अलंकारावसाने च पूजवनान्तेच निधिशः।
अपः क्षरं कुशात्राणं सर्वं मद्यतिला: फलम्।
गन्धपुष्पाद्वि दूराच सर्वपापक्षयं तथा।
पश्चात्तरणोपानेत्परं संग्रहद्वाद्यभिमिश्यते।
पात्रात्वावृत्तीद्विविशवषयं हस्ताभ्यं प्रतिपाद्येत्।
अधाक्षरं जयेन्द्रयं त्रांशशास्त्रसेवं च।
अर्द्धक्षितोद्धि सत्तं विधुषणमच्छो देहन्तः।
जियेत्परमर्द्वसंमं नकादा चिदिद्धितः।
प्रणवेन विनामृत्वा जपेयुरितिरावपि।
ख्रीवाद्यपिराधों को पूजयेदेवनिव्रेत्।
भगवनं सदा विद्यान्त नतन्त्रो परमः द्वामः।
गम्भीरपरमो देवो नाशिरेण प्रसीद्वति।
नन्दवति कृतं कर्म तस्मातिषुपि दुनाल्कुलः।
महाजनसमक्षं देवेदेवं न पूजयतः।
न कृतं कीर्तियेपङ्ग्रजं नोचे स्तोत्रमुदाहरेत्।
कर्मोद्धोपशोषणं न शापं वददृतं सया।
वाहुल्येनु निर्देशः: कृतोद्वय कमलासन।
विपुलाच्छ महात्मानः पश्चात्तरपरायणः।
यदुः संश्रयस्थासं तपक्यमविद्याध्ययः।

dhūtī śrīpāśāraṃ paryasaṁghitaaya
karma[śe?] nama ekoṇamūrdhāṇyāpaya: ||
श्री:
अथ तत्त्वोऽध्यायः

प्रह्वः

व्रतस्मान् पुण्डरीकाक्ष वैक्षण्ड पुरुषोऽतमः।
ज्ञानमेवत्राध्यापनं तत्त्वसादान्मया श्रुतम्॥

नप्ता मे संहाया: सत्वं पूर्वं जाता: समंतनत:।
कुतकुक्तस्मिन्वितमान यथं मन्ये जगत्मभो।॥

राहुस्यमपि यथात्र ज्ञानं शुद्धं भवेत्कृच्छित्।
तद्रथ्यखिल माचक्ष्व तत्रमे परमा स्पुहा॥

परमः

हन्त ते कथविप्रायमि ज्ञानं शुद्धं पितामह।
पद्धगुत्ते श्रुतं पूर्वं हितानं परमं हितम॥

तन्न्तऽमिते विधानेन नित्यव्यव्यग्नानस:।
असमीक्ष्य फलं किंचि न्मापुपासि तात्त्वः॥

पूजयित्वा तथा पूजा मध्येच्या प्रतिपूजयेत्।
किंतुत्वचेन चात्मानं कृत्वांठं रश्योंखः॥

अत्यानं वनं पुनं आगुरैवं मालस्पदम।
आपवष्य नयाचेत पूजकः पुरुषोपचयम॥

नाप्रसस्तो ददाःप्रय याचितोपिः दिनेन दिनेन।
अथाचितोपिः तत्सबे सुपप्सस्तो ददाःअ्यहम॥

नंकालं कारणं तथा नार्यस्य च गौरवम्।
न पूजकस्य हुःस्वंचा मत्त्रसाद्यस्य पद्माणः॥

स्वयमेचतुः जानार्थि पूजकस्य गुणाण्यागानः।
पूजाया: संपद्धापि कालस्य गमनं तथा॥
खयमेंव प्रसीदाः संपदें प्रेक्ष्य मर्यदा।
प्रस्तवनस्वयुग्माः त्वरया न कदाचन॥

dhṛ जन्मणि नस्याचे दृष्यजन्मणि तदवस्॥

dhṛ अन्य जन्मणि नस्याचे तपरजन्मणि तदवस्॥

नत्वेन मनुग्रहाः मन्नान्तरशातोप्यहस्॥
सक्रृद्धस्थेयीत्वा मां परिवर्तुशुपासनात॥

कर्मणां फल्मकानुत्वा दृष्येपा परीक्षये।
प्रकाशाः भवानामहे कि मदनुग्रहस्॥

ततत्तु संपदेनैपः पुरुपातुपतिपः।
सित्रापिच विवर्ग्नेते क्षीणैते शाचै स्था॥

फलादि वत्ता मूलिष्ठां नत्वनीत्व व्यायः।
अनन्तपरेष्वसंकुलो वर्जनेन पञ्चवसथा॥

दीर्घकां भवायां जोयन्ते स्थभगा।
प्रजा।| प्रशस्तनि जन्म। सर्वेचोरगन्ति न तस्करा॥

निम्प्रवमैर्ध्यम तिष्ठति प्रथमेवपिवा।
अपरामातुथ्वेव भूष्यकाले भविष्यति॥

ततोहि रमाते जन्म वंदो अद्व्य महात्मानाम्।
तन्त्रापि मा तुपासीन। संपद्त्रिसर्विपत्ते॥

ततोध्विः पिः रमाते जन्म तस्माद्धिपुणाधिकम्।
ििष्ठेव्यु पुष्टियस्या रस्य जन्मनि जन्मानि॥

तततोध्विः पुणामैर्ध्यम महाइम्मधिगंछति॥

तत्र तिष्ठति च दीर्घे जित्रसत्तमरायण॥
अथवा ज्ञानमाधाय निर्वाण मधिगंछति।

मद्नासिपि प्रसादो मेन न कुद्राचिन्नहींते॥
भजते यहि मामेव शारण पुरुषः खम्मः।
यहि मां विस्मरत्येष्क्रृपितः सुचनितः॥
ततोद्य विष्णुः किंचि दुर्पचन्ते समंतः॥
ततोद्य विपरितेन स्रोतसा गुज्यते पुज्यानः॥
ततोद्य विचित्रः कामः संभवति मनोरथे॥
ततस्तेन प्रस्वदन्ते कुम्भे शुष्कपौरुपमः॥
तत्र प्रतिहतः किंचि तुपरद्विचित्रेभशते॥
एवं कार्यवृत्तमेव संसारे केशाश्रुचितः॥
हृद्रता भक्तिरवाय संपद्राः कारणं परमः॥
स्वायत्वः तु नप्रायां खमङ्गेवोपतिष्टते॥
तस्माजातैव भूस्तु भक्ति भक्तिरवाहः॥
चर्च्यीया विधोपेण सैमन्यति त[स]ऽतथमः॥
न काल[च]विनायते रचितेः खमप्पुरुषानंः॥
विनायते प्रतिशोचो नयस्तेन सुपर्यः॥
एवं मद्रक्षियोनेन संप दस्य विचार्थे॥
हिर्वसंसारजान्त कृष्णान्त दुर्वसे बैन खृतसमः॥
नाविकल्पाराणेत्ययथा नौ चिनितवर्ते॥
एवं मद्रक्षियोनेन संसारोद्य विचार्थे॥
तस्माद्रविकटः भक्ति महद्रता देहिना गतिः॥
तस्या एवं विभूतिथः सर्वन्यतिस्नामः॥
ययोऽध्ययति च मामेव तेन भक्तिरविचर्थे॥
भक्ताविध्यामायाः प्रयत्नः सुमहान्मणि॥
लोकाम्यस्मरे चेत्त स्थाद फलं प्रेत्ते चेहच॥

१५ पा.
तस्मात्स्मै पश्यन्तन्म भक्तिमेव विचार्यः।
स्तु तु चूहा नयत्तेव वैष्णवं परस्म पद्मः॥  
तत्त्वदर्शनेवास्या कथितं गृहिकारणम्।
सर्वेदा पद्या मां तत्त्व मधि मक्तिविचार्यः॥  
अह्मेनः प्रसूतोदसिम संग्राम्य चयुर्विद्याम्।
असिन्म, काले यथा चासिम रुपेणानेन संगुनः॥  
पूर्व मण्डप्यबन्धन मित्रे सम महत्विचित्॥
उत्तमं वाङ्गशम् वा यतस्मम् वा शुणासंपद्वः॥
जन्मान्तरं में भावी विनियत्तिः श्रुत्याहुसमुः।
तस्माद्विषयं जनम भवमेव भविन्यति॥
नच मां जायमान्व वा कुंतलिन्मातुराश्रयात्।
एकाकी व्यिमाणा वा कधिद्वन्द्वनुपावति॥
मम दुःखेन नान्यस्य सुखं किमपि जायते।
मत्सुखेन सुखी नान्यः तस्मा अशुहुद्दो मम॥
एक एवाधमायात एक एवाधमारिति।
एक एव गमिष्यामेव देहान्तसम्पि ध्रुवम्॥
प्रज्ञावामि निरं काश्च प्रज्ञावामि चमध्यसम्।
प्रज्ञावामि कुश्चाद च नम्नान्यस्य तत्समस्म॥
इदमन्यः पुरा सुखे सुख्यते च भवस धुना।
पुनर्व्येतदेवान्य भैरवासि पिपोऽक्षते॥
नेवास्पदं ममेवं धणे भैरवं भैरवेवच।
प्रेते भूल्या इमे द्वारा एते पुत्रे इमे मिथाः॥
एते सार्थे प्रवतते पैकेतु निपन्त्त भूम।
वापसे मामवियः व्याधि वापसे मामियं जरा॥
सन्तापो मे पराक्षेति ममवेयं च वेदना।
पूर्वं संवत्तसं पद्म मरिनपद्याभि चतसंरे॥
तत्र पूर्वं कृतं कार्यं मधु कर्तव्यं गतम्।
अतः ते निःसे सुभमत्ममचापि सुभ्यते॥
तथेव कियते कर्मं तथैवचापि सुभ्यते।
कुच्चविन्म पद्मरक्षावेप्य पक्षिणो जन्तवस्तथा॥
मम तेपांच पद्याभि नविशेषैं भूलपयापि कदाचन।
ख्यातं जातैः प्रमोदौ स्विशेषेऽपि जन्तवयापि जन्तवः॥
तस्माजन्मशुभं वा व्यादशुभं वा सर्वं सु तत्।
तस्माजाते न विखावो ममातिं निधन्नेनु च॥
न विखासु न स्थेरु न भित्रेपु न वन्धुसु।
स्मार्यं न जानामि मन्दिरवं वन्धापरसु॥
मामेकमेव पद्याभि मधृं संसार सागरें।
अध्वाको तथा सारं मित्राम्बं च वन्धूः॥
एवमेबाश्य पद्याभि जातं मे जीवितामिसमाम।
शान्तिः कोटरं यद् दृष्टिपद्तम जहातिच॥
एवमेव शरीरेःसिसमु न विख्यास्या मम स्थिति।
कुश्तीह भंगवः पूर्वं क गमिनिप्याभि च पुनः॥
किय्यं विह्वामन्त्र न जाने सर्वमोहदशु।
आकांतमशरोक्षं मे सर्वं विफल संवेच॥
अनागतं तथा सर्वं मन्तरानं किमस्ति मे।
तस्माचिच्छरमिनष्टाभि फिचि देवकान्तिसंहितम॥
अन्यथा मम संहरे[सारं?] भयं वा न निवर्तते।
इन्द्रियाणमध्यक्ते निवेकं मनस्तयं॥

1. कः महत्।
अ[ति] सिम्न जन्मन्यथाम से दीप्या पूर्वजूतः श्रुमैः।
असिम्न जन्मनि पत्नेन [तत्सेवः] कर्तेयं कृतालं मया॥ 59
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प्रश्ना
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परमः:

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कुलीनश्च विद्वीनश्च तस्मी ज्ञानमिदं तव[वदृ?]॥

वादशास्त्रं महाभागा ध्वनयं: संशितंबदा॥

अहंत्विदमनुप्राप्तं सर्वदा मामुपासते॥

तेषां ज्ञानमिदं ज्ञेयं तव विलयाश्रितवया।

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ब्रू नवैन मासुपासिनी: मार्थनिनि फलानतसः।

खमसेवतु दास्यामि ज्ञानमेत्यं युगे युगे॥

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गैशं तदहपमायांचि मत्त्वसादेन योगिन:।

तेष्यत्त्वं प्रवृत्त दास्यन्ति ज्ञानमेतत्तिपतामह॥

मार्कण्डेयः

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तेडपि तद्वृजान मासाय योगिनः शुन्तुब्रह्मः।
द्युस्तेभ्योपि सिद्धेय स्तज्जान मसितुः पुनः॥
पंच तद्वृजायामायनि चैष्ण्वः संस्कित्रतः।
तेभ्योपि तत्वसादेन ज्ञानस्येवपि योगिनः॥

मया प्यनुमहा दिश्यो दीपमासाय तं श्रुम्भम्।
सनकस्यमुपात्मास सिद्धं तन्नेत्र तु चैष्ण्वम्॥
भूयः सनकस्यां तं सिद्धान्यांश्रोत्विवायान्।
तैद्येन च [द्युम तद्वृजाः] भार्गवः निद्रायोहस्मीहेऽं देवल॥

अधिकीतः [असिद्धथि] हिमि निवस्यायमिः वहुः संवत्सरानहः॥

गतवा गतवातु पद्यामि चैष्ण्वम् सुचिरायुपः।
तेभ्यश्च चैष्ण्वानेव तद्र शौद्यायमि तद्वृजान॥
कच्चपेन्द्र मकुपारश्रेण्डे दीर्घारयुपमुः।
जेगीपन्यं तथा सुल्लं प्रस्त्रेष्वष्पि निम्ब्येष्म्॥

जामदुषयं तथा राम मनिमाहिरसं तथा।
प्रतान्यांश्रोत्वाभिमुः काले गतवातु चैष्ण्वान्॥

तेडपि तद्वृजि मासाय मुनपः संस्कित्रतवः।
तत्तज्जान मवास्येवं चब्बूः चुस्माहिनिः॥
एकानिनो सुदायुक्ता चिष्णुमक्षियपायः।
अङ्गवा प्रयोगतः वासुदेवमुपासते॥

स्वम[त्याय]पेच्यं मिद्य ज्ञानं दग्धं देवल चैष्ण्वम्।
विध्वूय संद्रायानं स्वर्ये नेरान्ती चैष्ण्ववो भव॥
नात्परतरं किंचित् पुरुषस्य ज्ञाभोद्यम्।
एकान्तेन पर्व देवं पुरुषो यत्प्रवेधते॥ ३२

नि हि सर्वेऽु लोकेऽु सर्वेऽकाँशु वा पुनः।
वैद्यनेभ्यो विद्विषणयन्ते पुरुषः। केनं कचित्॥ ३३

tेषां तु सफलं जन्म संसारं रसम च संशयः।
एकान्तेन लभन्ते [भजनस? भल ये पुरुषः गुरुपांचमम्॥ ३४

न हि तंत्पति [संप्रति? पद्यामि सर्वेऽशेषोऽु देवल।।

ि: कामेन विना भक्तो देवदेवे जनाधेिने॥ ३५

ि सूत्यु नैभवं तस्य न जन्मान्तर संक्षमः।

ि स्वयमवते भक्तिवैणवेचरणामुः॥ ३६

ि सत्स्वं वेदेनशाखाणां सर्वं पारगोऽपि सन।

ि संश्यापासविष्णुभक्तस्वदा भवेः॥ ३७

ि तत स्तनेवं कालेन प्रस्थो इद्वेऽहद।

ि गृहमेव बिनिधायते चेन तेसं सर्वसंश्यायः॥ ३८

ि अनुव्रहाश्च लभन्ते तत्र तत्रेव देवल।।

ि व्यवसायं भक्त्यस्य न विनिध्यति जगतुचित्॥ ३९

ि आचार्यां आपिक लभन्ते विना यत्नेन सर्वेत।

ि वेंस्यं सहस्रमोंति ज्ञानं भक्तिसमनन्तिमु॥ ४०

ि अनेन सुपथा यात्रा ये कचित् प्रस्थिता श्रवि।

ि मान्यां सर्वेऽजायते कीर्तीनियाध्य देहिन्॥ ४१

ि देव दानव गन्धायं यक्षराक्षसपवगः।

ि विष्णुभक्तस्य कुर्वेन्ति नामियाणि कदाचन॥ ४२

ि भजते ये नर विष्णु मनसा कर्मणा गिरा।

ि न तेषां कुर्वेम चिन्ति दिः होके प्रत्रच॥ ४३
स्थायरेभ्यो विशिष्प्यन्ते जः [इमा: स्वैर्येर्येऽस्त्रह्]\\

जडुमेंभ्यस्तु पदवः पशुभ्यो मानुपः परा: ||
वैण्णवास्तु मनुभ्येभ्यो वैण्णवेभ्यो यहुः सुतः। ||
विदद्रु: सार्धितज्ञा ज्ञानिभ्य: संयतेन्निया: ||
संयतेभ्य: परा: सिद्धा: सिद्धेभ्योधीपि महर्षयः।
महर्षिभ्यो गतेभ्यर्या स्तेभ्योधीपिष मुसुकवः। ||
इति कक्स्या: समुद्धिः श्केतनाना मयोपतः।
यासं ज्ञानाद्वारोति वैण्णवं परमं पदम्। ||
ईश्वरसंवं देवानां ज्ञानत्वं विशिष्टिताम्।
वैण्णवसंवं मत्योनां नाप्नय्य तस्सः [तपस्सः]कक्स्या। ||
उत्परिन्नर्यो युस्तां वैण्णवानां फलान्निते।
इतरेपाल् मत्योना सुखम्य तदनविधेन। ||
तस्मात्वं देवं लघुः सर्वमन्यतिष्टितम्।
अजस्त सर्वभावेन परमालमान मच्चुतम्। ||
इत्येवं वैण्णवं तन्त्रं मया प्रोक्तं तवानवच।
रहस्येनच संयुक्तं कर्मेभेद समविष्टितम्। ||
नवैः परमं ज्ञानं देवदेवसुवात् चच्छुतम्।
अजातमूलभक्ताय दातव्यं देवं त्वया। ||
तित्त्रो दीर्घा: कुता येम वैण्णवेन तपस्विना।
स एवं वैण्णवं ज्ञानमसिलं श्रोतु महर्षि। ||
ये विज्ञान चतो [पेतु जिज्ञासवो!] धीरा: श्रोतुभिचछन्ति
देवः।
सतेस्यो गुणच्छ पद्धोधीपि देवं ज्ञानं सिद्धं तच। ||

सर्वथा मेवाँ द्रानां ज्ञानदाने चिन्तित्वते।
नसंख्या फलसिद्धीनां ज्ञानस्थल विसर्पणात। ॥ ॥
यथैव पात्रसंपन्नि जीनानं चिन्तित्वते।
एवं पात्रस्थ दीर्घेण दातुभाववति कलिपिष्म। ॥
तस्मातपारं परीक्ष्यो द्वातथ्यं ज्ञानयुक्तम्।
अभ्रस्येण महत्तरणं ज्ञानद्रानाधिक्षेत्रति। ॥
हृति संक्षेपतः प्रोक्तं हितार्थं तच् देवस्त। ॥
पात्रवराणं मया तन्त्रं सारसुकूवृ लब्धत्। ॥
एतद् ज्ञानं हद ग्राह्य मनुष्ठेयं देवतः।
चिन्तनीयं च सर्वत्र तेन ते सिद्धवति। ॥ ॥
कचितुः ज्ञानमिदं सर्वं धारितं देवतेऽत्वम्।
कचिते संशया नपदः कचिते निष्क्रिय भति। ॥
एव मुक्तसतदावाक्यं मार्क्खेयेन देवतः।
प्रणम्य शिरसा पादं चचनं चेदमात्रवित्। ॥
देवस्तः
एतद् ज्ञानं मया चतुर्थं त्वत्प्रसदाद्वैदमहामुने।
कुतकृत्यो भविष्यामि नद्दमें हृदयं तमः। ॥
चिन्तामरं संशयापारमेव च मधुपाराच्छ निर्णयः।
अवधे सहिता भक्ति रथमें भवति भुवम्। ॥
यथा ज्ञानमिदं चतुर्थं पावनानां सुपावनस्य।
एवमेव करिपायमि स्थितोऽहं चचनं तव। ॥
इत्येवं देवस्तः प्रणम्य धीर्घवं ज्ञानयुक्तम्।
मार्क्खेयं समामन्त्रं निर्जीवाम यथेप्नितस्तम्। ॥
यहं श्रुयुः प्रातन्त्रं वैष्णवेणं श्रुतमानसं।
तस्य पापानि नद्यन्ति जन्मान्तर कूलाणिनि॥

श्रुत्वा य हि तत्त्रसुपास्ते पुरुषोत्तमम्।
अचिरेणच काठेन तस्य देवोऽपि प्रसीद्यति॥

यत् पठे दारादेततत्तपास्ति वा नरः।
तस्यापि पापं क्षरति विद्वेषपा भक्तिरिष्यते॥

तस्मादनेन मार्गेण पूजयेन्मधुसूदनम्।
ऐश्वर्यामपव्यायं वा निवयाःसंधिगच्छति॥

इति अभिभारात्रेण परमसंहितायां
उपसंहारो नाम
एकांग्रंहोज्यायः
THE
PARAMA SAMHITĀ
OF THE
PĀÑCHARĀTRA

Samhita I

1. Dévala came to see the great sage Mārkandéya who was then sitting at ease in his hermitage beautiful with trees all round.

2. Having saluted him in the prescribed form, and, by him been welcomed with kindness, the learned Dévala began addressing his questions to Mārkandéya who had knowledge of the Supreme Truth.

3. O, Bhagavan! (the all knowing) I have learnt the Vedas with all the Āṅgas and Upāṅgas (auxiliary studies) in their elaboration, I have studied from masters the auxiliary sciences including Vākōvākyam (Logic).

4. After all this learning I am not able to discover, without besetting doubts, what indeed is the way which leads ultimately to Supreme Bliss.

5. Nor am I able to find, in any one of the Āgamas, the Supreme Good. Even after studying all these Āgamas my doubting only became the worse.

6. In this perplexity, O, Bhagavan! I teach me that which would remove my doubts. I see no one who is master of the ways which lead to the ultimate good, other than you.

7. Thus addressed by Dévala, the Great Saint Mārkandéya, answered, with a smile, Dévala's question as follows:—

8. I have obtained long life, my memory has never left me, many cycles of destruction and creation have been seen by me as also many ages of Manu.
9. I have seen many teachers, and the Sastras, I have learnt a thousand times over. In spite of it all, I have not been able to obtain from them even a little of what is the only ultimate Good.

10. Therefore, feeling sorely pruned, I went to Salagrama, with a burning heart, and devoted myself to worshipping Vishnu there.

11. For a thousand and eight years, I conducted the worship in the manner that seemed best to me, but, with deep interest and devotion.

12. Then was seen by me the Supreme God with eyes beautiful as lotus flowers, of dark blue colour and a gracious countenance.

13. Prostrated by me in salutation and belauded in hymns of praise that King of Gods spoke to me with great kindness, in the following words.

14. Bhagavan—‘O, Murkandeya’ by force of the worship which you offered through such a long period, with such great devotion and in the manner prescribed, I am here before you.

15. Ask what boon you wish to have whether it be length of life, knowledge wealth, or whatever else you may desire. O the disciplined one, all prosperity to you.

16. Having been thus addressed by God, I asked with hands raised in adoration, that knowledge pure, clear and free from doubt may be mine.

17-20. When I addressed this request the God of Gods replied smiling ‘if your object is to gain Supreme knowledge’ go hence to Svetaadvipa situate amidst the Ocean of Milk the place of attainment to great Yogis (Saints) There serving in due form the Wise Ones of Great Knowledge, obtain from them the knowledge you desire which is capable of procuring for you the Heaven of the Gods and the still higher freedom. You shall have O Disciplined one! unobstructed freedom,
to move wherever you please, as also long life, by my Grace’. The great God having told me this disappeared then and there from my view.

21 Thereafter having been struck with wonder, O Dévala! I started towards Śvetadvipa, and kept travelling for a long time without anybody obstructing me on the way.

22-24. Crossing mountains and oceans I reached that island ultimately. There I found Šants all light, each with four arms bearing marks of the Disc, the Couch, and the Lotus. Being all devoted to Purushottama, contemplating Him alone (as the sole refuge), these Ekantis (people with only one ultimate end to attain) were happy, unequalled, without wives, with their minds intuned, and always intent on contemplating the Supreme.

25. Seeing them and making my obeisance, in wonder, to all of them as befitted them, I then went to the hermitage of the Saint Śatka

26-29. There having done him reverence I addressed him in the following words: ‘Please understand I am Markandeya coming from another dvipa (division of land), O wise One! who has attained to the highest knowledge, enlighten me who has come all the way for the sake of knowledge’. Thus addressed by me the highly learned and great minded Śatka, making reverence to the Supreme God, said in reply “Be it so”. The treatise which was then taught me by Śataka, well pleased with my devotion, removed the doubts and darkness enveloping my soul Effort arose (jälah) in me and my mind became clear.

30. Continued devotee of mind ceased, and attachment to anything became subdued. ‘O, Dévala!’ This Treatise was obtained by me in the Manvantara (the age of Manu) before the present one.

31. Through this long interval of time no one was taught this work as a whole because of its vastness.

32-33. Having required this in parts, many sects have gone satisfied, for that reason therefore this work is
known in the world in various forms, without giving a satisfactory meaning, missing the essence of its teaching and even contradicting one another. The *Pancharatra* taught in this treatise is spoken of as the Supreme "*Yoga-tantra*"

34 O austere in devotion, because it is the work of the *Parama Purusha* Himself. That it conveys the truth, is not open to counter argument, and is of immense good to the world.

35 It is acceptable to the devoted, the more so to the devotees of *Vishnu*, among the Agamas this is treated as alone authoritative.

36-37. It has continued intact through the various ages of creation by command of the God of Gods. The wise ones who know this work completely, will have no doubt of any kind in the pursuit of the path of holy living. Their life would not be lived in vain, there is nothing that they could not attain to.

38-39 They will have no suffering, no anger, and no anguish of mind. The fruit of deeds, the illumination resulting from knowledge and the co-operation of these two is expounded in this treatise. The five qualities of the primary elements are said to be rights to the embodied soul.

40-43 This is called *pancharatra* either because of the union, or because of the separation, of these five Bhutras (primary elements), the *Tanmatras* (subtle elements), *Ahurakaram* (individuation), *Buddhi* (thought), *Aryakta* (the formless) these five have been described as the five *utra* (gifts) of *Purusha*, and hence they are called *pancharatra*. If this work is fully and carefully mastered by one, to him the benefit that would accrue from the study of any other *Sutra* is little. If you have doubts to clear in respect of your pursuit of the holy way of life, have this work expounded. To those who remain in doubt even after consulting other treatises bearing on the subject, this treatise is recommended the best (by the Wise).

44-55 Seeing you in that condition of doubt, the feeling of surprise arises in me therefore listen attentively to the
pañcharātra as heard by me of old from Sanaka through the grace of the God of Gods. This treatise contains one lac of chapters, treating of evolution and involution; teaching the attainment of perfection as the result of various deeds. O Dévala; this work however it is not possible to hear in full, as I myself could learn it only after gaining length of life; I shall therefore teach you the work, taking from it only the essence of it, beginning with the introduction and leading up to the account of Vaikuntha (Supreme abode of Bliss). This Universe was all darkness, ununderstandable, without form, incapable of being described or even conceived, as if all was asleep all round. In such darkness the Supreme One assuming the sleep of Yōga (contemplation), remained long in that condition; the self-luminous One then gave thought to bringing about creation. Then again taking the form of a Yōgin, the Lord first created the seed of the Universe in the form of a white lotus, with a thousand petals all round the circle of pistils (késara) surrounding the pericap (karnākā), springing from out of His navel. In this lotus He created Vidhāta (the creator) with four faces, the source of all art and learning, with soul sanctified by meditation on the Supreme, the lord of all creation. That Lord, having created the five elements first, then created all the worlds, including the moving and the unmoving, by means of the elements separately and jointly. Having in this manner created all the worlds, Brahma (Pitāmaha) the great Yōga, in unwavering contemplation began concentrating (his breath). In that condition there arose in his mind a doubting enquiry regarding all that was around him.

56. Springing from out of that doubt there came a sudden flash upon his mind. He then saw the God of Gods, lying in his couch in the Ocean of Milk (Kshirasāgarā).

57. He, the lotus-eyed, was in bed on the body of Ananta (the great snake Śeša), with four arms bearing the Conch, the Disc, the Club and the Lotus.

58. He was dark of hue, wearing cloth of golden colour; Śrī, His consort was sitting at His feet. He was of pleasing colour, and bore on His chest the mole, Śrivatsa, and the Jewel Kaustubha.
pancharatra as heard by me of old from Sanaka through the grace of the God of Gods. This treatise contains one lac of chapters, treating of evolution and involution, teaching the attainment of perfection as the result of various deeds. O Devala, this work, however it is not possible to hear in full, as I myself could learn it only after gaining length of life, I shall therefore teach you the work, taking from it only the essence of it, beginning with the introduction and leading up to the account of Vaikuntha (Supreme abode of Bliss). This Universe was all darkness, ununderstandable, without form, incapable of being described or even conceived, as if all was asleep all round. In such darkness the Supreme One assuming the sleep of Yoga (contemplation), remained long in that condition, the self-luminous One then gave thought to bringing about creation. Then again taking the form of a Yogi, the Lord first created the seed of the Universe in the form of a white lotus, with a thousand petals all round the circle of pistils (kesara) surrounding the pericap (karnika), springing from out of His navel. In this lotus He created Vidhata (the creator) with four faces, the source of all art and learning, with soul sanctified by meditation on the Supreme, the lord of all creation. That Lord, having created the five elements first, then created all the worlds, including the moving and the unmoving, by means of the elements separately and jointly. Having in this manner created all the worlds, Brahma (Pitamaha) the great Yogi, in unwavering contemplation began concentrating (his breath). In that condition there arose in his mind a doubting enquiry regarding all that was around him.

56 Springing from out of that doubt there came a sudden flash upon his mind. He then saw the God of Gods, lying in his couch in the Ocean of Milk (Kshirasagara).

57. He, the lotus-eyed, was in bed on the body of Ananta (the great snake Sesha), with four arms bearing the Conch, the Disc, the Club and the Lotus

58. He was dark of hue, wearing cloth of golden colour; Sri, His consort was sitting at His feet. He was of pleasing colour, and bore on His chest the mole, Srivatsa, and the Jewel Kaustubha.
59 Vainukya (the bird Garuda) was seated on His side constantly serving Him. Having seen the Excellent Purusha, Brahma.

60–62 Not translated being unintelligible owing to lapse of words which looks like a break in the MSS

Paramah

63 To all embodied beings activities are two knowledge (gñāna) and action (karma). Emancipation results from the active development of Gñāna, and life (Samsara) results from the active development of Karma.

64 Action which is limited gives rise to result which is also measurable, while Gñāna which cannot be measured produces result which has no limit.

Brahma

65 To people involved in life and looking to the satisfaction of the senses, how is the attainment of knowledge (vijnana), even in a limited measure, possible, though they be Yogins.

Paramah

66 The knowledge attained by worldly men does not aid to bring them emancipation at all, it only serves them to understand the means by which to get rid of the bonds of action.

67 When thus the bonds of Karma composed of action and means thereto are destroyed, one becomes ipso facto possessed of the highest knowledge, and forever remains as such.

Brahma

68 In what manner are the emancipated, who are your bodies to be distinguished from the embodied? This Secret of Secrets may it please you to tell me O, Lord.

Paramah

69 They become Myself alone there is no difference whatsoever between the two. In whatever manner I divert myself, the emancipated do so in the same manner likewise.
Brahma

70. What is it that brings the embodied souls into bondage? That, tell me, O, Purushottama In what manner do the means of bondage bind man.

Paramah

71. O Brauman, the three gunas (qualities), which act both in conjunction and separately, make thrice two kinds of sleep. By these men get bound

72. Satwā sleep is happy. The sleep arising from Rajas promotes action, from Tamas comes confusion and bewilderment. These are considered the three forms of bondage.

Brahma

73. These three qualities are found in conjunction in men; how can these be separated by those Yōgins who wish to achieve emancipation.

Paramah

74. These are not qualities of man as such but are the result of attachment to objects of the senses. They spring from them and cease with them.

Brahma

75. O, the Best of Heavenly Ones! what is it that you called vishava to men, attachment to which brings into existence the gunas, and detachment destroys them?

Paramah

76. The embodied ones existing in the material world have the three qualities (gunas) in their nature (prakṛti). They are bound so long as they are associated with her (nature), when that association ceases they become free.

77. Man knows always that the three gunas (qualities) exist in Prakṛti (material cause). It is Prakṛti that always creates in him various kinds of sleep (forgetfulness).

78. Man enjoys this sleep, as he would a woman dear to him and in the exercise of her own right. In consequence he forgets his own nature. This is regarded as the nature of the association between man and his material nature (Prakṛti).
Brahma

79. By what cause is brought about his association with Prakriti. This is regarded a great secret, O Great One, do teach me this

Paramah

80. Māya is indeed the cause of this, according to my original disposition. Man however is overcome by Māya as a result of Karma (his own action)

81. To the Māya created by me there is no cessation in this world except as the result of my Grace. There is no need to enquire about it.

82. As long as this Māya is not removed by my Grace, so long is worldly existence to man. When Māya ceases emancipation follows.

Brahma

83 You are perfection, O God, what can compel you to show Grace. I do not understand the compelling cause, do expound it to me please.

Paramah

84. Faith, Devotion and Meditation which people show towards me, result in good, that good may be taken to be my Grace.

85. The devotion shown to me, though not as prescribed in the Sāstrās and the Āgamas, brings only good, even to men who may be uncultured. Of this there is no doubt.

86. Therefore to man in worldly life nothing but my Grace can do the ultimate Good. No other way need be searched for for the attainment of this.

In the Parama Samhita of the Pāncharātra, Chapter I entitled "Questions and Answers" (Praśna-Prañachāranaṁ)
CHAPTER II

Brahma

1. O, Bhagavan! the Lord God of Gods, Lord of the lotus eyes! All religious observances have You alone, the Lord of all creation, for their objective, I see.

2. Whoever should wish to devote himself to your worship, according to prescribed forms, please tell me how they should prosecute the worship. In what place and in what manner should they please you?

Paramah

3. Whatever is my sport be it in creation or destruction, that you contemplate in die order, and with devotion.

4. The primary origin of all created things (Bhavas) is Prakṛti, otherwise called Diva, the same thing is also described as Avyākta (unchanged) and Avidyā (unknown, non-knowledge). That alone is described as Vyaktam also.

5. Avyakta, Buddhi, Ahankāra, Bhūta and Mātra, these five, the eleven Indriyas, the five Mahābhūtas (material elements), Kṣetra (abode) in two forms, material and ethereal, and Kṣetraḡna who is the Supreme One. That these are the Tatvas (the primary elements) you have been already told, Holy One.

7. All created things, are associated with three guṇas found in Prakṛti. These fall into three classes, the superior, the middle and the inferior.

8. Where Sattva (goodness) dominates, it is superior; where a desire (Rajas) predominates, it is middle, and where Tamas (darkness or ignorance) prevails, it is inferior. Their action also is quite similar.

9. The service that pleases me best is that which is full of goodness (Sattva). Service rendered with desire (Rajas) results in bringing enjoyment. Service offered in ignorance (Tamas) results in delusive attachment.
10. Therefore one who wishes to please me by service, should render service in the Sāttvic (disinterested) form, having destroyed in due order every wish arising from desire and darkness or ignorance (Rajas and Tamas).

11. Adopting the course of destruction (Samhāra, involution) proceed to destroy all desire and darkness. Adopting the course of creation, evolutionised recreation must be brought about.

12. In this process of evolution and involution of all created things in one order, it must be understood that the processes reach up to me. Otherwise there will be no fulfilment Brahма.

13. Wherefrom is the birth for things and where do they reach their end according to common acceptance. Have both of these processes an end, please tell me.

Paramah:

14. Prakṛti (Nature) gives birth to things Prakṛti it is that which swallows them again. With Brahма's coming into existence is creation, his end brings destruction.

15. The day and the night alike of Brahма are of the measure of one thousand Yugas. By that measure Brahма's life is a hundred years.

16. O Pitāmaha (Brahman)! In this manner, by the measure of Brahма's life the cycle of creation and destruction keeps going on by My direction Brahма.

17. What is the form of that Prakṛti, and in what manner does she bring things into existence? What is the connection between her and the Supreme Puruṣa?

Paramah:

18. The form of Prakṛti is described as unanimated, immeasurable, eternal, always changing, as possessed of the three qualities, and as providing body for those who act (Karmīṇah).

19. The relation between Puruṣa and Prakṛti is universal pervasion (vyāhā), as He, in very truth, is without beginning and without end.
20. As sound pervades all this ākāśa (space), so, in the same manner the Supreme Soul (Paramātma) pervades all Prakṛti.

21. As viscosity in milk, as taste in water, so in the process of transformation these two attain to the position the pervaded and the pervader.

22. In this condition that which is the pervading agent, is the Superior Purūṇa or Vishayi, while the unformed Prakṛti (Avyākṛtam,) becomes the object of pervasion, that is, Vishaya and thus inferior.

23. Since Sat and Asat cannot be separated one from the other and seen apart, in the same manner the pervader cannot be regarded as distinct from the pervaded. Hence Purusha is regarded as the pervader of all.

24. In this, avyākṛtam (Prakṛti) is Achāt (inanimate), Chāt (the active principle) is held to be superior. The two combined is different from either, and exist as if they were one.

Brahma

25. How did all that we see—the three worlds—arise from this? Of what kind are men who are placed in earthly life (Śamsāra)

Paramātma

26. By direction of the Supreme Purusha alone, Prakṛti (nature) keeps constantly creating all living creatures and destroys them in the end.

27. Prakṛti being an inanimate principle does not create otherwise (than by my direction). Therefore the Supreme Purusha does the work of both creation and destruction.

28. O, Brahman! hear attentively first of all the story of this present creation, after this I shall give you an account of existence and destruction.

29. The powers characteristic of the Supreme Soul are said to be five. By means of these, it is that the Supreme God remains in the highest Heaven.

30. These five are (1) Paramēśṭha, (2) Purūṇa, (3) Vīśā, (4) Nivṛth, (5) Sarva. These are said to be His Five powers (Śaktis) and are named Panchopamashad (five secrets).
31. The supreme Soul, Lord of the Universe, in full possession of these five powers, enjoys knowledge in five ways by the accession of the five organs of sense.

32-33. In enjoying sound (S'abda or Ḡāṣa) He is Paramēshṭi; in case of touch He is Pūrusha, in case of light He is Viśvātma, in the case of taste (rasa) Nārāti, in the case of smell Savātma. Parāḥ Pūrusha is the subject in each case. These are regarded as Panchātma and are described as of ethereal form (Sukshmarāpa);

34. Incapable of realization in worldly life, comprehensible by concentration (Yoga), and eternal, this ethereal form (Sukshma Sarira) is said to be the means of emancipation (Muktah).

35. This ethereal form (Sukshma) in combination with Prakṛti assumes fifteen forms in order. These fifteen fall into three groups of five each and become the source of the three Gūnas (qualities).

36 Jyeshtha, Vidyā, Kānti, Śānti, Śraddhā, these five uncontaminated (nirnālā) powers form the source of Sattva (goodness).

37. Vāgyaṃ, Kṛṣṇa, Kirti, Lakṣhmi, Śrīṣṭi, these five, being slightly contaminated, are regarded as the source of Rajas, the active principle.

38. Mohaṃ, Avidyā, Tamāvat, Mṛtyuḥ, Māya and Malinā these, being fully contaminated, constitute the source of Tamas (ignorance, darkness).

39. Among these understand Sattva as that which gives light, Rajas as that which produces activity while Tamas has to be understood as that which hides from view. These are the characteristics of the Gūnas (qualities).

40. It is by these Gūnas alone that the whole creation, animate and inanimate, assumes surprisingly varied forms by process of combination and separation.

41-42. Buddhi formed of the three gūnas falls into eight classes according to variation in qualities. From Sattva springs that which constitutes happiness, from Rajas what constitutes sorrow; and from Tamas what constitutes delusion.
or ignorance (Mōhu). I shall now detail the different forms of these if you will listen. The Salvika forms are four, while the Rājas is but one.

43-44. The Tāmasic forms are three. The names of these I shall now give in detail. Dhārma, Griññaa, Vairāgya and Auśvarya are the four from Sattva. From Rājas springs the opposite of Vairāgya. Consider that the opposite qualities to the other three, Dhārma, Griññaa and Auśvarya, are from Tamas.

45. From Buddhi arises Ahankāra of three kinds, by association with the three gunas. It is by reason of this Ahankāra that man (rāntuli) regards, as possessed of soul, things without it.

46. From association with Sattzaguna, it is called Vaikārika Ahankāra, with Rājas, it is called Tājasa, with Tamas it is called Bhūtādi Ahankāra, thus making three kinds of Ahankāra.

47. From the Vaikārika Ahankāra the five organs of knowledge (buddhundriyas or griññendriyas) arise, it is from these that man gains his knowledge in this world.

48. From Tājasa Ahankāra arise the five karmendriyas, the five organs of action, from this tājasa Ahankāra arises mind (manas) in two forms which are the means of volition (sankalpa).

49. From the same tājasa Ahankāra arises Kāla (time) having its own characteristics. From Kāla arises Diśā (space or direction) counting in order from the east.

50-51 From Bhūtādi arise the five Tanmātras in the regular order as follows, first S'abda-Tanmātra, the second Śprasā, the third Rūpa, the fourth Rasa and the fifth Gandha in order to form the subtle body (Sūkṣma Vīgraha).

52-53. The five Tanmātras, Space (Diśā), Time (Kāla), Manas (Mind), Individuation (Ahankāra),Intellect (Buddhi) Nature (Prakṛti) and the Yoga-body (Yoga-S'arma), these twelve are said to constitute the form of the Supreme One (Paramātma). Setting Him up in Vāsadēśa form those wishing to attain Suddha (emancipation, etc.,) worship Him.
54. From the Tannātras arise the five bhūtas (elements)  
Akāsa (ether), Vāyu (air), Tejas (fire), Jala (water) and Prithvi (earth) as the fifth.

55. From these five arise the gross body (Sthūla S'ākra)  
of embodied soul (man), the ears, the skin, the eyes, the  
tongue, the nose, these constitute the five Buddhiindriyas  
(organs of intellect)

56. The five Karmiindriyas (organs of action) are the tongue  
the hands, the sexual organs, the excretory organs, and legs.  
The body constituted of these is called Sthūla (gross) because  
of its action and constitution

57. In this manner, creation of body and soul, O Brahman,  
has been described by me to you down to the formation of the  
body, in both the subtle and the gross (sukshma and sthūla)  
forms I shall now proceed to the embodied.

58. The powers (sakṛts) of that same Supreme Purusha,  
in their unembodied form, exist, as if in distinct forms, by  
their origin, name and form.

59. Having attained to the physical body (Bhauikam  
S'ākra) these beings by the influence of their previously  
aquired karma (works), wander for a long time in worldly  
existence (Samsara). These form the people bound to worldly  
life.

60. If of pure good deeds, they proceed upward to the  
attainment of higher existence. If of bad deeds they similarly  
attain to a lower state of existence.

61. These even though men (pumāmsali), and being, even  
by themselves, capable of understanding, become incapable  
of knowing the Supreme (as distinct from self) from the delusion  
of mind brought about by the abode.

62. To those embodied souls, the evils of attachment and  
hatred arising from their very nature (Prakrti) are seen only in  
worldly life. What else can these do for them?

63. By the excellence of their qualities, and by their own  
deeds, good and bad, the embodied ones attain to high, middle  
and low conditions of life.
64. To those in whom the good (*Sattva*) quality is found in high measure, godly nature is considered the end, for those of *Rājasa*, human life is the prescribed reward; in the same manner, to those excelling in *Tāmasa*, animal life is the prescribed reward.

65. In this manner all embodied souls attain to their varied goals. Mounted on the wheel of time they keep rotating by the illusion of ignorance.

*Brahma*

66. O God of Gods, What is it that you called *Kāla-Chakram*. If I can hear it, noble one, I should like to know its true form (*svārīṭpam*).

*Paramah*;

67. Time creates the elements (*bhūlām*), Time destroys things born. Time is ever wakeful. Time cannot be transgressed.

68. Time distinguishes all human ends, worldly as well as other worldly. The Past, the Present and the Future, all these take their course in Time.

69. The movements of the Planets, the stars and the zodiac in their orbits is due to Time likewise. Thus the division of time is made in many ways.

70–71. Time is said to be of twelve different divisions. *Ayana* (half-year), *Ritu* (season of 2 months), month, fortnight, day (*tīḷu*), *Savāna* (third of a day), *Yāma* (sixth of a day), *Muhūrtam* (16th of a day), *Nādi* (one sixtieth of a day), *Kālā* (1 minute or 48 seconds), *Vinaḍḍi* (sixtieth of a *nāḍī*) and *Prāṇa* (time for a single breath) these make up the twelve.

72. The lord of these is *Sāṃvatsara* (year), the embodiment of time, and the offspring of light. The two *ayanas* form its two wheels.

73. The three seasons are described as the hubs. The months constitute the spokes; the fortnights, the elements. O, the Lotus-born.

74. *Rītus* are six in number like the six organs of action beginning feet, etc. The *Muhūrtas* are stated to constitute the fingers and the toes.
75. The Nādis are said to be blood vessels; and Kalās constitute the hair, Vinādis form the roots of hair on the body, prānas are the breath.

76. In this manner, the universe of moving and unmoving creation, rses and sets as do the planets and stars,

77. The Supreme Being (Purusha), O, Brahman! having become Kāla, sits and turns the wheel of time perpetually.

78. In this manner keeping the universe going round through the illusion of his Gunas, the eternal God remains busily doing, as if in play.

79. O, Kumalāśana (lotus-seater), the twelve Saktis (powers) sprang in regular order from those twelve forms which are described to be his.

80-81 Yogēśvari, Sukhā, Pragāṇa. Pushī, Smṛti, Dīpī, Rāgā, Vāk, Nītī, Kāntī, Amrī, and Sarvāṭukā S'akhi make 12 Sakris. These having come to the earth remain for ever there.

82 From these again sprang the twelve Mūripālas; they are known in the world here by their respective S'aktis.

83-86 The same Mūripālas are to be understood as lords of the months, O Brahman. The first is Viṣṇu in the month Madhū, Muhūsūdanam in Madhava, Traukrama in Sukra, Vāmana in Sūchī, Śrīdhara in Nābhas, Hrishikesa in Nabhasya, Padmanabha in Isha, Dāmodara in Vīra, Kesava in Sahas, Nārāyaṇa in Sāṁśi, Madhava in Tapas, Govinda in Tāpasya. In this way the twelve guardians of the months are designated one for each month.

87. In this order they are counted as of great valour and great virtue. The self same Glorious Bright one, the Supreme, the Highest Soul, manifests Himself in different forms in various classes of beings, Dēvata and others.

88-90(A) In what manner that a crystal bead, by the proximity of things of different colours, is seen in different colours, is that same manner, the Supreme Purusha, though ever One Himself, assumes in this world of ours, different forms according to the ingredient qualities, and thus becomes the bound ones and the released.
90 (B)–92. The Self-same Supreme becomes what He does, by pleasing, He becomes the moon, by control, Yama, by fortitude, Sāka, by blowing, Vayu, by bearing, Fire, by destroying, Hāra, by Brahman deeds, Brahma, in this manner the differences in kind of the Dēvatas are to be understood as different manifestations of his S'ākha.

93. Since the Supreme is in all forms (vaiśvarāhyāt), it is impossible to count the Sākus of the Great One, among these three are counted the principal ones (piśadhāna) in all the three worlds.

94 and 95. The first Purushas are said to be Brahma, Śiva (Gō) and Vishnu. Among them Vishnu stands the highest (1) because of His Sattvic action, (2) because of his protecting the universe and (3) by his capacity to bestow the highest bliss (apavarga). In this manner he is superior to the other two.

96. As being the cause of all that is good he is called Purushottama. Eternal Well-being and worldly Prosperity alike are declared to be Nārayana Himself.

97. In the dispensing of these He is alone capable, hence He is Nārāyana. Inasmuch as He is in all embodied beings, he is Vāsāvā.

98. Being the common God of all these, He is called Vāsudeva. By reason of His pervading all creation (jagat) He is called Vishnu.

99. He is called Hari as he destroys sorrow. Such a glorious Being pervades the Universe in four Vyāhas (emanations).

100. For the good of all, Vāsudeva is regarded as Dharma, having attained to the highest perfection in Dharma, etc. Sankarshana is regarded as Gūṇa.

101–102 (A) Similarly Pradhyumna is Mōksha, and Amṛuddha is all-Iśvara. Wherever these four qualities appear clearly, the four Dēvas, above mentioned, are there to bless, being full of love to their devotees.

102 (B)–103 (A) Whosoever has the four evils, opposites of Dharma, etc., existing in him, these four Dēvas punish him and plunge him in calamities.
103 (B) to 105 (A). These four controlling deities of the universe make the four divisions of the Veda, Áśrama, Varna and the cardinal directions. I have so far explained to you, desirous of knowing the highest ends,* the method of creation, more detailed description being impossible owing to its vastness.

105 (B). The opposite of creation is counted the equal of destruction (pralaya).

106 When, however, the process of destruction is complete, the Supreme Being (Pañah Pumān), ceases to be active. He remains, devoid of activity, a mere mass of intelligence, in the highest Heaven (Parama-Vyoma).

107. O Brahman, know thou that, that Being (Pratusha), Vishnu to be myself, lying on the bed of Sesha in the "Ocean of Milk" as if in sleep (Māva)

108 and 109. It is Me alone that all men please by sacrifices of all kinds. It is again Me that the Yóguṇas, masters of all senses, contemplate, praise in prayers and worship in devotion. It is Me again that the Upanishads of all the branches of the Vedas discuss

110. Being in all the worlds as their Soul, I am the Supreme Soul, controlling all, all the worlds exist in Me, I am therefore the Lord of all.

111. Whoever among men are devoted to me, and resign themselves in my hands, they become Siddhas (Seers) without doubt, having attained their object.

112. In regard to creatures two wishes arise in me, O Brahman. They are affection and neglect, I am eternally possessed of both.

113. Those devoted to me, doing good deeds, I favour by the first of these, those not so devoted and given to doing evil, I punish them by the other.

114. Having attained to a body by which one could accomplish all, the embodied ones should do good deeds to please me.

* In St. 103, the MSS read Bhuta-Kamasya the reading adopted is Bhuta.
115. When I am pleased, O Brahman, life in Heaven and Final Emancipation alike, are attainable to all men without doubt.

116. I have told you thus far, O Brahman, the essence of everything (worth knowing). This is to be maintained as a secret from common people. What else do you wish to know?

_in the Parama Samluta of the Pāncharātra, the second chapter entitled "the Order of Creation (Srishi-Krama)."
21. The result of deeds done cannot be destroyed even in a hundred births. Each new birth only adds to the result, and will not avail to change the result.

22 and 23. Salvation is unparalleled happiness; without sorrow, without end. Therefore, for gaining salvation (mukti) worship Vasudeva, without indifference, without desire for prosperity, and whole heartedly. Three are the modes of worshipping Him, by deeds, by words and by thought.

24, 25 and 26 (A). These result in greater and greater good ultimately, offering unguments, flowers and things accepted as pure by the good, with due mantras (mystic prayers) is described as sacrifice by deed (Karma Yagña). Being pure and becoming calm, the uttering of prayers and mantras with devotion, constitutes sacrifice by word.

26 (B) and 27. Giving up all out of one's self, worship, offered according to prescription (of the Sàstras), exclusively mentally is declared to be worship by the mind O Brahman! Each of these is regarded as of three kinds according to the power it calls for.

28. These three are Sàthvâk, Rûjasi, and Thâmasi, the worship where the good predominates (Sàthvâk) is for attaining salvation Sacrifice (where the dominating quality is energy) is for attaining worldly ends.

29 and 30 (A). Worship dominated by passion is for doing evil to others. These three are in the order of merit, the preceding being superior to that which follows. Brahma, Kshatriya, Vaîya, Sudra and even women should offer worship to God according to their natural disposition, and with devotion.

30 (B) and 31. The wealthy, the poor, the young and the old, the learned and even the sanctly, all alike should offer worship to God. There is nothing that will bring higher good than worship at the feet of Hari (the evil-destroying Vishnu).

32. Therefore a man must, by every effort, be a devotee of Vishnu. Leaving aside Púrushottama, there is no one in all the Universe to give salvation.
33–34. Action as well as its fruit are alike the outcome of His grace. In the accumulation of wealth, as well as in the averting of calamities there is no one else capable (of doing good). Therefore place yourself at the service of Deva (Vasudeva).

Brahma

35. How is the God of Gods to be worshipped? What should be the kind of man to worship Him? What is the prescribed manner of worship? What is the result to be obtained by such worship?

Paramah

36. How a devotee of Bhagavan (Bhagavalah) offers worship to Bhagavan Hanur, that I shall describe with all attention, for your benefit, O Brahman, as also the prescribed manner of it.

37. Eight are the prescribed ways Samaya (agreement), is the first, and then Samachara (approved practice), Svadhyaya (holy reading), Darwasyangratha (collecting materials for worship), Suddha (purifying), Yoga (worship), Shuti (prayer), Dhyana (contemplation).

38. He who performs worship in the manner prescribed is called Bhagavata. It is by past good deeds that a man is born a Bhagavata.

39. Men fall into two classes, Diksita (initiated) and a-Diksita (uninitiated). The initiated man is entitled to worship in the full form prescribed above, while the uninitiated can only offer partial worship.

40. Community of belief (Samaya) is alike common to the two; so the initiated and the uninitiated should alike act up to this. Our Lord, Bhagavan alone is fit for our worship, and no other, as He is the cause of all.

41–42. Read constantly literature dealing with Bhagavan, as our Lord, our teacher and our friend, listen with attention to a recital of his qualities; love those devoted to Him by deed, thought and word; and appreciate the good in regard to things, deeds and qualities of those who are Saktikas.
43. Never apply your mind to practice of other systems of ritual worship. If there is a temple near, circumambulate both the God and the temple.

44. Never walk over used articles of worship, nor use them, nor even touch them, do not give them to any one, nor even smell them, but you must protect them (against ill use?)

45. Making yourself pure, keep repeating constantly prayers, by yourself in the temple, in the evening, in the morning and at mid-day, contemplating Lord Narayana.

46. Having got up from sleep, while walking, prostrating and even when falling, while taking and giving, keep reciting the mantra of the mystic sight syllables (the name Narayana).

47. Never touch nor even speak to men of heretical persuasions (avandika), those making their living by temple service, non-believers and evil doers held in contempt generally.

48. Do not use a seat, bed or vehicle if it is of the form of a disc (chakra or discus of Vishnu), nor put your feet where there is a figure of Hari.

49. Give careful ear to recital of places sacred to Vishnu and holy bathing places. Treat devotees of Vishnu and His Saints always as your own relations (with affection and respect).

50. Do not eat anything obtained by unclean means; nor that which is acquired by evil-minded people. So also avoid eating meat and drink, and things much to the taste of drunkards.

51. The initiate should give up food offered to the departed, food given in charitable feeding houses and in places under birth pollution. Do not be unclean, but be always a brave devotee of Bhagamana (Vishnu).

52. If ever you have any doubt as to what you should do, always apply to devotees of Vishnu, expert in right conduct and those well read in Pancharatra.
53. Do not say anything before you are asked to, nor answer questions put to you unless it be from honest ignorance. Even if you know, you would be a wise man to conduct yourself in the world like an ignorant man.

54. When attacked by disease, or at the approach of fear, make a daily incantation of the mantra of the eight or twelve syllables, (the names, Nārayāna or Vāsudeva)

55. When a breach of rule happens either by accident or by error, make expiation by repetition (of these mystic syllables) a thousand times, or a hundred.

56. I have thus expounded to you roughly the “rule of the community” (Samaya). O Brahman! Whatever else may be inculcated in Vaishnava Dharma must also be conformed to.

57. I shall propound Āchāra (course of conduct) to be always adopted by a devotee of Vishnu (Bhūgavāta). Āchāra is what one has to act up to from day to day as laid down in the Sāstras.

58–59. Early in the morning vacate the stomach, and wash in silence; thus clean, take the ceremonial sip (āchamana) and at break of day repeat the mantra, panchōpamshad, a hundred times, a thousand times, or at least ten times in emergency, (pray) to the sun with the kāla mantra, and to the cardinal points, each with the appropriate mantra.

60. Performing obsequies and making yourself pure, mutter in due form, either the Ishtākshara or the Drūdākāshkara, suitable to the circumstances each day.

61–62. After muttering lauds or prayer, contemplate at the close the God of Gods. Conversing with devotees, even better with Brahmins, do your daily round of duties, as also what is prescribed in the Dharma Sāstra. Keep hearing mantras of appeal to Vishnu and stories relating to Him, the hearing of which effectively destroys sins.

63–64. Keep in the company of devotees of Vishnu, and do not get into argument with them. Thrice a day, or at least once, according to your ability, devoutly worship the God of Gods, purifying yourself with a bath and without the
slightest relaxation in your daily duties, at the appointed periods of the year, and on the 12th day of the fortnight more particularly.

65-66 In holy places, and in sacred bathing places, offer your worship more elaborately and fully. Worship forms of Vishnu. Look upon other forms of God as Vishnu himself even by strong effort, worship offered to the various other deities, ultimately reach Him. At the feet of God’s image never assert falsehood as truth.

67 Even on occasions of calamity never turn back from devotion to God’s image, a firm-minded man should speak, put little end with humility of those devoted to Him.

68 Where there is compelling reason not to speak, decline to speak on the ground that what you know is not fit for utterance. Before breaking fast give a handful of grass to a cow.

69-71 Without obtaining permission of Sanyasins (ascetics) and Bhugavatas (devotees of Vishnu) do not take your food. I shall now explain to you the right course of conduct for the initiated O Brahman! as by that means, devotees of Bhagwan (Vishnu) obtain eternal emancipation. Getting up early in the morning, and silently muttering to himself the Sarva-mantra, let one put his left foot down with a view to going towards the east. Let the left foot be put forward uttering the mantra Viśtīṭatma.

72 Washing after evacuation with earth wet with water as prescribed in the Sutras take clean water uttering the mantra Vivasvat, and take the holy sip with the mantra Purushatma.

73-75 Sprinkle water either over your head or your whole body, with the mantra Parameshtīṭatma. Performing the Sandhiya worship according to prescription mutter the prayers in due form contemplating the indestructible Supreme Soul by means of Manō-mantra and, touching each of your organs of action separately with the Alankara mantra, touch a cow, speckled black and white after due obeisance with the Buddha mantra. Begin your daily round of work bearing in mind Parama mantra.
76. Making gifts to God and Brahmans with the mantra Gandhamātra, wash your hands clean with earth taken with the incantation of the same mantra.

77. Take such medicaments as you need with the incantation Rasa-mātra (mantra), with the Rūpa mantra, see flowers, ornaments, etc.

78. Muttering Sparśa mantra, use auspicious dress and take seat, with Sābda mātra (mantra), hear auspicious words spoken.

79-81. When you come into touch with the great elements, do so with the respective mātra (mantra) in your mind, in case of contact with things impure, in partaking of unclean food and when one has been compelled to do things objectionable, a man must purify himself by taking panchagavya, collecting in a clean vessel, in due order and with the panchopanushād mantra, the urine, excreta, ghee, curds, and milk of a cow, making up five in all and taking the mixture muttering the paramēśhi, etc., mantra, pass your hands over your body muttering the same mantra.

82-83. When one has done this he becomes freed of sin and his body becomes purified. Taking your bath by means of the mantras prescribed, offer your daily worship to Vasudeva in the form of an image made by the mantras of Vasudeva, having placed yourself under due protection against evil. Having bathed first for becoming clean then perform the mantra-smarts for purification.

84. Bring earth with the use of Sarva-mantra, make the water clean with Nrīth mantra, by means of Viśva-mantra invoke the Tirthas (holy waters), rub over your body with Purusha-mantra.

85. Take your bath with the mantra Paramēśhyātmā, and take the holy sip in prescribed form. Then again purify the whole of your body by the Panchopanushād mantra.

86-88. Having got into the water, mutter the Panchamantra in due form, and performing, in all humility, the Prāṇāyāma thrice, twice or even once, finish your bath and put on your clothes. Having taken the holy sip, stand
looking eastwards, alert and all organs under control, mutter the Paramahaṁsa mantra, and then the Pranava of three māhas (syllables). Similarly, mutter a thousand or a hundred times, the mantra of eight or twelve syllables.

89-90 Having let down a handful of water, contemplate upon the Sun. At the time appointed, with hands held aloft in worship, contemplate, by the same mantra, the Supreme Lord in the centre of the sun's Orb, in form minute and all brilliant, and then propitiate the Gods by offerings of water in the manner prescribed.

91-92 They are Indra and others beginning with Vishnu, Vasuḍava, etc., the twelve forms (murtis), the twelve powers (Sakti) and the Paramātma (Supreme Soul), the five elements beginning with the earth, the Rishis and the Pitrū (manes). This should be done with the names of these in the accusative at the beginning and the word tarpayāmi (I give you satisfaction) at the end.

93-94 This is the mantra prescribed in truth for the giving of satisfaction to the Gods, the Sages and the Manes. Having performed the tarpāna (water oblation) to satisfy these, take the holy sip again and go to the place appointed for worship where by worshipping the Supreme One in the prescribed form, and partaking of what was offered to God, a Vaishnava attains to the highest siddhi in a short time.

In the holy Parama Samhita of the Pancharatra, Chapter III by name Vīnaya (discipline)
CHAPTER IV

Brahma

1. O, Dēva! I should like to hear the best way of worshipping Vishnu. In what manner is the worship to be offered to the highest Purusha known as Vishnu?

Paramah

2. Therefore then I shall expound clearly the course of worship to be offered to Vishnu by the practice of which a devotee attains to the world of Vishnu.

3. Going to the appointed place of worship, wash and take the holy sip (āchamana) with due humility, then look, uttering the prescribed mantra, round the room including the altar and the floor.

4. Go round the altar by the right and make your salutation, then collecting yourself, throw your upper cloth from under the right arm over the left shoulder, and, being clean, turn towards the east.

5. Being then seated, rub over both your hands uttering the Pranava mantra while so doing. Then utter the Panchō-pauṣhad touching the tip of each of your fingers in order, beginning with the little finger.

6. Touch the six organs of the body with one hand uttering mudra mantra. Protect yourself (against evil) from the cardinal points by uttering the astra mantra.

7. By Tējō-mantra make a surrounding wall and centre space for fire and, thus protecting yourself all round, practise abstraction of mind.

8–11. First of all make the Yōga-Sūpūta with three Prāṇāyāmās (breath-concentration). Then, by effort, beginning with the in-breath and then taking the out-breath, or the other way, if you control breath, that act is called Prāṇāyāmā,
meditating by the Prashatma mantra, the breath at the lotus of the navel, concentrate there the supreme spirit in the form of breath. Then, by means of the mantra, Vis atma, consider the Sun in the heart as fire (Agni) and concentrate the supreme Spirit there in the form of fire all round. Then concentrate in the throat with the Sarva-mantra Bhava (spirit) placed in Mahendra.

12. With the Northi-mantra, concentrate on the head Varuna in the form of water. Black, red, golden and the white are the colour forms of Dharana (concentration).

13–18 Each one of these Dharanas (abstraction of mind) detailed above must be performed with three pranarnas done in the manner prescribed above. In case of these Dharanas, contemplate the universe as if conjoined with that particular guna, remaining during the time in unshaken concentration. The way of attuning to Dharana is in order Pūraika (in breath), Rechaka (breathing out), Kumbhaka (the holding in of breath) and Niramaya (stop breathing altogether) for Bhaga utas. Having in this manner destroyed by Dharana all impurities then perform the meditation upon God with concentration which gives purity to the soul. In unshaken composure take the five elements beginning with the earth into the Supreme Soul, adopting the method of Pralaya (Dissolution). After this thinking over in your own mind the order of creation down to the attainment of the gross body, then uttering the mantramus in order and creating with your right hand, and then contemplating the causes, set each thing in its place again.

19 Place the five elements beginning Akasa (ether) uttering the Panchamantra in the middle of the mouth, the heart, the privates and on the feet respectively.

20–23 Having thus become mantra-bodied by means of Mahayoga Samadhi (extreme abstraction), bathe yourself in water of nectar brought in golden pots by the Ladies of the Directions. Contemplate the Sun in the form of his brilliant...

* The meaning of the second half of this sloka is not clear.
33 On this seat is set the lotus, from which was born the supreme Brahma, surrounded by twelve smaller ones, with the spacious pericarp in the middle, the interspaces filled with the pistils of the flower.

34 Seated on this is Virat in the form of the universe and the creator of all. The twelve mūrtis (forms of Vishnu) are to be understood as being seated on the lotus petals.

35 In the pistils are the fifteen S'aktis (powers) at the base of the pericarp is the source of the three gunas in order.

36 In the middle of the pericarp are the three S'aktis of the Gunas in order, on the top of the pericarp are placed in order, fire the moon and the sun.

37 Having in this manner created the seat by the mantras intended therefor, offer worship to the God-seat with sandal, flowers, etc.

38-39 On this seat contemplate with the aid of the great good Saktis the form of the Supreme Soul (Paramatman) pure as clear crystal and with four arms adorned with the conch, the disc the mace and the lotus. In this image invoke the God Achyuta the Paramatman or Supreme Soul of the universe.

40 In the open but joined hands first of all make the seat by act of mind then invoke the all-pervading God there for maintaining Him there.

41 Into that open hand in the form of prana a invoke the Supreme Soul which enjoys satisfaction eternal by the mantra Parameshthi having installed Him in the pranava form of the hands, invoke Him again by the mantra Purushatma.

42 Then contemplate by the mantra Vis'vam the Supreme seated in the open hands and then uttering the mantra Anuv'ittham make Him enter the body.

43-44 By the mantra Sar'atma then contemplate Him thus embodied after getting up partially and making your obeisance, and after once again giving Him welcome, having prayed for His presence by means of the Sat'ra-Gunamadha, then by the mantra of Ritam S'akti give water for washing (pādya) etc., in due form.
45. With the mantra of eight syllables (Nārāyana mantra) present water for washing hands in the prescribed form. Then with the vidyā of Rasa mātra present the mouth-perfume (mukha-vāsa).

46. Having offered by means of incense, flower garland &c., and obtaining permission, proceed in circumambulation to light up the fire and prepare the food (havis) in the prescribed manner.

47. Then coming back to God’s presence proceed, in the prescribed form, to give Him ablution with the mantra Tamas (Tamas Sakti), with water.

48. Having with clean water propitiated by the mantra Panchopanishad, present with the guna-mantra, the pair of cloths with the sacred thread (Yagñāpavīta).

49. Then give the God ornaments if available or else mentally, and then with the Gandha-mantra-Vidyā, the auspicious sandal as well as garlands and flowers.

50. Then present a looking glass with the rūpa-mantra. Then present incense with Sparśa-mantra and light with the Rūpa mantra.

51. Then give water to wash, in due form, uttering the mantra of twelve syllables, and then the specially prepared food with the Rasa mantra as also other food, cakes, etc.

52. Then having offered water and betel etc. with the appropriate mantra as before, say the prayers with the Sparśa-mantra making due obeisance.

53–55. Go round saying the Dik-mantra, and, making by Kāla-Mantra the time of muttering prayer auspicious according to your wishes, and contemplating the God with the mantra Paramahansa or the mantra of 12 syllables, or the mantra of eight syllables, or the Pranava (the syllable Om) then give water to wash with the mantra Paramahansa, and then prostrating and announcing yourself as His servant, send Him back.
33 On this seat is set the lotus from which was born the supreme Brahma, surrounded by twelve smaller ones, with the spacious peneiarp in the middle, the interspaces filled with the pistils of the flower.

34 Seated on this is Virat in the form of the universe and the creator of all. The twelve mūrtis (forms of Vishnu) are to be understood as being seated on the lotus petals.

35 In the pistils are the fifteen Sākhisthe powers), at the base of the peneiarp is the source of the three Gunas in order.

36 In the middle of the peneiarp are the three Sākhs of the Gunas in order, on the top of the peneiarp are placed in order fire, the moon and the sun.

37 Having in this manner created the seat by the mantras intended therefor, offer worship to the God-seat with sandal, flowers etc.

38–39 On this seat contemplate with the end of the great good Sākha the form of the Supreme Soul (Paramatman) pure as clear crystal and with four arms adorned with the conch, the disc, the mace and the lotus. In this image invoke the God Achyuta, the Paramatma or Supreme Soul of the universe.

40 In the open but joined hands first of all make the seat by act of mind then invoke the all-pervading God there for maintaining Him there.

41 Into that open hand in the form of prana a invoke the Supreme Soul which enjoys satisfaction eternal, by the mantra Parameshthi, having installed Him in the prana a form of the hands, invoke him again by the mantra Purushatma.

42 Then contemplate by the mantra Visvahna the Supreme seated in the open hands and then uttering the mantra Navātmane make Him enter the body.

43–44 By the mantra Sarvatma then contemplate Him thus embodied after getting up partially and making your obeisance, and after once again giving Him welcome having prayed for His presence by means of the Sakti-Gumandya, then by the mantra of Rajas S'akh give water for washing (padya) etc., in due form.
45. With the *mantra* of eight syllables (*Nārāyaṇa mantra*) present water for washing hands in the prescribed form. Then with the *vidyā* of *Rasa mātra* present the mouth-perfume (*mukhā-vāsa*).

46. Having offered by means of incense, flower garland &c., and obtaining permission, proceed in circumambulation to light up the fire and prepare the food (*havīs*) in the prescribed manner.

47. Then coming back to God's presence proceed, in the prescribed form, to give Him ablution with the *mantra* *Tamas (Tamas Sākli)*, with water.

48. Having with clean water propitiated by the *mantra* *Panchopanishad*, present with the *gūna-mantra*, the pair of cloths with the sacred thread (*Yagñōpanīta*).

49. Then give the God ornaments if available or else mentally; and then with the *Gandha-mantra-Vidyā*, the auspicious sandal as well as garlands and flowers.

50. Then present a looking glass with the *rūpa-mantra*. Then present incense with *Sparśa-mantra* and light with the *Rūpa mantra*.

51. Then give water to wash, in due form, uttering the *mantra* of twelve syllables; and then the specially prepared food with the *Rasa mantra* as also other food, cakes, etc.

52. Then having offered water and betel etc. with the appropriate *mantra* as before, say the prayers with the *Sparśa-mantra* making due obeisance.

53-55. Go round saying the *Dik-mantra*, and, making by *Kāla-Mantra* the time of muttering prayer auspicious according to your wishes, and contemplating the God with the *mantra* *Paramahamsa* or the *mantra* of 12 syllables, or the *mantra* of eight syllables, or the *Pranāra* (the syllable *Om*) then give water to wash with the *mantra* *Paramahamsa*, and then prostrating and announcing yourself as His servant, send Him back.
56. In the manner in which He was invoked to be present, He must be requested to retire, apologising by prayer, for errors of performance in the course of worship.

57-58. This is an abbreviated exposition by me of the heroic course of worship. Worshipping daily in this manner, a devotee of Bhagavān (Vishnu) becoming holy and clear of all his sins, makes himself fit to pursue the path of emancipation, and obtain all he wishes for here and in the hereafter.

59-60A. He gets over all hindrances to salvation, and ceases to be troubled by tendencies mimical to salvation. A follower of this teaching, having well understood the prescribed course of worship, obtains the accomplishment of his object by worshipping in due form, otherwise he becomes a great sinner.

60B-61. Offer your worship to the image, having made a seat in the prescribed form. Conceiving in your mind the image itself to be the Yōga form of God, and installing in it Hari, worship Him after invoking Him there in due form.

62. The offer of worship in water does not differ from this, but when it is offered in fire do all that is prescribed, giving up whatever involves use of water.

63. If you offer worship in the vast space of your heart (Hrid-Ākāsa), perform all acts of worship by the mind. He who wishes to worship Him in a circle (māndala) however, let him do worship as laid down below.

64. The worshipper shall place Yōga, Aīśvarya and other S'akhs in the outer circle round the Yōga ṣūla, the seat of God, each Sakti being placed in the point of the compass appropriate to her.

65. In a circle outside of this place the twelve protecting deities of the months (the 12 Ādityas). Outside of these place the guardians of the directions (Loka Pulas) in the directions appropriate to them beginning with Indra in the East.

66. Contemplating all of these along the circles made in due order and regarding the seat as being on the axis, worship God there.
67–69A. Even when you worship God in the circle of the Sun the prescribed method is the same. In this manner, in all these places of worship, the expert in the rules of worship shall worship the God in Vaikuntha in due time and on prescribed occasions. Having performed worship beginning with worship on the floor, and having gained faith in the doing of it, then proceed in order to other places prescribed, otherwise the resulting evil will be great.

69B–70A. In all forms of worship, in order to protect the worship of the Supreme Being from contamination of evil, place the guardians of the directions outside (the enclosure of worship).

70B–71A. Of all forms of worship that which is rendered by the mind is the highest. If the mind is not clear (in devotion) the act of worship brings no result.

71B–75. Meditation with love is what is taken to be Bhakti. Worship offered without loving devotion is as good as not offered. Loving devotion is regarded as consisting of eight integral parts – the more so devotion to Vishnu, by attaining to which (Vishnubhakti) one gains the supreme Siddhi (emancipation) quickly. (1) The daily worship of God, (2) the preservation of the rule of the community, (3) the love of the devotees of Vishnu, (4) great zeal for worship of Vishnu; (5) effort at the performance of worship by oneself, (6) eagerness to hear stories relating to Vishnu, (7) absence of desire to do hurt to others, and (8) not living by means of Vishnu-worship. These make up the eight features of Bhakti as seen in man.

76. He who has heard the exposition of this treatise, is fit for expounding it to others.

Brahma

77. What you stated as the worship of God (Apara Dātā, God of the Worldly) by those wishing for prosperity, that worship of the Apara-God, pray expound to me now.

Paramah

78. This same is the course of worship generally, even in regard to the worship of Apara-Vishnu. I shall
expound that which is special as it was first given out, all the rest being the same for both.

79. Jñānādhanā should be worshipped on a red lotus, eight armed, with all his vehicles, weapons and attendants.

80. Place the serpent Ananta in the east, the lord of birds (Guruḍā) in the west. On the left of the God, Lakshmi and on the right, Sarasvatī.

81. On the south-east Vṛddhī (growth) and on the south-west Sudhī (accomplishment), on the north-west Mahī (wisdom) and on the north-east Sānti (Serenity).

82. Oh, Lotus born! the Conch, the Disc, the Mace, the Lotus, the Sword, the Shield, the Arrow and the Bow. These are the weapons in the eight hands of the divine one.

83. Bearing on His chest the jewel Kaustubha and wearing the mole Śrī-Vatsa, He assumes many forms for the successful accomplishment of His mission of beneficence to the world.

84. Twelve are the forms in which God should be worshipped by those wishing to attain prosperity. In the worship thus offered set the Hāṁsa-mantra in the place of the Parama-Hāṁsa wherever this is prescribed.

85–88. Adopting the course of creation, place the elements in their appropriate places. At the end of the worship should come the expression of one’s wish, the unbroken performance of worship in due time, the feeding of Vaishnāvās on proper occasion to the utmost extent of one’s capacity, gifts of all kinds in the same manner, respectful treatment to teachers; acquiring of the mantra of Vaishnāvās by means of proper instruction, carrying out without break, on the due occasion, of the vows enjoined on Vaishnāvās, these are the duties enjoined upon those who wish for attaining prosperity. Worship God for a year, or a period of 12 years if so desired.

89. Considered from the point of view of the prescribed worship, the prosperity to be attained are of two kinds; the first is that which is gained in this birth alone, and the other that which could be gained only in another future birth.
90-92. Of these two, the first is easier and the other is said to be more difficult. Having become a devotee to God to gain an object, and having died without gaining it, he will gain this object of his wish in another birth. Those who, through their life long, devote themselves to God's service with a view to gain prosperity, become kings of regions well peopled. Nothing depends on the measure of time.

93. Those of intense devotion attain the accomplishment of their wish which is not otherwise attainable. This is but a brief account of the way of worship of God in the aparā form (not the supreme), though that way of worship is described very elaborately.

*In the Parama Samhita of the Śrī Pāncharātra, the Fourth Chapter entitled Archanā Vidhānam (the mode of worship).*
CHAPTER V

Brahma

1 O, Bhagavan! For the purposes of worship what are the articles that are prescribed to be collected? How are they to be made clean? Please let me know.

Paramah

2–3 Oneself, the place, the vessels, the darbha (the sacred grass, Poa cynosuroides) water, the image, sandal, flowers, ornaments, incense, lamp, uncrushed grain, water, food to be offered, etc., these make up, Pitamaha!, the articles required for worship. Cleaning these first of all, offer your worship to Purushottama.

4 In worship, for external cleanliness a bath and the holy sip (achamana) are prescribed. The bath, I have already described to you. I shall now describe, O, Lotus born, the holy sip.

5 The place at the root of the thumb is called Brahmatirtham. Take three sips from this Brahmatirtha, and then wipe off your mouth.

6 Then again sprinkle water over the left hand, and the soles of the feet, touch the heart with the palm of your hand, and the mouth with the fingers.

7 Placing on the thumb the ring finger touch the eyes with water, touch both the sides of the nose with the thumb on the fore finger.

8 Then placing on the thumb the little finger, touch both your ears. Placing on the thumb the middle finger in the same manner touch both your arms.

9–12 Then touch the navel with the thumb, with the thumb resting on all the fingers touch the head. Thus is
what is called āchamana generally, the initiated however, should utter the panchamantra in due order, take the sip, then wipe off the lips, making the āchamana in the same manner, and sprinkling water all over uttering the same mantra while doing so. Then begin the worship of Han. Let the other form of āchamana be practised by the uninitiated. The bath may be by water, by earth, by sprinkling and sipping (āchamana), and a man cleanses his body both inside and out by this kind of bath. By speaking the truth and only words that please, one gains purity in speech.

13–14. Knowledge, composure, and joy bring about cleanliness of mind. That man who is always clean in the three ways described above is the person whose worship is ever pleasing to God. This is called cleaning (of the person) I shall then describe cleaning of the place.

15–16. Places used for games of dice and eating, as also those intended for evacuation, for sitting, for cremation and places occupied by Chandālas, places infested by worms, places full of chaff, ashes, and bones, and places where people crowd, these are to be rejected for a place of worship.

17 Even if the ground be always clean, let it be cleaned with cow-dung which is fresh and taken out of the ground after coming from a cow.

18. The dung of a cow-calf, broken up 'dung, that of white colour and that in which worms have come in should be rejected. Then having sprinkled the plastered place with the astramantra leave aside the water vessel (so far used)

19. Having washed his hands with water one who knows the mantra should rub the place over with his hand again uttering the śāyumantra, and then should sprinkle water uttering the jalamantra

20. Uttering the mantra of eight syllables, scatter grain. In this manner the place becomes clean for worship. Now, listen, I shall describe how to make vessels clean

21. Wash gold and copper vessels in water soaked with mango, and silver with soot or wood ashes.
22. Clean vessels of amalgam in water and ashes, and wash conch-shell and mother of pearl with salt.

23. Fruits, leaves, etc., with earth and water. The removal of the coating and smell ensures cleanliness in washing.

24. Fill one vessel with water mixed with sandal and flowers uttering the Panchamantra in order; utter the Pancho-panushad mantra over this.

25-26. Sprinkle all the vessels with this water either together or separately. Water which is not brackish, which is clear, sweet-smelling and of good taste, which is untouched by unclean people, and in large quantity, makes all things clean for all holy work, then listen how to clean the image (b-ram).

27. For images made of metal the method for vessels of metal should be adopted. For images of stone, complete covering is prescribed for cleaning.

28-29. Similarly, for images of wood and those made of Jewels wiping completely; cleaning in this wise and collecting the required things, and having then touched the S'akra, (S'akra-S'ala, sacrificial hall, standing here for the space marked out for worship) understand that the image has become clean. For Kusa, etc., wiping makes them clean. For other things cleanliness consists in these being unused.

30. Taking your seat with darbha (Kusa grass) on a lower level than that of the place of worship, and wearing the darbha-ring in hand, clean the water with the Pavitra-mantra.

31-32. That sandal paste is considered best which is prepared, by mixing turmeric (kunkuma), aloë wood (agaru), and sandal, and grinding into a consistent paste with camphor. Else the natural red variety of sandal. Even other kinds of sandal wood are acceptable to Vishnu.

33-39. The following flowers, etc., are acceptable for Vishnu worship Karavira (oleander) red and white, lotus, red and white, Kétaki (Pandurus odoratissimus. Tan. Tálai), Jāhumallikā (Jessamine), Utpala (water-lily) of 3 colours, Tagaram (Taba-raemontana coronaria Tam Nandiya-vaṭṭai), Champaka (michelia champaka), Droṇa (Tam. Tumbil), Vānira (Cane
reed) (Calamus rotang Tam. Vanjī), Śāmyakam (cassia fistulæ Tam. Koṇraj), Śvētārkam (white Calotropis Gigantea—Tam. Erūkkam), Kuṭaja (Koraya; Tam. Pālai), Kandalū (sweet potato Tam. a kind of vallī-root), Vakulī (minusoper elengi. Tam Makīlam), Tulasī (basi), Navamallīka (double jessamine, Tamil Irūvāṭeły), Asana (yellow Sal, T. Vēngai), Tāla (Palm, Tam. Panai), Tamāla (xanthoxylum pichoromus), Marutā (Trigonella coruculata, Tam. Nākaī), Śami (Acasia Suma), Punnīga (Rottilena. T. Pinnai), Varṣa Punnīga (Kṣudra Punnīga), Mālāti (Jessamine with large flowers Tam. Jati), Śvēta Kumuda (white-ıly), Dévadāru (Punṣ Devad), Utpala (water-ıly, 2 kinds), Kövidāra (mountain ebony), Nūga (Mesua terrea, Tam. Śrunāgai), Saḍī-bhadra (Dēva-dāru or Kadamba), Priyanguka (Saffron), Bilva (Aegle marmelos, Tam. Vīla), Navamāla (a kind of Jessamine), Kayāhast, 2 kinds, Āviram (Karnikāram (Pentapetes auripolia, T. Kōnag), Vaishnāvi, Śankha-pushpikā, Kambupushpika (Physalis Flexuosa), Aśoka (2 kinds, Ionesia Aśoka, another name of vakuḷa), Kunda (a kind of jessamine), Gandhapūrṇa (a kind of kētaka), Sēpālika (Nēbari, Tam. Karunocchul), Kurevaka (Barleria crystata, Tam. Kurnjī), Pīta-kōranḍa (Nandyāvarta, 2 kinds, Tamernae montana coronaria, Tam. Nandyāvatītai), Kṣudra kētaka (small kētaka)
These are the flowers to be gathered for the worship of Vishṇu (Purushōttama).

40. Worship Him with day-flowers by day, and night-flowers by night. In times of emergency use whatever is available, the earlier mentioned being superior to those that follow.

41. First half is too corrupt for translation. Flowers not to be used, should be avoided even on occasions of emergency. 42-44. Flowers not to be used even on occasions of emergency. These are Kōranḍa Krishnavanam (Kōranḍa, Canssī Carandas, Tam. Kōrl), Kapitṭham (wood apple, Tam. Vīḷī), Harikarnī (Cassia Fistulā and Calotropis Gigantes), Agnīvibhitakam (Belerea myrabolam, Terminala Belerea, Tam. Śami), Suriṣa (Memona Suriṣa, Tam. Vāku), Madhunīka (Arabian Jessamine, Tam. Mallikā), Nirgundi (Vitex
Trifolia, Tam. Noccul), Sindhuvara (Vetex Trifolia, and etc), Kimshaka (Butea Frondosa, Tam. Murukkai) Silmali (silk cotton, Bombea Heptaphillum, Tam Ilavu), Japi (China rose, Hibiscus rose Tinensis, Tam. Sevarattu), Arka (Calotropis Giganta, Tam Erukku), Kanakamatham (Thorn apple, Datura metal and Festuosa, several varieties, Tam. Ummatii), Karanjam (Galidupa arborees, Tam. Pungai), Vishapadapam (Vishapushpaka, Vanguena spinosa, Tam. Kanjiro variety), Bandhukam (Pentapetcs Phoenicia, Tam. Mechi tilakam), Madhavi (Banisteria bengalensis, Tam. Kurukkathi), Nipam (Nanoba Cardufolia, Tam. Perumkaalam), Arjuna (River Sain tree, Tam. Attu-mararam), Patalam (Bignonia suaveolens, Tam. Padari), Chaudaka [pushpa?] (cloves), Sitaka, Atab (long gourd, curcurbite lagenarius, Tam. Surai), Sigra (Hesperanthera murunga, Tam. Pumurungai).

45-47. Those mentioned above among tree-and creeper-flowers should be avoided under all circumstances. Flowers broken, those in the bud or dried up, and those kept beyond time, those fallen on the ground or strung in bunches, fallen down and those kept on the floor, those remaining after part has been used, those faded, those touched by forbidden people, these flowers, though recommended for use, should be avoided even in times of emergency. Having washed your hands in water, gather flowers in a holder.

48. A wise man will place these afterwards in a cool place. Barley, moung, panic seed (T umai), linseed, none of these is acceptable for any worship.

49. Hariyali grass (dhurva), Bhustnam (Andropogon Schae-nanthya, T. mattaikyipul), Black pulse, of these gather the shoots provided these are green, have their ends intact and unbroken, for use in worship.

50 Leaves and shoots which are auspicious should be avoided. Among roots lamajum (root of Viram grass Tam-nilamacchait) is very acceptable to the Supreme Soul.

51. Incense made from Dewadaru mixed with sandal and agar, in fire without smoke, should be offered at worship.
52. Sāl Sarjārasa (Vatica Robusta, Tam. narumāram also marāmarām), Danda (Nāgara or Hedysarum Lagopo-doides), mixed artificial agaru and free from animal products of any kind, may be offered in a vessel for incense.

53. Lamps lighted with cow’s ghee, or fresh oil, with wick made of cotton thread should be used at worship; it should not be lighted in fire made by blowing through the mouth.

54. Silk cloth, either white (dākula) or golden (kshauma), or stuff woven of fine cotton thread, new and smoked with incense, should be offered to the deity.

55. The jewels to be used for the deity should be made of gold and jewels. Jewels with flaws, and those used by human beings should be avoided altogether.

56. Rice contaminated with animal remains, chaff, ashes, bones, pieces of wood or stone, with any omission or break in the process of purification, should be rejected (for use in the course of worship).

57. Offer gruel mixed with sugar (to God) prepared from rice, white as jessamine flower, clear moon, pearl and chank, well prepared from the Sālī variety of paddy and washed six times over.

58. Flour of sālī or “Sixty day’s” rice, wheat, barley, green pulse, uncontaminated by either kind of salt, and with a plentiful admixture of ghee, may be offered as food.

59. Food and other eatables should not be too warm or cold; food under-cooked and over-cooked, or not properly cooked, should be avoided.

60. All seasonal ripe fruits, sweet and free from worms etc., may be offered in worship at proper times.

61. Ghee, made from cow’s milk by boiling with juicy leaves, and carefully filtered should be used. It should be made fresh each time and accepted for use only after boiling it over fire.

62. Cleaning the vessel with touch of ghee first, divide the food put in it in two parts, and then putting over it a few drops of ghee again, offer the food.
63 Worship attendant deities with sandal and flowers, worship with offer of water and food should be reserved only for the deity

64-66 Sticks of Palasa, Udumbam, Assalta, Plaksha, Nyagrodha and other trees exuding juice, 12 inches in length, with unbroken ends should be offered at the fire, uttering the Pitha-mantra. In rites to bring about death, use sticks which are not straight, have smell and thorns, and are split, those obtained from poisonous trees, those which are quite dried up and have holes in them. Idhna (sticks thrown into the fire) should be one hasta (span) long. Paridhu (placed round the fire) one buhu (one cubit).

67 (These articles, etc.) must have been grown by oneself with pouring of water, or obtained from a temple of Vishnu. These must be one's own and suspicious to be used for worship.

68 (One who thus worships) carries the recollection of his good works through seven further births, and the result of the good deeds suffers no harm at any time.

69-72 Then (ultimately) one reaches the station where one experiences no sorrow or suffering. He who worships Jamshidina with articles of worship given by others, whether for obtaining wealth or fame, his labour does him no good. Those who give of their wealth for worship of God, become entitled to their share when the worship is properly completed. Therefore making every effort to use a part at least of what you have earned in worship of God, never use wealth earned by others even on occasions of calamity.

73 If the articles of worship specified above should not be available, then offer worship with flowers alone. If even these should be unavailable then use water for worship. If even water should fail, offer your worship mentally.

74 If you are absorbed in making wealth, then get another Vaishnava at least, to offer worship for you. A wise man would never break his fast without having offered worship to God.
75 Those who will not take food or drink, without having offered worship before, will find nothing unattainable in this world or in the other.

76. Whatever you do, do with clean things from day to day, and with devotion, that is really pleasing to Vishnu.

77. In this manner, I have described to you in brief, the articles of worship, the method of their purification (and the manner of worship?) O, Padmaja (lotus-born)! What would you have me to expound to you now

In the Panama Samhitā of the Pāñcharātra,
Chapter V, entitled "the prescribed disposal of articles of worship."
CHAPTER VI

Brahma

1. Expound to me the collection of mantras relating to Paramātmā, the manner of their use, and the various results attainable thereby.

Parana

2. Very well I shall describe to you the supreme character of the mantras, their key letters (bijām) and the way to use them. This is however a secret.

3. All that is done with the appropriate mantras obtain for you the wished for result. It is by mantra that God is drawn to you. It is by mantra again that He is released.

4. By secret utterance these are mantras, and therefore these are not to be published. Their form is not to be written and their features not to be described.

5. Pranava (mantra) which is illuminating is counted the seed of all the mantras. Being like their life (?), it is regarded superior to all the mantras.

6. Worshipping God by that mantra, keep always uttering it in mind. He who is daily devoted to uttering the Pranava in secret, attains the highest siddhi (miraculous power).

7. There is no mantra superior to the Pranava, O, Pitāmaha. The Omkāra in Pranava is of three mātras (short vowel lengths), while the makara in it, is half a mātra.

8. The seeds (biṣa) of mantras, other than Pranava are regarded as various. After the biṣa, it is laid down that namaskāra should follow (the word namah) in all mantras.

9. After namaskāra, know that the term parā should follow. The next half sloka is corrupt.

10. Make the name coupled with Sabayom, Rajayom and Tamoyom, take the dative plural affix, and join it to the term parā, with a similar termination.

46
11. The first and the eleventh vowels (a and ai) coupled with bindu (ru) and Visarga (०) together with la constitute the five bijas of the five S'aktis beginning Jeyshta.²

12.–13. The third and the fifth vowels together with the 12th and the 14th and la-kāra are regarded as the five bijas of the five S'aktis beginning Vāgīśvari.² The five vowels beginning with the sixth form similarly the five bijas of S'aktis beginning Mohin.³

14.–15. The names of all these are as they were given them at their creation. The ma-kāra is in the form of bija (ो) in all other sound-combinations just as breath is in the body O, Padmaja, dakāra is said to be the bija of the guṇas. Regard it as the source (yoni) of the guṇas.

16. The bija of Buddhu is ba-kāra, and its variation in the different forms of buddhu, then listen. For Dharma and other forms of buddhu,⁴ (Sātwika form), the four letters beginning a form the bija.⁵

17. The first half is corrupt. Ma-kāra forms the bija of the Ahankāras. In its variations the vowels other than guṇa (9 vowels excluding a, e, o)

18 Pakāra is the bija of manas (mind), and is the name of Sankalpa (wish), hakāra is the bija of Kala, ha with visarga (०) is digbijā, (bijā of direction or space).

19. The five letters beginning na form the bija of the five laṃmātras beginning with S'ābda,⁶ for the five buddhu indnyas five letters beginning na (karmiëndnyas)⁷ and for the other indnyas the five beginning with ta.

20. O, Padmaja, the bija for the five bhūtas⁸ are the five letters beginning ū. The names of these are those given at creation.

1. Ch. II, 36.
2. Ch. II 37.
3. Ch. II 38.
4. Ch. II 43 (b)
5. Ch. II, 45.
7. Ch. II, 55 (b)
8. Ch. II 54.
21. For Vāsudeva and others let those well advanced in the Pāñcaratna make the bija-aksaras based on the combination of guṇas and śaktis.

22. These are to be placed in order in the outer enclosure. For the construction of the Chakramanḍala (the circle of the mystic figure), I shall then expound the chakra-mantra.

23-25. The bija of the axis is chakāra and is placed in the middle of the circle. The bija of time, ha however, in combination with the twelve vowels (śvarāh) become the bija of the signs of the zodiac beginning Meṣha (Aries), and are put in the place of the spokes. To the left and the right of the rāśis (zodiacal signs), the bijas of the tithis (lunar days) are in order the consonants up to the letter Sa. They are respectively considered Šukla (bright) and Krīṣhya (dark) in two parts.

26. For the bright fortnight take the first fifteen letters in order with a terminal bindu (anuvāra), for the dark make the terminal visarga (:). Nakṣatras beginning with Aries, and in order, have for their bija letters from ṇm onwards to ka.

27. It is said these begin with Aśwayuk, and are placed in the middle of the spokes. The Grahas (planets) are to be understood as having these bija beginning with ha, and counted in reverse order down to Mu.

28. By virtue of the position of Rāhu and Ketu the seven Grahas (Planets) take their position tortuously each in its own house of the zodiac. The first short vowels (3) are Śrī-bhyām

29. Sa-kāra and Ma-kāra are the bijas of the two halves of the belly. The bijas of the tāṭivas have already been detailed in full.

30. These are said to be chakra mantra for the making of the chakra in due form. Hear now the bijas of the six organs and their names in order.

31. The guṇa vowels (a, e, o) together with a, the visarga (: ) and bindu (•) joined on to the syllable ha are said to form the bijas of the six aṅgas (organs)
32. The heart, the head, the tuft, and the body (kavacha), the arms (astra) and the eye (netra)—these are the appointed six organs, O, Padmaja.

33. The six-organs-placing (Shadanga-nvāsa) ought to be made daily whenever one's own protection is requisite, at the beginning of the worship in the morning and the evening, while going to bed and after food.

34. When you get rid of contact pollution of a woman in her courses, when you wish to purify a place, when you take up weapons of war the S'astra-mantra is prescribed.

35. When one sprinkles oneself with water, when one circumambulates God, when the communion prayer is offered during morning and evening worship, the dig-mantra (mantra of the directions) is prescribed.

36. By the incantation of Bhūta-mantra (mantra of the elements) bring the elements under your control. By daily incantation of Kāla-mantra (mantra of time) one gains length of life.

37–39. By incantation of Prakīt-mantra one gains perpetual health. By constant incantation of the mantra of Vāsudeva and others (vyūhas) a man gains fulfillment of Dharma, etc. [Dharma, (righteousness), Gnanā -(wisdom), Vairāgya (non-desire), and Aisvārya (lordly power)]. One desiring emancipation must mutter daily the eight syllables or the twelve with his senses under control, and bring it to completion with the Pranava at the end. One desirous of other worldly ends need not bring his incantation to an end with the Pranava.

40–41 In making fire offerings all the mantras conclude with the term Svāhā. Being pure of life and living on milk, barley, corn or what is gained by begging, whether it be leaves or fruits, gain the mantra desired, by practice at the holy junction of rivers, hills or temples.

42. First worship God, and then make your daily incantation, one thousand, ten thousand, one lakh, or, the best of all, twelve laks of times.
43-44 By *japa* (incantation) one attains mastery of the *mantras*, but the wished for result can be gained by *homa* (fire offering). *Samid* (sticks of wood), ghee, fruits, lotus-petals, *havus* (cooked food), these should be offered into the fire daily for gaining the benefit if one is desirous of material benefit. For large benefits, the fire offering should continue for long, for small, only for a short time.

45. When one's object has been attained, a wise man would continue to do the worship mentally. The supreme Being should not be invoked for worship to be offered for a short time.

46. A *Vaisnava* should never invoke the aid of God to get rid of suffering caused by others, as, for a worshipper of Vishnu, such calamities destroy themselves.

47-49A. Even to one who does not wish for anything, prosperity or wealth is ever on the increase. Even one who wishes to gain an object gains that object for certain by offering worship to the Supreme God giving up that actual purpose. One who worships Him with great effort after expressing his desire 'Give me this', he is far from pleased, even though his desire be granted by Govinda.

49-51. If a Vaisnava still cherishes a desire to achieve an attainable object, on such occasions let him offer worship to one of the attendants of that God. The great wheel with 12 spokes, glorious as the Sun, well made with nace and fellows, should be worshipped for gaining a kingdom. *Hun* is its *bijam* and its name *Sudarśana.*

52. Worship the great conch, *Panchajanya,* if you desire fame. *Sam* is its *bijam,* its *devata* (deity) is *Sabadāpurnā.*

53-54. For causing trouble to your enemy, worship the *Gadā* (mace) as one who destroys, who is angry and whom it is not possible to overcome by *Suras* and *Asuras* (gods of war and demons). *Shad* is its *bijam.* A woman in form is its deity whose names are *Krṣṇa* and *Durgā,* O, *Pitāmaha* (Brahman).

55. If wealth is the object desired, worship with devotion the Supreme One as *Vatsavana.* His *bijam* is *Kam,* by him that wished for object will be obtained.
56. One wishing to enjoy greatness should worship Fire every day. His biyam is ga, its nakshatra (asterism) Kîthkā.

57–59. O Pitāmaha, worship in particular titus (days) and yogas (junctions) are also as described. It is with this object that I explained to you, and for the benefit of worshippers, a few of the Kāna-bhīyas (the origin of wishes). As wishes are so many it is not possible to go into elaborate details, even if both the teller and the hearer had really a hundred divine years. To all embodied beings all possible wishes are really desirable as is admitted generally.

60–61. By cherishing wishes one will gain nothing else. Therefore desire is of no benefit. Therefore make every effort to give up cherishing a wished-for desire. Render your service therefore unto God, by Him everything is attainable.

In the Parama Samhita of the Pāncharātra the Sixth chapter, entitled Mantra Kōṣṭhī.
CHAPTER VII

Brahma

1 O, Bhagwan! This worship which you have thus expounded is only for the initiated it is not possible of performance by others with appropriate mantras.

2 In this matter explain, in due order, initiation (Diksha) of the Vaishnava. Which kind of man can gain Diksha and in what place?

3 What are the differences in the character of Diksha, what is the conduct prescribed for the Dikshita, one initiated? I am very anxious to learn these and therefore be so good as to expound these to me.

Prahlada

4–6 In holy bathing places where rivers meet or reach the sea in temples dedicated to God on the tops of hills, in the interior apartments of a house or in places pleasing to the mind fix up your place of worship, after having previously tested the ground. So the Brahman is prescribed ground of white earth to the Ksatriya red. Gold coloured earth is recommended to the Vrishnis and black earth to the Sudra. Land may also be otherwise divided as desired the first is that which destroys sin.

7 The first half is gone in part. The ground should have a fall towards the North-East and rise from there in all directions.

8–12 For auspicious functions the ground should be spacious, untouched by bad people. Having found out the desired piece of ground and having first of all cleared the ground of thorns and pebbles a wise man will get it clear of human remains chaff, ashes and bones. Making it wet, raise a mud altar in the middle. Making the ground level, with fall all round as tested by water, enclose it all round by a
boundary hedge in such a manner that people unconnected may not see the altar. Set up a roof without planting pillars (within the enclosure) so that sunlight may not fall on the altar at any time. Making the four doorways in order, then have also four fire-pits one in each direction.

13. Make many coloured juices from different articles and collect various shapes of pots, as also a variety of vessels.

14. Bring there also as many Vaishnavas as are desirous of being initiated, all these alike must make their efforts with great attention.

15. Whoever shows greater interest, or provides more money, or takes more personal trouble, he gains a greater share of merit coming from a good deed.

16. Even though the Achārā (the expert initiate) may grant initiation to his disciples for doing them good, those thus initiated should serve him to the extent possible for them.

17 to 20. In that place, at the appointed space, free from defects and trouble, at a distance from the city and village, but surrounded by these, well provided with all articles necessary as also things needed for worship, with the permission of expert Vaishnavas who had formerly been initiated, the Achārā (the expert initiate) shall grant initiation to noble-minded Vaishnavas, in the holy “Yaga Sālu”, well provided with all that may be needed for the ceremony, as well as for worship, with floor clean as the surface of glass, ornamented with a cloth awning, rich with flowers, leaves and fruits, and decorated with waterpot finials in all directions, uncontaminated by uninitiated people and with a plentiful supply of water.

21. To the Vaishnavas (as above described) let the initiation be given, in prescribed form, on the 12th tilh or the full moon, the equinoxes, and the solstices, or in the asterism Srādana (Vrishu Nakshatra).

22-23. He is called an Achārā who is a devotee of Vishnu, one leading a married life, with full knowledge of how to initiate, ever on the look out to help others, bearing the marks of the Disc (Chakra), etc., without adopting the
initiation in Dikṣa as a profession, quite in love with the performance of his duty as such, free from worldly desire and possessed of intimate knowledge of the Vedic learning.

24. The three groups, Brahmaṇa, Kṣatriya and Vaiśya are considered worthy of initiation (Dikṣa), such Śudras and women are also eligible who are of good birth, of good character and possessed of good qualities.

25. Do not confer initiation (Dikṣa) on those who are merely curious to know, who are unbelieving, who are cruel in habit, who are of unrighteous conduct, who are ignorantly perverse, who do not follow betters, who are uneducated and who are guilty of ingratitude.

26. This supreme Vaishnava dikṣa should not be conferred upon the evil-minded who seek it for mere parade, or for mere investigation.

27. That wise man who is ever anxious to gain knowledge of the proper way of worshipping God, is alone fit for conferring dikṣa upon It is by doing this that Dharma prospers.

28. The Achārya (leading Dikṣita) surrounded by other dikṣitas, with his mind bent on God, shall enter the place prepared by his disciples for the purpose of conferring Dikṣa.

29. Having on the previous day taken food free from pungent things and salt, with a serene mind, he should take the holy sip of water the next morning and measure out the prepared ground to make it of the desired size.

30–31. The size of the altar is prescribed as 12 āratnis for Brahmans and Kṣatriyas, and for Vaiśyas one sixth less, for women and Śudras one-third less. These must be measured out by the line (Sūtra), in the middle of the altar make the axis measuring a twelfth of the altar area.

32. The nave is to be of the same size. For the spokes let the size be twice as much (2/12ths) Understand that the Vimāna is to be in the middle of the nave for sacrifice.

33. Drive a peg in the centre, and from it draw out threads to places marked round in a circle at equal distances as measured out, and make a network as it were.
34. Paint all this space with colour material; make the whole circular in form, with the proper measurements for the parts as prescribed.

35. Divide the surface of the nave into three circles round the same centre where the principal twelve-petalled lotus has to be made.

36. In the middle circle is to be the pericarp of the lotus; in the second the filaments, in the third its petals equal in size and beautiful.

37. These would be wide in the middle narrowing to the tip gradually. The interspaces between the petals must be of the same shape all round.

38. Make the whole space of the nave, divided into three as measured by the line. Divide the space for the spokes into twelve equal parts.

39. Make the spokes and their interspaces of equal size respectively all round in due order.

40-42. Mark the main directions between spokes, and the intermediate directions on the spokes themselves. Make the spokes thick at the root and at the end, but of circular form in the middle, measuring all over half that size. Make the two fellows of equal curvature all round, one below and one above, to which are joined the spokes. These are to be understood as counting 24 going round all directions in order.

43. Make the joints of the fellows always in the space between the ends of the spokes. So far about the circle (Chakra). Round this circle is to be the outer orb.

44. Make an outer veranda for this, of the size of the nave. This outer veranda should go all round for the entry of those desiring diksha (consecration).

45. In that veranda make the places for the guardian deities of the compass, each in its direction. These places must be square, half a cubit each side.

46. Just outside of the altar make a round spot one cubit in size, either dug into the earth or raised above it, to indicate the direction of the gateways.

47. Make at the cardinal points, doorways with four sides, spacious in the middle and with ample side spaces.
48. Understand that the entrances, beginning with the north, are to be the four entrances and exits for Brahmans and others in order.

49. Make the outer circle contain five circular spaces, for the five Mahābhūtās (the five great elements beginning Akāśa etc.) to be in.

50-51. Having this way made all round the circle to the correct size as measured by the string, then the expert gurū shall paint it over in five colours, namely, white, black, red, brown, and gold or yellow in the circular space, the inner parts of the lotus should be in the colour of the lotus.

52-53. First paint the pericarp in yellow colour everywhere, paint the filaments in a mixture of white and red, paint the petals white all round and brown within. Paint the fellow, white, red and black in three parts.

54. The spokes must be painted brown with white in the middle. The periphery in the fellow should be of a different colour from it.

55-57. In painting let white and black alternate with yellow where they join. Having painted the circle in this manner, paint afterwards on the outside, the cities of the guardians of the directions, in various colours. In the outer circuit paint in the five colours in the order, black, yellow, red, brown and white. Paint the doorways red and white to make them look beautiful.

58. O, Kamalodbhava, (lotus-born) having painted the wheel in the manner described above, teach the pupil the accepted rule of conduct (Samaya) of the great ones of the Vaishnava community.

59. Hereafter I shall explain to you the method of powder drawing by which people make the orbit of the circle by means of powder.

60. Whatever colours I have prescribed for painting, the same colours should be used in making the circle with powder.
61. The wise one will get the powder made by those expert in it, with plants, minerals, leaves, sticks and fruits, according to the prescribed methods.

62. The making of the circle with powder is permissible for every one of the parts described. Lowering and raising of levels, and the thinning of parts will have to be done with skill.

63. Make the pericarp raised, by some devise of machinery, the level of the petals must be above the inner space and the spokes above the middle space.

64–65. The other portions will be filled level by wise men. Having in this manner drawn the circle by means of powder, the Āchārya (the chief initiate), with care, should admit to initiation those desirous of admission.

66. The chakra (circle) of Īśvara (God) thus drawn in paint should be set either on a wall or on a cloth beyond the sight of people. At appointed times one must see it himself contemplating the Supreme Lord.

67. It is by so doing that faith in it is created. All parts within the circle should be kept intact and none destroyed.

68. I have thus described to you all about the making of the chakra by contemplating upon which all sins get destroyed.

69. If such a chakra is painted in a house, evil spirits, serpents, goblins, spirits of the dead, evil-minded beings, will not come near it.

70. By Vaishnavas, desirous of obtaining their wishes, should by all means be worshipped Vāsudeva mounted on this Chakra.

In the Parama Samhita of the Pāñcharātra the Seventh Chapter, entitled Chakra.
CHAPTER VIII

Paramah

1. I shall hereafter expound to you the character of the supreme Diksha by the attainment of which a pure-souled Vaishnava gains Siddhi (Salvation).

2. Those well versed in initiating people recommend consecration (diksha) as the best means of concentration to those of unfirm mind, and, as yet, unacquainted with the means by which to gain emancipation.

3. That diksha is to be gained by performing with devotion three duties, the first of these three is Samaya (principles), the rule of the community, the next knowledge of what is laid down to be done (discipline, Tantra or Sāstra bearing on the subject) and then the actual practice of worship.

4. These three things have to be practised in order, with earnestness by the learned, for the prosperity of the Dharma at all times.

5. Having first of all gained one’s agreement, one must hear the rule of the community (Samayam), then one should gain knowledge of the tantra by the method of learning a Sāstra.

6-7A Then again having received initiation by means of the proper recital of the mantras (mantra-diksha) let him worship God, after being duly consecrated. Whoever, in devotion, practises the diksha (the course of consecration ordained) with earnestness, gains, by grace of God, all he wishes to attain to.

7B-10A Having drawn in paint, with the attendant figures the Chakra (the mystic-wheel), the teacher should show it to the disciple receiving consecration. The disciple then becomes initiated into the community (Samaya Dikṣhita). Similarly drawing thereafter, the mystic chakra with coloured powder let the Achārya make the disciples see in proper
form, then the disciple becomes consecrated in the *Tantra-Diksha* (initiation into the science). Offering all the *mantras* as oblations in fire, and having invoked the Supreme Lord into it, then show the mystic circle (*manda*la) to the disciple who then becomes an *upāsaka* (worshipper).

10B–11. First take note of what has to be done (*tantra*), then re-collect the *mantras* to be used; then worship God. This is the triple order of worship. After this I shall state in general terms the rules of ordination.

12–13. This rule of ordination is the means of accomplishing all that one may wish for, O Brahman! therefore listen with attention. Having first fixed upon the place, and, having drawn the mystic circle as prescribed in the *Śāstras*, one well versed in the *mantras*, will place, in all the points of the compass pots filled with water. These pots should have cloths thrown round the neck, with flowers, shoots of plants and fruits with them.

14–15. These may be 12, 8 or 4, and must be set up uttering the *vāri-mantra*, with a canopy set up with the *vyōma-mantra*, presenting lamps with *teyo-mantra*, fly whisk with *vāyu-mantra* and umbrella with *kṣiti-mantra*. Make the *agni-kund* (receptacle for fire) for Vāsudeva in the west.

16. For the purpose of carrying the fire service to good result, have plenty of ghee melted and free from clots. Then wash all the vessels required and get ready the sticks of wood (*samud*) and sacrificial grass (*kuśa* or Poa cynosuroides).

17. Make the fire with churning sticks, or by flint. Then make the disciple, devoted and humble, read the *tantra* (the proper course of service).

18. Looking eastwards one should, by the method of destruction, destroy (the physical body), then creating a fresh body make it remain with the senses subdued.

19. Having as described above got everything ready, the initiating *āchārya* (teacher) having then protected himself and having entrusted the various organs of the body to the proper deities in charge, should perform the *biṣa-nyāsa* (the placing the *biṣa-aksharas* in their respective places).
20. Place the aksha-bija at the nave, the nibhi-bija at the centre (axle-hole), in the petals (of the lotus-chakra) the bijas of the various murtis should be placed, and in the filaments the bijas of the S'akhs.

21-22. In the spokes, place the kila-bijas, which are the origin of the S'akhs from the point of view of the respective bijas. At the top of the spokes place the tathvas or bijas of Murti-Palas. On the rim place the bijas of the pakshas (fortnights) and titus (days) in the proper order to the right and left of the cities of Loka-Palas marked on them.

23. In the rim of the circle and in the houses of the Dik-Palas, make room for the bija-aksharas of the others (Nakshstras, Grhas etc.), and in the outer circle place the bijas of the Bhutas.

24. In the lotus placed amidst the circle, invoke the Supreme God. Having thus invoked His presence, offer Him worship mentally in the manner prescribed by the Sastras.

25-27 Contemplating the Supreme Soul as present in the seat (pitha), offer Him water welcoming Him, then having obtained His permission and making the ambulation by the right in an attitude of deferential worship, approach the fire-altar for the performance of the fire-oblations. In the place all round the fire-pit, mark out an outer circle one hasta (18 inches or 1 cubit) all round the fire-pit and do all else down to the complete formation of the circle. Then get up worship the Supreme God in the prescribed form.

28-30 Mentally worship God up to the presentation Anyana (face-mark) and then bring the mirror and present it. Then getting up from your seat take out a third of the cooked food (chanti) in the vessel, and, having offered it first, then present to God whatever has been collected of food and other eatables (bhalshya and bhoya). Protecting yourself in due form right up to the offer of a handful of flowers, and, obtaining permission, perform the fire-oblation beginning with the placing of the sticks (to mark the fire-altar). In the middle of the fire invoke the God in the lotus by the hajo-mantra.

31. Then offering worship and then making the fire-oblation with sticks, and then bringing the new spoon (for
fire-service), perform with the *Pitha-mantra* the pouring (of ghee) in one continuous flow.

32. Then again offer the ghee oblation by means of *dhari* (improvised leaf spoon) fifteen times with the *Paramahansa mantra*. In this manner let the teacher (*guru*) make a thousand ghee oblations.

33. First make a hundred oblations each by the *Pitha-mantra*, then by the *Panchopanishad-mantra*, then the *Sakhmantra*; then *Mūrṇ-mantra*, then *Mūrpāla-mantra* and again by the *Sakhi-mantra*.

34. By the *Aksha-mantra*, etc., offer the ghee oblation ten times. Having in this manner made the fire burn and sprinkling water round it, bring the disciple outside into the circle (*mandala*).

35-36 From the cooked food taking out a little, three times each, from the navel, the heart and the crown of the head, the teacher (*guru*), being seated to the west of the fire and sprinkling it over three times with water, give it to the disciple with the *mantra Purushātma*. The disciple should then and there, eat food consecrated to *Vishnu* in great humility.

37. Having eaten and then taken the holy sip suitable to the occasion, the disciple should get close to the teacher. The teacher should give him the toothstick (*danta-dhavanam*) with the *Gūṇa-mantra* (*gūṇananda*).

38. In the evening give him, when ready washed and taken the holy sip, the protection with the *Kāla-mantra*. Tie up at the fore-end of the hand a string of three strands made holy with due incantation.

39-40. Having touched him with the *Vaśudēva-mantra* make him sleep over a bed spread with *dardha* grass, having touched his eyes with *Rūpamantra* for the obtaining of the dream, and, asking him to keep watchful (for the coming dream), he should sit up awake along with a number of *Dikšṭhas* directing them with stories relating to *Vishnu*.

41. Thus the teacher shall spend the night without sleep. If he is physically unable, let him deliver the God into the circle containing the fire-altar.
42-43. Having got up in the morning and after full bath, body purified by the use of the proper *mantras*, he must give up the place he made use of the previous day, and prepare a new circle as before. Then he should call up the novitiate, and, after giving him the bath etc., and making him again pure by the use of the *mantras*, make the fire oblations as was done before.

44. Having covered the face of the novitiate with a cloth, he should take him by the hand, and enter the circle by the doorway intended for his own use.

45-46. Taking him round by the right he should make him offer obeisance to the Guardians of the Directions. Whatever flower among the flowers he touches by accident in the act of obeisance, that shall be his flower, and the *mantra* proper to that deity shall be his *mantra* for his protection and prosperity. Now taking off the blind, he should show him the *Chakramandala*.

47. Then explain to him, in due order and in the appropriate division, the *tattvas* (elements or principles). Then order him to contemplate, having thus understood the true nature of the principles.

48. With the highest devotion make him give himself up and all that belongs to him. Similarly, let him give up the gems, the jewels, and the clothing.

49. Make him give free gifts of love, and adopt the discipline (*yāla*) of a devotee of Vishnu. Then grant him full permission for the performance of all acts of worship of God.

50. Make him hear the teaching and the secrets coming in unbroken succession. Even in the same manner initiate all others as well.

51. In case of evil dreams, or, if other portents of evil should appear, then make one hundred oblations in the fire with the *Panchopanishadmantra*.

52. The teacher may, with cusser ceremonies, consecrate a disciple of his, possessed of learning, lineage and discipline in religion (*lāpas*)
53. Dismissing the disciple, sending out the Supreme God from the space up to the border of the mandala (circle), and leaving in God invoked in the midst of the fire-altar, clear all other space of everything.

54. Whichever of his disciples, possessed of the necessary qualities, the teacher (āchārya) wishes to instal as āchārya, let him (the chosen disciple) be anointed by one versed in the mantra in the manner prescribed below.

55. Make 12 pots filled with sandal, flowers, fruits, milk, fine paddy (sālī), black pulse (mūsha), barley and other grains, and put into them gems, minerals and gold.

56. Fill them with clean holy water, and then set them up in the different directions, adorned with sandal and flowers in the prescribed order, with the mūrthi-mantra.

57-58. Then seating, face to the East, the disciple who has been already initiated according to the rites prescribed in the tantra (Śāstra or science), who is interested, disciplined, learned and free from greed, let the Achārya (teacher) facing east, worship mentally the Lord God invoked in the seat, and then intimate Him what he intended doing.

59. Having obtained permission, the Achārya (Guru) being seated and having the pots brought to him with the proper mantras, should pour the water over the head of the disciple in the order of creation (Śrishi-krama).

60. Having finished the ablution with all the pots of water, let the Achārya himself give him his seat (brst). The disciple shall, on the other hand, take his seat, silent and humble, upon it after having taken clean clothing.

61. The Achārya should then give him the Vaishnava Chakra (make the mark of the discus,) and then grant him the upper cloth (Yoga pallakam, worn across the chest from the left shoulder) He shall then say “Become preceptor in the Vaishnava-tantra (the science of Pāncharātra), and remain beloved of all created beings”.

62. May disciples come to you. Conduct yourself with them in accordance with the Sāstra. Do not conduct yourself towards them as a greedy man, nor show desire or fear in your conduct.
63-64 'Be always mindful of God as taught in the Panchavahra. Having been thus instructed, let the disciple get up, go round the teacher keeping him to the right, place him on a seat, and then wash his feet with water. Let him sprinkle the water from the teacher's feet over his own head with humility and devotion.

65-67A Let the disciple please the Guru with presents of money to the extent of his means and devotion. Whatever the disciple gives his Guru be it gold, vehicle, land, clothing, the Lord of Gods is well pleased with that. I am now seeking refuge with you and place my body and wealth at your disposal. So saying let him fall prostrate at the Guru's feet in obeisance.

67B-70 'O Lovely one may you prosper in life and in wealth.' So saying let the Guru dismiss the pupil with affection. That disciple who gained his initiation at the Chakramandala of Vishnu pleases his Guru with folded hands by gift of money. Having thus pleased him, let him take hold of the Guru's feet in his own hands. Let him pray for permission to worship the God of Gods. Let the Guru then declare: 'I permit you to offer worship to God.'

71 Having obtained permission, the disciple who has now been initiated in the mantra shall worship the Supreme Lord. It is only by worshipping in this manner that one obtains the benefit of worship.

72 Whoever performs worship without the permission of his Acharya the God of Gods is not pleased with his worship in the least.

73 Therefore seeing God shown to him by his teacher, in the middle of the Vandala and having gained the Guru's permission, let him the disciple worship the Supreme God.

74 One who thus grants the Ichhanata diksha and one who causes another to grant it both of them go to Heaven (S aiva). He who declines to grant it shall go to Hell.

75 Whoever grants the Vishnu diksha out of sheer love of money to one who though seeking has no faith in it that Guru becomes one fallen from righteousness.
76. Whoever, in ignorance, deals contemptuously with the Guru (teacher) who is an acknowledged initiate, he should be regarded as fallen from the path of the Sāstra (tantra). The granting of diksha to him is of no benefit.

77. As soon as the diksha-ceremonies are over, all the things used therefor should be deposited in a large body of water. Otherwise they should be buried in clean earth away from the footpaths.

78-82. First having made the mandala (circle), then performing the fire-oblations with mantras in due order, having given the cooked food, leading him, then giving him the tooth-stick for use, making him sleep in the Chakra-mandala, having drawn the sunset, and then revolving everything, proceed the next morning to a holy bathing place for the closing bath. There get devoted Brahmans pronounce their benediction after doing everything to please them. This is, in due order, the series of rites for the granting of the diksha. What shall I expound next for the good of the devoted, O, Kamalāśana!

In the Paraśa Samhita of the Pāṇchārātra, the Eighth Chapter, entitled Diksha.
63-64 "Be always mindful of God as taught in the Panchavritta. Having been thus instructed, let the disciple get up, go round the teacher keeping him to the right, place him on a seat, and then wash his feet with water. Let him sprinkle the water from the teacher’s feet over his own head with humility and devotion.

65-67A Let the disciple please the Guru with presents of money, to the extent of his means and devotion. Whatever the disciple gives his Guru be it gold, vehicle, land, clothing, the Lord of Gods is well pleased with that. "I am now seeking refuge with you and place my body and wealth at your disposal." So saying let him fall prostrate at the Guru’s feet in obeisance.

67B-70 "O, Lovely one, may you prosper in life and in wealth. So saying let the Guru dismiss the pupil with affection. That disciple who gained his initiation at the Chakramandala of Vishnu pleases his Guru with folded hands by gift of money. Having thus pleased him, let him take hold of the Guru’s feet in his own hands, let him pray for permission to worship the God of Gods. Let the Guru then declare "I permit you to offer worship to God.

71 Having obtained permission the disciple who has now been initiated in the mantra shall worship the Supreme Lord. It is only by worshipping in this manner that one obtains the benefit of worship.

72 Whoever performs worship without the permission of his Acharya, the God of Gods is not pleased with his worship in the least.

73 Therefore seeing God shown to him by his teacher, in the middle of the Mandala and having gained the Guru’s permission, let him, the disciple worship the Supreme God.

74 One who thus grants the Vishnu diksha and one who causes another to grant it both of them go to Heaven (Svarga). He who declines to grant it shall go to Hell.

75 Whoever grants the Vishnu diksha out of sheer love of money, to one who, though seeking has no faith in it, that Guru becomes one fallen from righteousness.
76 Whoever, in ignorance, deals contumeliously with the Guru (teacher) who is an acknowledged initiate, he should be regarded as fallen from the path of the Sastra (tantra). The granting of diksha to him is of no benefit.

77 As soon as the diksha-ceremonies are over, all the things used therefor should be deposited in a large body of water. Otherwise they should be buried in clean earth away from the footpaths.

78-82 First having made the mandala (circle), then performing the fire-oblations with mantras in due order, having given the cooked food, leading him then giving him the tooth-stick for use, making him having him drink, having having drawn the whole mandala entering it after incantation and fire-oblations with mantra at sunset, and then revoking everything, proceed the next morning to a holy bathing place for the closing with. Three got devoted Brahmins pronounce their benediction after doing) everything to please them. This is, in due order, the series of rites for the granting of the diksha. What shall I explain next for the good of the devoted, O, Kumarsana!}

In the Parama Samhita of the Pancharatra, the Eighth Chapter, entitled Diksha.
CHAPTER IX

Brahma

1 O, Janardana!, Please tell me how one practising the initiation of others in Diksha understands the significance to the novitiate, of auspicious and inauspicious omens

Parama

2 By the fall of the tooth stick, by the understanding of the dreams, and by the form of the flames of the lighted fire, the instructor understands the auspicious and the inauspicious

3–4 Banyan, fig, asvatta (Ficus religiosa), plaksha (Indian fig), darbha (Poritys cynosuroides) Bumboo, Atmakara, Apraargam, the pith of Athang (Achryanthes aspiga Tamil Navarati), Dhaksi (Guslea Tomentosa Tam Veralhi), S'ani (Acaci Suma, Tam Vanni) and other varieties of clean wood should be used for cleaning teeth. Each of the pieces for use must be 12 inches long, unbent, and without knots

5–7 The wise man, after carefully cleaning these with water, will chew from the root upwards. One must chew the stick looking towards the North East, West or South in the descending order of caste, then rubbing the teeth with the chewed part, up and down then breaking it in the middle, and washing it with water again, it must be thrown out. The wise man must then examine how it had fallen.

8–9 If it fell tip towards the east, there will be prosperity, if south-east, augmentation of strength from penance, if south death will follow, if south-west loss of wealth, if west, supreme peace, if north-west coming of disease, if north accession of wealth and if north-east supreme happiness

10 If however it should fall standing upwards great prosperity will follow. In this manner let the omens be understood from the tooth stick.
11. This should be observed on occasions of taking diksha, at the beginning of any great work, or when you desire to know good and evil relating to yourself.

12. Then, having fasted (the previous day) make the observation as prescribed above. I shall now proceed to describe the good and evil to the initiate from dreams.

13–14. Having had a dream one should report it as he had it to his preceptor (Guru). Dreams in the first quarter of the night, bring their fruit a year after; in the second quarter, in eight months; in the third, in three months; and in the fourth, at the end of the month; at daybreak the result follows immediately.

15–23. If one witnesses in a dream the Sun in full glory, the moon surrounded by stars, the glowing fire of the Agnihūtra or a blazing fire, mother, father, wives, sons, brothers, and friends; if one dreams of eating uncooked human flesh eating from feet upwards, of taking milk, soma, sura (toddy), blood, sugar, curds, and ghee; drinking water from the sea or flowing river, and the eating of sweet gruel; mounting with ease on man, elephant, etc., terrace of a mansion, palanquin, fruit-trees, carriage, seat, bed; the crossing over of seas, rivers and other bodies of water; meeting with God, Brahman, preceptor (Guru), learned and wise man, saintly men; seeing the following; conch, the discus, the flag, a city in heaven (vision in the sky), the bull, the umbrella, the flag of Indra (rain-bow), rain, looking-glass, gems, fly-whisk, fan of talipot palm, pot full of water, blood, raw flesh; rubbing one’s body with flour, the hearing of holy words, illicit intercourse, being bitten by snakes, scorpions, etc., being bound in every limb, contemptuous turning out by relations, and other such objects and occurrences, understand the advent in a short time of auspicious good fortune.

24–25. If, on the other hand, one sees oneself naked, without dress, incapable of action, mounted on a broken vehicle, with broken umbrella, flag or weapons, a Chaudāla, a washerman, painter, running barbarian (Mīcchā) spies, a heretical ascetic, to him nothing, auspicious happens.
\[26-30A. 1\] The mounting of an ass; a camel, a buffalo, a tiger, an ant-hill; being appointed with, and mounted as before, and proceeding towards the south; the gaining of silver and gold, drinking of liquor, and oil, dancing with one's body bedaubed with mud, and being married; being rapidly born down a current, the eating of cooked meat, the falling of one's teeth, the shaving of one's head, getting drowned in water, mounting with suffering a dried-up tree, sunshine in a dream; having seen these auspicious sights, and other such, no man attains to anything good, and there is no use further investigating this.

30B-32 A. In the midst of his dreams, whoever eats sweet gruel mixed with ghee, whoever standing on a hill climbs a tree, whoever being on a mansion crosses the sea by himself, such a person gains a kingdom, as also one who dreams of eating the earth.

32 B-33 A. Whatever Devas, Brahmans, cows, wearers of linga (a sect of Sāivas), the Fathers (manes), king, speak to one in a dream, that happens for certain.

33 B-36 A. In getting initiated, in consecrating a temple, and when among people, calamitous changes are seen; carefully note the dreams that one may have. In conducting the fire-rites, if the fire burns without any effort, or when the flames burn rightwise, when it emits sweet smell and when it appears pleasant looking, the wealth of the officiant (Śadakāhi) will increase without doubt.

36 B-38 A. If the fire brought for the homa (oblation) suffers extinction without visible cause, calamities will befall the officiant. There is no need to doubt this. If the fire throws off marks of Viṣṇu (Viṣṇu-lingam) or evil smell; if it will not glow into a flame or in the right direction, then it is inauspicious.

38 B-39! When the mandala is being made, if pouring rain falls of a storm (blows), or a halo forms round the sun, the death of a relation, or some unpleasing to the Gods will happen.

1. Seems intended for the whirling of the fire. See Viṣṇu Nighantu.
40-44 Nothing good will happen to the officiant, O, Brahman. If other signs of good and of great influence should happen, and if the times be auspicious and good, his wealth will increase. Even things difficult of attainment will of themselves come to him—the grace of God or the great good that one seeks from divine grace. At the attainment of success in the performance, if obstructions come in the way, or calamities resulting from act of God happen, these are called evil omens. In this manner the officiant, by the omens that appear, should determine whether the fulfilment or otherwise of the desired object, would be auspicious or inauspicious.

_In the Parama Samhita of the Pancharatra_
_the ninth Chapter entitled "Knowledge of Omens."_
CHAPTER X

Brahma

1 O, Janardana!, expound to me, in due elaboration, the 
three of the Yoga (concentrated effort), as also all the essential 
parts constituting it, as I am very anxious to know.

Paraama

2 Among all kinds of knowledge, the knowledge of the 
Yoga is greater, because it is by Yoga-knowledge that one 
gains the supreme happiness of emancipation.

3 A mere performance of a rite by one, without a 
correct knowledge of the application of the mind in its per-
formance, will not do the great good derivable from it, 
therefore practise the Yoga.

4–6 A That Yoga, as determined in the S'astras, is of two 
kinds, viz., Guna-Yoga and Kriya-Yoga by the proper 
classification of Karma on the one-hand and by the vairying 
attitude of the mind on the other. That is called Yoga, which 
keeps the mind steady and composed in regard to any 
picular matter.

6B–9 If a man fixes his mind and keeps it firm in doing 
your particular act or rite that is Karma-Yoga, which 
destroyed all sin. If one in the pursuit of knowledge binds 
his mind to it without suffering in the effort, that is to be 
understood as Guna-Yoga, which is suspicious and brings to 
one all success. He whose mind experiences no pain in the 
practice of either of these, attains to the place which is 
well-famed as the abode of Vishnu. For both of these Yogas, 
God alone is the object.

10 Propituation of him (worship) can be done by know-
ledge as well as by service. Control of body and discipline of 
mind (penance, etc.), it is laid down constitute Karma-Yoga.
11-13. Absence of desire and composure of mind are regarded as the features of Gñāna-Yoga. Protect the organ of speech from harshness; the hand from doing what should not be done; the feet from going where it ought not to, and from false step in dancing; one's sexual organs from connection with blameable women; the secret organ from passing wind as desired; the mind from resolving upon evil.

14-16. The control exercised in this manner according to dharma is reputed Yama (self-control). Vows, fasts, and the giving of alms, called Niyama (discipline) and become aids to Karma-Yoga. Whatever work is done on the principle of Karma-Yoga (with due concentration upon what is being done), having done it to completion, make it over to the Supreme Soul, setting it at His feet as you do water for washing, even if the work happens to be done with a view to securing benefit for oneself.

17-20 One who understands Yoga must have regard only to service rendered to God, being in great doubt which work is in accordance with true knowledge and which goes against it, as the interval between the two is great. This indeed is the teaching of the tantra (Sāstra). The ears which are desired for hearing sweet sounds, the eyes desired to see beautiful objects; the skin desired for touching soft things; the nose desired for smelling fragrant things, the tongue desired for tasting food and the mind desired for noting what takes place in the world about, the knowledge by means of which one controls these organs is what is called Vairāgya (non-desire).

21. The placing of one's mind in the Supreme Soul and its retention there without a break is to be understood as Samādhi (absorption of the mind in the Supreme). Knowledge (gñāna) is the best means to the attainment of Yoga.

22. One who is certain of the one only end, should first of all control the organs of sense by non-desire (Vairāgya), then must concentrate his mind and fix it upon the Lord of Gods, as the only end wished for.
23-24 He must contemplate Him, as if he sees Him near, doing obeisance to Him as if he were in touch with Him, as if he heard Him speaking being seated before him, he must thus contemplate without the slightest fear. In this way practise the Yoga, God will then be pleased by this means.

Brahma

25 Men's minds (Chitiam) have long been infused with the association of worldly life. How can these be controlled by the instantaneous access of Gña-Yôga?

26 Even when the mind is made free of all evil by this Yoga, at the end of the absorption of Samadhi, it will find it impossible to get over its own nature.

27 At one time when under control, man regards his mind free of all evil. That mind gets out of control, when the opposite stimulus appears.

Parama

28 It is just so as you have said. It is indeed difficult to keep the mind under control. By long practice however, the mind must attain to the condition of uprooting desire.

29 Therefore these impressions of worldly life get scattered all round. When these impressions of life show relaxation, make firm the composure of your own mind by effort.

30 By the achievement of this composure of mind, and by the giving up of all associations, your own action, having gained for you the Pãkûntuha mansion, protects you.

31 By effort repeated many times, bring your mind by slow steps to concentration on one aim (ekantam). Never attempt to do this rapidly.

32 He who attempts to bring his mind under control too quickly brings down upon him obstructions to gaining his object, or becomes liable to diseases of various kinds.

33 As one brings the irrepressible cupid (in man) under control, by slow beginnings, and by long protracted effort, the great minded-ones bring their minds, in the same manner, under discipline.
34–37 A. In a place unfrequented by human beings, free from molestation, pleasing to the mind, without undue trouble in regard to food and free movement, without being exposed to winds too cold or too hot, or to dews, holy and with a plentiful supply of water, calling up your strength, unmoved, having well practised the Yoga Vidyā, and bearing it habitually, one should investigate it with great care; and from time to time calmly and without injuring his body he should then contemplate upon his own births, existence, destruction, etc.

37 B–38. In one contemplating in this manner and wishing for the protection of God, both interest and devotion in the practice of the path of the Yoga arises. Being of undisturbed mind, let him then lead his mind into it.

39. Let him note what it is that is attractive to his mind, and, having investigated carefully, let him remove the cause of that attraction.

40. One who knows it, even if he be earnest in the pursuit of the Yoga, must know that this is subversive to his practising of the Yoga firmly.

41–42. His mind thus awakened, let him go, even by effort, to an unoccupied place, where, by absence of stimulating cause, by want of contact, by fear, by knowing the evil consequences arising from it, and by the passing of the years of his life, non-desire in things desired, arises.

Brahma

43. By the means expounded above enjoyment for man ceases. How can the desire for enjoyment cease in the mind of man by the means expounded?

44. It remains in the mind deeply rooted in the wish ‘let this be mine’, ‘let this be mine’. How can the uprooting of that desire, firmly rooted in thought, be brought about?

45. For things enjoyed, desire ceases by the acquiring of knowledge. How can the desire for things unenjoyed be prevented from attracting the mind?
Parama

46. One should enjoy things enjoyable which are not opposed to dharma, but, when they are not obtainable for enjoyment, understand their enjoyment by seeing, hearing etc.

47. Having well understood its nature, the sorrow resulting therefrom, the evils arising therefrom and the fear, make an effort, unperturbed to bear these in mind.

48. You would find many Yogins who had failed in this effort of conquering desire. "I shall not thus fail in my effort, bear this resolve in mind, by every effort of yours.

49. Observe those who, having practised for long the Yoga by means of concentration resulting from the knowledge of its true nature, fall a pray to ignorance by means of those causes of desire which are indeed trifling.

50. In a man of cultivated mind who has understood things and thus investigates this matter, real faith in the path of Yoga springs in very truth.

51. In a man who sees enjoyments as yet un-tasted, just exactly as those already enjoyed by him, the interest and devotion in the worship of God grows from day to day.

52. Therefore, with your senses under control, worship the God of Gods with enthusiasm by means of mental worship (Dhyana-Yajna) without relaxation.

53. In this manner worship the Supreme God in a holy place, in the faith that He is before you, with all desirable things acceptable to Him.

54. Worship thus done by him will not, by His Grace suffer destruction in the least. Nor will any obstruction divine or human come in his way.

55. Even though one is an accomplished Yogi and has brought his mind under control, he must take it that his mind is not his own, and he should not take it as being under his control.

56. One should not show one's achievement of non-desire to the common people, if one is capable of it, his accomplishment is for demonstration before God.
57. Having practised non-desire adequately, and well disciplined your sense by intense concentration, bear in your heart always and without relaxation the Supreme God.

58. Whenever one's mind feels drawn to a gem or gold (huranye), let him, without hesitation, bring about God's entry into it.

59. Having thus disciplined the mind and being ever in the practise of the Yōga, one attains, by the grace of the God of Gods, to God Himself.

Brahma

60. What is the Yōga which is achieved by works, and what is the Yōga of knowledge, what is the sort of man to whom each is in an eminent degree suitable?

Parama

61. To a man of uncultivated mind, but put into the path of the righteous, Karma Yōga is the path to be prescribed as knowledge is unattainable by Him.

62. To one who is disciplined by education and has become cultured in consequence, the Yōga of knowledge is the better, as he would find the course of works difficult of achievement.

63. One whose mind is disciplined by adopting either of these courses, to him Viṣṇu shows His grace in a short period of time.

64. No other doctrine or teaching is of the slightest use for men for destroying sin; nor for attaining the grace of Viṣṇu, if only one's mind finds pleasure in Yōga.

65. Half verse; not translated owing to lapses.

66. If the mind is after the attainment of Supreme Bliss no obstructions will come in the way, nor will the mind be darkened by ignorance.

67. O, Pitimaha! this course of Yōga has been expounded to you briefly as above.

68-69. Man can learn by the practice of the Yōga his own nature; also the nature of the sense-organs (in brāhmas) and the good and the evil propensities of the mind (cintu). He can
11. In the midst of the throat, in the voice, in the stomach and in the joints, and in all parts of the body observe their activities as they occur.

12. These and other changes in the airs pervading the body when normal, give length of life, and when they get to be abnormal, bring about destruction of the body.

13. The vital air, prana, moves alternatively through the nostrils. The movement of this breathing which takes place without intermission, should be understood.

14. The breath in the left nostril moves through to the right, and that in the right moves through to the left, the path between is to be understood as the time when the breath is stationary (vishu tāla).

15. Many movements of this breath (Prana) make the months. Twelve of these make the year. Six of these months make the Ayana (half year). One expert in the practice of Yoga should understand this with sharp intelligence.

16. Beginning with five breathings, and increasing it by five each time till you reach twenty-five of these, count this as a full day (ahoratra).

17. From thence onward, the progress is by one day each time till the total comes up to thirty-three day-night combination in the order of progress.

18. If, starting with the Sun's month, man's breathing keeps increasing from the beginning of it, having grown by continuous movement, then listen to the length of life of the man.

19-20. It may be three, two or one year, two, one, one-half (quarter or an eighth) of a month, three, two or one full day (ahoratra) that the breaths keep moving in due order, of this there is no doubt.

21. One must understand at the very outset his own time of breathing. By its increase, understand approaching evil.

22. By hour (nalika), month, year, measure its growth. Count their consequences as increasing stage by stage.

* Cf Padma Samhita Yoga Pada III 32 etc
† This sloka is broken at the end.
23. Note separately the time when evil approaches, keeping the cause and the consequences separate.

24. A wise man should duly contemplate alone, the particular hour, the month and the day of the Sauramāna calendar when evil could befall him.

25. There is nothing finer than this method for determining length of life, O, Pitāmaha! which discriminates from shortening and lengthening of the air in the lungs (Kośṭha).

26. If the activities of the other vital airs decline, a wise man will understand, even from this, the approach of death (aparāntam).

27-28. The destruction of the powers of the ṇadhṛyas (senses), variation in the shadows, dullness of vision, and the cessation of throbbing in the fingers and the thumb; these symptoms, when they appear in a man, indicate he has no more than six months' life left.

29. If the throbbing ceases in the lower limbs of a man to above the knees, death is certain for him in three months.

30. If the throbbing ceases in the sex organ, the hip-joints and the armpits, his life ceases in the course of a single month.

31. Death comes in half a month. If one fails to see sweat bubbles on his body. If the evil creeps into the stomach, death follows in ten days.

32. If the eyes see light as that of the fire-fly, death follows in five days. If the tip of the tongue cannot be seen death comes in three days.

33-35. If the tip of the nose cannot be seen by one, his death comes in two days. If humming in the ear, incoherence of speech and delusion of mind continue without disappearing, his life has only a day's length left. In this manner, O Pitāmaha! a man of learning should regard these and other omens as indications of approaching death. When death comes near, a Vaishnava should remain fearless.

1. The text is corrupt here, Padma. Yoga, V 5.
2. Ibid Sl. 7.
36. Even when death has come close to you, do not give way to too much anxiety (for others), as work and the means therefore, do take their course of their own nature.

37. If one's life has less than twelve years to run, the nature of its course can be understood by men well practised in Yoga.

38-39A. Knowing the approach of final emancipation, those Vaishnavas who are not educated in the Yoga knowledge of the vital urs stimulating the primary organs of the body, but who are in the enjoyment of association of those possessed of this knowledge (Siddhas) will have to learn the evils approaching them mostly from other indications.

39B-41A. One who does not see the orb of the rising moon, nor the line marking the boundary of the waning moon, or in the same manner, unable to see the star Arundhati even, or the milky way in the sky, his death will occur before the end of the following year.

41B-42A. If one sees the sun and the moon without brightness or fire bereft of its bright glow, he reaches the world of death in the eleventh month.

42B-48A. If one sees the aerial cars, or the cities of Yakshas, Rakshasas, and Pisuchas (evil spirits) in the mid summer (Grishma) he has a life of ten months left. If a man in good health sees trees and hills of gold he will live only for nine months more. Vomiting gold and silver as also various kinds of gems if one sees himself upside down, his head covered with blood he can live only eight months longer. If one, having put his foot in dust ashes or mire, sees it broken, he can live only for seven months more. A blood-red dove or crow, without casting shadow, perches upon one quickly, or remains perched for a while or if a dust storm is seen behind him without due cause, six are the months of his life and no more. O Lotus born!

48B-49. Seeing the shadow of a man, without his head, in the sky, or if a man present before him appears truncated (kabandha) black in colour fearsome-looking, he can live only for five months.
50. While one is in a faint or asleep, if he sees a woman gone black or his own head break, he can live only for four months.

51. If one sees another man as of black colour and few inspiring and as a Rakshasa or Piracha, he lives only for three months more.

52. If one sees in the evening, by himself alone, without being urged by anyone, in the cremation ground, night-walking Rakshasas, his life is only for two months longer.

53–55A. One whose urine has the smell of a goat when not suffering from disease, or whose whole body has that smell, or if he sees a Brahmarakshasa (ghost of a Brahmana), or those who have become corpses by some cause, or the slaughter of many, if he dreams of being drowned or of great sorrow afflicting him, in regard to these, one must determine one's coming death which would be varied and not definite, by reasoning or the circumstances of each case.

55B–57A. It well-disposed relations of one should appear perchance as ill-disposed (in a dream), he loses his life before a month expires. If one sees the sun and the moon as if bathed in blood, or if the sky itself be rubbed over with blood, he lives for only one year.

57B–59A. If one sees his reflection in a mirror, or in water in front of him, in fearsome form or defective of limbs, or if, in a burning lamp, one sees the flame disconnected with the wick, his death comes to him in twelve days.

59B–60A. If the upper lip is seen out of its place, or if the nose is seen bent, if the ear is seen moving out of its place, the life of the person is only six more days.

60B 61. One whose tongue turns black or his face, usually of the colour of lotus, or if one develops a distaste for food, though anxious to live, or if his temples lose their beauty and become red, his further life is only three days long.

62. If one sees a bird of a grey-blue colour mounting on his head as he sees it, his life is only two days more.

63. If one sees the above often through a glass or water his death follows in a day or two.
64-65. A wise man, who sees the approach of his end, should become composed in mind, and, putting aside all anxiety, accepting the highest form of non-desire even though of bodily strength, and giving up all sorrow and fear, should adopt the practice of Yoga mentally, giving up all activity.

66. Going to a holy place, with mind composed and serene, and senses under control, worshipping the Supreme God with his whole soul, one should place himself under His protection.

67. Reverencing Vaishnavas in the practice of the Yoga and enquiring and learning of them, pursue the path of the Yoga without remissness and quite composed.

_In the Parama Samhita of the Pancharatha_
_the Eleventh Chapter, entitled Arista_
_(Portents of Death)_
CHAPTER XII

Brāhma

1. O, God of Gods, what is the way of life (dharma) which is considered the best for those devotees of Vishnu; what are the prescribed courses of atonement for error, as also the course of conduct to be adopted on occasions of a special character.

2. What is the prescribed dharma for those desiring emancipation, and what, for those who desire worldly good according to accepted opinion. Pray explain these to me as, in regard to these, I am in great doubt.

Paramah

3. By what deed of man, the Lord God of the Universe, is pleased to do him good that indeed is dharma without doubt.

4. I have explained that already to you as of three kinds by its association respectively with mind (Manah), speech (Vāk) and work (Karma). Among these I shall now explain the (dharma) of the mind.

5. Interest (śraddhā), firmness (dhirh), tranquility (prasa-dā) these three are of the mind. All the other activities of the mind are considered on the basis of these three divisions.

6. One who is interested acquires knowledge; he is acceptable to the good; he is regarded as the proper man, and he is acceptable even to God.

7. By firmness one does not fall from the right path (dharma); by firmness one ceases to be bound by sorrow; by firmness one is not deluded by happiness; by firmness one is not worried by anxiety.

8. Being tranquil, one does not trouble others; being tranquil, one does not become jealous; being tranquil, one does not become greedy; being tranquil, one is always happy.
9 When these qualities are found in a man either as being natural, or acquired by him by his own effort as a permanent habit of his mind, God is pleased with him.

10 Association with people possessing these qualities, or hearing of those great ones having much knowledge of these, becomes the means of gaining these qualities.

11 Whatever is opposed to these is called adharma. Those addicted to qualities opposed to these, come to grief in all their lives present and future even.

12 Therefore a devotee of Vishnu desiring to attain the accomplishment of his object (attaining to emancipation) should discipline his mind in the practice of these three qualities.

13 If the mind is brought under control, all the faculties are brought under control. Therefore a man must gain control over his mind.

14 If the mind is put into the path of right thinking, speech remains in the right. Whatever is decided in the mind before is what the speech actually publishes afterwards.

15 Truth, love, and goodness; these three are the divisions of the nature of speech (slokā). Making his words serve these three qualities a man accomplishes his ends.

16 In every speech concerning wealth in speaking one’s qualities at all places and primarily in speech relating to dharma speak the truth straight on.

17 Whenever occasion offers speak what would please your preceptors and the revered ones to those that are learned and to children as also to the aged and the suffering.

18 To those near you to your friends and pupils to your servants to charitable people and to the devoted to God, say that which is good, suitable to occasions.

19 Speech is disciplined into the right path by observing the usage of elders, by the study of the holy Sutras and by practice spread over a long time.

20 The speech organ is difficult of control except by discipline and long effort. Therefore silence is better.
21. To a man of the world, silence is not recommended as right, and therefore a devotee of Vishnu, firm in the pursuit of Vaishnava discipline, should always keep guard over his tongue.

22. If speech is undisciplined by these three, then she becomes for man the cause of suffering and sorrow, and should be understood as making for unrighteousness.

23. Service, cleanliness, graciousness, these three are regarded as being the normal functions of the body. By these a man gains his higher ends.

24. For the purpose of pleasing God, if one undergoes bodily fatigue, by practice of austerity, by expenditure of money or by bodily effort, these acts of his are regarded as service (pancharya).

25-26 O, Lotus-seated (Brahma)! three baths a day, lying on the floor, religious study and restraint (brahma-acharya), observing of silence, food without salt and spice, steady sitting (virāsana) by night, the giving up of sleep by day, pilgrimage to holy places, these are the austerities (vratas) recommended.

27. The collection of the articles of worship by oneself, and cleaning them himself though fatigued, these acts are called service (pancharya).

28. Removal of all dirt from one's body must be understood as bodily cleanliness. There is much in the human body which is unclean, and, by their removal, one makes himself clean.

29. These are urine, semen, excreta, phlegm, transformed blood, sweat, tears, nails, hair, and various other excretions.

30. These are not impure when within the body, but outside, they bring about uncleanness. These impurities arise each in its time, in the bodies of all men.

31. The cleaning of these is by earth, and by washing with water. If one should touch dirt thrown out of another's body, he should bathe to clean himself.

32. Contact with the dead, confinement—pollution, conversation with people in sorrow or mourning, the emission of
the white (semen), vomiting, when these occur, the only way to clean oneself is by a bath.

33. If one should touch the excrements of one’s own body after they have separated from it, a bath is prescribed for gaining purity, except in the case of sweat, tears, etc.

34—36. Even in these cases take a holy sip (āchamana) Do not sleep all the time Whatever serves the need of one’s own bodily requirements, becomes unacceptable to him if others use it. O, Pitamah! Similarly, O, Pitamah! whatever serves for the worship of God, and even the place of worship, becomes polluted by being put to human use.

36B—37A. Articles of worship once used in worship by a worshipper become known as mṛṇḍālyam, and must be regarded unfit for use for any other purpose.

37B—38 Gold, gems, cloths, etc the fire-altar, the spoons used in sacrifice, the vessels and representations of God, become clean by washing. Even by washing out the dirt, secular (lauktik) cleanliness is attained.

39—40A. Worship of God, the bath, and the cleansing of the body daily, as prescribed courses of cleanliness by popular usage and the dharma Sastras, must be accepted by a wise devotee of Vishnu.

40B—42 Whoever, by encouragement or by grant of money, makes the best efforts to help guests, preceptors, servants in grief, the great ones who are guardians of dharma, temples of Gods, ascetics living by alms, cows Vaishnavas in large numbers, this is helping others—the best among the good that one can do by his body.

43. Among animals, cows are worthy of respect, men are more worthy of it than these, Brahmans among them deserve more respect than other men, more than Brahmans, mendicant ascetics, more deserving of respect than these ascetics are Yogins (those who habitually contemplate on the Supreme).

44—45. More than even Yogins are those desiring emancipation in complete serenity of mind. Gift of food is the best form of charity, as also the giving of money in all ways, as well as the giving of bedding and seats to devotees of Vishnu.
and ascetics. The gift of knowledge (\textit{vidyā}) is the highest; other gifts however large are not as good.

46. The gift of land, mounts, vehicles, houses and other wealth, bring one great fame, but, are middling in respect of real merit.

47. Gifts made on occasions of suffering, from interest that a fit recipient presents himself on particularly propitious occasions, or because of access of wealth, each of these brings its own merit which is regarded as of many kinds.

48–49. Whatever is done with a view to securing mere fame, or praise, or for being talked about, meets with the disapproval of the good—the more so, in the case of a devotee of Vishnu. The gift of lands, etc., is commendable, if the motives are other than these, such as length of life, health, children, etc., in order. Examine beforehand the things to be gifted, the time and place, and the worthiness of the donees as well.

50–52. Whatever is done after careful investigation, brings its fruit. If a man of good mind gives away whatever has to be given, in the name of the God of Gods, the fame of it will follow as a matter of course. The service of the great One mentioned above is in its nature a supreme gift. When rendered with unalloyed devotion the fruit will follow for certain, not otherwise. In this manner has been expounded to you the three kinds of \textit{dharma} arising from the possession of the body.

53. Since what can be done has been detailed in full, now listen to what has to be abstained from. Whatever is opposed to the righteous conduct (\textit{dharma}) described above, that is described as \textit{adharma}.

54. Desisting by thought, speech and act, is to be understood as \textit{nirūth dharma} (refraining from doing what is prohibited), which destroys sin.

55. In this manner has been expounded to you, O Brahman! the three kinds of \textit{dharma} arising from mind, speech, and body—the more particularly of a devotee of Vishnu.

56–57. To a wise man, with full control over his senses, the three kinds of \textit{dharma} connected with the mind are the
best. To an ordinary man who is a devotee, the three kinds of dharma connected with the body are the best. To all other middling ones, the dharma of speech is regarded the best.

Brahma.

58. You have explained to me the three kinds of dharma, O Purushottama! Do people under the guidance of the senses, get rid of the Samsara (life in this world) by them alone.

Paramah

59. Dharma is regarded as of the form of deeds, and it was described again as in the form of knowledge. Knowledge gains release, but works purify knowledge.

60. The knowledge purified by works cannot be destroyed by anything else.

61. Knowledge by itself alone, and without the aid of Karma, makes no one in the bonds of life, pure in the least.

62. Therefore, by worshipping the God of Gods by service, and getting over obstacles in the way, a devotee of Vishnu gains his end, by His grace.

63. God, worshipped by service in due form, protects one even in coming lives, pushes aside afflictions and grants wealth.
CHAPTER XIII

Brahma

1 I am convinced that men on this earth have not the requisite great firmness to persist in the difficult path leading to Supreme Bliss' (Nirvana)

2 Men are of little strength, incapable of effort, overcome by desire and anger, and do not seek refuge in the God of Gods giving up all desire anywhere

3 Even though hidden from others one’s desire being located in the heart is plainly visible to God always

4 Therefore, for the benefit of all, expound fully to me with all its parts, the method of worship for gaining the desired ends, with due regard to time and the object to be attained Paramah

5 O, Lotus-seated! To all people wishes are many. First the desire for prosperity, the next, the infliction of suffering upon others

6-7 By knowledge, by wealth and vehicles, by children and cattle, wives and servants, by fame and by victory, by health and books, houses and position, and by such other means, men are accounted prosperous, O Pitamaha!

8-9 Bringing about death, attack of diseases, expulsion from the country, prevention of victory, destruction of wealth, or its appropriation by force, enmity, delusion, bringing another under one’s own control, these and the like are said to be infliction of suffering upon others, O, Pitamaha!

10 Be it the gaining of strength or be it infliction of suffering, do not seek to do either for the benefit of others. When you do this for your own enjoyment or your own gain, it does not then become sin

11 Whatever is appropriate to promote your welfare, make your effort to gain it. Even then, the fruit obtained is likely to be moderate and no more
12. When one troubles you with his strength always, although you had done him no harm, you may then attempt injury to him. This does not make for sin.

13. For gaining one's own good, the growing moon is the appropriate time, for inflicting injury upon enemies, the dark fortnight is the appropriate time.

14. The deity to be propitiated differs according to the days. One who desires to gain his object should worship the deity according to the nature of the wish.

15. One desiring to achieve an object then approaches the deity. He should make use of the incantation (Vidyā) appropriate to the deity, and get the qualities of the deity recited to him.

16. He should also provide, in appropriate form, the attendant deities of the one to be propitiated. For protection establish the guardian deities of the directions in their appropriate places.

17. A wise man should make the mere figures of lotus, placed in a circle and shining. Let it have eight petals one in each direction, and let it have the pericarp and stamens beautifying it.

18. He should place the deity (he wishes to worship) in it, surrounded by its attendants, weapons, and vehicles, and then offer his worship.

19. To all kinds of deities the Vimāna (tower) should be round, whether the building be round or four-sided, set with the guardian deities at the gate.

20. The body of the deities should be bright, shedding its lustre all round. For prosperity their form should be pleasing and healthy and otherwise bejewelled.

21. A wise man must first make himself clean by appropriate mantras then should take his bath, etc. for cleaning his body, and should offer worship to the deity in the manner of an unrivalled hero.

22. All the mantras already explained by me should be well used in the act of worship. In all acts of worship make use of those mantras only which are appropriate to the deity worshipped.
23. To all the deities the acts of worship are the same from beginning to end, such as the invocation to the deity, giving permission to depart, and in the making of the image etc.

24. These deities, however, differ in their name, in the time of worship, in their nature, in their attendant deities and in the mantras used.

Brahma

25. What are the materials with which devotees should offer worship, and at what times? What is the difference among the deities? All this kindly expound to me now.

Paramah

26. I shall expound to you the way of worship to be offered to the Gods, appropriately for each day, beginning with the first day of the fortnight in order. Pray listen.

27–29. O, Lotus-born, Agni-Jātavédas, the storehouse of all light, possessed of three flames, three feet and seven tongues of red colour with eight arms, and three forms should be worshipped by one adorned with red unguents, red flowers, red garments, by placing the auspicious seat of the God in the middle of a fire, or on the ground, in the order indicated; that is, by offering red unguents, red flowers and red garments. Make the seat of the God and his vehicle red likewise.

30. A worshipper gains all desirable wealth and perpetual happiness by the use of Āyudha-mantra with all the accessory forms (anga and upānga).

31. Do not perform the ceremonies relating to Agni facing the south-east by any means, do not blow through the mouth to make it glow, nor place it beneath you, nor jump across it.

32. Without offering oblations to Agni, do not take your food; nor let your feet touch it. Do not cry out if fire breaks out; but place yourself in its protection, that is, propitiate fire.

33. In the same manner, with auspicious articles of worship, worship Brahma the creator on the second day of
the fortnight. His image must be of yellow colour, and with four faces.

34 To a worshipper of Brahma there would be many children, his cattle multiply, trees and plants yield in plenty without any doubt.

35-37 A On the third day worship Vaśravana, the Lord of wealth, king of the Yakshas, the lord of the two great stores of wealth (Śankha and Padma), with all his attendant deities, in the form of one with a great body and a big stomach, by offering intoxicating drinks and meat, with partially cooked and cooked food. The worshipper gains all kinds of prosperity and his wealth increases.

37-40 A On the fourth day, Gāruda, the lord of all obstruction, of white colour, with four arms, a big stomach, an elephant-face with a single tusk, he should be worshipped morning and evening, for the prevention of evil befalling, with roots and fruit, and all kinds of cooked entrees. To such a worshipper no evil comes, he will always win at dice, becomes victorious either in law suits, or on the field of battle.

40-43 A On the fifth day, worship the Goddess Śrī seated in the midst of a lotus and bearing a lotus in her hand, who is attended all round by all the Goddesses, in form well nourished (pushṭa) with lotuses and cooked food. One who desires learning should worship with lotus all white, but one who wishes power, etc., (Rājya-Śrī) should use red lotus. A king worshipping this deity gains a kingdom, one who desires victory, gains it, so one desiring power, etc., gains his wish, and one wishing wealth gets it likewise.

43-45 A On the sixth day, worship Skandā, of the colour of the flower of pomegranate, young, holding a spear in hand, with six faces, with a cock ensign on the flag and riding a peacock, as a great giver and as the commander-in-chief of the divine host. One who worships thus obtains learning, intelligence, strength and good looks, without a doubt.

45-47. On the seventh day, worship the Sun of great strength on an one-wheeled chariot with seven horses who is bent on doing good to the world, the lord of the Planets shining in full armour and wearing brilliant ear-pendants. He
must be red in colour and brilliant and should be worshipped with oleander (karavira) and red lotuses. The poor worshipper becomes wealthy, the ailing gains health.

48. On the eighth day, Rudra, white in colour and four armed, should be worshipped. Such a worshipper becomes bright, strong, a good speaker and one meeting with no obstruction in his efforts.

49. On the ninth day Ambikā should be worshipped with red flowers and red meat, and the worshipper gets across difficult paths and gains victory.

50. On the tenth day the dark and large bodied Yama should be worshipped. The worshipper gets over violent calamities and remains unconquerable.

51. On the eleventh day the white coloured and thousand-eyed Indra should be worshipped, the worshipper gaining as a result power and greatness in large measure.

52. On the 12th day Vāsudēva should be worshipped with white articles of worship, the worshipper gaining increasing greatness and remaining for ever unconquerable to his enemies.

53. On the 13th day worship Kāma Dēva (God of love) in the form of a gem-set image, gaining as a result great happiness in children, wives and servants.

54. On the 14th day worship Rudra with 8 arms for gaining knowledge, with sweet gruel mixed with ghee. The worship brings the highest knowledge.

55. On the 15th day worship the Full-moon with white and clean water-flowers. The worshipper remains free from ailments and strong.

56. In the same manner if the presiding deities of the nakshatras beginning with Kṛśṭikā be worshipped, each of these deities grants favours peculiarly its own.

57. For all these deities bdellium mixed with ghee is presented as acceptable incense, but specially sweet smelling sandal mixed with camphor and agallocham.

58. For those desiring their own welfare, the days of the first fortnight are good; while for those intending suffering for others the days of the dark fortnight are acceptable.
59-60. A worshipper should get together articles of worship suitable to what is desired. When to the worshipper's disposition and the form of the deity chosen, the place of worship, the time, the articles of worship, his own enthusiasm and strength, conform in all details, the worshipper's object is fulfilled, and not otherwise.

61. As against an enemy, in working to bring about evil to another, and, in an effort to gain control over another, the performer should use the name of those against whom he is involving the deities concerned.

62. At the end of the ceremony he must inform the deity of his wish. In all worship of this kind he should make the prescribed form (mudrā-bandha) with his hands.

63-64. In all cases one should do what is necessary to protect himself. Then he has nothing to fear. In this manner, he should make himself clean and composed, and then mutter the incantation a 1,000, 10,000 or 1,000,000 times. Having gone through the worship in this manner, his object is then attained.

In the Parama Samilūla of the Pāñcharātra Chapter XIII, called Kāmya Yoga (worship to gain one's wishes).
CHAPTER XIV

Brahma

1. What is it that you referred to as Mudra sign, the making of which is prescribed. That describe to me, O, Vaikuntha along with its distinguishing features.

Paramah

2. That by which the happiness of those on whom one would inflict pain is made to flee, is considered mudra, for that reason, O, Brahman these mudras are attractive to the Gods.

3. By means of these mudras one insures recognition for himself. This is done specially in acts of worship, and, by that, worship is rendered more efficacious.

4–5. Whatever mudra evokes the favour of any particular deity, that is said to be the mudra of that deity. The heart, the head, the tuft of hair on the head, the armour-covering, astam (space round oneself) and the eyes, these are to be understood as the most secret, generally accepted organs of the deities.

6. If you bring the outstretched thumb in contact with the conjoint middle and ring-finger, and place the thus closed hand over your heart, that disposition of the hand is designated the "Mudra of the Heart".

7. With a clenched hand, strike the pointing finger with the thumb, and then place the fist and thumb on the crown of your head, such a disposition of the hand is called Siro-mudra (mark for head).

8. Having, in the same manner, doubled the fist, firmly place the thumb erect upon the doubled fist, place the hand at the point where the tuft is. This disposition of the hand is called Sikhau-mudra.
9. Place the thumb bent in the hand, and cover it over by the fingers; and then press the forefinger close. You then have the Kavacha-mudra.

10. Bending the fingers of the hand and clenching it as if thrusting a spear, and bending the other fingers (then the thumb and forefinger) somewhat across, you get the Astra-mudra.

11. Place the Sīkhā-Mudra upside down between the brows. It then becomes Nītra-mudra. In all these mudras the right hand alone is to be used.

12. These six are the mudras to be used in the six rites called Anga-Nyāsa (placing of the organs). By the use of these a practitioner protects himself from evil.

13. When you place the closed hands either on the heart, or on the head, fingers upwards, this disposition of the hands is to be understood as salutation or obeisance to the Supreme One.

14. Making the two thumbs even, tips upward, and placing the hands, one within the other, Yoga-Sampūta Mudra is formed. This is held to apply both when in position and in application.

15. In this, if the hands be joined loosely, and held over the head with the thumbs downwards you make the Abhisheka-mudra. The placing of this mudra makes the object pure.

16. Spreading the fingers upwards with the wrists raised, place the thumbs within the hands to make the Padma-mudra.

17-18. The Chakra-mudra of great beneficence, is made by whirling disc-wise the two hands held together from the wrist upwards, and is to be used in making the padmāsana, while at the mental effort (as a preliminary to worship) at creation, and in making the chakra (circle of space) for worship in order, for the purpose of protecting oneself.

19. Clenching both hands and holding the thumbs bent over them, join them together and then everting the whole and setting the thumbs free, we get the Gadā Mudra which is regarded the best for counteracting evil and for protecting the earth.
20-22. Place the right thumb into the clenched left hand make the remaining thumb and the pointing-finger joined together, stretch out and let the other three right fingers cover the left fist; this makes the S'ankha-mudra excellent for retention of wealth. Padma, Chakra, Gadā, S'ankha are the four recognised mudras.

23-26. These four, place in the four hands of God. For the bow make the hand as if holding and so for the arrow. For the sword the mudra is a sword drawn out of the scabbard, and for the shield a circle. Place the hands back to back, interlock the two little fingers and make the two pointing fingers aslant and interlocked, bend the other two fingers on the palms to resemble the wings and let down the joined thumbs. This disposition of the hands is called the Garuda-mudra which brings great benefit.

27. Spread out all the fingers with interspace upwards, and then stretch out the fore arm, then you get the Ananta-mudra.

28. If this be made when making the bed, it gives protection to oneself, at all times it destroys the poison of rodents and other poisonous insects.

29. Raising both hands with the fingers folded and stretched out you make the Prāñhana-mudra (sign of prayerful invitation) when one is entering God’s presence, or in invoking God’s presence.

30. A wise man will touch his chest, both right side and left, the right for the sake of S'rivatsa (mark of S'ri or Lakshmi) and the left for Kaushubha (the jewel).

31. The characteristic features of these signs (mudras), I have explained in general terms. Their use in worship has already been explained as occasion offered.

32. It is not possible to deal exhaustively with these features, O Brahman, as these are endless; because the deities are many and the signs (Mudras) have to be separate.

33. In the case of all deities worship may be conducted with these signs of common use. Two classes of Mudras are generally accepted and they are called nāmānt and prātham.
34 These mudras alone should be used in worshipping attendant deities. Even in the case of Achyuta, the principal deity, these two should be used as well.

35 To those desiring release (moksha) mudra is made in form in the mind. To others however, wise men prefer the making of the mudra by the hand.

36 In a concourse of people never show the mudra openly. This is the secret among the secret mantras and hence must be used in secret.

37 To one uninitiated do not exhibit the actual features of the mudra. The Gods are displeased thereby and the doing of it becomes fruitless.

In the Parama Samhita of the Pancharatra
Chapter XIV, Mudras (mystic signs)
CHAPTER XV

Brahma

1. For men who live their lives with a view to the benefits of this world, please expound in general terms what constitutes their round of duties, in order that they may gain their objects.

Paramaha

2. I have already expounded this to you in part, O, Pita-maha!, but I shall briefly explain the whole of it.

3. First of all let a wise man determine the objects he wishes for, provided they are in keeping with his birth and his character, which are likely to be of benefit to him.

4. Having made his determination, let him go away from his relatives and the town where his residence is, and live in a hermitage near a hill, with an abundant supply of water.

5. Keeping the hair, finger-nails and hair on the lips, etc., and wearing garments of bark, let him make known to the deity the object of his desire.

6. Making a cottage for himself, let him live in it. If he is incapable, let him get others to put it up for him, and for all purposes, let him live in it.

7. A month at the least up to a year is the time prescribed. In order to gain one's object let him first perform puṣaḥṣcharana (preliminary purification by mantras).

8. The purifying of the body by mantra is what is called puṣaḥṣcharana, for without this the desired object cannot be gained even by an ascetic.

9. One must maintain life by food cooked by himself from forest herbs. Whenever obtainable, roots and ripe fruits of the season may also be utilised.
10. Bathing early in the morning, worship the deity of the mantra in a clean place. At the appropriate time secretly recite the mantra without being too rapid, or too slow in the recital.

11-12. Without taking any food, with all organs of sense under control, and in complete devotion, make the secret recital (japa) a thousand times or a hundred as desired, placing oneself face towards the deity. At noon let him take his bath in the prescribed form.

13. After the bath, taking the holy sip and offering the water oblation, again make the japa (secret recital of the mantras), in the afternoon (aparānha) however, offer again the water oblation and set free the presiding deities of the mantra.

14. Having bathed again and having partaken of food make the evening worship and then go to bed. In this manner again let the practitioner do his duties on the following day.

15. Having gone out to ease oneself, let him take the prescribed bath, perform the japa with devotion, reciting the mantras devoutly after.

16. A wise man should secretly recite the japa, the mahāmantras 12,000 times—these being Sudarśana, Nṛsinha, Vāraṇa and Aparājita

17. If the mantra be composed of less than 12 letters, the japa should be one lac for each letter. From the first letter of the anga mantra, mark the position in 10 divisions.

18. If the mantra is of one syllable (bīja) make that alone all the angas (parts involved). It is only when all this is said in due order that the mālāmantra (mantra in a garland) is completed.

19. For the successful performance of the mantra place the pranava (syllable Ōm) both at the beginning and the end. When the mantra had thus been successfully accomplished, use the mantra in the performance of the homa (fire-oblation) with a terminal saha (instead of pranava at the end).

20. The homa may be performed with ghee, or samudh (sacrificial wood), or fruits, at the best, ten times as a matter of duty for the success of the mantra.

1. When all the akṣaras have been placed in due order over the angas.
21. If one is unable to do this hona, let him perform the hona mentally by maudable incantation of the hona mantra. A wise man should make his daily japa of the mantra terminate in the performance of a hona.

22. Churning the fire for the hona, preserve it without going out. If perchance the fire be extinguished, light it up again by churning in the same manner as before.

23. When you are engaged in the japa of the great mantra, the Gods will frighten you by great and fearsome noise. Do not be frightened by these.

24. When one remains unshaken and without fear, these Gods tempt him with beautiful women and such other enjoyable objects to deceive him.

25. Other Gods try to delude him by appearing like the upasaka’s (practitioner’s) relations in his dream and try to dissuade him by arguments of reason.

26. He is a wise sadhaka who keeps free from being deluded by these. To him the lasting wish formed in the mind attains fulfilment.

27. To those who always do their duty with courageous effort, their previous wishes certainly attain their fulfilment, not to others, O, Pitamaha.

28. A courageous man should carry out, without assistance from others, the work needed for attaining the end desired. In the case of an incapable man however assistance may be rendered in work of an accessory character, but never in the case of others.

29. When one has accomplished the requisite incantations of the mantra, fire oblation should be offered up to the limit of 10,000 oblations.

30. After this, perform another fire-oblation suitable to the object desired beforehand. If a man desire the wealth of learning, Brahma S’ri, perform the hona with white lotuses.

31. If one desires the wealth of valour (Kshatriya S’ri) he must offer red lotus oblation, if one desires a kingdom he must offer oblations of pipal sticks (Samudhi).

32. If one desires increase of years the oblation is haryali grass dipped in ghee, in case one desires a girl, he should use
the grass dried up naturally, if he desired land, he should use mud for the purpose

33 One desiring place or position, should use the sticks of the Indian fig (S'ami) For propitiatory oblations however use sticks of the fig tree

34 One desiring a child (son) should offer sweet gruel, for gaining control over another, use aphamarga (achryanthus aspera) as also in cases of great distress

35 A wise one desirous of learning (vulya) should use sticks of palash (Butea frondosa) those desiring food, cooked rice, while one desiring wisdom should use new ghee

36 One desiring wealth should use bula (Aegle marme los) in case of cure for ailments, gingelly

36B-37 For getting rid of enemies who are great sinners, make an image of the enemy with kneaded masha (black kidney bean) flour, cut off parts of it from feet upwards, and offer each part in anger at the junction of streets and then make oblations into the fire of thorny sticks touched with blood

38 For bringing affliction to an enemy, the adept should offer oblations of mushroom. If one desires enmity to another, he should offer oblations of salt mixed with gingelly

39 A gold desiring adept should use the flowers of lemon

40 One desiring rum should offer oblation of rutum sticks
At the end of the mantra in the performance of fire oblations, the staha is prescribed to be used

41-45 This must be used with hunkara and phatkara in fire oblations intended to afflict others. In all one does, one must contemplate the various conditions to which the object is intended to be subjected, as having been achieved, namely, in an attempt at gaining control over another he must be thought of as being already under control. In the case of bringing about enmity he must be thought of as already an enemy. An officiant who has accomplished his object should at the end of the incantation, in cases of bringing affliction to others, conclude by a propitiatory fire-oblitation. Otherwise very evil consequences will follow as shown in Vishnu Dharma.

Having performed a work to gain one's wish and having
gained the object thereof, a wise man will begin work only then to attain another object. Disappointment, and eagerness in doing work to attain an object, should be avoided in ceremonies to attain an object.

46–47. By fault of speech or mind, the result of the work (karma) may be lost or even one's own life. Therefore one should do this kind of work which is only for one's own good. A wise man should avoid work for inferior purposes.

In the Parama Samhita of the Pāñcharātra.
Chapter XV, named Kāmya (Wishes to be gained).
CHAPTER XVI

Paramah

1. I shall now tell you, O Padmaja¹ some of the mantras which bring about fulfilment of one’s wishes. These are very powerful and very strong, and therefore you must listen with great attention.

2. Vaishnavaas acclaim four mantras as the best among these, and they are Varāham, Nārasimham, Sūkaram and Sudarśanam.

3. These mantras, giving great results, bear fruit in a short time. The others, on the contrary, require a long time to take effect. Hence the superiority of these four.

4. O, Pitāmaha¹ the Vārāha Mantra consists of 33 letters. One desirous of gaining possession of land practises this mantra.

5-6. Going to a place sacred to Vishnu and having worshipped him in due form, contemplating Him in the form of the Boar repeat this mantra 12,000 times. Then you attain to the fruition of the devout performance.

6-7. Again whatever of land one wishes mentally to possess, he should go to the land connected with it, and make his incantation (japa) there.

7-8. When one completes reciting a lac of times, or half, or a quarter, or one-third of a lac, he gains the same proportion of the land without any doubt.

8-9. The mantra called Nārasimha (after Nṛsimha) consists of 400 letters. That mantra is immeasurable, unopposible, very powerful and capable of great benefit. By that mantra all kinds of benefits from below the earth are attainable.

10-13. The fruits attainable thereby are wealth, or virility, or land, or Heaven, or elixir (rasayananam), or vehicles, or women or fullness. One also fulfils his wish.

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by possession of things thus obtained. By the elixir
he gains longevity, and land, and by heaven assurance of
happiness. Going to the hind gate of the temple of the God
of Gods, one should repeat the mantra 12,000 times. For pro-
tecting oneself with mantra (puruscharana), then go to the
front of the cave. Even there let one remain in the prescribed
manner, and make the incantation all the time. Having
repeated the mantra a thousand times let him enter the cave
without fear.

14. If one officiant should perchance not wish to enter
the netherworld by the cave, let him remain near the cave
and make his incantations.

15. When the incantation had gone on a very large number
of times, the spirit denizens of the underworld become
frightened, and getting round the officiant make efforts to
obstruct him in his incantation.

16–18A These Bhūtas, wishing to know what the officiant
of unflinching firmness of mind wishes, come again and again,
and enquire what exactly is the wish that lay in his heart. Having
obtained the wished for object brought by them, one should
live in happiness in his own country, or go about as it pleases
him elsewhere.

18 B–20. The mantra of S'rikara is known to consist of
eight letters. By practising this an officiant attains to the
fulfilment of all his wishes. Going to a secluded spot sacred to
Vishnu, and pleasantly situated, and having performed worship
of God, make the incantation without intermission at least five
thousand times, or as much as is desired beyond that.

21–22. For the purification and efficient protection of
one’s body, one must carry on incantation in this manner for
12 days. One desiring length of life should offer nine oblations
in fire with dhūrza (hanyāli) grass dipped in ghee, and, with
the ghee left over, he should make ten thousand ghee oblations,
and then partake of the partially cooked oblation (charu) and
then present a Brahman with gold.

23. Such a one, overcoming death, lives a hundred years.
Then wear the Chakra (the characteristic figure) made of
thread after pronouncing the mantra over it.
24-25 Protection from all creatures for ever, arises from this. Being clear minded, offer oblations of flowers in a sacrifice purified by this mantra, one possessed gains happiness and the evil spirit leaves him quickly.

25-26 Getting in thousands the flowers S'atapushpa (Anthina Sowi) by great effort, if one offers a sacrifice there with, an indigent man becomes one of wealth and power.

26-27 Throwing up both one's hands, let him make his incantations face towards the sun. Such a one will gain his food, etc., at the requisite time of need without fail.

27-28 If one worships for twenty one days with the ashes of the burning ground, bearing consciously in mind his enemy, he will surely destroy him.

28-29 If one paints the image all over with kneaded mustard flour, and keeps rubbing over, the enemy becomes afflicted with fever. If he bathes the image of God with cow's milk, he will cause the fever to cease.

30 If one makes a figure of the enemy with cow dung and then, placing his foot on the chest (region of the heart, of the figure, makes incantation of this mantra he will kill that enemy.

31-33 In each of the four directions mark off three small plots, wash over with cow dung and place in each a vessel. Then pronounce the mantra twenty-one times on each of these. Then worshipping the God of Gods in the middle space, fill each of these vessels with milk. Then making an incantation by way of worship, if a woman should be bathed in it at the appearance of the menses she gains a son who would live long. Even if that woman should be barren she will get a son by means of this ritual.

34 If one repeats this mantra in due form one hundred times a day, he meets with no obstruction in any work of his, nor does any fear threaten him.

35 When there is threat of death unavoidable, or when fear threatens near, this mantra should be repeated. One who practises this incantation never comes to harm by these.

36 Even if a man be devoid of everything, he succeeds in realising his wishes without effort of his by the recital of this mantra.
37. The Sudarśana mantra is said to consist of six letters. By practice of this all desired greatness is attained.

38–40. One desiring a kingdom should go round a hill top with a good supply of water, and by way of preliminary protection (puraścharāṇam) should recite the mantra of six letters. That man should offer at the sacrificial-fire oblations of white lotus or the bēl leaf (Aegle marmelos), when he should have completed 10,000 or 100,000 of these oblations Goddess S'rī approaches him (i.e., he gains prosperity). One who is not up to hard work should practise this for a long time without remissness. By continuous worship of God (Devā) he gains a kingdom.

41. A Vaishnava, opposed by an enemy, should offer fire oblations with the sticks of vibhitaka (Beleric myrobalam). The enemy will then be destroyed.

42. One wishing to overcome his enemies should himself offer these oblations up to a thousand times without any fear. He overcomes his enemies for certain.

43–44. Making a chakra with twelve arms, utter the six-lettered mantra. If the chakra is traced upon gold or copper it becomes auspicious all round. If one set this high up in the house, offer worship daily to it and keep uttering the mantra, he will have nothing to fear in the least.

45–46 A. If one makes incantation with the Sudarśana mantra he will have nothing to fear. One who always keeps uttering the Sudarśana mantra, his enemies look upon him, as if he were a lion, though he may have been weakened.

46 B and 47 A. If one considers himself placed at the nave of the discus (Chakra) and makes his incantation of this mantra, he does not suffer defeat in battle even if he be alone.

47–48. Wielding the discus and whirling it in his hand, if one makes the incantation, the enemies will turn back at sight of him.

48–49. If the people of the country suffer from disease, or from fear of Rikshasas, they will get rid of the evil by the performance of fire oblation with the sticks of apāmārga (Achyranthes aspera).
49-50. Imagining himself placed at the nave of the disc, if one, who is troubled by an evil planet, makes angry incantation of the mantra the planetary influence moves off quickly.

50-51. That mantra of eight letters, which has Nārāyana for its divinity, achieves unthinkable great results when used by devoted practitioners. One should mutter the mantra of eight-letters, as this provides the necessary preliminary protection of oneself.

52-53 Therefore a devout Vaishnava should, silently and in his heart, contemplate this mantra. With a year’s practice of this form of incantation, the practitioner, gaining control over his senses and free from desire, gains the vision of the God of Gods.

53-54 Whatever God or Goddess a wise man wishes to gain the vision, he should utter this mantra contemplating the particular deity, as he does so, he gains the vision in six months’ time. In four months’ time he attains to the vision of Sri (Lakṣmi).

55-56 Whatever one wishes to do to another, be the latter a Yaksha, Kin̄n̄a, or a man, by way of evil or good (sāpa or anugraha), one gains all that is desired by practising this form of incantation for four months only.

56-57 In an effort to gain control over a God, or obtaining vision of any God, the desired object is attained by the muttering of the mantra of eight letters.

57-58 Even when one has no wish to gain, a Vaishnava practising this japa, with his senses under control, becomes an object of adoration to all people, and even gains an insight into Time itself, that is, gains a knowledge of the past, present and future.

In the Purana Samhita of the Pañcharatra
Chapter XVI named Kūnya (wishes to be gained).
CHAPTER XVII

Brahma

1. If a king, or king's officers of State, whose conduct falls short of good and who are served by bad people, wish to gain consecration or initiation as a Vaishnava, what is it that they should do to become pure (or achieve their purpose).

2. To them there is no convenience for the performance of any penance; nor is the special consecration of devotion to Vishnu to be given to people touched by sin.

Paramah

3. To a wise man of position and wealth, who is a devotee of Vishnu, purificatory rites are prescribed from his birth onwards for entry into consecration.

4. At an auspicious time, and by command of Brahmins, let a man of merit have two large golden vessels (katāha) of equal size made.

5-7. Having filled one of these with curds, honey and ghee, in a place free from people and furnished with all auspicious things, the teacher, taking by the hand, the lordly officiant after his ceremonial bath and having mentally destroyed his physical body in the manner prescribed, make him enter the golden womb (hēmagarbha) contemplating him the while as desiring life, and cover him over with the other vessel.

8-9. Afterwards the guru (teacher), considering that the officiant had again gained the state of nature, and then taking his seat, and having destroyed his physical body as prescribed, and then creating it again by himself, he should create the body of the subject by means of mantras in the manner prescribed, and then, in due course, raise him from the vessel and bring him back.

10. In this birth, as if created by God he becomes, fit for the use of mantras. Then perform for him all the rites from that of birth onwards.
11-12 A. A new name should be given to him, which should be that of some God suitable to his birth and character, with the permission of the devotees of Vishnu, and then get through the rites of shaving and muttering into Veda-study (upanayana) in the prescribed form.

12 B and 13 A. Then make over the huranya-garbha vessels to Brahmins who are Vaishnavas and, among them, men of learning. In the case of those belonging to the three Varnas (Brahmana, Kshatriya and Vaishya) have the rites done with the mantras prescribed for each varna.

14. For the Sudra the mantras used should be those prescribed in the Tantras, and give them names ending in dusā. Give them the holy thread (upavita) and the upper cloth reciting the Guṇa-mantra.

15. These two, the upper cloth and the thread, should be used by the Sudras only on occasions of worship, and not at other times. To the Sudra do not teach the highest bru-mantra (branava) either for secret muttering (japa), or contemplation (dhyāna).

16 A. There is no sin in reciting mantras in his hearing, nor is the practice of Karma-Yoga by him a fault.

16 B to 20 A. If a Sudra be an enthusiastic devotee, eager for learning and good conduct, and withal clean, even though he be a Sudra permit him to take part in everything provided he is not liable to err. Even such a one, do not admit to the position of Guru (teacher) in the granting of consecration, and in the establishment of images, nor admit him to equal association in dining or performing a sacrifice, either on his own account, or for another. A Sudra should offer worship to God by the agency of another, a Vaishnava. He must serve at the worship in pūja (worship). Having got worship performed in this manner daily for 12 years, let him then set up to offer the worship himself. Then it will not be blameworthy.

20 B and 21. A teacher should then consecrate (give diksha to) a man of wealth who had received initiation into Vedic study and who is interested, after teaching him as prescribed, everything relating to worship. In all cases use the requisite vessels to be made of gold or silver.
22-25 (A). Having again prepared him let him mount one scale of the balance, fill up the other scale to balance his own weight with gold of high quality. Having distributed the gold among the learned, he becomes pure in everything. The learned Achāryaa should then consecrate him (grant him diksha) and instruct him in the mantra (words to be muttered) and mudra (mystic figure-formation). Give him the instruction and the course of conduct befitting the community. Whatever was wanting in the course of ritual, make up by the gift of money. In the case of occasional rituals make up deficiencies by means of great gifts (mahādāna).

25 B-28 A Whichever man of wealth makes the Tulābhara every year, that man enjoys union with Vishnu after a period of years. Make a devotee who is strong, take his bath on the twelfth tithi every month, and then take his seat facing east on the deer skin, black antelope for the Brahman, the tiger skin for the Ksatriya and that of reindeer for the Vaiṣya, as well as for the Sūdra.

28 B and 29 A. Make him sit on the skin, give him the bath himself (guru) with the water contained in pots of gold set with jewels.

29 B and 30. Having first destroyed, then recreate him by means of Sarvamantra in due order, and then with the Marti-mantra in due course give him the ceremonial bath always, and then dress and decorate him by means of mantras.

31 Seating him comfortably, the teacher (Achārya) should first instruct him (as follows) "You are a Vaishnava, and therefore devote yourself to Vishnu with singleness of purpose.

32 With the greatest interest, praise his qualities as it is not possible for you to destroy your sins by austere contemplation (tapas).

33-35. If you are incapable of even giving, you will sink in irredeemable darkness. Whatever you give to the disciplined good, and whatever of your earnings you have enjoyed, are known to you. You will protect the rest also by giving in the prescribed manner to learned Brahmins on occasions.
of worship (havana). Consider these as flower offerings directly at the feet of Vishnu. Even cherishing children, wives and wealth, is not necessary for you to do.

36. Yours is the duty to pin your affection to the feet of God (Purushottama) whether you are in sleep or wakeful, when you are awake as in sleep, in prosperity as in distress.

37-38 A. I see no saviour for you except him, Purushottama. Therefore even in distress, do not give up the tenets, practices, rites, discipline, and the mode of worship of Vaishnavas.

38 B-39. Having been thus addressed, the lordly man, bowing in reverence with folded hands, should intimate the Guru “I shall do all as directed above.” He should also propitiate the Guru by giving him money and by showing him respect.

40. In all work (of religion) place him at the head and treat him otherwise generally with respect. Even his other disciples should be treated as if they were one’s own helpers.

41-42(A) Those of the Vaishnavas who are eminent by worth, you should make enquiries of, even when at a distance. To those that go to you, give satisfaction by providing them with food and clothing. Whatever they have to say to you, listen to with affection and make them accept from you whatever may please them.

42(B)-44 Always mutter to yourself the Supreme mantra of Vishnu in a sequestered place. If the lordly person be able to do so, let him offer worship by himself alone, if he had received consecration, making an image of gold, with beautiful features and making appurtenant vessels of gold, or conch, or pearl for the purpose. Let him only appoint consecrated persons to assist him in acts of worship.

45. At the end of worship let a monarch make daily gifts of gold, food, drinks, betel and nut, and clothing.

46-47. If one is unable to do so himself let him get another to offer worship to God. At the end of worship the worshipper should be paid, else the good result of worship goes to the worshipper. In the service of Vishnu one ought to cause materials for worship being supplied.
48–50 A. Being ever eager to put an end to evil doing, protect carefully what is granted for God's use. If for any reason one makes a vow at the feet of Vishnu, he should never cherish another wish till the vow already taken is fulfilled. In the daily or occasional rites of worship if one knows of any omission, he must make the expiatory gifts prescribed by teachers (āchāryas) and complete the rite.

50–52. One gets rid of sin by proper gifts, gains health by the same means, as well as the good will of his teacher (Āchārya). It is by gifts that one pleases the Supreme. A king, or one like him conducting himself daily in this manner shines in the Heaven of Vishnu after enjoying the happiness of this world.

*In the Parama Samlutā of the Pāñcharātra.*

*Chapter XVII, entitled Ṭśvāra. (The Lord God).*
CHAPTER XVIII

1-2. *Brahma*—There are people who are possessed of wealth, devotion to god and enthusiasm, but have not the knowledge to understand the Supreme; to them what is the course of life that is proper? In them the ability is wanting to worship the supreme God by works, by thought, or even by words. Therefore please tell me what is the supreme good for them?

3. *Paramah*—To those men who are unlearned, but devoted and wealthy, the supreme achievement is in the institution of the worship of the God of Gods.

4. Even to the best among the learned who are desirous of benefits, the founding of institutions of worship of the Supreme One, is of the highest benefit.

5-7. Whichever of kings institutes the worship of the Lord of Gods in temples, in accordance with prescribed rites, these become overlords of kings. Else they would be born men of learning, and long lived in high families of great people, of good character, full of excellent qualities. Or else they attain the desired end (suddhi) without any doubt. Having founded places of worship of God, there is no man who gains no benefit.

8. O, Pitamaha! Consider as materials of worship of God, such things as bricks, timber and stone collected for building God’s House.

9. The services of those who make an effort therefore, to the extent of their ability, for building a temple, are regarded as worship offered by them.

10. Merit accrues even to those who assist by labour, or render useful advice by words, from the institution of worship.

11. *Brahma*—How is it that the Supreme One gets established by men, like a worldly man, or a man rearing a family, always attached to the house?
12. Paramah—That God is neither established, nor protected by anyone. For the purposes of worship alone, He lends Himself, by an act of grace, to His devotees.

13-14. Those men who had attained to the results of contemplation (yogasiddha), by holy conduct and occupy various positions of service, each according to his place separately by His grace, God Himself puts them in their respective places in the House of worship as an act of mercy to His devotees.

15. Pleased with their worship God, Creator of all things, confers boons upon men, in due accordance with their conduct and good qualities.

16. Therefore I shall tell you the proper order in the institution of worship, as a Vaishnava gains the highly beneficial beatitude by worship (yagña).

17. Places of worship are of two classes, namely Prāśāda and Bhavana, duly installed therein God bestows grace upon men.

18. Having been installed for worship in a Prāśāda (palace, or large temple), God bestows His grace upon all worshippers, but installed in a Bhavana (a house for worship) His grace extends only to the family of the person instituting the worship.

19. Build the house of God with bricks, wood or stone, and, in the middle of it, construct the sanctum (garbha-griha) and set up in it God Vishnu (Mādhava).

20. Temples are of various forms as described by experts in the art of building, four-sided, or round, according as the sides are regular or irregular.

21. O, Brahma! the permanent ones among them should be regarded as ahura (ever lasting) and are very strong, others are called middling, and inferior, according to the time they are likely to last.

22. Wood, burnt bricks, and heavy stone last long in a growing measure in the above order, and the merit of building these vary accordingly.

23. Having got an image made of beautiful features, set it up, when the auspicious time arrives, for gaining the merit of the deed.
24. The materials for making the image are gold, silver, copper, wood, stone and earth, the greater suitability for the purpose being in the order of statement.

25. The wise builder should first of all get the surroundings built with the proper ornamentation, and then build a shrine, to Garuḍa in the front (or in the east)

26. He should get the pavilion for "the mothers" in the south, and the stone seats for the guardians of the directions each in his own direction.

27. Let him build a pavilion for Vīshvaksena between the points of the compass Īśāna (North-east) and Soma (North). Then let him get the surrounding pathway and wall, made with entrance towers (gōpuras) at the doorways.

28–29. He should then nominate the officiating priest, of good conduct and expert in the Tantra (S’astrā or handbook of ritual of temple–worship). Having done all this in the prescribed manner, and, having selected the official priests to assist, then he should go on to consult for an auspicious day with good asterisms and the proper houses of planets which would bring good to the yajamana (the chief organiser).

30–33 A. In such an auspicious time let the Bhāgavata (the Vaishnava who is the leading or chief priest) begin the preliminary work of preparing (adhvāsanaṁ) for worship. In case the founders are many, who assist in establishing the institution for worship, fix the auspicious hour in accordance with their horoscopes. The division of day (Rāṣi) should be so chosen as to have the houses of the Zodiac occupied by planets auspiciously, in the ascendant. The day should be free from Vishti and Rikta and the asterisms must be unmoving. One should first of all examine the signs, the omens and the spoken words, and make sure of their being auspicious, and then take over with gift of money, the image with beautiful features.

33 B–35 A. Make the pavilion for the temporary residence of the image (adhvāsana–manṭapam) in the front part of the temple. It must be made auspicious all over, furnished with a platform for bath. For leaving the image plunged in water, a
separate place should be appointed, surrounded by pots full of water.

35 B–36 A The plunging in water could be done as prescribed, in rivers, natural water-tanks, in artificial reservoirs, mountain-streams, and deep pools in rivers wherever available.

36 B–37 A. The measure of the image should be in keeping with the size of the front gateways of the temple. A wise man can also build the temple to suit the size of the image.

37 B–38 Twelve, eight or four Vaishnavas, being Brahmans of good qualities and faithful in carrying out the directions of the directing priest (Acharya) should be appointed protectors of the image (Murtipas) To each one of these provide the things necessary for the fire-oblation.

39 Having done all this in the manner above prescribed, leave the image in water (jala-āsaṁ) for three days, or at least one whole day to begin with.

40. The officiating priest, along with the guardians of the image, being dressed and decorated with ornaments, should fast on the day previous to the installation of the image.

41–42 A. When the afternoon has arrived, having washed the image with water and having carefully examined it to be sure that it has all features intact, let the officiating priest have Brahmans recite the mantra svastwāchana (to make the place holy), and then have the image wrapped all round with a newly-woven cloth.

42 B–44 Taking the image to the place of immersion in water, himself with the assistance of the guardians of the image, having performed ātmānyāsa (invocation of the deity into the image), and then making it full featured (sakalikarana), placing the guardian-deities of the compass, each in its place, outside the spot marked for jalādhyāsa, place the image in river water in the manner of samhāra mārga (withdrawing of the physical organs). Let him then protect the image all round by means of the Pancha Mantra in due form.

45. When the night has passed, let him have the pavilion (mantaṭa) decorated with festoons (lorana) in the four directions with all the auspicious accompaniments of music mantras etc.
46. Let him have full water-pots, painted with leaf ornaments, placed at the side of the doorways, with the Vāyu-mantra (water-incantation)

47–48 A. With the Vāyu mantra let him place flags upon poles and small flags at suitable points. Having done all this, let the image be taken out of the water and placed in the bath-pavilion to the accompaniment of music and band.

48 B–49. Having then placed the image on a bed, head to the east, the officiating priest should first of all open the eye with a sharp needle. After this an expert architect, having been propitiated, should open the eyes with instruments.

50. Having fully opened the eyes with the application of ghee and honey, and performed worship, let him then bathe the image in the water.

51. Let the priest, standing with his face northwards, bathe the image, placed on the bathing-seat facing east, with white mustard, rice, flour and the mixture of the five products of the cow (panchagavya).

52 A. Afterwards let the image be covered with cloth and bathed again with the pancha-mantra all round.

52 B–54. Let (the Guru) have the image painted over with the earth, brought over from holy bathing-places on rivers, or from the tops of hills, or earth from an ant-hill, or earth dug up by bulls’ horns, or the tusks of a boar or elephants, or, in the absence of these, with the mantra of the tan-mātra (subtle element) and then bathed in water with the Sahāla-udāya (water-mantra). After this have it bathed in water mixed with sandal-paste with the mantra of the earth (Kshāla-udāya).

55–56. Then, having bathed the image with water brought from the holy bathing-places, and again with water made holy with the mantras of Tejas, Vāyu and Ākāsa, and then again having bathed it and worshipping it with the auspicious fresh sandal, present the image with a pair of cloth with the Sparśa-mantra and then the Yajñīpaṇda (the sacrificial thread).
57. Then give the image the ornaments and ungents, uttering the Purusha-mantra; then the garland, uttering the Viśva-mantra; then the cloak uttering the Gaura-mantra.

58-60 A. Then let the lamp be presented with the Tejō-mantra, the umbrella with the Kshuti-mantra, the canopy and the fly-whisks with the Vāyu-mantra. Having done all this as described above, let the Guru bring the image to the adhu-vāsa-mantapa (the pavilion in the bathing-hall) furnishing with a soft bed and lamps and incense, and brilliant with materials for worship and Vasuśayas (for conducting it).

60 B-62. Then, placing the image on the bed facing south, let the mantra-nyāsa (invocation of the deity) be done incorporating in it the destruction (of the physical body) and the creation (of spiritual body), in due order of causes and consequences as ordained; as also the Māyā (Lakshmi) who gives the appearance of satisfaction with all the mantras prescribed, making also the weapons— the conch, the disc, the mace, and lotus— by means of symbols (mudra).

63. Then, with hands folded before him, and, uttering the Pancha-mantra, let him invoke the full presence of Viṣṇu, and then praying for his perpetual presence, worship him—

64. Having then given water— for washing hands and feet, and food, and then, in the prescribed manner, having offered worship, let the Guru set about performing fire-oblations all round.

65. Having made three fire-pits and having placed the Mūrtapas at the points of the compass let the oblations be offered. It is best to have twelve of these; else eight and the least four.

66. The fire-pits may be round or square in all places. Then have the fire-pit made in the centre. All of them sitting round let the Āchārya again offer the oblations in it.

67. Having spread the kuśa grass (Poa cynosuroides) and having placed the sacrificial vessels in the prescribed order, and then having prepared the cooked oblation (hāzīs) and ghee for the sacrifice, they shall offer the oblations to all the gods (dēvalā).
68. The sides are the places ordained for offerings to the twelve mūrtipālas; while in the middle the oblations are offered with the mantra to the God of Gods (of 12, 8 or 6 letters).

69–70. What has to be done for all of these is similar except that, for each particular direction there is some variation out of regard to the Diś-devatā (the guardian deity of the direction). Contemplating a large lotus with petals in the centre of the fire, and contemplating again that the deity is placed in it, let the Brāhmans offer the oblations. All of them should face the east, must wear their upper cloth, and be undistracted in the contemplation of the deity.

71. When the fire-oblation has come to an end give the mūrtipās the fees for their services (dakṣinā). Then, having offered water for washing hands to the God, cover the God over with a clean and handsome cloth-covering.

72. Providing at the same time a good canopy overhead and a screen all round to shut off from view, offer worship to the seat and the holy stone (Brahma Šīlā) under it, keep the image out of use (adhiṣṭayaṭ).

73. Let all these keep awake all night with dance, music etc., and let the whole of the adhvaṣana pavilion be made secure all round and well guarded.

74. The āchārya however should spend the night, fasting at the side of God.

75. I have thus far explained everything connected with the adhvaṣana (preparing the image for worship). I shall henceforward explain the installation of the image in accordance with the accepted ordinances.

*In the Parama Samhitā of the Pañcharātra
Chapter XVIII, entitled Adhvāsaṇa (Preliminary
Ceremonies to Consecration).*
CHAPTER XIX

1. *Brahma*—How is it that, though God be installed by men in accordance with the prescribed rites, He gives His presence and His blessings (ausvāτa) only in some places and very moderately?

2. *Paramah*—The installation of God in the image, gets vitiated by the good or bad qualities of the locality, of the time chosen, of the people concerned, of the structure of the temple, and the character of the image.

3. When the installation is thus vitiated, the whole place gets empty, or is polluted by *Rākshasās*.

4. In places full of the evil-minded, or without an ample supply of good water, or infected by various diseases, no wise man would build a temple.

5. Do not install God at night, at a time when an evil planet is in the ascendant, when the day and the asterism are cruel, when the disc of the sun is invisible.

6. No one who is not a family man, one without learning, one who is not a Brahmin, one who is dependent upon another for his living, one who is without, or deprived of an organ of the body, should install an image of the Supreme *Puruṣa*.

7. One should not install *Hari* (for worship) in a temple which was otherwise occupied, which is dilapidated, which was served by people of low esteem, and which is full of people of other ways of worship (*karmāntara*).

8. An image rejected, or broken, or of unprescribed size, or one having an internal defect, or worn out by use, should not be installed for worship, nor if installed, should it be accorded worship.

9. If an image is installed when anyone of the above defects has been noticed, the place becomes the habitation of *Yakṣas, Rākshasas* and *Piśāchas*.
10 Whatever natural object is deemed pleasing to the God of Gods that will become possessed of all desirable qualities, though it may actually contain defects.

11-13 When all these things—place, time, men, house and image—exhibit the desirable qualities, the installing priest should rise early in the morning and, having bathed and taken the holy sip (acharyya), and clothed in clean garments should go round the pavilion keeping it to the right, along with the murtipas. Then taking his seat to the south of the image, with his face to the east he should make the mantranyaya on his body. Then he should set about cleaning the temple both inside and out.

14 Set up the festoons, flag-posts and pennons in their respective places thereafter place water-pots at the gateways all round.

15 Let him bring together things required for worship and for the fire-oblation as also let him have separately piled up gems, metals and grain.

16-17 Let him then bring together expert musicians, carrying in their hands pipes and other instruments. Having got together all these, having considered the signs and omens, and having offered worship, in the prescribed manner, at the places intended for the gods let the acharya, along with the murtipas, then begin the rites for the installation of the idol.

18 If evil dreams are experienced, or if auspicious signs are seen, light up the fire in the pavilion and perform the expiatory ceremonies.

19 With the Pancha-Mantra offer ghee oblations in due order ten, a hundred, or a thousand times as may be needed.

20 With loud proclamation of auspiciousness and success, and with the loud chants of Brahmans let him make expiation for defects, excesses and deviations.

21 After this, having circumambulated with folded hands the God of gods, and obtained his permission, walk ceremoniously round the temple keeping it to the right.

22 Having inwardly assured himself that everything is right, in regard to the temple and in regard to the sanctum,
let him scatter all over, if need be, akshatā (rice washed and treated with water) and dhūrva (Agrostis Linearies) grass with the astra-mantra.

23. Again let the mūrhpas sweep all over with the Vāyu-mantra, having made sweeping brushes of Kuśa grass (Poa Cynosuroides).

24–25. Having then thrown away the brushes, and having washed their hands with fresh water, let the whole of the temple be rubbed over with a solution of cow-dung in water, brought over by servants specially initiated for the purpose. Then the āchārya himself should sprinkle water all over, having uttered the astra-mantra over it.

26. With the Pancha-śakti-mantra scatter the tips of kuśa grass, holy rice, and dhūrva grass; fumigate the whole place with incense, with the Ashīkṣara-mantra pronounced over it.

27–30. Let the leading priest show round in all directions a lighted lamp, with the Tejō-mantra: Having done all these in the sanctum itself, and having made the peculiar signs (mudra) publicly, the guru should light up the fire on the ground overspread with sand to the right of the outer gate, and then make oblations of ghee with the pancha-mantra, a thousand times, or a hundred times, for the permanent propitiation of the presiding deity over the building (Vāstu-Devata). Let him again offer oblations with the sacrificial sticks of aparśārga (Achyranthes aspera), S'ami (Acacia Suma) and khaīra (Acacia Catechéd) trees for propitiating the evil spirits of Yakshas, Rākṣasas and Pīśācha, with the mukha-mantra. Let him make three supplementary oblations and bring the fire-rite to a close.

31. Then taking up quickly a thread wet with sandal juice (chandamanasa), let him measure out, in the prescribed form, the inner sides of the sanctum.

32. Casting the thread along the main direction and along the minor points of the compass with his assistants, he should throw another across, from between the North and the North-east to a spot between the South and the South-west.

33. Taking the perimeter of the image at one-twenty-fifths of the side of the sanctum, mark off the space away from the point where the strings intersect.
34. Vaishnava people prescribe this manner of establishing as bringing prosperity. If the image be placed at the point where the strings join, the resulting good is middling.

35. If the image be set up with the measurement in excess or falling short, the establishing āchārya will be destroyed, and the patron (yajamāna) will suffer from day to day.

36. Even when the image of God is westward-looking, the image should be installed for worship in the same manner by throwing threads and fixing the place.

37. Having thus determined upon the installation of the image, and having measured the space available and the image to be set up, then determine the place for the images of the exterior duties.

38. Then, having got back near to the image of God, and having made the flower-offering (pushpāyuli) at the place (or at the feet), let him cause those initiated to bring in the seat, the flat stone, (Brahma-Sīla) and the edge round it into the sanctum.

39. Having taken these round the temple first, and then all round the sanctum, let all the articles for use (dravyam) be brought in. It is never otherwise in regard to the installation of the image.

40. Placing himself face to the West, let the āchārya have the Brahma-Sīla (the base-slab) put in its place with the mantra of the three gunas (Triguṇātma).

41. Having offered worship to it with sandal paste etc., let him place the seed-gems himself, in the nine hollows made in the earth, in the eight directions and in the middle.

42. Let the officiating priest place the gems, bringing them by the hand, uttering the mantra appropriate. First of all let him place in all the nine pits bright shining gold.

43-44 Diamond (vajra), ruby (padmarāga), beryl (vaṇḍūrya), sapphire (nilam), pearl (muktikam), topaz (pushpā rāgam), conch (sāṅka), emerald (marakalam) and crystal (spatikam), should be placed in order, at the eight points of the compass and in the middle. These should be placed with the eight letters of the Ashtākṣara, letter by letter, and all letters together, in order.
45-46. Yellow orpiment (*lālam*), red arsenic (*Sīlā-maj-janam*), antimony (*anjanam*), iron sulphate (*kāsāsam*), mercury (*pāradam*), brass or bell-metal, (*saurāshtram*), a yellow pigment (*rōchana*), another pigment of the colour of honey (*makshāpa*), and coral (*udātanam*), so also paddy (*vīhi*), black kidney bean (*māśa*), wild wheat (*gāvī*), gingely (*tila*), wheat (*gōdhuṇa*), barley (*yava*), wild paddy (*trna*), panicum seed (*prīyangu*), and green kidney bean (*mudga*), these two sets must also be similarly deposited in the same order.

47. These deposits should be neither more nor less than what the pits would hold, and should be just up to the level of the slab, for prosperity.

48. For prosperity, some hold that all these should be deposited in the central pit. But no Vaishnava, expert in the *Pāṇcharātra*, will do so.

49. The wild variety of grains is not considered acceptable for depositing in the pits, as, so doing does not conduce to the prosperity of the village, and brings on exile to the forests (to those so doing).

50. Making the place for the *piṭha* with stone, or brick, set the seat (*piṭha*) cleanly, uttering the *Piṭha-mantra* in prescribed form.

51-53. Having mentally provided a covering for the floor with the appropriate *mantra*, having made the channel for the water used for the worship, with its mouth directed towards the North, having offered, to the seat thus placed, worship with sandal etc., having covered with cloth fresh from the loom, and having made arrangements for due protection all round, the installing priest should go along with the *Bhāgavatas* (Vaishnava assistants) and make worship at the places, intended for the installation of *Vignēśa* (*Gaṇēśa*) and *Śrī*

54. Let him make their place to the south of the sanctum and place *Gaṇēśa* to the East, and *Śrī* to the West, in front of the gateway to the temple and near to it, let him make the place for *Gaṇīḍa* (the Eagle-mount of *Vishnu*)
55-59 A. Behind the shrine let him make the place for Ananta (the great snake Adi-Sesha); then to the south for the divine mothers; and so also for the guardians of the directions, each in the particular direction between the temple and the ambulating pathway round it. Then let him offer worship at these places with sandal-paste and flowers. Between the North (Soma) and the North-east, let him make the place for Vishvakarma, wearing the cast-off clothing of the God. So also just outside the ambulating path (prakāra) make the Bahu-pitha for placing the food offering. This should be right in front of the God and on a level with the seat of worship. Having thus appointed places for the Devatas (Patvāra Devatas or attendant deities), he should return to the presence of God with serene mind. Let him then offer the highest worship.

59 B. Having first of all made the spiritual body for himself, let him make the image before him assume the spiritual form.

60. Having treated everything there similarly, and having invoked God's presence by Mantra, then let him offer worship with grain, sandal, flowers, incense, lamp and ornaments.

61. Having worshipped Hari by presenting food and other articles of presentation in the prescribed form, cover the deity with a soft cloth fresh from the loom.

62-63. Afterwards having made the yantra-figure (mystic figure) of the great God, let him mount it on a palanquin well-spread with cloth or carpet, and carried by specially initiated murtipas, with the permission of those present. Then chanting hymns in praise of God, let him make a round of the temple rightwise.

64-65. Let the festive procession be celebrated with fly-whisks, water-pots, umbrellas, canopies, flag-staves, incense-burners, lamps, and with the music-conches and drums, along with dance, vocal music and other joyous exhibition. The achārya should silently walk in the procession with his hand on the palanquin.
66–68. Let those in the service of God be mentally regarded as gods, namely, Adityas, Manuts, Sādhyas, Vasus, Rudras, Ribhus, Aśvins, Uragas, Siddhas, and the deities of the planets, asterisms, and stars. Contemplating thus, and having carried, with due care, the Yantra of Hari round the temple, let him present water, in prescribed form, as soon as the gateway of the temple is reached. Then place before the deity a new pair of sandals by means of Śprarśa-vidyā (or mantra).

69. At the entrance to the sanctum present the God with water with the appropriate mantra; and then let the God enter, being carried by the initiated, with the Vyoma–mantra (the mantra relating to Akāsa).

70. Having turned rightways round the God’s seat by merely looking at the directions, and having set it down, slowly make the preparation for fixing the Yantra.

71–72(A). When the auspicious hour has arrived, the āchārya should place himself at the front, and, with the permission of the Brahmanas, amidst the music of pipes and drums, with presentation of incense and lights, should settle God Hari facing east.

72(B)–74. In the position in which the pointed root of the image stands in the hollow in the middle of the base (ṭilha), taking the thread up and centering the position of the image, let him fix up the image, and then, making various signs by hand (mudra) before the image, let him pray for the presence of God for all time, after making the obeisance. Having shown reverence with folded hands, let him then present the garland with the mantra of eight syllables.

75. Then, having presented water for washing feet and hands, let him offer the seat by pointing to it, and then presenting, in the prescribed manner, clean water for washing hands (arghya), present Him mukhārāsa (something to sweeten the mouth),

76–78A. Then offer the fly-whisk, the canopy and the handful of flowers (putpānjula). Then having gone round rightwise
make the gifts desired, namely, articles for worship, ornaments, vehicles and lands. One who makes this kind of propitiatory gift (pūrṇa-dāna) to God on the occasion of the installation of Vishnu, will gain in the next birth many thousand times (what he gave).

78 (b)-79. Afterwards, leaving the God of Gods covered with fine silk (of differing colour and material), and having screened off the front doorway, the āchārya, along with his initiated assistants, should go around and establish all round the God, His attendant deities.

80. In regard to the Vaishnava deities, Garuḍa and Ananta, he should have their images made and set up in the attitude of bowing at the feet of the Gods.

81. Gāṇapati with elephant-face, and S'ankara in the Linga form should be set up to the south, facing south.

82. All these have to be firmly placed on their seats, all round at the same level. They should be offered worship with sandal, flower garlands and ornaments.

83. Establish the Guardians of the Directions, each in his own direction, made either of stone, or brick, and clothed in dress, in order, beginning with the east.

84. Having placed Virabhadra and Vigna (Ganēśa) one on each side of the inner shrine, then install "the mothers" in a line in the prescribed form.

85. Having offered worship to the Bala-pitha, and having invoked all the remaining deities (Devatas) then let the āchārya instruct the patron (as to what he should do).

86. Gratiﬁy Vaishnavas and learned men with gifts pleasing to them. Satisfy people in general with food and eatables of all kinds.

87. Let those who assist in the foundation be gratiﬁed by all means at his command by clothes and betel-nut gifts.

88. Let the Vyagamāna (the patron-founder) do all that he was directed to do by the āchārya, in great devotion to God, day and night.

89. Having closed the front door, and making provision for adequately guarding it, the officiating priest should go out and get food, drink and money largesses to be distributed.
90. In regard to an image installed in a newly constructed temple, knowing men will not offer worship for three days. On the contrary, distribution of gifts is recommended.

91. If one makes gifts of money with discrimination among the deserving, and provides food and drink for all, he is doing what would please Hari (Vishnu).

92. If one should instal God in a new temple, without giving these various gifts, he is afflicted with disease and his relations cause him fear.

93. Therefore a wise man, for his own prosperity, will instal Achyuta in a new temple, providing a plentiful supply of food and drink, accompanied with money gifts.

_In the Paramasambhuta of the Pancharatra_

_Chapter XIX Entitled Sthāpana_

(Installation of the deity in a temple)
CHAPTER XX

1. *Brahma*— O Purushottama! Please expound to me the rules regulating the fire-rite which is done on all occasions. Further explain the connection between this and the rite of worship, as also what is wanted for performing the fire-rite.

2. *Paramah*— O Pitamaha! I shall expound the fire-rite for general purposes first, then in the same manner I shall explain the fire-rites on occasions of initiation, inauguration of temple-worship, as a d duly rite, and as a rite performed on occasions for particular purposes.

3-4 Vessel for ghee, the cooking-pot, water-pot for sprinkling water, dried sticks of wood, *kīśa*-grass (*Poa Cynosuroides*), sand, rice, clean water, spoons, the sticks to be laid all round, sacrificial ladles, fire, fan, *kūśa* bound together (*kīrcha*), dried fire-wood, a spoon or stick for stirring *charu*, sandal and flowers etc., these constitute the material requirements for the fire-rite.

5. Having brought together these things near to the place of fire, the offering priest should begin the worship of *Han* (Vishnu) in the manner prescribed in the *tāntra* (Pāncharātra text)

6-7 Having invoked the deity, and given him water for washing hands, and then the *tāmbala* (mukhāvīśa lit. mouth-scenter), and, thus having obtained his permission, and turning back and going to the right of God, set up the place for fire, beautiful and in front of God. For purposes of *Dikṣā* (initiation) make the fire-place round, and of the measure of the hand.

8-9. In another place, let him make, with sand, a four-sided altar. Raising the altar thus made with the *astra*-māṇtra, and having sprinkled it over with clean water, let him spread out sand in all directions, making it all one level.
Then, having written the ahankāra-mantra first, write out from the North the Guṇa-mantra.

10. Then having washed his hands with water, and having brought the fire with the Tejo-mantra, let him light the fire uttering the Vayu-mantra with the wood already laid on the earth.

11. Having taken water in the hand, sprinkle it round the fire, and with Vāsudeva and other mantras, place kuśa in all the directions.

12. Having placed the kuśa uttering the Sparśa-mantra place all the collected material brought in pairs.

13. Put the vessel containing the cooked oblation in its place, and so the darīṭ (the pālāśa leaves with which ghee oblations are made), spoon, the vessel for ghee, the sticks of wood, flowers, rice and the stirring stick (nickerṣaṇam). Having got these in pairs, place them separately, as also the āhuṇas (sacrificial drinking vessels) Place the kūṭcha (a bunch of kuśa) to the south of the fire, uttering the Brahma mantra.

15–16. Placing to the North of the fire, the full waterpot uttering the murya-mantra, and, having made a ring with two blades of kuśa with the tips undamaged, place it on the waterpot. Having poured water into the pot, and having made it pure by drawing it three times on it, turn over all the vessels and let them be sprinkled with water.

17. Bringing the vessel of cooked oblation, throw four handfuls of rice with the mantra beginning Dharma (Dhāna, Gītā, Vairāgya, and Arṣaya), having sprinkled water over it with the hand.

18–19. Having placed it on the fire with the appropriate mantra, fan the fire into flame. Having poured ghee into its vessel with the pañcāra, repeating the Tejo-mantra, and having placed it to the North of the fire, touch with darbha grass with its end lighted. Place also in the ghee, the ends of two blades of kuśa grass uttering the Paramēṣṭha-mantra.

20–22. Again lighting it up with the Tejo-mantra, take it round the two oblations. Then, throw the burnt kuśa into the fire, purifying three times with the pañcāra,
than throw it untied into the fire, uttering the *Panamushh manha*
Then showing in the fire *daru, srwa,* (flat spoons of wood)
and the ends of *kusa* grass, and rubbing over the *daru* both
inside and out, uttering the *Sparsa-mantra*, and washing the
*sumi* also similarly, throw the *kusa* grass into the fire

23. Dropping a little ghee with the *srwa*, on the *charu,
place the *charu* to the North of the fire. Even there take steps
to prevent interruption of the rite all round.

24. Then getting near to God, begin the course of rites
constituting the worship. Having presented water with the
*chamas*, then give God the tooth stick.

25. Giving the water again by the same *chamas*, order
away the *gandhamalaka* (*gandhamalaka* = wild lemon), imagin-
ing those as having been cast off to the side of *Vishakarna*.

26. Then, having raised the image of the God of gods
from the seat, and, taking Him with His sandals to the
bathing place, the officiating priest should bathe Him
mentally.

27. With the *Tisro mantra* bathe the God, present the dress
with the *Sakhe-mantra*, with the *Tama-mantra* present the
over garment smelling sweet.

28. Having again bathed the image with water from
twelve other pots, perform the propitiatory rite five times
with the *Pancha-mantra*.

29-30. Presenting water for washing feet and for taking
the holy sip throw it into the *pratigraha-pata* (receptacle for
water). Then, having bathed the image well again with
eight pots of water, and then, having performed the propita-
tory rites with the three *Mula-mantras* a hundred and four
times (or sixteen times) then cover the image over completely
with cloth with the *Sparsa-mantra*.

31. After this present the image with *upaitta* (holy
thread) made up of three threads each of three strands, then
give the *uttariya* (upper cloth) of yellow colour, with the
*Sparsa-mantra*.

32. Having given water for washing feet etc., rub over
the head with fragrant oil, then having poured water over the
body, rub it over with *angaraskha* (cosmetic) for the body.
33–34. Then again washing the image, present two new cloths again as before. Then present the jewel channa-vua (garland of Victory) of gold and of three threads, drops for the ear, karna-mudra, belt, epaulets, bangles, kalakas (ornamented bangles) and finger rings.

35. Belt over the stomach, anklets, bāhubandha (armlets), hair-binder (śikhānāmā), head-gear and then the thread for fastening the cloth at the waist.

36. Then flowers, garlands, for the head, and for the shoulders. All these should be presented with the Rūpa-mantra, then the jewels Śrīvaśa (image of Lakshmi), Kaushtubha, and the ever present Vanamāla (garland of lotus beads).

37. In the same manner present conch and disc, in the forms of signs, mentally, and then with Rūpa-mantra, mirror and collyrium for the eyes.

38. Then present Him with incense and lamps as also water for washing the feet and rinsing the mouth. Giving Him the sandals, again take Him up to the place where the pedestal is set.

39–40. Giving Him water again for washing the feet, and for the holy sip in the prescribed manner, present, with both your hands, and with the rasa-mantra, madhū-parka (honey mixture) made of a good mixture of honey, sugar, ghee, curds, and milk.

41–43. Then, having given water in a new vessel made clean by rubbing with ghee, bring a third part of the cooked food, and, pouring ghee, offer it to God. Having given water again in other separate vessels, present as before cooked eatables and fruits ripening by time. Then a wise man will keep for a while, muttering the Panchopanahat-mantra, and, then having given water from another vessel, he will present betel-nut etc. (mukhāṇāsa).

44–45. Having uttered a loud of praise, and, having bowed in reverence to him in the direction of the image, then going ceremoniously round the image, treat Purushottama as a king and show him honour, as if in fear; then, obtaining his permission with the salāra-mantra, protect yourself with the Astra-mantra.
45b–47(a) Getting near the vessel containing the sacrificial fire, and, having again sought permission in the prescribed form, place with the guna mantra the three sticks (called paridlu), one on the ground near to the officiant and one each North and South, then, having offered sandal and flowers by way of decoration, to the Brahmanas nominated as the guardians of the directions, and being seated there, seek their permission, after prostrating before them twice.

47b–48(a) Having taken twenty-five sacrificial sticks together and dipping their ends in ghee, throw them together into the fire pronouncing the ashtakshara-mantra ending with saha.

48(b)–49. Having made three oblations of ghee with the three ahankaras, and, sprinkling water round the fire with the guna-mantra, and then, imagining a lotus with its pericarp in the fire thus alit, then invoke in it the Supreme God in the manner instructed before.

50 Having mentally presented water for the hand, offer ghee oblation with the spoon (srusmi) pronouncing the pitha-mantra ending in saha.

51 Then wiping out the darzi (a spoon or a Butler straws leaf) and placing upon it a bolus of cooked food and putting a little ghee over it, offer it into the fire unshaken with the mantra (following).

52 With the same mantra (Vasudeva) offer twelve oblations with the srupa, and similarly eight times with the mantra ashtakshara (Narayan).

53 Again offer the oblation of a bolus of cooked food with ghee, with the Rudra mantra. Put aside the darzi after washing it.

54–56 Having placed one sacrificial stick, offer oblations of ghee with the srupa separately for each, with the mantras mith, sakti etc ending with the guardians of the directions, leaving only the chakra-mantra, but the chakra should be included in case of fire-oblations for diksha (initiation).

56 Then again offer oblations in expatriation with the Panchopanishad mantra five times, at the end of this, offer ghee in one continuous stream.
57. This kind of fire-ceremony, a learned Brahman is entitled to perform. It may be performed by a Kshatriya of good qualities, or even by a Vaisya of much information.

58. No S'udra should perform the fire ceremony—above described even though he be a learned man. An initiate, a wise man, and a man of learning among them, should really get another competent person to do it for him.

59. Even a Brahmana if of bad conduct, and a Kshatriya of the same kind run the greatest risk if they attempt to perform the fire-rites.

60. In ceremonies, ordained to be performed on special occasions in ceremonies intended to gain cherished objects, in those meant for purposes of initiation and for instituting places of worship, fire-rites may be performed, not on other occasion unless one is entitled to do it.

61. In all cases, this is the accepted rule in regard to the performance of fire-rites. For the guardians of the directions offer ghee oblations in their names.

62. Initiate Brahmans only shall perform fire-rites called pari-homa. They must have attained to the position of Achārya (acknowledged teacher), and be gratified with the presentation of gifts.

63. They alone shall assist by service who are selected by the Achārya in the rites of initiation (for any holy rite), or in the institution of places of worship, and none other as they are not acceptable to the Tantra (Pāncharātra S'āstra).

64. A worshipper, by always performing the fire-rite in the manner ordained, destroys sins, and attains to the eight great achievements (sudālu).

In the Paramasambhūtā of the Pāncharātra the twelfth Chapter entitled agnikārīya (Fire-rite)
CHAPTER XXI

1 Brahma. For Vishnu (Vishnu) thus installed, what are the ceremonies ordained for the three days (of interval) At the end of this interval in what manner is worship to be performed? These be pleased to explain.

2 Paramah. Having installed God in the manner described, and having performed the phañhoma, the acharya should first of all have food, drink, and money gifts distributed freely.

3 All should have food scattered outside in all public places where roads meet. When the three days should have passed, he should do the needful for the bathing of the image.

4 Between the two doorways of the temple, make a low platform each way, four hands in length spread all over with sand and provided with a canopy.

5 On the platform, let the acharya place new waterpots of gold, silver, copper or earth decorated, for all dravyas (things used for the bathing).

6-8 On the platform lay a cloth spread over and place the pots on it. Having placed them upside down and having made the water by rubbing over it with a pattra (a ring with a tail made of kusa grass), again set the pots erect and sprinkle water three over with the Parameshthi-mantra. Then let the acharya fill in these vessels with the things to be used for the bath, filtered through cloth and carefully examined having got the pots to be brought over by the mûrtipas, five in order should be filled first of all, with panchagavya with the incantation of panchopanshad-mana.

9-10 Then again, one pot should be filled with these all together. Another pot should be filled with water and kusa ends. Honey, gangelly oil, sugar cane juice, clean water should
each be filled in one pot separately. Another vessel should be filled with earth brought from one of the following bathing-ghats, in holy places, from hills, caverns of wild hogs and rats, ant-hills, earth dug up by the horns of bulls

11. Having filled these pots as above, fill them over again with flowers, leaves, sandal, gems and garlands, according to means

12. Other articles wanted for worship, and placed away from the Vedi (platform), should be brought in and cleaned by servants initiated for the purpose

13. Then, having gone up to the sanctum, let him open the door with the Vāyu-mantra, removing the covering of the God with the Viśva-mantra.

14. First of all putting the God out of the image, and removing all the dress and decorations, let the āchārya then bathe the image getting the things prepared for the bath by duly initiated servants.

15. For the purpose of purifying the image of God, let the āchārya perform the bathing of the image with all that is ready placed on the platform for the purpose, by taking them up one after the other in order.

16. First of all he should bathe the image with panchagavya with the panchōpamśad-mantra in regular order, then with honey etc. uttering the guṇa-mantra, and then again with the juices of two plants.

17. Then with the eight other articles (dravyas), the five subtle elements (tanmātas), and the three, namely, mind, individuation and understanding (manas, āhankāra and buddhi). These eight are the mantra.

18. If the bathing be with six articles (dravyas), the six, the three egotisms and the three qualities arising from sada-rūpas and tāmas, then constitute the mantra.

19. One who knows the mantra should first of all bathe the image slightly (by sprinkling), and, then having invoked the deity into it, let him bathe the God with all the things collected for the ablution.

20. Then let him do the propitiatory rite with the holy water first, and then, with water containing sandal, flowers etc.
Finally let him perform the highest rite of propitiation with water containing (ratna)

21-22 (a) Let the accessories of the deities be also similarly bathed in water and other things. Having bathed the gods in this manner, let the āchārya proceed in the course of worship as before, ending in the fire-rite.

22(b)-23(a) Let him have food cooked another time for the giving of the bali offering to the Bhatas (evil spirits about) in another secular fire, without any mantra. This is what is called outer offering (bhūya-bali)

23(b)-24(a) Let the worship be offered in the manner prescribed, and, according to one's own means, with the materials for the pūja and pleasing to the mind and with the fire-rite duly performed

24(b)-25(a) Let the eatables, and other presentations including sandal and flowers, be of excellent quality when offered to the Supreme God on the occasion of the bath. At the end of this, make the bali offering as prescribed

26-32. Then bringing a round vessel of gold, silver or copper, having placed it on the sacrificial altar, and, sprinkling over it by means of the bundled bunch of kusa (panaura), make a seat out of the second cooked food in it. Then let the āchārya place the image of the Supreme God on it. The image would be clean if made of gold, gem or silver. Then having performed acceptable worship of Him, with sandal and flowers, let the guru place the vessel on the head of one of the initiates. Let him fill another vessel with the unsewed remainder of the cooked food so as to be floating on water. Let the remaining initiates carry the incense-carrier, flag and umbrella. Then, having circumambulated the sanctum, with the couch and drum sounding, let the guru scatter with his hand the bali at the place where the deity is to be installed. In the same manner going round the bali altars round the temple itself and outside the procession pathway round the temple (prākāra), let him scatter the bali food on the altars, saying “Worship to the Bhatas”.

33. Circumambulating again, and then entering the sanctum, place the image in one part of the platform for worship.
34. Let also the outer deities be gratified by the gift of these offerings, three times a day (morning, noon and evening); there should however be no transgression in this.

35. Where, after the installation of Hari (Vishṇu), the bali offering cases to be made in that Vishṇu temple, one ought not to take food even if occasion arises for doing so.

36. Whichever men are low enough to obstruct the bali offering, they acquire such a load of sin as accrues by killing cows.

37. For Déva (God), duly installed, worship should be made ending in bali offering, and this should not be given up. On occasions arising, the batthing of the image should also be performed to the extent of one's ability.

38–41. On the fourth day after installation, on the twelfth day, on the days of vishuvat (equinoxial days, first days of Chaitra and Tulā months), at the end of journeys, on days of eclipses, on days of evil omen, when epidemic diseases prevail, or famine or molestation by enemies occurs, when a festival is but half gone through (and not carried to completion), and when worship had been suspended for long, when the image had been defiled by touch of thieves, sinners of a grave character, or reprehensible people, when death takes place within the bounds of the temple, or when something inglorious occurs; when evil happenings such as these supervene, then let the ablution of the God of Gods be performed as ordained.

42. This ablution averts all evil and destroys all sin; this ablution of Padmanābha (Vishṇu) should be performed by all desiring welfare.

43. Let all the vessels, cloths etc. be presented to the āchārya; whatever may be available otherwise may be presented to the Vaishṇavas as dakṣina (fees).

44. From the fourth day of installation onwards let Hari be offered worship daily. Let the fire-rites also be performed as well as the bali offerings by the Dēśika (officiating priest).

45. Where Hari is daily worshipped by those devoted to him there occurs no troubles from Piśachas, Grahas (other evil spirits) and Rākṣasas.
46 Where Hari is daily worshipped with clean articles of worship, people there flourish with everything desirable and free from ail disease.

47 If people devoted to Vishnu, suffering from illness, go to those places they get free from disease as if from medicine.

48 Let the God duly installed be not exposed to the view always. Except on occasions of worship, such exposure is not pleasing to Hari.

49 Exclude from the temple of Vishnu any collection of things unclean, and the collecting of unclean people also things in duly use by people should be kept out.

50 Let the devotee of Vishnu keep the vessels with great care. Whenever he wishes to go out let him keep the temple door shut.

51 Let the Vishnavi install the deity (Vishnu) in the temple in accordance with the rules laid down. So long as he does not first deviate from the prescribed course of worship he keeps free from all calamity destructive of his wealth and welfare.

52 If there be many people anxious to build temples the benefits arising from the act will be greater in proportion.

53 In this manner I have explained to you all about the institution of a temple for worship. Hereafter I shall expound the festivals connected therewith.

In Parmsamhuta of the Pancharattra the
Chapter \\ VI entitled (Snapan) Brihnu.
CHAPTER XXII

1. O Brahman! now listen to the ordinances regulating the festivals to the God, already installed in temples, their legitimate occasions and the indications therefor.

2. O Kamalodbhava (lotus-born)! these festivals to God are of two kinds the first for the purpose of a holy ablution, and the second for consecration of the temple.

3. When the lotus-eyed Vishnu is installed by people in a temple intended for Vishnu, the deity should be carried for the bath to where there is a flowing river if there should be one.

4. Even though well installed, the Supreme God is pleased only when festivals are celebrated, ablutions are given at the end of these, and the deity is brought back to the temple, not otherwise, O Padmasambhava!

5. Beginning with taking out the deity to the bathing place up to the going to the final bath, the worship conducted, in accordance with the ordinances therefor, constitutes Vishnu worship.

6. First of all, cause a festival of twelve days to be celebrated with dancing and music, if desired, the duration may be longer.

7. Having listened to casual words spoken, having consulted omens, and having understood the indications of other signs, make the commencement of the festival.

8-9. When the day, the presiding ascetism and the hour chosen happen to be auspicious, at a moment when all round in the immediate vicinity of the patron, auspicious indications appear, then begin the festival to Vishnu Sārnga (carrying the bow)

10. When the nakshatru, in which all these qualities combine, is found, celebrate an elaborate festival on the day previous.

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11. Adorn the directions with pennons, held aloft at the end of sticks, festoons and lamps on posts.

12. Worship deities all over, specially those of the directions, with bali offered of cooked food and other articles.

13. That evening offer a great bali offering at the outskirts of the village, to the sound of conch and drum, and, with the assistance of the inhabitants of the village (mahāyāna).

14. Scatter round, in all the pathways, food and drink of all kinds, as also in groves, on the borders of forests and temples.

15. Having thus offered the great bali offering, and having celebrated overnight a great festival, the āchārya, getting up early in the morning and having bathed, should offer worship to God.

16–17. At the end of all this, bring out the image of God for the purpose of yātra (jātra or festival). For this purpose the image ought to be of gold, silver or copper, and no other material is acceptable for this purpose. It must be small of body, beautiful in features, and provided with conch and discus. Bring also a car or elephant, as the vehicle for God for this festival.

18–21(a) The Guru, at an auspicious hour, having brought together experts in various musical instruments, a large number of body servants, umbrellas, flags and canopies, various kinds of drummers using drums, tabours and cymbals, artisans (silpi), servants, dancing-women and women-servants of the temple, with four of his disciples accompanying him, should obtain the permission of the excellent Brahmas assembled, and then, going round the image of God and placing himself in front of the image, he should announce slowly let the tīrtha-yātra (journey to the bathing place) be performed.

21(b)–23(a) Then, having destroyed the material body of the image, and having created it anew as prescribed, invoke the deity into it as was explained for occasions for worship. Then, contemplating the deity thus invoked, and, having presented water for washing in the manner prescribed, cover the image with a large piece of cloth with new-cut ends.
23(b)–26 Let him himself bear in his right hand the image, keeping himself silent as he does so, and, accompanied by the four disciples, let him go out of the sanctum, let one of the disciples carry a water-pot, one an umbrella opened out, another, the things required for worship, and the fourth, the cooked food (shāvus). Going out with band playing but himself silent, and, having reached the place where the car or elephant is waiting, let him place the Ganūḍa on this (car or elephant), get up himself with the other four without fear.

27 All of them being silent, wearing their upper garments and otherwise decorated, and, surrounded by the people (mahāyana), let them proceed to where the river is

28. Having made first of all a round of the village outside it, saying the dig-mantra, let them go out of it (to the river) within a distance of one yagna (7½ miles). Beyond that, one should not go (for the river).

29 In between make festival with band playing, music, dance, and other sounds, carrying the deity on various vehicles for the gratification of God

30 Having got near the water, make first of all an altar. Having got down the image from the vehicle, place it on the altar.

31. In a place free from people, offer cooked food and sweet gruel to God, and then, water for washing the feet and for the holy sip, and then present water for washing the hands.

32–33. Having remounted the image on the elephant saying the sarva-mantra, take it into the river, then, having, with the tāra-mantra, invoked all the holy waters, all round the God in the river, and, taking hold of the image, let him take three dips in the water pronouncing the mantra-parameshti. Having approached the altar, offer to the God water for washing the feet and for taking the holy sip.

34–36 Taking the kusa-bunch in the hand sprinkle water over the God with senses under control, pronouncing the pancha-mantra. Then again, taking the image into the water, and having got the Brahmans to recite the mantra-aghamarshana, let him bathe, with all the people. Getting on to the
bank of the river and bringing the image back, let him offer worship with sandal and flowers, having offered water for washing feet and hands, and presented offerings in the prescribed manner. Having come to the end of this, bring the image back to the vehicle as before.

37–38(a) Having mounted the image of Hari, as before, let him return without delay, reaching the temple the same day, as else great evil will befall all the officiating acharya.

38(b)–39(a) Having returned by the same way and then having entered the sanctum, let the Supreme God enter the muni-image (mula-bimbam), by reciting the santa-mantra.

39(b)–41 Having invoked God into water, containing sandal and flowers with the mantra proper, let him bathe, with that water, that image (bimbam) at the end of festival as at the beginning of the water journey (jatradan). Having done all this and having offered worship, let him present water for washing, and then, having made obeisance, let him close the sanctum and go out as he pleases. Let him then gratify Brhmans outside with food and drink.

42–44(a) Let him ask the Brhmans, thus pleased with food and drink, to recite Vedic verses invoking blessings. Even then let the acharya, along with his disciples be dismissed after the presentation of dukkuna (fees). I have in this manner described to you the festival of bathing in holy water. I shall also describe now, the second kind of festival of Sarngam (Vishnu with the bow) which, as already said before, was in connection with the construction of the temple.

44(b)–45(a) When the temple becomes dilapidated, or when the sanctum of Hari needs repairs, or the image has broken or decayed by age, the jatra festival to God must be performed.

45(b)–46 With new wood of auspicious trees, having constructed, to the East or North, a square house with well protected entrance place in the middle of it a wooden seat.

47 On the seat, place a small metallic image, with four hands and artistically made fix it to the seat so as to be unshakable.
48–51. Then, on the auspicious day arriving, having gathered Brahmans of excellent character, and, having performed a propitiatory ceremony at the end of the recital of puṇāha (mantra for a holy day) for making the place pure, get first of all a big vessel of gold, silver or copper, and place in it gold and jewels to the extent of your ability, then make the sandal and flowers etc., and all around pure by clean water, and then decorate all round, and then offer worship to God most elaborately. At the end of the worship let the āchārya proceed to the new built-house.

52. Having adorned it all round with sandal, flowers and shoots of plants, and then, having entered inside, let him contemplate upon his own soul.

53–56(a) Having then contemplated the seat of jñāna, and the image on it, in the manner described already, and, invoking the deity first of all and then made arrangements for protection, then let him go out. Going to the doorway of the temple, the officiating āchārya should ask to know, from the architect staff, how long the God should reside with difficulty in the temporary structure. This the learned should wish to hear. Then he should not fix a time nearer than what they estimate. The time however should be fixed by those men if it is over a month. If shorter than that, nothing is wanted.

56(b)–58 Then taking the vessel with him and entering the sanctum, let him invoke God Purushottama into it, by pronouncing the sarva-mantra, then, contemplating the time fixed by them, and then, carrying on his head carefully the large vessel, and going round the sanctum rightwise, let him proceed to the new home for God.

59–62. Having gone round this as well, let him enter the shrine with his senses under control. Having then intimated to the Brahmans the time fixed, and having obtained their permission, then let him contemplate Hari with the panchōpanushed-manaḥ, first, and then with the sarva-mantra. Having prayed for His presence, and, presenting water as before for washing, let him do the other ceremonies, with the appropriate mantras, along with the fire-rite. At the end of all this, provide everyone assembled with food as also money
gifts, according to means, getting them to pronounce their benedictions. The placing of gems, stones etc. under the seat of the image, should not be done in this case by one who claims knowledge of the mantra.

63-64 (a) What is important in this case is the placing in the manner detailed above, therefore, with minor accessory things and without the burying of gems etc., let the installation be made as if in a place of residence without conveniences, for the accomplishment of one's object.

64(b)-65 (b) When the temple or sanctum is again ready, let the image be placed in the water-vessel, carried back and duly installed in its former place.

65(b)-68 If the image should have decayed, then the acharya having obtained the permission of the Brahmans, placing himself face-eastward and imagining himself to be Visraksena (the guardian-deity), proceed near the image and pull it out with the assistance of servants. Let him take charge of all the mula-ratnas (gems etc. buried under the image). Carrying the image in a vehicle to a great body of water let it be deposited in the middle of it contemplating the while Visraksena.

68 (b)-69 Having got another new image made with all its features beautiful (as before), let the acharya get through all the rites prescribed in the tantra (Pancharatha) beginning with the placing in the water and stopping short of invoking the deity into it.

70 Having done this let the platform be made, having buried under it three gems to be placed there. Then again place the image on the platform and make it fast.

71 Having then contemplated the seat of God, as also the image, invoke into the water-vessel the God in the outhouse.

72-74 When the auspicious hour has arrived, let that image be not washed. In case, however, the main image is not lost or damaged, let him get the building constructed all round, and, having it purified with panchaganya etc., and calling up the God from the water-vessel let him invoke...
Him into the image. In case of images broken or decayed, or otherwise made unfit by contact with dirt, reject it altogether; otherwise do not pull it out.

75. In this manner I have explained to you the two kinds of procession festivals to God in the proper order. What else would you wish to hear from me?

*In the Paramasamhila of the Pāncharātra*

*Chapter XXII, entitled Yātrā (Festival).*
CHAPTER XXIII

1. Brāhma—Please tell me how the image should be, in respect of its features, with all measurements connected therewith; also the position of the organs as also the features of the pedestal platform.

2. Paramah—I have already explained that the material for images may be gold etc. Having first of all cleaned these, let these images be made by expert artisans.

3. When the gold is all melted together, make it into an ingot of uniform thickness all round. Such an ingot is acceptable for an image of God, as otherwise, the image will bring no good.

4-5(a) Khadira, Panasa, Madhūka, Sandal, Sarāla, Dēvadāru, Jāti, Asana, Timuṣa, Chandan, these trees are considered acceptable among trees.

5(b)-6(a). For auspicious images, the pieces of wood ought to be straight, close-fibred, symmetrical in shape, without knots, uninjured, heavy, full grown but not dried.

6(b)-10(a). A stone dug up from ground well known for good stone, clean and cold to the touch, but without flaws of any kind, should be chosen. That which gives a broken sound is unacceptable, and is to be understood as impregnated with other substances, it is easily broken. Stones are of three kinds, according to locality, and are said to be of different colours. Those stones are auspicious which show, when dug up, the figure of a crow, an ass, a monkey, a dog, a snake, a scorpion or a blackbird, on the dug up surface. If, in some other stones, flaws appear in nature, that stone is to be understood as asthagarbha, and is destructive of the whole family (kula).

10(b)-11. If the stone shows the signs of the conch, discus, mace, lotus, umbrella, festoon and elephant, or lion, swine, deer, śrītāma (sign like a curl of hair), elephant-goad or water pot, such a stone is auspicious.
12-13 (a) If the stone shows when washed other signs auspicious or mausurous such a stone should be regarded middling when it is evenly heavy all round.

13(b)-16(a). If a stone is, in appearance, like gingelly or rice, or sand, except at the lines on the stone, that also has to be counted middling If through the mason’s carelessness or due to exposure to wind and sun, the stone shows itself defective though free from other stones, pieces of wood or sand, and there is no evidence of impurity by smell, colour, touch or sound, that stone is auspicious for all classes of people.

16(b)-17(a) Even earth has to be tested in the same way as detailed above and, if dug up from a clean place, the material is considered auspicious.

17(b)-18. The image of God made in this manner with the good materials described above, and called in the science variously bumba, archa, beram and pratima, are of various sizes according as they are to be housed in prasada or bhavana.

19. In this Sāstra, the sizes of images meant for being carried about, and for those represented in painting, are said to be of three kinds of measurements, O, Pratamaha ¹

20-22(a) The height, the width and the perimeter are the three measures of an image, the first is spoken of as unmāna, the next viniita, and the last parmāna in the S'āstra. Whatever is measured in this manner with the three measurements, is to be understood as chitra (picture), and is fit for worship by the learned.

22(b)-23(a) When the size of the image is made one-half, it is called achitra, but is yet considered fit for worship. Images etc., made irrespective of the measurements prescribed are called chitrābhāsa. Whatever is made beautifully, with colours on cloth, walls, etc., for the use of the devout, such are called bhaktiwardhana (what increases devotion).

24(b)-25(a) Set up beautifully made achitra images of half size made of stone or wood for the increase of devotion in women and children.

25(b)-26(a). Set up chitra images in prāsāda temples, or temples of the bhaavana class, for one's own prosperity. Worship
images which can be carried about (jangama) daily invoking God into them, or evoking as occasion demands.

26(b)–29. The dust particles dancing in the sun-beam, bursting through a window (& other wind-hole)—the smallest ones moving about are called paramānu. Eight of these make a kēśa. Eight kēśas make a likhyā. Eight likhyās make one jūka. Eight jūkas make one yava. That which measures eight yavas is one angula. Twelve angulas make one žilastu or tālam. Two tālas make one hasta (hand). Five hastas make a purusha (man).

30. It is not desirable that an image of Vishnu should exceed five hastas, nor be smaller than one hasta for a prāsāda temple.

31. An image to be set up in a bhavana temple should not exceed one hand. From the Vindhyas............

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CHAPTER XXIV

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2. Even the doing of it by one's own devices, is capable of destroying sin. If one gives himself up to such thoughts, his mind will not entertain what is unrighteous conduct.

3. The senses, by their very nature, roam after whatever is pleasant. Therefore a knowing man should not devote himself to contemplating the Supreme in its true form.

4-5(a) Considering that that form of Achyuta is unrealizable, a wise man should offer worship to that form of His, which is intended for our benefit, contemplating upon it and talking of it, so that his mind enjoys it the while.

5(b)-6(a) Therefore let a learned man, without giving up the form chosen by him, devote himself to offering worship to it, either for the attainment of salvation, or for gaining other benefits.

6(b)-7(a) Let him worship only that form, which I have described to you in the course of this treatise, and not a form which is the creation of his fancy.

7(b)-8 In the ablution of his own body, let him make use of the Śānti-mantra, as well as for his own protection in performing āśrama-raksha (self protection), and, as bringing about purity and holiness, in the washing of the articles of worship. Do not use samudhi (prepared sticks of wood) and ghee, in the fire-rites to propitiate the deity.

9. Contemplate upon Him by day and night in the form already described, till you obtain His grace, which you look forward to, serving always with determination.

10-11. By practice all will happen as described, and there need be no anxiety. By contemplation upon the form of Hari, make it familiar to you always. By that means, devotion grows in you, and, from that, attachment grows and you remain ever attached to the feet of the God of Gods.
12-11(a) Otherwise, the devotee falls away from his position always. By constantly repeating mantras relating to the feet of Vishnu, His form shows itself in the buddha (comprehension) of the devotee, and hence devotion to Him springs. All the mantras are intended to gain bhakta (love of God), and all worship has the same object. Contemplation and complete attraction (pranadhānam) both alike are means to devotion to God.

14(b)-17(a) When one gets to love Hari with great fervour of heart, in things acceptable as in things the opposite, that one is he who is called a devotee of God (Bhakta). Whoever considers the good that comes to him as God-given, and, not gained by his own efforts, he is a devotee of the Supreme Vishnu. When one regards the evils befalling him as the result of one’s own acts in the previous existence, such a one is accepted as a devotee of Vishnu.

17(b)-18(a) For the growth of Bhakta in this wise even a learned man should offer his devotion to God possessing forms, otherwise the desired good will not result.

18(b)-22(a) This God, though He transcends the forms already described by me, from the undistinguished (asyakta) to the embodied (or possessed of substantial body), should be regarded as possessed of body, thought produced. Understand His form as the result of the combination of all objects of existence, brought about, as an act of grace to His devotees, and not as existing in very truth. At first, contemplate His form as in truth existing, carrying weapons and wearing ornaments, dressed in clothes and possessed of bright shoulders. To people still leading the life of works (karma) this is the form of Hari for daily worship, and no other.

22(b)-25. If one has turned back upon works, and his mind is bent on the control of the senses, then, let him worship Purushottama in the subtle form (Sukshma-sarira). His active powers are to be regarded as his weapons, his arms as the directions, his head is to be regarded as the sky, his stomach ether, his feet the Earth, his eyes the Sun, the moon is his mind, as also the life of the embodied ones. He is incapable of being hurt, or being burnt, being worried, or
being dried up. He is eternal, all-pervading, fixed, and is thus worthy of the worship by the wise.

26. That supreme form which is undefinable, and which is without features, no man, even though he be very wise, would wish to worship.

27. Contemplating God as the Supreme Dharma by means of Prayava higher and yet higher, and then regarding Him as unrealizable, let one keep repeating the mantra. Such a one is a wise man.

28. Whenever he becomes aware of His grace, let him then contemplate upon the subtle body of God, with his senses fully under control.

29. O, Padmaja! Even though one should have mastered the Vedas with the auxiliary sciences, and should have learnt much by hearing of the learned, he suffers much by being undecided in respect of what to do.

30. A high-souled one, should gain a true conception of the teaching of the āgama (sacred tradition) and hold it in mind by the application of all his learning and pure discernment, and should never do anything to let it slip

31. Even that man of wisdom, by abandoning scriptural tradition, becomes involved in the meshes of the bodily organism, and is given up to suffering somewhere, without the slightest chance of protection from anyone.

32–33 (a). The gross body originating from the subtle body, is indeed the means to achieve devotion. The God who has to be realized by this means, must also be possessed of a gross body like it. Therefore how is it possible to realize the subtle form of Hari by contemplation of Him in the gross form?

33 (b)–34. The form of the Supreme Being, as the Beloved of Śrī, which the wise man contemplates upon, actually does become so through various good births through which he has attained to his present existence. I shall now briefly expound to you, O Pitamah! the method of contemplating Paramēśha in the form of Śrī Kāma.

34–38. Contemplating a golden palace surrounded by enclosing walls of gold, with flooring inlaid with gems and
used by gods attending for service, imagine, in the middle of it, Vishnu (Vítkuntha) comfortably seated on a red lotus, with four arms, benignant and serene, bestowing His grace upon all those who worship Him, and approach Him through the four doorways, guarded by Dūrasalas, and decorated with festoons. I have already described to you who, His worshippers and attendants, etc. (Such a wise man adopting this course of worship) attains, in a comparatively short time, Śrī (Prosperity) unchanging.

In the Paramasamhita of the Panchatantra
Chapter XXIV, entitled 'Vidulśānya
(worship by the learned)
CHAPTER XXV

1. Brahma — To people who are unable to worship you by means of gnāna-yāga (path of wise contemplation), but who are still ever devoted to you, what indeed is the best course of worship for their ultimate good?

2. Paramah — To these is prescribed as Dharma (duty), O, Kamāsīna! the visit to holy places, in the manner prescribed for devotees of Vishnu.

3. Even those, who are possessed of knowledge, but have not given up life (as house-holders), and still desire to pursue the best path of Dharma, should visit holy places all round.

4. In whatever place a man's senses attain to serenity, that place is to be understood as a holy place, destructive of the sins of men.

5. The manner in which those places should be visited to bring about the growth of devotion in the pilgrim, I shall describe to you with a view to the good of the world.

6. Those holy places which can be visited in one day, or even two days, do not gain for the pilgrim, holiness, while those requiring three days and more, bring him merit.

7. A holy place nearer than ten Yojanas (leagues, about 75 miles) is not productive of merit. The greater the time and the longer the distance, the greater is the merit of the pilgrimage.

8-9. Even with the length of time and distance, if one happens to go on other business, or for pleasure, or, if through some delusion the place is held in small esteem, or, if a holy place happens to be visited in the course of business, or at the expense of another, by a foolish man, such visits bring no merit.

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10. Even in undertaking a pilgrimage, if the pilgrim happens, for some reason or other, to lose esteem for the place, by foolishness arising from growing nescience, even then the pilgrimage brings no good.

11. Therefore a man should make the pilgrimage, on his own responsibility, and, with the fixed purpose to gain merit, with a mind serene, and without thought of other business.

12. One who is able, should provide his food, else earn his food by begging. He should never accept food which is supplied with a view to gaining merit.

13. To a pilgrim, means of living is provided only to the extent of keeping his body from becoming unfit. This is laid down for all cases of pilgrimage by men, as it is understood by people.

14-15. Rivers that flow into the sea, and places where they join the sea are holy places (Arthas). Wells used by saintly people, temples on the tops of hills, places dedicated to gods, inaccessible and fearsome forest-hermitages in the occupation of sages (Sadhhas), places possessing vestiges of gods (Divanikas) are also such.

16. Holy places on the Bhāgirathi and Sarasvatī are found along their course down to the sea; they are particularly holy for men.

17-18. Holy places there are in Kurukṣetra, and on the Sālagrama River (R. Gandakī); so also on the Śri-parvata (Śri-‘Salam) and in the holy Kumārī (Comorin). Other holy places are the bridge built by Rāma (Rama-sela), the holy place of Gokarna; so also Surpāraka, Pushkara, and Naumiṣa (forest).

19-21(a). Among the holy places, places dedicated to Viṣṇu are the most holy is our highest conviction. A wise man, having reached any one of the holy places, should, first of all fast for three days, or at least for one day. If one is unable to do so, he should live on alms or roots and fruits; and, keeping this in view, giving himself to contemplation, let devote himself to worship, repeating mantras holy.
21–(b)–25 Having bathed and taken the holy sip with other pure water thereby becoming pure, one who knows the mantra should imagine the seat of yoga—contemplation in water, and mentally invoking God thereon, should offer, with that same water, *padya* (water for washing feet), *achamana* (holy sip) and *arghya* (water for washing one’s hands). Then imagining the water flowing from God’s feet as falling on his own head, let the devotee of Bhagwān take his plunge in silence in the holy water. Sprinkling the water over his head with the *pancho paṃshad mantra*, a thousand or a hundred times, and then, having got through all the prescribed rites for a holy bath, and having offered water-oblations to the gods, let him then take earth from holy place, having given before, money largesses to the extent of his means. If he rubs his body over with that earth in his daily bath, he becomes pure.

26 Bringing the water from the holy place, a Vishnuva if desiring purity, should sprinkle it over himself, one day or three days.

27–28 A wise man will listen to the *Ithasas* in the holy place, even making the effort to get the chance of doing so, as these are arranged to be read from generation to generation as conducive to devotion. By hearing let him learn the features of the accomplished initiates who had lived and passed away, so also the wonderful exploits of the gods and sages.

29 Let the gods of the holy places be borne in mind, both inwardly and outwardly, by the pilgrim. Wise Vishnuvis are always devoted to their own duties of devotion to Viṣṇu, as else they would not be Vishnuvis.

30 In whatever manner one should conduct himself when one has arrived at the holy place as detailed above, the whole set of acts is called the mode of the pilgrimage. Let it not be regarded as service imposing hardship.

31 A man should take for company, when he goes on pilgrimage those better than himself or those who are equal, to the number of one, two or three at the most, but never those inferior to him.
32. A wise man will make his pilgrimage with those who have renounced life and have attained to the control of their senses. In the course of the pilgrimage let him give them proper treatment (due to their station in life).

33. Whatever men give up their all, and with shaven heads and dyed robes wander the world over, they are my dearest ones.

34. Therefore a Bhāgavta (a worshipper of Bhagavat or Vishnu), should render service always unto them only. Service rendered to them is service rendered to God.

35. Giving to them begging-bowls etc., with full devotion, and getting in return instruction from them, a wise man becomes the most beloved of Vishnu.

36. Do nothing unpleasing to the residents of those holy places; nor to the gods of the place, nor to the creatures all round.

37. Whatever is the season for pilgrimage to a particular holy place by good people, one should go to those places then; if one is unable to do so let him visit the place at the parwas (new moon and full moon days).

38. Visit the principal ones among the places, on the twelfth day of the month Śravaya (month in which the sun is in Leo), or when the sun enters each house of the Zodiac. To other holy places there is no fixed time appointed.

39. Otherwise, to yogins devoted to Vishnu, who lead a wandering life on this earth, all times are prescribed as suitable.

40. Whichever holy place gives one's mind serenity on reaching it, a wise man will stay there long, with a fixed determination to carry out his vow.

41. Wherever one's mind does not attain to serenity, even after reaching the holy place, let him not stay there long, even if it be one of the chief places of pilgrimage to devotees of Vishnu.

42. Even under great distress, a man devoted to Vishnu should never accept even a little of money, from small minded men, for daily existence.
43. A wise man should not accept alms in a holy bathing place; but he should go out and first beg enough to sustain himself.

44. Where great crowds gather, amidst bad people, and, when one is in great danger to life itself, one is permitted to eke out his existence somehow.

45. A wise man will go on his pilgrimage, muttering mantras sacred to Vishnu. He should also engage himself in reciting stories relating to Vishnu for the delectation of his companions on pilgrimage.

46. Having gone to assemblies of people, full of everything desirable and of high character, stay there only till one gets what is wanted and no longer, if that one is eager to gain the benefit of the pilgrimage.

47. A wise man even though he be given to enjoyment of holy places, he should give up playful acts there; such as clapping hands, joking, laughing, playing at dice and sexual indulgence.

48. If one indulges in these in the course of pilgrimages undertaken by him, all the benefits arising from the pilgrimage will be appropriated by Brahmaraśhasas (evil spirits into which Brahmins are transformed for lapse in the conduct of holy rites).

49. To those going on pilgrimages there are great benefits, namely, faith in the path of devotion, and adequate knowledge of meditation on the Supreme.

50. One who goes round the world on pilgrimage bent, obtains the highest benefit desired, he will not be troubled by sins.

51. He obtains great knowledge and recollection of anterior births. He knows how to avert evil, and obtains the grace of the God of Gods.

52. Therefore a devotee should, by all efforts possible, perform pilgrimages for the attainment of the desired end. That is the supreme good.

In the Paramasamhita of the Pancharatra
Chapter XXV, entitled pilgrimage (Yatra)
CHAPTER XXVI

1. Brahma—What is the root of life in this world (samsāra)? What is its end and what is its middle? Explain this to me in full and in its true nature.

2-3. Paramah—The ultimate root of Samsāra is yourself, O Lotus-born! who, having established himself in Brahmāloka, are known as the First Great One. The middle part of it is taken to be this world (in its various stages); and the top of it is the nether world. For this tree of Samsāra the root is at the top, the branches are in the middle, and the head below.

4. The embodied (souls) keep moving, in the grindstone of Fate called Samsāra To the tree (of Samsāra) seven branches are ascribed each being in a separate plane set one above the other.

5. Prthvi (earth), Antariksha (the atmosphere), Svarga (heaven), Mahar-loka, Janalōka, Tapōloka and Satyalōka. These are the seven worlds in order, one above the other from the earth.

6-7. Below these are said to be the netherworlds (Narakabhūmâyah). Among these let me first of all describe to you the earth (Bhumi), O Pitamaha! which is possessed of length and breadth, and various other features. Seven circular worlds are regarded as constituting the earth.

8. These are each one twice the length of the one around which it is, and is inhabited by various peoples. Each one of these is surrounded by a sea of equal length and breadth. 9-10. These are named by the differences in their land divisions and mountains; Jambudvīpa is the middle; Śīka dvīpa comes next around, after this Kuśa and Krauncha dvīpas; then Silmalidvīpa and then Gomēdha and Pushkara. These constitute the seven dvīpas in order.
11–12 (a) The first sea is of salt water, the next is the sea of sugar-cane juice, then liquor, curds, and ghee, then milk, and fresh water last of all. These seven seas are like the divisions of land placed in order.

12 (b)–13(a). Among the land divisions, in the middle one are mountains called Vaiśa-Pāvata, with many peaks and of great height, and stretching out from sea to sea. In between there are divisions called Varsha, and various Jana-padās (inhabited regions).

14 (a) In these Varshas are also hundreds and thousands of cities, villages and rivers

14 (b)–15. In the middle of Jambudvīpa there is a great mountain called Mēru of golden body, decorated with jewelled peaks of great variety, that mountain possessed of various wonderful places is the pleasure-ground of the Gods

16–17 (a). The river Jambu (Sanpu or Brahmāputra) flows round the root of the Mountain Mēru, to the south of which is placed the Jambū (Engenia Jambolana or rose apple) tree. Very high, very extensive and producing all that one would desire

17 (b)–18 (a) Around Mēru he has extensive land divisions Ilā, Arta, the inhabitants of which live on the fruit of the rose-apple (Jambu) very high, very extensive and producing all that one would desire.

18 (b). To the north of Mēru are three mountains making land divisions

19. These are Nila (Blue), Śrīdha (white), Trīṅga (three-peaked) each slightly smaller than the preceding one. The first land division is called Rāmayaka, and the next one is Hauranya (golden). With the Uttara Kuru these make three land divisions, O Lotus-born! To the south of Mēru likewise, are three mountains making land divisions

21–22 (a) These three are Nishada, Hūmakūta and Humaśula (Himalayas) making the three. The three land divisions are Han, Kimpurusha and Bhīṛata, diminishing in size in the order named.
22 (b)-23. To the east of Mûru however, lies the Gandhamadhana Mountain, extending from the Nila to the Nishada, and to the west lies Mâyavan. Outside these two lie Bhadrâsya and Kétumâla respectively.

24. The great land division (dvîpa) in between, is ten lacs of yojanas (prayuta) in length. In the smaller land divisions of these live men of various forms.

25. To them length of life, courage and strength are different. Among the mountains of these divisions live Yakshas (demi-gods), Pannagas (snakes) and Râkshasas (demons).

26. The southern land division is called Bhûrata. It is divided into nine divisions by the waters of the salt ocean, flowing in between.

27. Following these divisions are mountains and rivers innumerable-so innumerable that even years will not suffice to count them, O Lotus-born!

28. Placed in the midst of the salt ocean are many mountains with wings. There are also many small islands inhabited by Mlecchas.

29. Among the other six land divisions beginning "Sîkadvipa", there are innumerable mountains and divisions, rivers etc. in hundreds and thousands.

30. In these large divisions live men of righteous conduct, of settled age, so also animals, birds, wild animals and crawling creatures.

31. Kings there are observant of duty, of merciful conduct and ever without hostility produced by desire, anger etc.

32. The people are devoted to giving to those in need, possessed of learning and free from coveting what belongs to others. They are not given to doing evil to others, nor bringing sorrow to others.

33. There trees and plants bear abundant fruit, and provide all that one may wish; the cows yield plenty of milk, and people are free from vices (such as dice).

34. In the middle of Pushkaradvipa lies the mountain Mânasottara. The guardians of the directions beginning with Indra are in residence there.
35 The seas are infested with aquatic creatures such as *makara* (sharks), *tunu* (a large fish), *naka* (crocodile), *kūrma* (tortoise), *nāga* (snake) and *dantināha* (elephants of the sea, *hippopotamus*).

36 The creatures of the sea are far more in number than those of the land, and they live upon sea-water unobstructed.

37 Outside the fresh water lies, O Brahman! the mountain Lokāloka surrounding the Earth completely, and lying quite outside of it.

38 On the nearer half of this mountain, sunbeams play. On the other side is eternal darkness, and hence the name Lokāloka (shining and dark) for the mountain.

39 In this manner is described Bhūmi, rich in mineral, where embodied human beings do good and bad deeds.

40 Set over the earth is the world of air (atmosphere). This is of seven divisions of *Marut* (wind) set one above the other.

41 In this region are clear-bodied planets, the asterisms, stars, the Great Bear (sages or Rṣis). They exist there undisturbed, with bodies of light.

42 There live in happiness, moving about as they please and unobstructed, *Yakshas, Vidhyādharas, Gandharvas* and *Kinnaras*.

43 This atmosphere is of seven divisions of equal height. Sitting on the top of this, the Great Rṣih, Dhruva by name, keeps it turning round.

44 The third division is the world of light, and is known as Svargaloka where live in happiness, by the thousands, the Devas called Vibudhas.

45. There also live so many groups of thousands of Devas with the heavenly ladies, called Apsaras, in their aerial cars, moving about as they please.

46–47 In that world live, under the protection of Pāśa, a (Indra), the Adityas, Vasus and Rudras, Sādhyas, Ribhus, Kūkars, Karmadévas, Piths of various kinds drinking the most excellent nectar placed in the middle of Chakramandala.

48. There live everywhere in this world *Devas*, brilliant with shining bodies of light, in eternal youth, living to the age of a Kūpā.
49. Their cows yield all they desire, and the Kalpa-Vrtikshas (wish-yielding trees) always fill them with all that they wish, of jewels etc.

50. These three worlds just described to you, are attainable by good deeds, and are lost, when the good results of the deeds are exhausted.

51. There are four other worlds above, which are attainable by Gnana (sacred knowledge) alone where reside the great yogins who have risen to the position by practice of Yoga (meditation).

52. In the fourth world of the Mahar-loka people live to the age of ten kalpas, fulfilling their desire the moment they wish, they are devotees of Vishnu, having gained complete control of their senses.

53. In the fifth world of Jana-loka people live in happiness to hundred kalpas in age living upon deep meditation alone, having gained complete control of their senses.

54. In the sixth, Tapatloka, live Sulithas, in perfect control of their activities to the age of one thousand kalpas, in an effort to conquer the great Bhutas (the five material elements).

55. In the seventh, Satya-loka people called Pradhanas with complete control over their senses, live to the age of ten thousand kalpas having accomplished all their wishes and therefore free from any wish.

56. Even there lives Brahma, expert in the creation of the worlds, being therefore called Brahma-loka, where you preside.

57. Going to these worlds is the result of good deeds while the result of evil deeds is going to the worlds below.

58. Down below the earth are the great Hell-hands (Naraka-Bhuminah) of various forms and inhabited by Pisachus for those of sinful deeds.

59-60(a) The first among them is Rauma, the next Maha Rauma, then Kuvalasabham, then Panchakashtham then come Dumstram and Andhalamstram, thus making the six, O Pittamha!

60(b)-61(a) Having gone through these worlds, passing through which is full of acute suffering, all embodied beings suffer the evil effects of their bad deeds.
61(b)-62. Beneath these lies the hell well known as Avich charge hell. That is the place of residence of Danava chiefs, and the place to which condemned people are taken for punishment. In this manner I have described to you the creation of hell-worlds.

63. Outside of this mundane egg, Vedha (Brahma) remains, having created this in this manner. Outside of where he is, is Tejas (Buddha).

64. Outside of this Buddha is Avyakta (the undistinguished). Outside of Avyakta is the Supreme Purusha. The external Vasudeva is Vishnu formed of the five powers.

65. There is nothing outside of this that exists, O Pitamaha! He is however, without beginning and end, and has no measure.

66. By His wish, creation attains to blossoming, and, by His desire, it shrinks back at the end of each Kalpa of time.

67. The course of creation of the world has been described to you completely, similar other creations, and many times, are made by Him.

68-69 (a). These are unseen of one another, but seen of those who are given to meditating upon Him. These worlds are uncountable in number. The beginning and the end of these worlds, and their various forms and transformations, are His creation playfully brought about.

69 (b)-70. As in the branches of a tree are found innumerable fruits, so understand are the worlds in Him. The Supreme God is changeless, but creates by the process of changing.

71. Seeing the conditions of life in living things, He remains as if it is all sport. In this manner, I have now described to you the nature of creation.

72-74 (a). In these creatures move about in life. Having they go down to middling condition again, and then again to the lowest, as the result of binding deeds of their own. All these conditions of life, O Brahman!, which are experienced by men only in life, are destroyed when the results of works are exhausted, but not so the life beyond, nor is it free from suffering.
74 (b)-75 (a). In that life beyond, whatever is attained by the grace of God is taken to have been achieved by oneself, and thus, bringing about destruction down to the roots, one attains to nothing of permanent benefit

75 (b)-76 Therefore, taking note beforehand of what brings sorrow or evil, one regards himself not his own master, and thinks of God as the creator and ruler of the Universe. To one who is not a devotee of Vishnu, there is no escape from the enemy called Samsära (life in this world)

77. To a man not devoted to Vishnu, even in life there is no lasting happiness. Falling under the control of the senses, he is not able to get over worldly life

78-79 (a) By enmity to senses alone, can one get over the bonds of worldly life By means of that enmity to the senses, one should devote himself, at all times, to Janardhana, the God of Gods. By this devotion one attains his wishes

79 (b)-81 (a) Those devoted to Vishnu are superior to animals, men, Devas (Gods) and Yogins (people always meditating God) in all worlds for certain, as the Devas are to men, as Han is to the Devas, as the Siddhas among the Yogins, as Hari among the Siddhas (the accomplished)

81 (b)-83 (a) Seeing the vast, the impassable and the long existing conditions of this world, the Supreme Being remains happy in the highest heaven. As one sees with ease, the lotus seed of a rosary in his hand, so in the same manner, the Supreme God sees the seven worlds

83 (b)-84 As long as the world lasts, so long does Brahma exist. When his life reaches its fulness, all creation comes does to an end. All created things reach back to their cause (Kàrana) each its own, always

85 (a) These causes (Kàrana) get absorbed in Atyakta, thus in itself is absorbed in Paramàlma (the Supreme Soul)

85 (b)-86 (a) A thousand less six (994) yugas make a day of Brahma, his night is also of the same length, and is called Sankalpa
86 (b)—87 (a). A year of man is to the Devas one nādika (about 24 minutes), twelve thousand of this measure make one year of the Devas.

87 (b)—88. In every Yuga, Kalpa and Manvantara creation takes place. When, by this measure, creation takes place a hundred times, the Supreme Purusha draws in all creatures and remains by Himself alone.

In the Paramasamhita of Pancharātha
Chapter XXVI, entitled Loka (Universe).
CHAPTER XXVII

1. **Brahma.**—The duties which you have prescribed to us here and there commingled, these, O God of Gods I please give to us in order.

2. **Pramānaḥ.**—Glad I shall be to recite to you in order, all that you have to do the daily duties, the occasional ones for specific purposes, and those intended to gain a wished for object.

3. First of all one should get up, then he must pronounce the word Narāyana, then, carefully turning to the East, make protection for himself.

4–10 (a) Revolving in mind everything as having been created (by God), by the combination of elements forming the body in due order, then get down to the earth, and go out as usual before. Then having thrown off the wastes in the body, in the manner prescribed for clearing these, wash, with water and earth, both hands and feet, and then the face, then, having cleaned, in the manner prescribed, the nose, the eyes and the ears, chew the tooth stick and wash the mouth. Then, having taken the holy sip in the manner ordained and having taken the water for a drink, and wiping off the face once, and then again, taking the holy sip once again, sprinkle water over yourself as directed. Then, throwing the water round you, offer the water oblation due in the morning. Then again wash your hands in water, make an incantation of the Pancha-mantra, and then circumambulate God. Thereafter, having broken silence by speaking to a Brahmana, break your vow of silence.

10 (b)–12. Even if one be poor, he should not give up what is auspicious to himself, namely, sandal, flowers, the two mantras, and the top-knot, which is strength-giving, as also looking-glass, collyrium, some protective tālismān, and betel and nut for chewing (mukhāsama) when available. Then
again one should wear the ornaments and weapons prescribed for him. Having first done all these, then let him proceed to the performance of his daily round of worldly duties.

13-14. A wise man who wishes success in whatever he does even of worldly work, should sit pronouncing the mantra of the earth (Kshati-mantra), he should move reciting the Vayu-mantra (mantra of air), he should speak with the invocation to the Akāśa (ether), he should see things invoking Light (Agni), and he should touch water whenever necessary invoking the mantra of water.

15-21. When the time for worship has arrived and the articles for worship are ready collected, having cast off things which he had worn and bathed, and then offered the water-oblation to the Gods, let him go to the place of worship. When there, having made himself formed of mantra, let him imagine the place and the vessels in it as being made of gems, and the chapel itself of gold, and the water brought for worship as brought from holy places. Having fixed upon the place for throwing the cast off things outside of the outer circuit of the temple, let him fill first one vessel, and then another, with water. From out of one of these, let him do the feet-washing and the taking of the holy sip, and from the other, the bathing. Similarly water for washing hands and feet, fill another vessel with things needed for worship. For all purposes fill another large vessel with water. Let other vessels for sandal etc. be placed fixed in their position. Placing the things needed for the fire-oblations to the right of the fire, and then making the seat and the circumambulating space all right, and then, taking in the hand sweet-smelling flowers, invoke the supreme God.

22. Then let him place the flowers etc. in the hand on the seat and then pray that Vishnu be present thereon from the beginning of the worship to the end.

23-25. Then let him offer worship in the prescribed manner, and surrender himself to God. Then let him pray for the return of God in the manner of invocation. Then having cleaned the place and the vessels, and, having made
the _bali_ offering outside, let him offer to Vishvakṣena, the cast off apparel of God, with worship. Then, having taken the holy sip, let him take his food with other Vaishnava guests to the extent of his ability. In taking the food, let him do so as _agni_ (fire), the food itself being _soma_ (moon).

26-30. Having then taken the holy sip, let him contemplate the senses (_indriyas_) and the elements (_bhutas_) in mind, after his hands and feet had become dry after the washing, or else touch them with the appropriate _mantras_. Let him spend the rest of the day in discourses upon stories relating to God or, in doing work which is not opposed to righteous doing. When the evening has arrived let him perform the evening rights of worship. A wise man will thereafter recite prayers in praise of God. Having then taken his food and the holy sip at the end of it, when night comes on let him install God in the _ākāsha_ of his own heart. After having offered worship to the Supreme God, again let him go to sleep happily, adopting the course of involution. This is the accepted rule of life for the family man among the worshippers of Vishnu.

31. To others as well, this abridged course is considered suitable. To a Sudra the fire-rites are not intended, nor the morning and evening devotion.

32. I have so far discoursed on _-pushṭi-yāga_ (worship with flowers) in this abridged course of worship. Similar abridged courses or other forms of worship I shall now describe to you.

33. One who is desirous of initiation (_ākāsha_), should go to another who is righteous and merciful, and, propitiating him, let him know what he wishes.

34-35. The teacher, having understood the disposition, and the course of conduct of the applicant, should first of all instruct him in the doctrine of this form of religion. Then having formed the _chakra-mandala_ (the circle of lotus figure) in a clean and sequestered place, and then, having invoked into it the Supreme Lord and having offered worship mentally, he should then admit the disciple.
36–37. Then the expert in the mantra (preceptor), having made the circle mantra-maya (invoking the various deities by holy invocations) by the process of creation, and then, showing it to the disciple, should first of all make him listen to a discourse on Bhakti (devotion), the preceptor, the teaching, and the various forms of conduct prescribed. Again the preceptor should teach him the mantra (the mystic text) which has come down in regular tradition from of old.

38–42 (a). Having caused figures to be made of powder, give him initiation into the literature, then give him the instruction, and then again the mode of worship. Then make him perform worship with flowers, the muttering of mystic formulae, and the course of discipline, then give him the formal invitation with the accompanying mantras and fire-rites. Then again go through whatever has to be done by recitation and by means of the fire-rite. In the performance of the fire-rite, and in the course of initiation previous, protective rites are prescribed. The third part is the dismissal of the various deities etc. separately. In this manner having got through the three parts of the initiation rites, each part more elaborate than the preceding, a devotee of Vishnu in control of his passions attains to the accomplishment of his wishes.

42 (b)–43. One who wishes to establish God permanently for worship, should first construct a temple, according to his means, of stone, brick or wood, with all the prescribed features.

44–47 (a) Having ascertained that the day of installation is near, having propitiated the architect with money, and having gained self-satisfaction thereby, let him set about collecting things for the ceremony of installation. First of all let him take over, from the sculptor, the new image of the deity by paying him whatever may be due and pleasing him with words of praise, let him then choose a priest of good conduct and deeply learned in the Sāstra (Pancharātra), clever and devoted, giving him money and other things to keep him satisfied.

47 (b)–48. Whatever of other things may have to be got anew, let them be brought together, and then, having got the
ground cleaned up, let him have the eye of the image opened in the prescribed manner

49. Place the image in water, and have the surroundings protected. Then get the *adhyāsana* (preparatory rites) according to the rules laid down.

50–51 (a) Then let the wise man install the image on an auspicious day. Having installed the image, give to those who seek, without omission, clothing and food everyday in the usual form.

51 (b)–53 (a) To all those devoted to Vishnu, and to those who are learned without exception, provide daily food and clothing so also let all servants and all artisans, be propitiated in the proper manner, as well as the officials, the priests and those officiating at worship. Otherwise great harm will befall one who establishes a place of worship.

53 (b)–56 When the fourth day has arrived, having put the image through elaborate ablation, let the image in festival go on the *Tirtha-Yatra* (journey to the holy bathing place). At the end of this festival, let him install the God in the temple and cause daily worship being done. Offer should be made of *hali* everyday, either three times or once. O, Pitamah! this is the end of the installation ceremony. Having thus established the image in this manner, one accomplishes his wishes.

In the *Parana Samhita* of the *Pāncharātra*  
Chapter XXVII, entitled *Sangraha* (abridgment)

CHAPTER XXVIII

Chapter XXVIII entitled *Anugraha* (the gaining of fame in service) relates to acts of worship prescribed for periods of emergencies. It is not translated as the chapter is too much broken to give a cogent account (Editor).
CHAPTER XXIX

1. **Brahma** — In this work (*Tantra*), if there should be any acts of worship which you have not so far expounded, kindly expound them now as I am anxious to know them.

2. **Paramah** — Then, as arising from your question, I shall explain to you what has been omitted of the works one has to do, in their actual relation to those already described, O, Pitamaha!

3–5. When the pedestal or seating for God is not available, make the lotus-seat by mystic signs (*mudra*), placing the various *śāktis* (powers or attendant deities) and their garland of lotuses in the petals and the stamens of this central lotus, and then, placing mentally also the guardians of the directions on the outskirts of the lotus, and then again placing the two cardinal letters (*bya akṣharas*) in their respective places in the name of the Devas and in the *mula-mantra*, proceed to offer worship with this arrangement. The *mula-mantra* is completed, when one’s own desired object is declared, as it is in his mind.

6. The principal devotee alone should be placed in the heart etc. This is the rule of worship, conducted to gain one’s wish, for the purpose of effectuating *shadānga-nyāsa*.

7. This *nyāsa* should be performed at the beginning of worship, in places of fear, in the midst of forests, in rivers, and at junctures when life itself is in danger.

8–9. One should keep silent, even by main effort, on the following occasions in offering worship, while at food, in prayer, while bathing, in taking the holy sip, in performing the fire-rite, in passing urine, in throwing off excreta, in the performance of worship morning and evening, in the mystical surrender of one’s body, in acts of worship, such as prostration before a deity, and in the offering of water-oblations.
9 In making protection for the body, in prostration with the body, and in offering propitiatory worship, remain silent even by an effort, as otherwise one cannot gain the benefit of worship.

10-11(a) The spouts should be of gold, silver, copper or khadira wood (rosewood). Gold brings power, silver fame, copper peace and khadira wood wealth.

11(b)-18 Its length must be 12 angulas, the circumference of the bottom end should be one angula. The circumference of the handle should be twice as much, at the neck, the ridge should have leaves. The two hollows in the petal should be each one yava in depth, and circular in shape. The margin round the petal should be a quarter less than the vishkamba (the ridge round the neck), the petal itself being one yava. The handle should be like a cow’s tail in shape, and the spout should be shaped like man’s nose. A knowing man will make the stuchami (covering spoon) of equal size with the srava. The perimeter of it should be twice that of the vishkamba, while round the neck also it should be twice. Divide the whole into five parts. Two of these shall be the petal, and the rest the measure of the handle. Let the surface of the handle be lower than the snout and round in shape. Let the end of the snout be of the shape of the two lips in their normal position and serve as passage for the ghee. Let the bottom be one yava in perimeter, and the end half two yava. In offering food etc of all kinds one who has control over his senses should first make the ghee offering. Having poured the ghee and covering it with the hand utter the mantra Ashtakshara.

19-23 Uttering the Paramahamsa-mantra place the food in a clean place. Then make the offering of the remaining food in the manner above described. By such service one destroys his sins. Having placed the food, with well prepared condiments, and having sprinkled water over it, a wise man should make God partake of it, with the Vayu-mantra, in five offerings for the five Vayu-mantras namely: Prana, Apana Vayana, Udana, Samadhi. These are to be understood the five Vayu-mantras by name.

* Here there is a lapse: one sloka and three quarters which are found in Chapter XXIII. The translation follows the latter text.
24–25. Having offered the food, let Him be given water to drink with the same mantra, and let Him be then given water for washing hands. Then, having offered worship to the Supreme God daily with undisturbed mind, let him offer the following prayer when the time for it should have arrived.

24–37.

Victory to Thee O Lotus-eyed! Reverence unto Thee the Creator of all

Let my worship go to Thee, Lord of the senses! the Great One, the First of all.

Thou art the common Supreme Deity, alike to the Devas (friends), and Dānavas (enemies).

I always seek protection in the pair of thy feet.

Thou art the one Creator of all the Universe, and so art Thou the sole destroyer.

Surrounded by the Guṇamāya (the qualities), Thou art the Lord of the Universe, as well as its Guide.

Men of great minds place themselves under Thy protection, and cross the ocean of being—a place of endless suffering.

Possessed of no form or body, neither weapons nor place of residence, Thou appearest yet in the form of Man (Purusha) to Thy devotees.

Nothing is unseen by Thee, nor art Thou seen by any.

There is nothing unattainable by Thee, nor art Thou attainable by any.

Thou art the first cause of all things created, of words Thou art the highest. For Yāgus, Thou art the Supreme attainable, and they know not anything higher.

Affrighted I am, O Lord of Gods! in this fearsome world of being. Protect me, O Lotus-eyed! I know of no other, through all time, and through all space; and, when the body is left behind, the fear only grows the greater.

Even in other lives, I see nothing other than Thy lotus-feet to bring me that good which assures me my ultimate salvation.
The wisdom thus attained, and the position thus acquired, may I not lose even in other lives of mine.

Even in the worst condition of existence, if only my attachment to Thee is not lost, I shall deem myself to have attained the highest end of existence.

May my mind, uncontaminated by desire and fixed on Thine feet, return, in all my births, purely Vasudeva in truth, is my sole wish.

34 Praying to God daily, with this, and prayers similar, announce yourself before God that you are His servant.

35 Treat your own body with whatever is left over of the articles of worship, and seat yourself on a mat close to the platform for worship.

36 In the manner that one would make all efforts to please a man of great eminence, or a teacher of excellence, so should worship be offered to God.

37 O, Pradipa! Three things are essential to fire-rites, namely, samadhi (dried sticks of wood) ha is (cooked food), and aya (ghee). Offer daily oblations with these.

38 Flowers with sandal, are to be the articles of worship to be used, for Lokapalas (Guardians of the directions) Fire-rite has to be performed on all occasions of worship after offering these.

39 When a special object is sought to be attained, or on occasions of extraordinary character, oblations of cooked food are prescribed.

39 (b)-43 Neither the fire-oblation with the sticks of wood, nor oblation with the sra a (one of the ladles) is prescribed on any other occasion. Taking each stick separately, throw it into the fire, with all the mantras in the prescribed order. Then offer the ghee-oblation with the sra a, and the offering of cooked food with the hand. At the end of the oblation collect the ash mixed with water and let it be painted over parts of the body, for the protection of oneself and for the destruction of one's sins, the top-knot of hair, the face, the throat, over the heart on the arms on the navel and at the end of the feet. Let this never be done as a mark of
decoration—Let this ash-painting be done with the \textit{manha} of fire, and in the shape of a mace. This should be of the same form and only one in each place indicated.

44. One should not elect as an \textit{āchārya} one of inferior birth. One who desires to gain his wish, should not elect one of bad conduct, even though he be a high-born \textit{Vaishāya}.

45. If the \textit{āchārya} should have to initiate into the \textit{diksha}, many at one time, one course of ceremonies will be enough for all.

46. Let the \textit{āchārya} however go through the initiating \textit{diksha} of a novice, and that of one of the twelve \textit{muniśpas} (assistants) in one process.

47–48 (a) Let not the \textit{muniśpas} offer cooked oblations, let the \textit{āchārya} do it himself. Let him also offer, in the prescribed manner, ghee oblations to the twelve \textit{mūrhis} (beginning \textit{Kṛṣṇa}), the twelve powers (\textit{saktis}), and to \textit{Vāsudeva} and others.

48 (b)–52. Making the ground level after making it wet, fix the peg without effort. Then let a circle be made on the earth of uniform radial length, of twelve \textit{angulas} with the mark of a crab in the centre. Then let the peg be fixed in the centre, with equal length of space all round, then mark the end of the shadow cast within the circle. Mark similarly the end of the shadow cast in the afternoon, and then, by casting the thread between the points, mark the directions east and west. Then, by means of the diameter in between them, make the fish mark and by casting the threads across note the directions south and north.

53. In this manner let the directions be marked out always for the house of God (temple). In the drawing of the circle of worship also this measure is held to apply on a smaller scale.

54. Otherwise let a wise man make out the directions on a large scale from the middle space of the picture, or the central portion of the building.

55. A bachelor should offer, with a devoted mind, worship with flowers. If available, naturally ripe fruits may also be offered.
56 If one is a Vanaprastha (retired to the forest in old age) he should offer cooked forest food, that is, root, fruits etc. One who has not become an ascetic should not go from his village to another for the purpose of performing worship.

57 A householder, on the contrary, should perform japa (secret muttering) at the time and then offer worship by contemplation. Doing whatever is necessary to yoga practice let him visit holy places.

58–60 A man who has become a sannyasi (ascetic) should spend the four rainy months of the year (chaturmasya) in the principal holy bathing places or in places sacred to Vishnu containing temples to Vishnu, making the chakamandala (the circle of worship). He should make pilgrimage to holy bathing places and offer worship there. He should learn from worthy teachers works on Pancharatra (lakham) with their esoteric explanations. When death approaches, he should make efforts even at great pains to attain the place regarded as the most secret.

61–64 (a) In the course of circumambulating a temple, a Vaishnava should not pass the god who wears the cast off uparel (Vishvakarma, the guardian deity). Go as if you are the Vishvakarma shrine and then return to the temple gate. After offering the handful of flowers (Pushpanjali) again, and bending a little, uttering “my worship to Thee” with folded hands, he should offer obeisance in the same manner, to all the attendant deities round the temple. This is the prescribed course of conduct for the initiated others devoted to worship may adopt whatever course pleases them.

64 (b)–65 In all kinds of worship, the Saktis yoga and arvanya, should be placed outside the seat of worship as in the case of the placing of the Murthis in the prescribed order. The guardians of the directions should be placed outside of these in all directions.

66 In the case of initiation ceremonies, the guardians of the compass should be placed outside of these, but each in his own direction. To them worship is to be offered separately with sandal and flowers.
67-68. This is considered mahāyāga (great worship) capable of giving all that one may desire. This elaborate course of ritual ought not to be adopted at all acts of worship. On special occasions, or at great happenings, this elaborate course should be adopted. In worship intended to attain a wish, this elaborate course is recommended to be always adopted.

69. In all these kinds of worship, if one detail should be wanting, the desired object will not be obtained. Invoke the deity by offering arghya (holy water) with devotion, and then offer Him worship.

70 (a). Arghya should similarly be offered at the time of completing the decoration, and at the end of worship, every day.

70 (b)-71. Any five of the following is called sin-destroying arghya when combined, and they are water, milk, the end of kūṭa grass, ghee, powdered gingelly, fruit, sandal-paste, flowers etc., harāṭi grass.

72-73. Having taken the arghya from one vessel into another, present it with both your hands. A devoted worshipper of Vishnu (Vaishnava) should keep ever muttering the eight letters, or the twelve, daily, even though unmutilated; but one unmutilated should never mutter the Paramahamsa-mantra.

74-75. Ignorant people should mutter the two other mantras without the prayāva. For women, children, the deaf etc., a learned man should always offer worship to God with a happy heart. If it should be offered for them alone, it is then the most auspicious. God, the most inscrutable, will not be pleased soon.

76. The deeds that you do are never destroyed; therefore remain free from anxiety. In the presence of a concourse of people, do not offer worship to the God of Gods.

77 (a) Do not talk about worship offered, nor recite the lauds loudly.
It is not possible for me to detail to you in full karma-sīsha (the acts of worship undetailed), O Kamalasam (lotus-seated), owing to the vastness of the subject, I have just given you the general account. Whenever there is any doubt, whatever the high-souled devotees of Vishnu, expert in Panchārtra, advise should be followed without entertaining any doubt.

In the Parama Samhita of the Pāncharātra
Chapter XXIX, entitled Karmasesa (duties undetailed)
CHAPTER XXX

1-3 Brahma — O Bhagavan, Vakuntha, Punḍarikaksha! This knowledge I have gained, through Your grace, most completely. All the doubts which had arisen all round, have been destroyed. O Lord of the Universe! I consider myself the accomplished, only as from to-day. If there is yet any sacred knowledge left in this matter, even that, explain to me in full. I am very anxious to know this.

4. Paramah — Be it so I shall recount to you this secret knowledge, O Pitamah! Knowledge which has never before been heard by anyone. Knowledge the most beneficial among the beneficial knowledge.

5. A man should serve me with constant devotion, without regard to any benefit being derived thereby, in accordance with the method prescribed in the work (Pancharatra).

6. At the end of worship thus offered, or in the middle of it, with head bent down in reverence, and hand folded before oneself in worship, let one dedicate oneself as my (God’s) servant.

7-8 A worshipper should not pray to the Supreme Purushottama even in times of danger, for food, drink, wealth, children, years of life, power, position. Even though I should duly be appealed to in this manner, I grant none of these if I am not pleased. If I should be pleased however, I shall grant all these without being asked.

9. In this matter, the cause of my grace is not the time, it is not the magnitude of worship, nor is it the suffering of the worshipper.

10-13. I can myself understand the worshipper's good qualities and bad, the merit of the worship offered and the nature of time. I shall myself become gracious, having understood the merit of the worship at all times, and, being graciously pleased, I shall bestow my favour though never quickly.
If my favour is not gained in this birth, it will be in the next, if not even in the next, then in the next following. If one should offer service to me once and gives up service, he will not attain to my grace even in a hundred births.

14 By the ripening of one’s good deeds and by the destruction of one’s evil ones, I shall show what my grace is to my devotees.

15-18 It is then that my grace reaches him in the form of good to him. His friends increase, his enemies are destroyed, his efforts succeed completely, his ailments disappear of themselves, he has no trouble in gaining food and drink, his cattle increase, he gains years of life, he begets good children, people generally speak in praise of him, thieves do not steal his goods, his power and position remain firm, and he is spoken of as a glorious man. After enjoying unending happiness, death comes to him in proper time.

19-20 Then he attains to another birth in a family of great people. He grows more prosperous by devotion to me, even in that life. After this, he gains another birth even greater than the previous one. In this way he grows better and better from birth to birth.

21-22 (a) Thereafter he attains to the eight kinds of power without any difficulty. In this condition he remains long in enjoyment, being devoted to me. Or else, pursuing the path of knowledge, he attains to Nirvana (eternal happiness).

22 (b) It is not true to say that those devoted to me never fall from my grace.

23-24 Even being devoted to me alone as his protector by his own choice, if he should only forget me, even under the influence of sleep-like happiness, he would then see troubles arise around him. Thereafter he gets carried off by the flood of troubles.

25. In consequence, his mind gets filled with various kinds of desires, and then, by the force of contact with them, he makes vain efforts at great things.

26. Having met with obstruction in this, he turns to some thing else. Having been thus balked in his efforts, he suffers difficulties in life.
27. To him all cause of prosperity is devotion directed towards me. When he loses this feeling of devotion, difficulties come to him of themselves.

28. Therefore when devotion to me arises in a man, it must be fostered by all efforts. That takes him to a good course of conduct.

29. As a boat cannot go up by itself on water, no one can go forward without his own efforts at worship, not only that, but he would be carried backwards by opposite currents.

30. In this manner, that man’s wealth increases by means of devotion to me; it also makes him the best of men, being freed from all sorrow arising out of life in the world.

31. Just as a boat turns back through the sailor’s fault, so, by giving up devotion to me, one’s worldly life increases.

32. Therefore the only resort of embodied souls is complete devotion to me. O, Pitamaha! all else is only to foster its growth.

33. Whoever worships me duly, or recites whatever is in praise of me, or contemplates me inwardly, all that goes only to increase his devotion to me.

34. Where devotion is absent, all effort, even though great, turns out to be only for worldly show, and brings no result either here in this life or the life hereafter.

35. Therefore make your devotion grow by all possible effort. So increased, this devotion leads the devotee to the highest heaven of Vishnu.

36. For the increase of that devotion, perception of Truth is described as the cause. See me always as the Truth, and devotion to me increases thereby.

37. “As you see me at this time and in the form that you do, I am the only one born, having obtained this form.

38. I have also had an anterior birth, somewhere in a particular place which in the possession of the wealth of qualities was the best or middling or inferior.

39. I have also another birth of some kind, auspicious or otherwise. Then again there is yet another for certain.

40. No one accompanies me when I am born from my mother’s womb somewhere, nor when I die alone.
41. From my affliction, no affliction arises for anyone else. No one else is happy, because of my happiness. Therefore I have no one who is my friend.

42. I have come (into existence) alone, I am here alone, I pass on to another body by myself alone for certain.

43. Whether I be long-lived, whether my life be of middling length, whether I be short-lived this condition of life of mine is not equalled by that of another.

44. This which was enjoyed by others before is now my enjoyment, again this comes to be enjoyed by others, when I should have gone.

45-46(a) This place is not mine, neither the wealth nor the power; these servants, these wives, these sons, and these friends, all these live for themselves, not one of these is placed here for me.

46(b)-47(a) This disease gives me trouble, this old age gives me trouble, other sufferings are also mine, as also the sorrow that results from these sufferings.

47(b)-48(a) Whatever was seen in the previous year, is seen again this year. Whatever work has then been done, has now to be done over again.

48(b)-49. Though food was taken on the previous day, similar food has to be taken today as well. In the same manner one has to do his work and one has to go to sleep. In the same manner do animals, birds and other creatures.

50. I do not see anything in me which makes me superior to them. When creatures are born they rejoice much.

51. Therefore birth may be good or bad, both are to me alike, therefore I have no love for birth or death.

52. Nor have I any love for learning, for good form, for friends and relations. I see nothing under my control, no one obeying my commands.

53-54(a) I see but myself alone, struggling in the sea of *saṁsāra* (cycle of birth and death). As one traveller meets friends on the way, gets his food, money and resting place, so I see this life of mine as I am born into it,
54(b)-55(a). As a bird resides in its hole in the tree and gives it up, so my life in this body is not worth wishing for.

55(b)-56(a). Wherefrom did I come before, where then do I go again, how long am I to live here, I know nothing of these.

56(b)-57 Whatever has happened I do not know nor, of any advantage derived therefrom; whatever is going to come, is without advantage similarly, what have I in between? Therefore, I desire the protection which is like that obtainable by one wholly devoted to God.

58-60(a) Otherwise my fear of death will not go away from me. Possession of full powers of my senses, and of the discriminating activity of my mind in this life, I have gained by good fortune, by good deeds, by all possible effort, so that in the next one I may have an increased wealth of good deeds stored for me.

60 (b)-65. In the deeds I do I see nothing leading to eternal good. Their results are increasingly compounded with sorrow, and destructive of true knowledge. In the Vedas, Sāstras and Āgams, it is only works that are prescribed. By these deeds however, the affliction of the mind is not destroyed at any time. Therefore I must search for a teacher as reliable support, so that what little I do may become capable of doing me good. I do not see any other person (purusha, than Vishnu in the Itihāsa, Purāṇa, Loka (world of experience), Veda and Āgama, to render me this help. Therefore I seek refuge in you, O, Bhakthavatsala! without any desire, but with fixed devotion in thought, word and deed. I shall not apply my mind to do anything to satisfy a wish of mine.

66-67 (a). What is the use of my gaining fulfilment of one or two of my wishes? Therefore, without looking for any result, I shall devote myself to Hari as my refuge. In this, my effort, my single-minded devotion all the time shall be unperturbed."
67 (b)-68 In this manner let a Vishnuist make up his mind alone and with a clear mind, and, with a wish to gain the accomplishment of complete devotion to Vishnu, let him practise, with mind collected, the conviction thus formed: When one’s mind attains to serenity by this, let him contemplate Him, as a wise man should do.

69 (a) If one is given to love and hatred, even the true appreciation of truth becomes fruitless.

69 (b)-70 (a) The mind of an uneducated man attains to clearness by going to holy places, or by coming into the presence of hermits and sages, at the end of sleep, or when left to himself alone. In the case of a cultured man, the mind attains to the serenity the more readily.

71 In this kind of work, a wise devotee of Vishnu should gain the calmness of mind, and do what is needful to get at the truth by his own efforts alone.

72 By so doing his devotion to me does not diminish at any time, he is not worried by desires, nor does sorrow afflict him.

73-75 A man devoted to Vishnu turns back from the transactions of the world. He is not over eager to gain enjoyment nor is he carried off by gaining the enjoyable. What is not attainable he is not anxious to gain, but if he should, he does not allow himself to be carried off by the enjoyment of it. When evil befalls him or when he is deprived of some cherished object, he puts them down to the result of Karma, and does not give himself up to any sorrow. He is not troubled by the thought that one thing is good, and the other not.

76-77 (a) He regards lordliness as some little acting in a drama, and holds it in little esteem. He does not boast of what he has done, nor is he proud of his achievements. Feeling bound to do his duty, he does not look for benefits even from his worship of the God of Gods.

77 (b)-78 (a) In the manner that his mind is attached to wealth, wife and son, in the same manner is his mind devoted to the God of Gods.

78 (b)-79 (a) When, in this manner, devotion to me is born in one, that wise one, wherever he be placed, gives up everything and becomes an ascetic.
79 (b)-81. He goes round the earth by himself alone. He goes to the holy bathing places, and places sacred to me. He must be devoted to me, he must contemplate me, he must surrender himself to me, and he must always be speaking of me. He then, at the last moments of his life, would think of me and gains association (sānyāyam) with me.

82. Biahma—What is the lordliness (ausvāryam) consisting of eight qualities which a devotee enjoys? Even after attaining this, does embodied man come back to worldly life? What is the difference between eternal happiness (mārthi) and this lordliness which has been described by you as association (sānyāyam) with you?

84-87. Paramah—A man possessed of lordliness can become just a visible atom, and can become as big as he likes. He can become as light as a bit of silk cotton (sālmah, Bombaie heptaphyllum). Whenever he wishes, he is able to bring all the world under his control. In the matter of food and diversions, he always does as he pleases. He can bring under his control all other beings at the mere thought (of his wishing to do so). He can enter whatever body he pleases in a moment. These are the eight qualities making up the lordliness of which I told you before.

88. Many are the people who, having obtained these powers, enjoy their possession and become lords of creation without meeting any obstacle in their way.

89-90. These men, in all the world, are not guilty of any offence, and do not even get rid of birth so long as they are devoted to me. Should they however forget me, being deluded by the enjoyment of happiness, they meet with obstacles in their course.

91. Even they, protected by their devotion to me, with these obstacles around them struggle against the current of human existence in other lives.

92. They gain their birth in good families of great people, and, when in life, devote themselves to worshipping me alone in order to gain my grace as the result of their devotion (siddhikṣāyād).
93 If a saintly man, though in a lordly position, should devote himself to me, he spends his life in happiness in all the worlds, as if he were a mukta (released)

94 Then, those having gained divine association (snayam) and being rigorously devoted to me, and austere in life, become my servants, and remain ever in that condition (mīla) without any trouble.

95 To them, life in the world will come again by lapses in their devotion to me. Otherwise this position is eternal here through my grace.

96 Those, who have freed themselves from worldly life, (murtthah or mukthah) however are the best among men and are superior to all others superior to those in life, and being always not different from me.

97 98 To them there is no birth again, nor is there any lapse in them. What is said in the Vedānta as Paramātma Padam of Vishnu is this alone, as also Aparārga, Mukth, and Nīrmanam to men. This alone is the ultimate attainable object of all desirable objects. This is the ultimate end of the attainable ends.

99-101 All other attainable ends are liable to lapses. O, Pitrushu! Owing to differences in human nature, the one or the other is wished for by some. Therefore to men the two are generally acceptable, namely Aisvarya and Aparārga. These can be attained only by devotion to me, the distinction between the two being due to the difference in the qualities of those practising the devotion.

102 Whenever a man makes his mind exclusively virtuous in character, then he puts himself, by all efforts possible to the practice of various exercises leading to contemplation of mind (Yāga).

103 While thus engaged, he devotes himself to me with a concentrated mind which makes ignorance perish and activity cease.

104-107 Thereafter, by means of rebirth in higher forms, his devotion to me gains in strength. Then if he gains in the course of this progress, a touch of the active qualities (snayus) in his mind, then he gains complete lordliness (aṁsāra). If, on the contrary, he gains salā (Serene strength) quality of
mind, without the slightest touch of the quality of rajas (activity), then to him there is only release (moksha). In this manner are the two ends of existence described. Therefore, wishing for a good end, let one be devoted to me always. Thus practising devotion, the wished for end is attained.

108. Bhishma.—By what fault is it that man loses the feeling of devotion in his mind either in this world, or in the higher? Pray explain that to me, O, Purushottama!

109–111. Paramah.—A Vaishnava should consider the following as obstacles to the practice of Yōga (concentrated application of mind).—Disgust, Doubt, Illness, False knowledge in practice, the near presence of cooked food, the approach of the beloved, delusion produced by Goddess Māyā etc.; the attachment which is engendered by the contact of dear ones, the self-ekation which springs in one's mind at the hearing of one's own praise.

112(a) When these arise in the mind, practise the tattva-darśana (Realization of the Truth).

112(b)–115(a) Even in respect of the passions, recede by steady effort, slowly. In the matter of food and drink, do not be too quick lest you should hurt the body. In the matter of sexual relations, in the case of the itching palm, in the seeing of something never seen before, in the showing of one's devotion to the rulers of men, and in cases of delusion of mind, let there not be too much hurry, and, in the practice of resignation, the body should not be put to pain as a consequence.

115 (b)–116 (a). When one has slowly recovered from the surrender to these passions devotion to me grows in him by itself alone (and without his effort).

116(b)–119. Without previous enjoyment, it is impossible for men to completely renounce pleasures. Therefore let them enjoy these, in the manner prescribed by the Dharma Sūtra, but without allowing the desire for these to overpower one. A wise man of good qualities, having enjoyed them in all conditions of life, should reflect, that indulgence in these passions is a difficult matter, not everlasting, uncleanly, capable of enjoyment only by sacrificing all, and otherwise beset with dangers, and then renounce it altogether.
120. To one turning back from the gratification of the senses, serenity of mind results from this resolve. The best means to come to this decision is purity of life (Śūndili)

121. To one who adopts purity of life, the feeling of fear springs in the mind, in regard to indulgence in passion, and this fear saves the man

122-123. A wise Bhāgavata (Vaishnava), always practising with effort, purity in all kinds of food, in his bedding and clothing, in his own old residence and in the water he uses, by himself alone gives up any contact with things unclean.

124. By absence of contact with things unclean, his mind becomes clear and serene, and when that serenity is attained, the desire for indulgence gradually gives way.

125. When indulgence in pleasure has given way, he becomes devoted to me, and, being thus devoted to me, he practises Yoga (concentrated meditation) overcoming all obstacles.

126-127. Being then rid of all the past sins, he attains to the highest heaven, O, Pitamaha! In this wise, I have detailed the secret teaching to you. Having heard this, a man becomes one who has fulfilled his duties.

In the Parama Sādhana of the Pāncharātra
Chapter XXX, entitled the Secret Doctrine (Rahasya)
CHAPTER XXXI

1–2 (a). *Paramah*-In this manner I have related this teaching, with elaboration here and there, when needed. This knowledge is not to be taught in full to the undisciplined man who is not a devotee of Vishnu, who, from wrong conviction and the conceit arising therefrom, merely wishes to know it.

2(b)–3. This doctrine has completely been taught to you, even elaborately here and there as occasion required. Teach this to him who is entirely devoted to me, with singleness of mind and fixed discipline, and who is born of a good family and is of good conduct.

4–5. Those great saints who, perpetually devote themselves to me, having come to Svētadvipa, are the persons fit to learn this. Going there, therefore, quickly teach them, by My command, this knowledge which should be taught by Me.

6. They, being entirely devoted to me, desire no other good. I Myself give them this teaching in each cycle of time (*Yuga*).

7. Therefore going to Svētadvipa, give them this teaching completely and faithfully, if you desire to do what pleases me.

8. Those Yōgins (saints) who go there by My grace, will in turn be taught by them, O, Pitāmaha!

9. Märkanḍēya—Brahma, with hands folded before him, his eyes fixed on the ground in front of him, and with all the glory of his position, told the God of Gods "Be it as You say".

10 Even Bhagavān Gōvinda disappeared the very moment. Seeing this, Brahma Kamalāsana, remained there struck with wonder.

11–12(a). Brahma then went to Svētadvipa, as commanded by Hari. Then the residents of Svētadvipa seeing Brahma thus approach them, all of them overcome by surprise, pleased him by chanting lauds in praise of him.
12(b)-15(a) Then Brahma told them, with a heart well pleased, "O, Suddhāḥ Paramārthaśmatāḥ! the accomplished ones, devoted to Vishnu, listen to my words, may you have all good. Pleased with you, the Supreme God of the lotus eyes, wishes, of his own free will, to impart to you divine knowledge, in the fulness of His grace. Being directed by Him to go to you and impart the teaching by myself alone, I have come here, and am before you. I shall now impart to you the knowledge."

15(a)-17 Thus addressed by Brahma, all the accomplished ones (Siddhas) said in reply, "Let the four, Sanatkumāra, Sanaka, Sanandana, Samiturāh learn from you, as they are extraordinarily knowing and intelligent. We shall learn from them afterwards as it suits our convenience. O, Pitāmaha! let them be teachers of Yōga (the path of devotion) by your grace."

18 Thus permitted by the accomplished ones (Siddhas), these four great sages, being, pleased with this fresh accession of knowledge, sat round Brahma.

19 To them he imparted the knowledge which explains creation, passage through life here and hereafter, release and final destruction, to them completely in the course of five days (pancha rātra).

20 Then, at the end of this course of instruction, Brahma, having accepted worship by these great Rishis, disappeared as they were witnessing his exit.

21 These great Yōgins, having obtained this knowledge and having been enlightened by it, imparted it to those accomplished ones (Siddhas) in full afterwards.

22 These (other yōgins) in their turn, imparted by grace of God, to those devotees who, having duly practised the prescribed discipline, reached that island (Svētadvipa).

23 Having, by the grace of Vishnu, gone to that auspicious island, this work relating to the worship of Vishnu was obtained from Sanaka.

24 Having again seen Sanatkumāra and the other accomplished ones, I returned by the way indicated by them, O, Devata!
25. Having returned from the residence of the Supreme Soul, I have been living here in this Daÿpa (part of the world - Jambudëipa) for many years.

26. Going now and again I am in the habit of seeing the devotees of Vishnu there, having been blessed with long life. On these occasions I used to hear the great qualities of Vishnu described to me by them.

27-28. Going on occasions I used to see the devotees of Vishnu, namely, the very long-lived king of the tortoises, Akûpara, the chief rishi Jangishayya who remains untroubled even at the pîalaya (flood of destruction), similarly Rama, son of Jamadagni, Atri, Angrasa and other similar ones.

29-30. Even these nîshis, regular followers of the path of Vishnu worship, going to Svêtadvipa and, gaining knowledge of the attainable truth, became single-minded (Ekânta), ever happy, always devoted to worship of Vishnu, and being always deeply interested in their devotion. They dedicate themselves to the service of Vâsudèva.

31-32. O, Dévala. This Vaishnava knowledge in its entirety has been obtained by me. Having got rid of all doubts, I have now become a single-minded devotee of Vishnu. There is nothing other than this, for giving even a little that is good, by which a man worships the Supreme God as his sole object.

33. At all times and in all places of the world, hardly do men, even a few, excel devotees of Vishnu.

34-35. Whatever men devote themselves whole-heartedly to the service of Vishnu-Purushottama, these gain their life's purpose, even in this worldly life without a doubt. Is it not a fact that I do not see in the world one, O, Dévala, who devotes himself to Jñâârðna, the God of Gods, without a wish to fulfill.

36. Whosoever fixes his devotion to the feet of Vishnu and does not fall from it, has no death, no fear nor the attainment of another birth.

37-38. Therefore, though proficient in the Vedas and the Sîstras, since you have been afflicted with doubt in a good
course of enquiry, you will remain for ever a devotee of Vishnu. As a consequence of this you will get into a settled conviction at the same time and all your doubts will be removed without any effort on your part.

39 You will gain favours of God now and then O Devaki! The efforts of a devotee are never destroyed.

40 He obtains without his efforts teachers from whom he could gain all knowledge combined with devotion.

41 Whatever men walk in this good way of life, become respected and spoken well of everywhere.

42 The gods the demons Gandharvas (beings of the air) Yalisras (deity-gods) Rakshas (evil-doers) and the snakes (beings of the underworld) none of these will do hurt to a devotee of Vishnu.

43 Those men who devote themselves to His service, in thought, word and deed find nothing unattainable in this world or the other.

44-47 The moving creatures are superior in qualities to the unmoving objects of creation. Cattle stand higher than moving beings men are superior to cattle devotees of Vishnu among men and among them men of vast learning among learned men those who have practised what they learnt and attained to real knowledge (gnaana) among those those who have gained mastery over their senses among these the accomplished ones (siddhis) among the Siddhis is the great Mahashtis among these those who have given up power (arjs arya) among these again, those wishing for release (munderakshus) These are groups into which living things are placed by whom the Supreme abode of Vishnu is attainable by right knowledge (gaanana).

48 To the Gods lordliness to the learned knowledge and to the ordinary men devotion to Vishnu are the highest rewards. There is nothing that is equally fruitful of good.

49 Birth and death bring good to men devoted to Vishnu but to others these bring only evil.

50 Therefore O Devaki give up all your other activities devote yourself to the Supreme Soul Achyuta by all means possible.
51-52 In this manner, O, Sinless One! this work bearing on Vishnu worship (Vaishnava Tantra) including the esoteric section and various differing forms of worship, knowledge which came to us from the God of Gods, should not be imparted by you to a devoted man whose antecedents you do not know, O, Dēvala!

53. One who has had the three initiations from a really holy devotee of Vishnu alone is fit to receive the knowledge of Vishnu worship in its entirety.

54. This knowledge gīnam O, Dēvala, is not to be imparted by you to those who are eager for the mere knowledge of it and wish to learn it for that purpose only, though they be good people.

55. Of all kinds of gifts, the imparting of sacred knowledge excels in merit. The good results of the spread of knowledge are innumerable.

56. As by the suitabiltiy of a pupil, the gift of knowledge becomes meritorious, so the faults, in the recipient of knowledge, go to him that gives it.

57. Therefore the best of all knowledge should be imparted only after careful examination of the recipient, if one wishes to gain the great merit of the imparting of knowledge with much trouble.

58. For thy benefit, O, Dēvala! I have imparted, in an abbreviated form, the Pāncharātra Tantra (the science of the Pāncharātra) collecting the essence of all the treatises of the subject.

59. This knowledge should be acquired thoroughly, and should be put into practice, O, Dēvala! It should be contemplated upon always, and, by so doing, you will gain all you desire.

60-61. O, Dēvala! Have you comprehended all this science in full? Have you resolved all your doubts? Have you got to a fixed conviction about it? Having thus been addressed by Mārkandeya, Dēvala prostrated at the feet of Mārkandeya and spoke as follows —

62-65. I have obtained this knowledge by your grace, O Sage! I have become one accomplished, and the darkness
enveloping my heart has been removed. My doubts have been resolved and I have attained to a conviction. Now, interested devotion arises in me for certain, as I have obtained this knowledge, the most holy among the sacred knowledge. Even obedient to your commands, I shall do as directed. In this manner, Devala, having obtained this excellent knowledge pertaining to Vishnu worship, took leave of Markandeya and went his own way.

66-69 The devotee of Vishnu, who hears this work with a pure heart, destroys all his sins even though committed in another life. If one, having heard this work, devotes himself to the worship of the Supreme Purusha, that one gains God's grace in a short time. He who reads this with interest, or gets it read for him, his sins leave him and his devotion to God increases. Therefore worship the Supreme Purushottama in the prescribed manner of the Pancharatra. He also gains lordliness, divine or absolute, without other effort.

In the Param Samhita of the Pancharatra, otherwise called Samsāra Sangraha, Chapter XXXI, entitled Upasamhāra (conclusion)
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enveloping my heart has been removed. My doubts have been resolved and I have attained to a conviction. Now, interested devotion arises in me for certain, as I have obtained this knowledge, the most holy among the sacred knowledge. Even obedient to your commands, I shall do as directed. In this manner, Devala, having obtained this excellent knowledge pertaining to Vishnu worship, took leave of Markandeya and went his own way.

66-69 The devotee of Vishnu, who hears this work with a pure heart, destroys all his sins even though committed in another life. If one, having heard this work, devotes himself to the worship of the Supreme Purusha, that one gains God’s grace in a short time. He who reads this with interest, or gets it read for him, his sins leave him and his devotion to God increases. Therefore worship the Supreme Purushottam in the prescribed manner of the Pancharatra. He also gains lordliness divine or absolute, without other effort.

In the Param Samhita of the Pancharatra, otherwise called Samsara Sangraha, Chapter XXXI, entitled Upasamhara (conclusion)
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