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PREFACE

The Pāñcharātra manual entitled Paramaśāṃhitā 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, Adiayar, 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 Śilāntya Śiromani 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. S. KRISHNASWAMI AIYANGAR. Mysore, Madras S.
INTRODUCTION

Paramasānihitā of the Pancharātra

Pancharātra Āgama:—

What is called the Pancharātra 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 Śiva, 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, Śiva and Śīkta. 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 (kṛyā), (3) knowledge (jnāna), and (4) devotion (yoga). These features are common both to the Śiva and Vaishnava āgamas. Leaving aside the Śīkta for the moment, the Vaishnava and Śiva 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 Vaikhanasa—

The Vishnu agamas are sometimes spoken of as of two classes, the Pancharatra and the Vaikhanasa. The difference between the two schools seem to be in the details of the ritual of worship but otherwise there seems to be more recognized difference in the matter, or the meaning of these. The 108 Vishnuva agamas are taken to be all of them Pancharatra, and the list does not include the well known Vaikhanasa 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 Ahrbhudnya Samhita published by the Adiayar 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 Pincharatra-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 Pincharatra 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 Piusha and Jaya which stand out most prominently. Each one of these three is provided with another work which is an elaboration and a detailed exposition of the ritual. These three guide the practice of worship in the three great Vishnu shrines of South India—Mellottai (Tirunallur) in Mysore, Srirangam and Kanchipuram (Conjumam).

Explanation of the name Pancharatra—

The name Pancharatra is explained in a variety of ways. It is taken to have reference to the plenest 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 Srivijaya Brahmana 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

1 Paramasahita XLI 19
2 VII 6 I.
mahābhūta, namely, the five gross elements (bhūta), the five subtle elements (taṇḍāras), egostray or individuation (āhankāra), 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 Pāṇcharātra. The treatment of these in Pāṇcharātra or the Yoga-tantra may be regarded as distinct from, and, we may say even peculiar to, the Pāṇcharātra as distinguished from the Sāṅkhyaics socalled. Hence the name Pāṇcharātra for this class of works.

The Bhāgavata religion of the Pāṇcharātras—

What is called the Pāṇcharātra 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 (nīlāvyasas). The question of the antiquity of the religion of Bhāgavata, and of the Bhāgavatas 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 Bhagavād-gīta 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 Śālika Purīshas of the Jains and their reference to the relationship between Aṅshtanemi and Vāsudēva among the Bhāgavatas, would make the idea of Vāsudēva-worship contemporary with the earliest stages of Jainism. The idea of the Vāsudevas and the Baladevas being regarded as among the great personages of the Jains in the present day would certainly attest

3. Paramaśambhata I. 39-40
4. Ibid. 33.
6. The Legacy of India Professor S. N. Dasgupta's Chapter.
7. Uttarādhyayana, XXII.
to an equal antiquity to the Bhāgavata religion. Equally early references to the Bhāgavatas could be traced in Buddhist literature. The Ghāṭa Jātaka 8 seems to be reminiscent of the Vaishnava tradition; Ghāṭa, the brother of Vāsudeva is identified with the Buddha in a previous birth, and Vāsudeva is identified with Śāriputra. 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 Garuda Pillar in the temple of Vāsudeva and indicates thereby that that worship had been accepted by a foreign Greek ambassador from Taxila.10 This definitely establishes the practice of the Bhāgavata religion in the period of the Suṅgas. Another inscription at Ghāsunḍi 11 of the same Vaishnava character takes us back somewhat earlier. A similar reference has come to notice recently in Muttra12 in regard to similar worship. That is so far as India north of the Vindhya is concerned. In the inscription of the Sātavāhana queen Nāganikā13 found in the heart of the Sātavāhana country, the record begins with an invocation to Vāsudeva 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 Purāṇānārū collection ascribed to Nakkirar, contemporary of the famous Pāndyan, victor at Telaiyālankānam, 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 Silapadhikāram for temples to these two deities in the Chola capital at Kaveripattinam, and in the Pāṇḍya capital at Madura alike. (14) One of the early shrines in the far south is Tirumal Iruṅ Solai which finds mention in the Silapadhikāram (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 Bhāgavata cult, of which these form the principal features, was prevalent over the whole of the country.

Poems included in the collection Panpadal expound the Pāṇcharātra:—

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 Bhāgavata or any other cult as such. Even so, the description of Vishnu as given in poems 3 and 4 by one Kaduvan Ilai-Eyinan follows closely the description of Vishnu as the Supreme in the Pāṇcharātra text books, and the Nārāyaniya of the Mahābhārata as well. The inference would be possible that this description is based directly upon some of the Pāṇcharātra texts which have come down to us, although this need not be considered absolutely necessary as the whole of the Nārāyaniya of the Mahābhārata before us was probably known at the time in the Tamil country. Whether the Nārāyaniya or any Pāṇcharātra textbook 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 Pancharatra 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 Paramasamhita, and definitely refers to the four *vishNAs* and the *ibhavas*. There is the further statement of the character of immanence (*antaryamNActa*) clearly made in the poem. Another poem in the same collection, No 15, makes a specific reference that Krishna and Baladeva are the deities installed in Tirumal Irum Solai, and that poem is again by an author by name Ilam-Peruvaludai. The names of these two authors are clearly those of castes other than that of the Brahman. 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-Sankarashana so fully that it leaves us in little doubt that this worship had established itself in the remote south much earlier than the period to which the poem actually refers.

**The Pancharatra and the Tamil Alvars**

If there had been such a detailed knowledge of the teachings of the Bhagavata and the Pancharatra 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 Sivas as well as of the Vaishnavas. But we are concerned only with the Bhagavata 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 Alvars 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 *nait* which is the literal Tamil equivalent of the Sanskrit *tantra* lies scattered through the works of the early Alvars not only, but we get some elaborate references to what this actually stood for in the works of Tirumalaisai 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 Bhakli, which is as we find it set forth in the āgamic text-books, the āgama with which we are directly concerned, namely, the Paramasamhitā. Even the first Āḻvārs 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.\textsuperscript{16} 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. \textsuperscript{17} We have an explicit statement in Tirumangai Āḻvār that what the others perhaps speak of in general terms as nīl and aṇam alternatively, sometimes as aṇamul, 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 Penyatrumoṇi, his major work in the Prabandha, does contain the statement "Our Lord who expounded elaborately to the world the Dharma Śāstra (Aṇamul) in the form of Nara-Nārāyana." 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 Nārāyana, described as the sons of Vishnu, two among his four sons, who reside habitually in an āśrama at Badari and are regarded as having taught these to the world. The term Arāṇīl as such could be literally translated into Dharma Śāstra, or simply the tantra or treatise dealing with dharma. The Pāṇḍhāraṇā that was taught by the Supreme Vāsudeva is certainly a way of life, a Dharma Śāstra, and, among the first that received the teaching from the Sun to whom the Supreme One taught it, were the seven Prajāpatis as they are called, the Saptarasī, and the eighth one who learnt it of the Sun was Svayambhuva-Manu. This Svayambhava-Manu is said to have given the teaching to the world in the Śāstra that he taught as the original Mānava Dharma Śāstra\textsuperscript{18} It therefore becomes clear that, while the early Āḻvārs have more or less indirect referen-

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cces to this, their teaching taken as a whole exhibits close similarity to the teaching of the Pancharatra. Among the later Alvars, Nammakaveri 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 Bhairaviatic or agamic or Pancharatraic 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 Sana Adiyars the Naayinmars 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 S'angam age

Whence did into the Tamil country to be so incorporated in the literature of urce and that is literary, is the Mahabharata. The Santi parva of 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 a lakh of slokas (Sata Shasriki) was 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 Sintuparva as a whole from the scope of the S'ata Shasrini, 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 charter 20 referring to the early Pandyas the Pandyan 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 Talayankannam. The story is that he destroyed the armies of his enemies the Cholas and the Cheras at a place called Talayankannam, 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 warlike character, and they are said to be the establishment of the Sangan in Madura and the doing of the Mahabharata.

19 Fleet C I I Gupta Inscr pt ons
20 The large SUmamur 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 Perumdēvan, and he is distinguished in this class of literature by being referred to as the Perumdēvan, who sang the Mahābhārata, that is, who made a versified translation of the Mahābhārata, Pāratam Pāḍiya Perumdēvan. 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 Śānti parva of the Mahābhārata containing in it the Mādhadharma 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 Sātvata movement and Bhgāavata 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 Sātvatas. 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 Sātvatas 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 Śūrasēnas owing to the war of extinction the Śūrasena 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–Pāṇchīla 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 Ayar, Andar, Íd̄ayar, all of them communities of cattle-rearers, corresponding more or less to the later Alurs, the Ābhiras of Sanskrit literature. This movement of the Sātvatas dates back to earlier than

21. Indian Historical Quarterly, Vol IX, p 63ff
22. Proceedings of the 2nd Oriental Conference, Calcutta, pp 321 ff,
the days of the Aitareya Brähmana which refers to the Abhishika of Indra in the southern region of the Sātavatās with the title Bhoja. These titles, Bhoja and Mahābhoja 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. We also have evidence among the Southern dynasties of the Agnıkula, and of the solar race traditions associated with the ruling dynasties of Rajaputana in later times. A Tamil chief-
tain, Irunqōvēl, ruling over North-western Mysore claims descent in the 49th generation from Krishna of Dvārakā. There is a story related in connection with this chief
tain that the poet Kapīlar attempted negotiating a marriage of this chief
tain with the daughters of his friend Pāni of Parambu-
nādu after the father's death. In that connection, the position of the family comes into reference, and the details are stated there. Kapīlar's poems in connection with this incident are included in the Puranantōru collection. In a poem of an-
other collection relating to the Pallavas of Kānchi, the state-
mant is made that these Pallavas were descended from one of the younger scions of the ruling family of Ayodhya, the Ikshvāku family, and they are supposed to have descended from the younger scions of the family than Rama. This is stated in terms in the Perumbānārṟuppatu celebrating the Tonḍamān Ilam-Tiraiyan of Kaṇchi. 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 Vannikāla Kṣatruyās. This may be interpreted as Agnıkula as the word Vanni 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 Agnıkula or no, the fact of a chief
tain claiming Sītvatā asso-
ciation with Dvārakā, and the prevalence of that and other simi-
lar tradition in respect of the Tonḍamān chief
tain of Kānchi possibly through the Cholas, the Chola king having been the father of this Tonḍamān, is indication of the spread of the tradition to the south and presumably also of the people intima-
tely associated with these traditions. If the Sātavatās, 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 Bhāgavata

24. Puranānāra. 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 Śinti 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 Kurukṣetra, and carried over the country to the extreme south by the Sātvata 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 kamanḍala (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 Bhāka 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 Rāmānuja. Rāmānuja 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 Tolkappiam Payiram and Nacchinarkkiyar's Commentary thereon.
The Bhagavad-Gītā and the Pāṇcharātra —  

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 Pāṇcharātra of the general character of the Paramasamhitā, we are in a far better position to compare the Gītā as a whole with the Bhāgavata-Pāṇcharātric teaching incorporated in this work, and arrive at important conclusions. Even a 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 Pāṇcharātric teaching, or the Bhagavad Gītā. By general Pāṇcharātric teaching we do not mean what is actually stated in any text of the Pāṇcharātra, 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 Pāṇcharātric 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 Pāṇcharātra books which have become available to us be later or earlier will not affect the antiquity of the Pāṇcharātric teaching. What is material to our purpose is the antiquity of the Pāṇcharātra in general, and not the actual age of any particular text book. The question then reduces itself to determining whether the Gītā follows the Pāṇcharātra teaching, or the Pāṇcharātra follows the Gītā teaching.

The Pāṇcharātra and Vaidika 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 the question 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 Pāṇcharātraic 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 Pāṇcharātra teaching. By all accounts, in the large variety in which they have come down to us, the teaching of the Pāṇcharātra 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 Pāṇcharātra itself. It has been regarded in consequence that the Pāṇcharātra 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 the problem here, we may just remark in passing that while the Pāṇcharātra, 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 Brahmins, not withstanding the fact that the actual purpose of these rituals and the benefit 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 ascription of anything anti–Brahmanical to the Pāṇcharātra 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 māhātīyas, the ultimate salvation. It is there that the Pāṇcharātraic 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-Dévakīputra, a student of the Pāńcharātra —

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 Dévakīputra, which would imply Krishnas other than this Dévakīputra, as perhaps well known persons, the compound name Krishna-Vasudeva, Krishna, the son of Vasudeva would similarly imply other Krishnas besides this particular one.

This, certain Krishna-Dévakīputra which is what the title would mean, was a descendant of the Rishi Āṅgira, the most distinguished member of the Āṅgirasas being Brihaspati, and, as such, came into the hereditary line of teachers beginning with Brihaspati, the Āṅgira, to whom the Pāńcharātra teaching was given charge at one stage. Presumably therefore Krishna-Dévakīputra had learnt this Bhāgavata teaching, whatever that be, from Ghora Āṅgira, the school of the Pāńcharātras. This 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 Pāńcharātra 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 Pāńcharātric 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 Pāńcharātra” 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-Dèvaliputra, the friend of Arjuna and the teacher of the Gita to him, was a person quite different from the Para-Vasudeva, the originator of the Bhágavata and the Pancharatraic teaching. This idea of a supreme Vasudeva seems inculcated by Krishna in VII, 18 as well. So the evidence of the Gita itself is to recognise a separate entity, Para-Vasudeva as distinct from Krishna-Vasudeva often spoken of as Vasudeva as he was an Avalur of the original Para-Vasudeva. All the literature of the Pancharatra, direct and indirect, speak of the Supreme in the one form or the other, particularly the more general class of writings than the set Pancharatraic texts. This position of the Gita therefore seems confirmatory of what is said in the Naraâyaniya section of the Mahabharata in regard to the Pancharatra itself, its origin and the general tenor of its teaching.

Gita, a manual of Pancharatra teaching.—

In regard to the Gita itself, it is hardly necessary to take up the question of an original Gita and its subsequent growth. This investigation initiated by Professor Jacob 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 Gita forming an integral part of the Mahabharata, 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 Gita as a religious manual, and as such we have to take the Gita in its entirety. No explanation therefore is required for passing over this aspect of the question here. We are more directly concerned with the Gita as a manual of religious teaching, and are primarily concerned with its position as a text book of a particular school of Vaisnavism, whether it should be called Pancharatra as such, or by any other name such as the Bhágavata. Considered as such, it would be quite clear that the Gita 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 Pancharatra school. As such and taken as a whole, the similarity between the Pancharatra teaching, and the teaching of the Bhagavad
Gita 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 Pancharatraas. 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 Bhakta 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 Sri Krishna in chapter IV of the Gita quoted above, which seems almost a repetition of the statement contained in the Narayaniya section of the Santi Parvan of the Mahabharata, where the "Pancaratra" to as "Hangitam Puratanam" would mean that the teaching by Hari himself in time primeval. A full study of the Pancharatra teaching therefore would involve a study of the text of the Pancharatra as in the Paramasamhita, as perhaps a good example of a full manual, in comparison with the Gita on the one side, and the Mokshadharma of the Mahabharata leading ultimately to the Narayaniya. Such a study may involve chronological incompatibilities in the present state of opinion regarding the chronology of the Mahabharata itself and the Gita. But without a study like that, it is hardly possible to arrive at any definite conclusions. The Pancharatra is a growing tradition, and without a study of the went as well as the relations between the position of Yajnavalkya as innovator and his teachers before him, no definite conclusion in regard to the doctrinal position would be possible.

Pancharatra is Vaidika in character.——

The general account of the Pancharatra as given in the Mokshadharma chapter gives the impression that the Pancharatra 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 Sankhya and the Yoga, and proceeds therefrom to the teaching of other systems reaching ultimately to that of the Pancharatra. The term Sankhya 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 Sāṅkhya 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 Pancharatra 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 Pancharātra 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 Pancharātra as such. There is a school even of Indian opinion which regards the Pancharātra 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 Bhāṣya where Rāmacūrya refutes the opinion expressed by Saṅkara in his Bhūṣya, Ramānuja here makes quotations from the Pancharātra text books, of which he mentions three, the Paushkara Samhita, the Sītavatā Samhita and the Parama Samhita. The two passages that he quotes from this last work have reference to the fundamental position of the Pancharātra as such, and perhaps exhibits the importance of this work in the estimation of Rāmacūrya himself. In this particular, Rāmacūrya is not the first of the Āchāryyas. The Parama Samhita is referred to, and quoted with approval, by Yāmunāchārya before him in his Agama Prāmāṇya, and that receives of course further support from Vedānta Desika later. It is hardly necessary to labor the point further here so far as that particular part is concerned. The actual claim of the Pancharātra 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 Sahā 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 Chandogya Upanishad where Nirada tells Śrutakumāra that that is among the literature that he had already studied. Later writers beginning with Madhūchārya have no doubt that the Ekāyana is Pancharātra, and that statement finds support in the Mahābhārata. The Chandogya Upanishad itself seems to make the position more or less clear. Further references are given in the Śrīmad introduction that follows.

28. II. 2. 42.
The claim is made in the Mahabharata that the Pancharatra is of equal authority with the Veda as being *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 *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 Pancharatrasa 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 Brähmanas, and is clearly in evidence in the Upanishads, and perhaps it got to be formulated in text books, it may be, in the age of the Sutras. Hence the name Bhakti Sutras given to the teachings of Narada and Śaṅkilya, the two principal exponents of this school of religious thought.

Coming to the Paraśa Sūngita 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 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 Rūmānuja 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 Vaishānava temples were known in the 2nd and perhaps 3rd century B.C. Although we have not come upon any direct reference of an earlier times, or against 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, mokṣās, 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 Pāñcharātra handbook and the Bhagavad Gītā as it has come down to us as a manual of the Pāñcharātra 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 Śanti Parva in the Mahabhārata and of the chronology of the Mahābhārata itself. That question is too large for discussion here. We leave that subject there therefore till the larger question of the Mahābhārata could take definite shape. A reference to the tattvas as detailed in the Parama Samhitā will show that the Parama Samhitā makes a total of only 25 of these, while in the Śanti Parva of the Mahābhārata this is the actual number of the tattvas recounted till we come to Yājñavalkya’s enunciation of these in the Śanti 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 Kevala 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 Samhitā of the Pāñcharātra. 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 Śūnḥitā older on this ground alone may well be left over for further investigation. The antiquity of the Pāñcharātra nevertheless is clear from this. Throughout the discussions regarding these, the terms Bhigavata and Pāñcharātra are used as synonyms, the one of the other.

In many of the references made above to earlier literature, the Bhigavatas 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 Ajīvikas as a sect of the Bhāgavatas. But in South India the Ajīvikas are grouped along with the Nirgranthas, who are regarded as a section of the Jains. The Ajīvikas seem to have constituted a sufficiently important and respected group, as we come upon references in inscriptions to a special levy called Ajīvikal kāla, revenue raised in cash for the benefit of the Ajīvikas. 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 Panpadal. 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 Śānti-Parva of the Mahabharata which had, in all probability been done into Tamil pretty early. The Alvars whose time ranges from the 3rd to the 8th century have clear, and unmistakable and detailed references to the teaching of the Pañcharatra as such, culminating in the specific statement of the Pañcharatra having been taught through "Nāra and Nārana", and be of the character of a general way of life, Dharmaśāstra, 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 relating 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 Vaidika 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 Pañcharatra in particular as non-Brāhmaṇical teaching, sometimes even described as anti-Brāhmaṇical. 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 Alvars 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
श्री
प्रस्तावना
श्रीमते लक्ष्मीहृदयरत्नपत्रकं हे नमः।

भो भो आर्ये: प्रजासुभिमभिरप्रियम: पण्डितमवेदाय: ब्रम्हवेदाय: नैदमःसूदिलकाद्वय्यति: श्रुति: चाचार्यपि आमिकावेदो भववान् लोकावनः
सामस्याः श्रीपति: परमात्मा जगदेककारण सृष्टं तत्तत्मिति ॥

सम्मानिति चासमानं तत् कार्यं महति जिज्ञासा कथायमागमः ॥ सवैदिक उत्तर अन्वैदिकः ॥ किमूद्धायमागम: कतिच मद्यास्तस्य ॥ केवदिव भवतिथिताः
न्ययते क भुवम् नाम आदिचुस्वर्गित: गम् धातो: अच्छतिये निप्पन्नः
सत्त्वश्चृतकार्यबोधकः ॥ तथा चोक्षे-

आगारं पञ्चवक्ष्याचु गतं च गिरिजाने ॥
मतं च बाहुदेवस्य तस्मादगममुमयते ॥
सृष्टिध्रुव दृश्योद्व सद्वतानां तथाचेनम् ॥
साधनं चैव सत्त्वं पुरुषस्य तच ॥
पद्मध्वाचनं चैव ध्यायोगध्वनर्विवधः ॥
सतत्त्वित्वसोऽशुक लागमं तदितुष्या: ॥ इति ॥

कि च। भगवतम पारम्पर्णमहागामाचारात्मकवित्वमागमाते महामाते तस्मात नामिते।

सवैगामिनामाचारव: प्रथमं परिकर्त्वते ॥
आरामयो धर्मं धर्मस्य प्रसुद्धुरः ॥ इति ॥

स चायमागम: नारदश्रीणिद्धर्माकंडेयादिमहारथ्य: श्रेष्ठदीपवचिति: सनकादिति: श्रीमते नारायणद्वस्तय: उपद्धते ॥
हरिरथ्य अस्त्यमाय परिण्यमानवेदनुप्रयमानाकारलं स्वीय-धर्मवासले प्रकटित। यथा--

5
अष्टावन
श्रीमते लक्ष्मीहवननरघ्रणे नमः

भो भो आर्योः प्रजासमुनिपितिषणा: पण्डितपकाद्वः वेदवेदांतत्वज्ञः

समुनिपिति चामस्मकं तत्र कापि महती जिज्ञासा कथायमागमः। सवैदिक
उत्त्र अवैदिकः। किंमुदाथ्यामागमः कति च मेदास्तस्य। के वा प्रवचनितारः
इति च। आगमो नाम आदिकृतस्मार्गम् गम् धातोः अन्नतयः निप्पः
तद्यदास्तस्यार्थाविकोपः। तथा चोकम्

आर्यं पञ्चकुक्ता गतं च गिरिजानने।

गतं च वायुदेवस्य तस्मादागमायते।।

सूर्यदेव महत्यक्षेव देवतानां तथाचनम्।।

सापनं चैव सर्वं पुरुषरामेव च।।

पर्वतक्षेत्रं चैव ध्यानोदयवृद्धिः।।

सार्थमेल्काप्रेष्युकं ल्यागमं तद्दृश्युः।। इति

कं च। आगमस्य पारम्पर्यक्रमागमातारं कुन्यजक्वतथ्यमायते महत्तते सहस-
ग्रहाये। यथा

सर्वामागानामाचः प्रथमं परिकल्प्ये।।

आचार्यान्या धर्मं परम्पर्यं प्रभुरघ्येः।। इति

स चायमागमः: नारदशान्ध्यामर्कोदेवदिवस्य:। श्चादिग्वधार्मिकः

वनकारिनं: श्रीमतो नारायणादगमस्य उपदिष्ट इति ज्ञिनं सुदृढः च वहुः
ग्रहाये।।

हरितध्वनि अस्त्रायमस्य परिहित्यामावेश्चतुष्यस्मानाकारलं स्वीय-
गर्मियासे प्रकट्तिः। यथा

5
धर्म व्यासायामः। श्रुतिमाणको धर्मः। शुनिध्य द्विविधः। वेदिकी लान्त्रिकी वेति। इति दृश्यन्ति हारित श्रुतेवैविधितालान्त्रिकलेन द्विविधं वर्णयिति। एतेन बेदकान्यो सोदर्थ सुस्पष्ट भवति। अत बेदे यादश्री प्रामाणिकी बुद्धि वत्तिविदा तारस्य तत्त्वाविपरीति निर्विवादमवगम्यते। अन्यचं गतुस्मृती प्रथमाद्यायं दशरथोकरण व्यासानांसेरे कुलकर्मः—

इवानीमागममसिद्धः नारायणश्रद्धानलतं जनानवर्भे द्विविधतिः अवतरणिका कुर्बन्तृ ॐ आपो नारां इति पोक्का आपो वै नस्तनां। ता यद्यवायन पूर्व तेन नारायण स्रुतं। इति पच व्याकरणं। एतेन च आगमस्य स्मृतीर्षि प्रवर्तिमाणात्मवगम्यते।

सत्याग्म एकायनवेदाद्वूपः इति परम तन्त्र तत्र पद्धरारागमवेद्यं उद्वृत्त्यते।

यथा ईशरसहितायाः—

पुर्व तोतात्रितिधरे शाणिलयोंकपि महामुनि।
समाहितपनमा भ्वता तपस्मभया सुदारायम्।
द्वारस्य युग्यतांते आदिर यस्मिनस्य व।
साक्षात् सक्रियाद्वित्या वेदादिकायानाभिमर्म।
हुमन्तु जेमिनि चेव स्मृतु चैयोपपायनम।
मौन्यायान च त बेद सम्यायायपर्यं पुराः।
एष एकायनो बेद प्रह्यात् सर्वोऽसुव।
दुविवेश्यो दुष्करस्य प्रतिबुद्धानिपेष्यते।
श्रूणुषु मुनय सर्वेदादिकायानाभिमर्म।
मोक्षाध्याय सस्त्व एकायनानामितम्।
तस्यादेकायान नाम प्रवर्तित् महामुनिः। इति।

एवेऽच् पारमेश्वरसहितायाः च प्रथमाच्याये—

शाणिलयः—

यस्य सर्वोऽस्य धर्मः यस्मावाच्याति महाचरस्।
वादुदेवेश्यनिपत्त्यु देवतानुतरबोधितः।
तन्त्रज्ञास्य भगवति तदा लताबिरभूमम्।
ततोद्व वप्वेशेष्ठ तपस्त मयोद्भम्॥
अनेकानि सहस्ताणि वर्णा पत्सोज्ज्वतः।।

द्वारस्य युगस्यान्त आदी कलियुगश्च च ||
साक्षात् सहस्त्त्वान्तू महात् प्राप्त एष महत्त्वः।।
एष पुकायनो वेष्टः महत्ता सात्यो विधिः।।
दुर्बिज्ञ्यो दुर्दासर्ध उत्तिवृहैर्निपद्यते।
मोक्षायनाय कै पन्था पूजेयो न विचयते।।

तमसादेकायनं नाम प्रक्षदन्ति मणीपिणं। इति।

तत्तैव अस्य वेदस्य मूलवेदस्य प्रतिच्छेदनं च प्रतिपालते। यथा—
मूलवेदित्व यथावच अययोयाधिपतात्र ते।।
तस्मात् अपवत्तवै वै लोकानिर्विहारवः।।
श्रीदेवानि शतसाहि। मूलवेदिनिरीक्षः च।
तथा विद्यानि तन्त्राणि सार्वतदीनि चिन्दे।।
अस्मात् शास्त्रेऽ द्वे तन्त्रायुङ्गमानमानवादयोऽपि च ||
पर्यायननीक्तसिद्धि करिष्यन्ति यथार्थम्।।
अपेयानां योगिः योगिर्नयन्द्रावन्यत्त।।
हकादिमन्नांसवहाःस्वपि तथा चास्मिन्नांकिर्तिताः।।

एष प्राप्तिवेदाये वाचुदेवाये कै च।।
प्रवस्ते तरुयो तत्रस्तायुगादिपुरे।।
विचारवेदश्च वेदवान्तर्गोचरा।।
मद्यो वेदवेदयो मूलभूतो महानांत्मः।।
स्वनीभूतता क्राहायाते शास्त्रमूलायाः।।
जगन्नूष्यां वेदवेदयो मूलवेदविश्ववन्तः।।
प्रतिप्राप्ताहेतुसश्री मूलवेदसामायताः ह्विग।।

इति। अस्य एकादशात्म्व शर्पेदानां मूले जगन्नूष्यभुज्ज्वत्व चास्मि वेदायेव मूलाया प्रतिप्राप्ताऽ एकादशान्विति च मूर्तप्रेमसायणं।।
किंवा छान्दोरोपनिपदी मृभविधायां—क्षुद्रें—भगवोद्भेंमि यन्त्रेंं साम्बेद-माथार्यं वाकोवास्मयेरकान्यं चेति। तत्र एकायनशान्तः एकायनवेदोध्येण एष।

स्त्य एकायनशान्तस्वार्थः पुरुसलुके प्रथसपती। 'सामा' पन्था अवनाय विधते' स्वरुप अन्वाद्वस्य मुखार्थावाचकातूः ' एके मुखार्थ्येकवले।' हि नैपूण्यकवले एकमुखार्थ्यानां समानार्थकातूः मोक्षाय मुखार्थ्यानोपदे-शकी वेदः एकायन त्रितः।

अवं वेदः काशीरामार्माण्याणां भोजराजेन ततः पूर्वतेन-भगवद्विशालमानार्यभिः च्छीरामार्माण्याणां। भामाण्यपदार्थार्थमूल्य त्रिति समर्थिताः। अतो नानासाकामवकाः।

तथा च पाञ्जुरात्सहितानां सर्वास्तं एकायनवेदोपंक्त्यं भगवद्वादुदेवैक-पत्तातुः - भगवदार्थानाकले चाकम्प्यते। तसाल्ल एकायनशालामाव्य-वेध प्रादुर्वृज्ञुः पालकार्जिकः हि तत्र तत्र महाभारते सम्पूर्ण भवति। त एव भागवता हि प्राकर्तनायें: भगवद्वादुदेवैः प्रालितिम्भः स्वीरायणयोगे बिन्दुर्जने।

अस्य पाञ्जुरात्तमस्य भागवतमलितस्य तथामतितिस्य कथायिति चेतो भगवंचवार्थार्थमूल-पाषण्यपरिपूर्णभगवद्वादुदेवैकामाण्याणान्मतिपादनात।

तथा च पाल्वरार्थाश्चे स्ये गर्भमागाजनिवादतं: संस्कारः प्रतिपादते ते च विभिन्नधार्माधिष्ठुणां आपस्तम्भोधायणगीतगार्तिविविधसंस्कारसमाकारत्वा प्रमाणेनावेतते। नोते च स्वप्राभाकनादृश्यां उपान्तोकाननुसंदेशेन अवाचारसहासः प्रसज्जेत । एतेऽपण एकायनशतिर्मुद्धकातः।

किं च पाञ्जराः ते भारतोहनापोषयकुः: पाञ्जरात्सः मार्दित्यादाः: संस्कारविवेचने: तेष्वपि प्रकटमविद्वैवेदविवेचने: तम्मतिपादः।

तथा हि। चेते न कुर्यापि पाञ्जरात्तमितिपादानां भगवदार्थानांदृश्यायी-संस्कारां प्रतिपेक्षः शूर्ये। मस्तुत चेतोप्यथानमुक्तस्तथायी पाञ्जरात्तमिति-मन्नकलापस्यायं महणं परिदृढ़यते। यथा—
अतः वेदमन्त्राणां पाल्पराचार्यदितेन च। इति।

अनेन वेदार्पणे पाण्डुरात्मक संपूर्ण वियाजलं च च्युते। वेदं यत्र कुत्रानि रुक्षणं बहुनाय च कथन पाण्डुरात्मकसंस्कारसिद्धं प्रतिपादणं चितुं परं: आरम्भयेत तदा तत्तदेशी पूर्वेपर्यंतलोकनया एकक्रणवसमागमेण समाधि: साधनीय।

tेपां संस्कारविवेकपाणा प्रकटवेदप्रतिपादवं च अभिवेदीयवाचकशाचार्याः

' म ते विवेठो अच्छनकहे पवित्रे जनमाम्बोधि तत्तवे चर्चन्विश्नः।

मृते वाही: दशहेतन्ये पुराणभिन्नये तावकनयपूण्यति '॥ इति ॥

युज्ञ फलोऽवलायायाः

'धृतोर्वश्वपुरणः क्षत्रकथारी विवेषः परं व्ययमति यो महातमा
स्त्रेस मन्त्रे सदा हृदि स्थितं प्रातं चन्त्यो महान्तम्।' इति ॥

युज्ञ वृहद्वारणेषु अपर्वेण सुदर्शनाभिपदि च । ' निविष्कर्ष सुपूणम्
भूरि तेजः प्रधर्ष्यति दिवानकं विस्तुस्तजनासः।' इति ॥

CHA पुण्याः च । 'नमुनायेहाया: शुद्धिः विभ्राभागो तत्प्राचुः आश्रमसिनिव वित्तु॥
अपामिन समभानः समुद्रं धृतीम प्रमि पूजो विवाहित् '॥ इति ॥

अर्थं--

प्रभुष्यासुरकमस्य चिह्नित्रितं लोकं सम्मगा भेम। तद्रिणोः परं थे गच्छन्तवेद बालिष्ट: '॥ इति। एवं अभिवेदिते--

'चक्कं बिषाधि वृषााभिमतं कंदं देवानाम्पुखं तस्वरं। स प्रति नाकं
दृष्टानि जिन्य प्रयांन्ति यक्तवरि वीतरागः।' इति। सामिनि च--

' पवित्रमित्यभिः। अयिन्चं सहस्सार:। सहस्सारो नामिः। नेमिना चत्तवतः
साप्तं सनोक्तामात्मोत्स्यपिनिवत।' इति।

युज्ञ काठके-- 'चरणं पवित्रमित्यार्थम् सुभितां दयाचित्यन्तम॥
अपि च कपयाकारेऽासिध्यः--

पञ्चपुष्पे तन्मेव महापक्षणानि च।
अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥�०॥५॥५॥�०॥५॥५॥अ०॥५॥५॥�०॥५॥५॥�०॥५॥५॥�०॥५॥५्

अष्टदेश्चत्ताक्रमम् नाम कुर्याच वैवेश्वरम्।
कारबिला सुर्यान्म पञ्चायुपगाण हो।
धनीयात् कष्टद्वेशो तु धराना खूबिकापूर्वे।
न सूर्यदाससिद्धि शयनानि मद्दिते।
स्थापत्येत् श्रेष्ठमचे तु शिला चन्द्राःपिताम।
सुम्भाणिनिरुपन्याचे कुल्का चन्द्रासिद्धूपणम्।
यथास निम्नाद सन्छेः पुमान लोपिनोडिन।

साधननि ‘ अतस्तुन्त न तद्याममशुहू। ’ इत्याविनिवेष्ठिमि प्रसमान-
वाचे अन्येरेरे प्राये पुराणेनिहालादिभिष्ध पञ्चस्ताकारस्य प्रसातवेदा-
विश्वस्तु सस्तु प्रतीयेन।

कि च। पाण्डवेन योग्य सुर्यत्वतः प्रतिमांगानाकर भगवद्वर्सनारूप
सोपिन वेदविकित एव।

यथा नरवेदे—

‘ प्र व पान्तमथसो विमायिते तेहु शृृगृ विष्णु चार्चित। या सानुनि
पर्वतानामद्रय धर्मस्तथृत्सर्वतेय संयुक्त। ’ इति।

आत्याद ज्ञच अस्यमर्थ। हे उपासक। व सुप्राक अन्यात्म अन।
पान्त रक्षन् [ अर्धोत्तर् ] विमा सरासरीयेन। आयते आगच्छ प्राप्तूकिते।
मह महते। शृृगृ शैवेलकाय। विष्णु व सर्वंयाकाय नारायणाय।
[ तत्त्वादनामथिमिथ्यन् ] प्राप्त तुरस्मीपापादिन। तत्त्वादारिविन्दू सर्वभियन।
अद्भ्या पारसंभिभावणा। मह महती या देवता। साधुना सचिनीनेन। अवैता
इव अर्धनेव। पर्वताना सानुनि पर्वतानारुपदेरे। तस्मात् तस्मात्। अस्या
रुप सायण यथात् अर्थ अन्यथा वर्ग्योति तथापि तलाकने शीक्षादिविदहरिभिम्
इव नक्कृ महवत विष्णुगारावानियांबायुक्ता व्यवहारता न। यथा।

शीरोहूष प्रक्षालमिनि विभय विपिज्जन परस्।
प्र व पान्तमथसोधे इत्याविभिनन्त। इति।

यथा वा मन्दवस्त्रो नयं त एव जानयि मन्दासामभिप्राय उपयोग च।

नेतेर केवलाप्रहुमाय। किं च तत्त्व ( 1-155-2 ) सुके।
‘प्र ते विष्णु शूरपनु मन्म गिरिक्षिते उद्यायेव विष्णुः।’ इति।
(1-155-4) प्र तद्विषा लोकस्य वर्षोऽनि न भोमः कुच्छो गिरिष्णः।
इति सहचर च विग्नाराधनस्य प्रतिपादयत॥ अन्यकः कक्क (10-155-1)
‘अरावि काणे विकटे गिरिः गच्छे सदाने।’ शिरः विठ्ठस सतविः: तेभिण्येः
चात्यामिः।’ इति श्रृणामः मनः: भविष्यतपुराने श्रीकंकटाद्रिमाहाल्ये
श्रीवंकनायकःनीविवाहमविविष्यतः व्याख्यात्॥
श्रीमहामारे आदियाः क्षरा-शीश्यरूपकाशकमाहार्यां सतसंहीतितम: श्रीकर्त्वः
गिरिप्रदे हु ज्ञ वसवस्य स्थिता भविष्यति।
विभाजनार्जुने मायेः प्रतिमेव हिरण्यः॥ इति।
अस्ते च असुमेव विशद्यति।
किं न। कक्के (2-33-9) ‘स्थिरोभिः: पुरुषः उभो वाचः: नारेभः: गिरिशः
श्रीमहाराधनस्य प्रतिपादयत॥ इति मन्त्रोद्पिः विग्नाराधनस्य प्रभासम्।
कक्के (1-25-13) ’विभाजनाः हिरण्यं वर्जो वस्तनारिः।’ वारे सपनो
मिठाधे॥ इति। इयमार्जुने कक्के देवताया: विग्नहस्तचायां प्रभासिका।
अपि च। कक्के (10-155-3) ’अदो यथार्थो हुवते सिन्धोः परे अपूर्वस्य।
तदा समस्त दुष्टादयोऽतै गच्छे प्रसारः। इत्यतः अदः सावः: सर्बसंकरः
यतः दास्यां युगोपयुगे देवतायरीं सिन्धोः समवस्यमयोऽपे हुवते
जोपरि वचिते इति व्याख्यात्।’ इति। इयमार्जुने कक्के विग्नाराधने देवतायतने
हुवते मामाः भविष्यते।
कक्के संहिताः अट्ट्यमण्डे (8-69-12) हुदैः अति वलण यस्य ते
सर्व सिंयमः। अनुसरणं काकुदः सूर्यं स्मिरायते।’ इति आमन्यते।
इदं च वचनं व्याकरणोऽथं पतमज्ञानिं तथत्वं योमनं अर्थं विधिं अभिः: इति।
भविष्य वदृश्यते इति व्याख्यातं तथा अभिः: तत्त्वरं मर्य समस्यायं
मायेः दुष्टाः करोति तथाभिविषयोऽवावद्यर्यां पाते अपारुक्तानीस्य।’ इति।
इत्यतः श्रुभणाः: मायेः अभियत्याः। इत्यति च। ‘ सूर्यः वज्रदेवः महालिमेऽगुप्ते
गुर्जराष्ट्रः ॥ इति । इत्यं च कठौऽ प्रतिगायः । तथा वैद्विकस्य कथा आर्येनदिति निर्धेल्येन दहनप्रमाणं भविष्यति ।

कि च । कठौऽ (१०-१३०-३) ॥ कसोति प्रमा भतिमा किं निद्रानं आर्यं किमासीतः परिपथिः । तथा कत्वः किमासीतः प्रत्येकं किमुक्तं यदैव देवमनन्तं विधे । हृदयम् कठौऽ । तत्र प्रमाणमिवहति ।

यस्य ‘प्र संहितापरवती वीर्यान्त्र मूऽगो न भिमः वर्णो मित्रिषाः । इति ।

तैतिरियसंहितायाः । ‘पत्रो बीरः । कर्मणः । सः सः सः सः सः सः सः सः सः । विद्युक्तः । सुभृषो वियोः । श्रृष्टि वीरः । जायते देवकामः । इति ।

पारमाधिकोपनिषदिः ॥ ‘ राह्यं पतने रविमाणावते राह्ये बृहत्तं रविमलसु-पुष्पम् । रा राजस्तरं रत्ने वजन्तु तं विस्मयं कलहद्यं भरेत् ।’ इत्यादः ।

अथ चात्र यथा राह्यं । च प्रमाणले भतिपादितः । तातुः कत्रिचं विलखण्ये अन्तर्भूः । कत्रिचं अन्यायोपयुक्तः । तस्माच ता । प्रमाणस्तोमेपदेयता । इति केमन यथवर्षस्वरीयः तदा तत्तथर्यूः समाधिर्यूः महावर्तश्चानुदिन्ना श्रीमति निगमान्तर्या स्वीयामण्माण्यपन्नर्चारास्तस्तार्तिर्थकः च । तस्मातः

अन्यायः

यथा वा द्यानोपपनिषदिः सूविधाप्रकारणे । च अब्दे भगवोपवेयमित्वः ।

तदस्त नारायणावत्वना च तः शायुशकायत्वेवेदन्ते न तत्वान्तर्यां पर्यवस्तेत् प्रख्यतमहामम्पित्वन्तिवन्ति भवेदन्ता प्रतीतात् ।

अधि ।

‘चतुर्वतो बेद्वा । भारते । चैकेङ्कितः ।

समागमेतस्मायुपितामरस्तिः पुराः ॥
महल्ले च पुरस्कृ च भिषयाणे ततोष्ठिकम्।
महत्वाच पुल्लवच महामार्तमीरितम्॥३॥
इत्य च—
यथा च तथा अत्रापि समाधि: करणिया।

पाल्चरात् नाम—पन्न राज्यान्ते यस्मिन् शाखे ततो पाल्चरात्रम। यस्य देहिनः
महामूल्युणा: शब्दस्यस्वरसमान्यात्तिकाः: पद्यसंध्या: राज्यान्ते इति
वा पाल्चरात्रम। अथवा यस्य देहिनः यस्मिन् शाखे रात्रयः सुखमदा: ायन्ते
ततो पाल्चरात्रम। इति—
तथा च परस्परविषिदाया प्रथमावध्ये—

‘ महामूल्युणा: पन्न रात्रयो देहिनः स्वातः।
तथोगात् विनिवृत्त्वार् पाल्चरात्रमिति स्वतम्’॥ इति।
तैव ‘ मूलमार्त्राणि गर्भ च तद्विद्यकेव च।
रात्रयः पुरस्स्थोकः: पाल्चरात्रमिति स्वतम्’॥ इति न।
तथा विषयन्तनेः—

‘पाल्चरात्रियशब्दस्य वक्त्यायम्यथमति: परस्।
विषयद्वायुः वद्धिः आप्शैव धरा तथा।
रात्रयो देहिनां प्रोकः: अविदासम्बनव: स्वतः।
तत्त्वामाहिनिङ्ङूंचः हु कारयेयुपयुक्तताः।
पाल्चरात्रिमिदं मोक्तं पत्त्वचत्तरं गया तथा।
अव्यक्तं च मनोविद्विरहुकार्य विन्तकम्।
भूतमार्तराज्येके पाल्चरयो देहिनः स्वातः।
एमिससम्बन्धतेहेतुदेहिनां शुभकुशिमित्रम्।
सारगां पूजनं लेत्पच्चरात्रमिति स्वतम्।
देहमूल्युणा: पन्न रात्रयो देहिनः स्वातः।
तथोगात्त्वार्थ तु कारयेयुपयुक्त: स्वतः।
आवाहनानापाथे क्ष्यत्रोतस्कं यजन्ति माम्॥
ताम्बूङ्यादि चातार्थिकन तन्त्रमितीर्थिम्।
तत्रते तेन मार्गन्यो यो मां मित्य समस्वेत।।
तं त्वायौतं संसारात् तन्त्रमित्युपाधिये।।
ततो विपूलसंज्ञानं मलिन्त्यादिगोचरम्।।
त्वाणं च कुस्तेः यस्मात् तस्माचात्रमितीर्थिम्। ॥ इति।

तथा च ईशारसंहितायां—

पञ्चायथांशास्त्रे पञ्च शारिण्यश्रौपणगणे।।
मौन्यजयं कौशिकेऽर भार्तराज्य योगिन।।
ते मित्या समालेव्य विष्णुरारापेनेच्या।
अभिसंगम्या तोतात्रै तप्तमुकुसुमस्सत्सरय।।
तेपां छ तपस्ता तुष्मा वासुदेवो जगात्यि।।

××××××

आधमवकायणं वेदं रहस्यामास्यसंहिताय।।
दिव्यमन्त्रक्रियोपेतं मैथिकफलक्षणम्।।
पञ्चापिकृष्ठेकं दिवारात्रं जगाद्रसु।।
‘ अध्यायपायमात् यत् वदेतन्यनिपुंषवन्।।
शास्तं सर्वेणेणोक्षे पञ्चारामितीये।। इति।

तस्मात् पादात्रागमम् वैदिकं एक्यपन्यालामूखक्षेति वर्षस्म्यस्तिपतनशिल्प्लेन स्पतं प्रतीये।। स च प्रथमं सिद्धान्तपत्त्रचात्रारस्यां विबंधं पथारण्येकं बहुशा भिन्नं प्रमुः प्रवते।।

तथाच पौज्करे—

एवं नानागमाना च सामायं विद्यः सर्वेऽ।।
नामदवं च सिद्धान्तपत्त्रारेति पौज्कर।।
एवेकं बहुमुद्देशरामामुखदेव संशितम्।।
नानाक्यव्रेणैव सिद्धाचैं प्रकटीकाल्।।
संक्षिप्तं समपर्यं च दृश्यतुवमयालक्ष्म।।
शेतिहाससुवाणेश्व वेदवेदान्तसंह्ये।।
ये जनमकोटिनिसिद्धः: तेपामन्तेःत्र संस्थितः। इति पतनेः ' पाण्डारश्नीकृताय वक्ता नारायणः: सवयम्।' इत्यत्र वक्ता इत्यत्र प्रकाशः इथुपवर्णाच न कार्य हानि। तस्य च पाण्डारश्नीकृता अध्योपसर्वसंस्कर्णः संहितः। अत्रव अध्योपसर्वसंस्कर्णः च संहितः: इति विजायते।

तथा च विण्यतन्ने—

विण्यः—अध्योपसर्वसंस्कर्ण अध्योपसर्वसंस्कर्णः च।
पाण्डारश्नीकृताः तत्त्वाः सति मे कःतोखः।
शुद्धिसृष्टिः तन्त्रायेव पाण्डारश्नीकृताः प्रभृतिः।
बेदोऽक्षुनामवक्तृताः सम श्रीकंस्कर्णः।
बेदास्त्रः पाण्डारश्नीकृताः च सांह्योऽर्थं तथैव च।
मयोदिताःसृष्टिः अक्षुन्नकृताः।
पत्रेण पाण्डारश्नीकृताः चेदास्त्रा च पुनःकुः पुनःकुः।
तन्त्राः पाण्डारश्नीकृताः नामानि च ब्रह्मस्याहम्।
शतमस्त्रेत्त्वाः च तन्त्राः परमेत्र च।
नामेयानि वैक्शिर्मीष्टिः प्रफुन्नेकमणासः।
विण्यतन्नन्त्रस्य नाम परमं तद्धत्त्वेकमणाः।
इत्यार्थस्य—
पत्रेण पाण्डारश्नीकृताः नामानि कथितां वै।
शतमस्त्रेत्त्वाः च तन्त्राः च यथाकर्मसंस्कर्मः।

इत्यादिः च अन्यान्याधिन् अध्योपसर्वसंस्कर्णाना पाण्डारश्नीकृताः नामानि श्रूयन्ते। तेषु अन्यान्या द्वितीयेश्चानामी तांत्रमयसंस्कर्णे परस्यंस्कर्णेति प्रसिद्धः हस्यंते सा च परस्यंस्कर्णे विण्यतन्ने नवोपस्वायने—

मन्त्रसिद्धान्तमयायं नवरजं प्रसिद्धकर्मः।
पुत्रदुक्कलमचतुर्य वस्यामि कमलासः।
पाण्डारश्नीकृत्व तु प्रथम स्वतं द्वितीयं विण्यतन्नन्त्रकर्मः।
कांचेण तृतीयं स्वातं चतुर्थं नवरजं संस्कर्णः।
मार्कण्डेयं पथम तु पत्तेऽश्रीयर्वसंस्कर्णः।
सत्तम परम तत्त्व भारदाज [ पराशरमथा ] तथापिरम् ॥
श्रेष्ठ नारायण तत्त्व नवरतनमयैरितिम् ॥ इति ॥

नवतेतर्प्रयत्तम स्थानमावस्तृतिः प्रतियते। किं च पाणे वचि इत्य सहितः
तन्नेषु पञ्चरातानीति प्रधितेषु तन्नेषु अन्यतंत्रेण गयते। यथा चर्यापदे
नरसिद्धेऽध्याये।

पाणे सनातकमाराज्य तथा परसाहितया।
वभोद्रे च माहीत्व फणवतनासृति च ॥ इति ॥

अधि च इत् परसाहितया भगवतः श्रीमायकरेण उपत्येषंपवकिषकर
भाये प्रमाणेन परिगणिता च दृष्टे। किं च भगवतः श्रीमायकरेण कृत्व ।
निमयमयम् इते ग्रेव सहितमातृत्रृद्धिति तद्दशाल्यातुभिरस्युपयैते।

अत्थ अस्याह सहिताया प्रकाशाने तत्तभवत श्रीमत शाक्कोई एस
कृष्णदासाः पर यत्नमावहन श्रीमतो राजराजेश्वरोऽसोढांस्मायाणाप्रियः
प्राच्यविधामकाशात्मायाध्यक्षमुलेन सफलं प्रकाशानि। तत्र च द्वे एव मातुरे
उपलये। तत्येनक आदयां रामङ्कायतथा। अन्या मदपरीराजकीव्राच्य
अन्यमातृकाल्यतथा। तत्येयेन सहायेन इत्य सहिताच प्रकाशायते।

अस्यास सत्योथाने च किंचित्वतस्मेन मया सह श्रीमत बाक्तविष्णु-
माज त्वानात् वहादुरु शाक्कोदै कृष्णमयैः यथा यात्रि अवभवत। तत्त्वात्
स्वामित्वादिदेशानां सर्वं अपि तत्तभवन्तो विभद्भेसरा सहद्यशिलामणय
कालमहत्तम। इति श्रुतम्।

संदर्भ किंचित्वरूपैति क्षरत्य स्वर्माधित्।
किंचित्वस्मृत मयाक्षानात्।क्षत वैदग्यमानिना।

इति। श्रेद्धृत राजगोपालाय, 
सहित्यशिरोमणि।
परमसंहिताया वियपातुकमणिका

प्रथमाभ्ये
प्रश्नप्रतिच्छन्नाये

1 मार्कण्डेयें प्रति देवलोक श्रेयोमणीविपयक्रमः कृते मार्कण्डेयें स्वस्य भगवः साश्वाकार्पूर्वः भगवतः स्वस्य श्रेयेनाप्रमाणा स्वस्य तन्त्रप्राप्तिकथनम्
2 मार्कण्डेयें देवलोक प्रति पुनःचार्टरस्योपदेशारः
3 तत्र सामान्यें सृष्टिक्रमारः
4 क्षीरसागरे भगवतः परमेण ब्रह्माण प्रति मौसोंसारः कारणकथनम्
5 परमेण ब्रह्माण प्रति संसारिणं विज्ञानोत्तरितिमार्गकथनम्
6 देविनां वन्धेदुकथनपकरः
7 प्रकटे: पुरुषपूर्व च संस्योप मायायः कारणत्वकथनपूर्वः महतपः प्रसादप्य मायामोचक्षेण संसारिणः भगवः प्रसादप्यामकथनम्

हितीयाध्याये
सृष्टिक्रमारः

1 ब्रह्माण प्रति परमेण स्वप्नसादनोपयथमृतस्वच्छन्नोपदेशः
2 सकलानां मायानां प्रकटे: कारणत्वकथनपूर्वः प्रकटिपुरुषस्वस्त्य-संवथादिकथनम्
3 परस्य पुरुषस्य नियोगात् प्रकटे: सूचनायोत्ततिसंहारपूर्वः सृष्टि-क्रमोपवर्णम्
4 कारुकक्ष्य समकारे स्वस्त्यकथनम्
5 भगवः द्वादशपूर्वीतिः द्वादशशुचितेः च स्वस्त्यकथनपूर्वः मूर्तिपालनाः द्वादशक्तिप्रमाणोद्भवस्य च कथनम्
6 भगवः देवतादिविभागकथनसंगमे प्रभान्तले मूर्तित्वकथनपूर्वः विणोरः वैशिष्ट्यकथनम्
7 सर्वेऽः भगवद्वारकानां नारायणादिराजविलानां स्वस्त्यकथनम्
सत्तम परमं तत्त्वं महाद्वां [ पररसम्भवम् ] तथावम्म ॥
श्रीं नारायणं तत्त्वं नवसात्मदीर्थम् ॥ इति ॥

नवरूपन्नवतं स्थानमाहवहितं प्रतीयते । किं च पाँचं नाथ इति संहिता
तन्त्रेषु फलस्तलानीति प्रतिष्ठेतु तन्त्रेषु अन्यतमेव गण्ये । यथा चर्यापदेः

चर्यापदे अथवाये—

पार्श्व सनक्षाराण्य तथा परसंहिता ।

पदोद्वरं च माहनिः कण्ठमनाध्रातनिः । इति ॥

अपि च इति परमसंहिता भगवता श्रीमाण्यकरेण उत्तरसंबन्धवाधिकरणं-
भाषे प्रमाणलेव परिगणिता च ददते । किं च भगवता श्रीमाण्यकरेण क्रतसं
हितमन्यथाय हःमेव संहितासुरभुतेति तदः वात्त्वशास्त्रमविन्यम्यः ॥

अतत्थ अथा: संहितायं: प्रकाशने तत्त्वकन्त श्रीमन्: शाक्कोद्रे यस्
क्रयागमर्यायं: परं यतमाणहस्त: श्रीमते: राजराजिये वरोदारस्तानाधिपतिः
प्राच्यविधाप्रकाशार्थवात्यक्षुद्धेन सप्तहः प्रकाशिते । तत्र च दैं एवं मात्रेः
उपलब्धे । तयोऽर्था अद्यान्त्यानुवाक्यवर्था । अथा श्रवुषुराराजीप्राच्य-
सर्वानुवाक्यवर्थाः । तयोऽर्थसहाययेन इति संहिता प्रकाशिते ।

अथा: संस्थैर्या च किंचिद्विमन्येन मया सह श्रीमत: दाक्तरविद्व-माजे: दिवानु: बहादूर: शाक्कोद्रे क्रयागायायं: यथाभिति अयत्तमः । तत्त्वसतुं
स्वालिंत्वात्देवपुन्न सत्तिनवे तत्त्वकन्तो बिद्वृद्धेःसरा: सहर्वशिक्षायायां:
कान्तमहेसु । इति शुभम् ।

सदृढ़ं विद्वृद्धेत तद्वालियं सर्वेशायामिति ।
किंचिद्वेन मयावश्यामातुः कस्तं चैत्यमानिनिः ॥

हर्षम् वेश्वर राजगोपालं यः
साहित्यविशेषांविषयाः ।
परमसंहिताया चिप्यानुकरणिका

प्रथमाध्याये

प्रश्नपति-सवालाखण्डे

1. मार्क्सियन प्रति देववेद द्वयोगाविवेदनम् क्यू मार्क्सियन स्वतंत्रत्वम्: साक्षात्कारपूर्वकं भाष्यतं स्वास्थ्य धेत्तान्तरण-भाष्यमूलकम् स्वास्थ्य तत्तत्त्वाध्याक्षनम्
2. मार्क्सियन देववेद प्रति पञ्चायत-सम्प्रदायां
3. तत्तत्त्व सामान्यं द्रष्ट्रमार्गम्
4. क्षेत्रागे
5. परमेष्टरं परमेष्टरं प्रति मोक्षसंस्कारं: कारणकथनः
6. परमेष्ट द्रष्ट्रार्थ द्रष्ट्रार्थ उपजीवितानुकरणिकर्त्वम्
7. द्रष्ट्रार्थ अनेकदायकतनमयः

विवेकानुन्धाये बृहदकालिकां

1. द्रष्ट्रार्थ प्रति परमेष्ट वैयाक्षनामूलस्वस्त्राचन्द्रम्
2. समानकं भाष्यम् प्रकटे: कालांतकथन पुरुषां प्रकटिभएष्यस्वरूपसंवेश्य-सत्यादिकथनम्
3. परस्पर द्रष्ट्रार्थ नियोगावर। प्रकटे: स्वास्थ्यरोपसाधारण पुरुषां सृष्टि-कर्मोपग्रहणम्
4. कालकालिक सम्बन्धृत द्रष्ट्रार्थकथनम्
5. भाष्यम्: द्वादशमूलकां द्वादशाधारणां च द्रष्ट्रार्थकथनम्: सृष्टि-प्रतिपालनां
6. द्वादशाधारणां द्वादशाधारणांसंह द्रष्ट्रार्थकथनम्
7. सर्वानं भाष्ययाचनां नारायणादिशिवादनां स्वप्निकर्त्वम्
8 भगवतः चतुर्दशकथनपूर्वकं वेदानं आश्रमाणां वर्णानां च चतुर्थी-
विभागकरणनिरुपणम्

9 भगवतः स्वरुपकथनम्

10 भगवतः भाजिनः प्रति इच्छाद्रयस्य स्वरुपकथनपूर्वकं तत्स्योजन-
कथनम्

... तृतीये विनयार्थे।

1 परमेष फलक्तहैविश्वविश्विभागकथनम् भगवतपूजायासंप्रदायोपदेशः

2 भगवतपूजाया: पुनः गुणक्तयोंविभागकथनपुरस्तारं मातृप्रजातिविशि-
ध्यानं सर्वपापिनि भगवतपूजाकरणे चैप्पवलवपापं च अवस्तयकल-
कथनम्

3 पूर्बपूजकल्पविवेचनम्

4 अवेनांग्मूतमस्मयविवरणपूर्वकं भगवतानां नित्यकर्मोच्चानाविवरणम्।

चतुर्थे अर्थनामाविवाहे

1 भगवतः आराधनयो सतपल्लोपदेशः

2 भक्ते: स्वरुपकथनपूर्वकं अवविभवकथनम्

3 असुधारकामयो अपप्य विषयः पूजने विषेत्तन्त्रकथनम्

पञ्चमे प्रथिविवाहे

1 संस्क्रेण पूजाद्वेयानां निरूपणम्

2 पूजेकथनानां शून्यनिरूपणायसरे आलं: बाह्यप्रत्यार्थ्यद्रिकनिरूपणम्।

3 स्थानशुद्धिनिरूपणम्

4 पात्रशुद्धिनिरूपणम्

5 बर्षशुद्धिनिरूपणम्

6 पूजेपुजयादीत्वानिरूपोपयोगनिरूपणम्

7 भगवदाराधननांद्रव्यनिरूपणपुरस्तारं भगवतो निवेदनानहृद्यनिरूपणम्

8 परिवारपूजनविभिन्ननिरूपणम्

9 हेमोपुजयानिश्चितम् च निरूपणम्
पढ़े मन्त्रकोशे
मन्त्राणां सम्पूर्ण प्रयोगविधि:
स्वतः चक्राध्य
1 वैभवयाग्राजः मूलदीक्षाया: समप्रवं निरूपणोपकम्: तस्म, श्रावणादि
वर्णानुक्रमेन दीक्षांग्यागमूमिदिरूपणप्रकारंपदेवा:
2 दीक्षाधिनां दीक्षाकालं अवस्थानप्रकारः
3 दीक्षाय: तिथिनिर्णेर्वर्षं आचार्यकृतक्षणवर्णनम्
4 चतुर्विधानामपि दीक्षानागभिकारिनिरूपणम्
5 दीक्षायां अनधिकारिणां निरूपणपूर्वसं दुःखितः पुरुषस्य मुलायाधि-
कार्तिक्यवर्णनम्
6 दीक्षांगेर्वर्दिकरिपपन्नप्रवेक्षं चक्षुरिकल्यानपकारः
7 वहिरावरणे वेदिनिर्माणपकारः
8 चक्रय वर्णकैराधिकने वहिरावरणे वर्णिन्यासपकारः
9 चक्रमण्डले रजःपातनविधि
10 रजसं संपादनपूर्वसं मण्डलविन्यासपकारः
11 ऐस्वरस्य चक्रस्य स्थापनपकारः
अद्धमे दीक्षाविधाने
1 दीक्षाया आवश्यकत्तकथनपूर्वसं तत्स्याविधियन विधाननिरूपणम्
2 दोषात्मकर्षात् कथनपूर्वसं समप्रवं योगकथा:
11 ऐस्वरस्य अरिश्वत्ते
अरिष्टस्वरूपनिरूपण पूर्वकं तस्म विचारः
12 ऐस्वरस्य धमात्मके
वैभवानां धर्षस्वरूपनिरूपणपूर्वकं तदनुपदानपकारः
13 प्रयोद्धे काम्यालयः
सबिस्तरं कार्यान्तः स्थापत्यनिर्माणपूर्वकं तस्तापनभूतत्वायामनिर्माणम्
14 चतुर्दशे मुद्राशः
सप्तद्वशं मुद्राविचारः
15 चतुर्दशे
त्रयोद्धोतकाम्यसाधनकमेयां सबिस्तरोपन्यासः
16 चतुर्दशे
काम्यफलवाप्यपुस्तकमन्त्राणां स्थापत्यनिर्माणसारं तदनुसारामकारोपन्यासः
17 चतुर्दशे ईश्वराधि
राजादिनां प्रभुर्णां दीर्घकारोपवर्णनम् ।
18 अष्टादशे अधिवासनाधि
अष्ठाश्रितानां धर्मानां नराणां देशदेवस्य स्थापनेन सिद्धिकर्तकृं पूर्वकं भवतः स्थापनामहिरायां अधिवासनानां भागः
19 एकसप्तविंदेशे स्थापनाधि
भवतः स्थापनानहिदेशाकाळद्विलायां कथनपुस्तारं भगवतस्य विद्यार्थ्यो स्थापनामकारोपन्यासः
20 विशेषतः अग्रिकार्यां
अग्रिकार्यविधि
21 एकसप्तविंदेशे स्थापनाधि
स्थापनोत्तरं भगवतः कर्तव्यपूजाज्ञानस्थापनस्य साहित्यप्रवर्तनम्
22 द्वादशे यात्राधि
स्थापनोत्तरं कर्तव्यायाः यात्रायाः सप्तकारोपन्यासः
23 भ्रमोत्तरविश्वव्यंजनात्वम्
विश्वव्यंजनकथन पूर्वकं होमसाधनभूतवादिव्यकथणकथनम्
अयं च अध्यायः अस्तपूर्णेऽऽकि च चत्वारिष्टाचारिष्टाकारास्य उक्तो भागः प्रक्तानुपुकः अन्वय कर्मदेशप्रकरणे द्वित्य इति भाति
24 चतुर्थीं विद्वासुज्ञाये
मन्त्रसुज्ञामकारोपन्यासपुरूषं विद्वासुज्ञायः विधानोपन्यासः
अथ चार्यायः आरम्भित इव प्रतिभाति

25 पञ्चविंदे यात्राये
ज्ञानं दीनानं भक्तं श्रेयोमार्गायते: साधनवेन भगवतः यात्रायः
प्रकारेर्दकथनम् ॥

26 पञ्चविंदे लोकाये
संसारस्यं दृश्योऽस्मेण रूपं अयमश्चृद्धिविनिदेन लोकञ्जः
स्थितिकथन्य-पूर्णं तत्र तत्र जीवानं स्थितिवर्णिनेन तेषाम् परस्यासिद्धं
प्रकारोपन्यासः

27 शष्टिविंदे संग्रहाये
तत्र तत्रोप्यस्तानं वैषयविनित्यकर्मणं एकं समावेशेरोपिदेशः

28 अष्टविंदे अनुवर्ताये
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वयं च अभ्याय: तत्र तत्र जृतितवात् असंपूर्ण: असांविज्ञातः

29 एकानार्थिरे कर्मेनुपाध्ये
इतः पूर्वक्रेभ्यः कर्ममयविश्वासानां कर्मणं सावित्रोपन्यासः

30 एकासो रहस्याये
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31 एकानंदे उपसंहाराये
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13 प्रयोद्धो वाणाक्षे
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15 पश्चाद्दृशो
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16 पोड़ं
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17 सत्तद्रो इभवाराये
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18 अश्राद्धो अधिवासनायेये
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19 पेसेनविरेते श्यापनाये
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24 चतुर्थीं विद्वत्तुजये
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25 पञ्चविंशी यात्राये
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26 षष्मो ब्रह्माये
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27 षष्मविंशी संग्रहाये
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28 अष्टविंशी अनुग्रहाये
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29 पञ्चविंशी कर्मदेशाये
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30 षष्मो रहस्याये
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31 षष्मविंशी उपसंहाराये
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सन्तखमाराधिनिधि: तद्रोपमागच्छवा सिद्धानां उपदेशकथानांक्षत्रस्य देववें प्रतिष्ठात्मापविष्ट्यः

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मर्कण्डेयं महापालं दैवतसंहुपागमत॥

तत्र प्रणम्य यथान्यार्य तेन चाप्यभिन्ननिदितः।
प्रथं प्रचन्मे विहान् परमज्ञानगोचरम॥

अधिता भगवन् वेदा: साहित्याहारसृविस्तराः।
अतृतानि च समाध्वानि वैकोवक्ययुतानि च॥

न चैतेनु समस्तेनु संशयेन विना काष्ठी।
अन्योमार्गं प्रव्याप्ति येन सिद्धिमूच्यति॥

आगमेशु न चैकिसिन पद्यामि परमं हितम्।
तेपामेव वहनान् तु संशयों सम वर्धते॥

तव मेघं भगवं बृह्दं संशयचेदकारणम्।
तदुद्वप्य न च पद्यामि अन्योमार्गांविशारदम्॥

देवकेन्द्रसुवल्कसु मर्कण्डेयं महापालं।
देवलं प्रत्यवाचे विस्मयेन समागत॥

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ततोएव भूतानिर्धिर्भणसंहुसृविस्तदव।
सारग्रामं समसास्य विश्वेतस्याघम्यपूजयम्॥

1. क. पालसरस्वत। 2. क. नंदेश्वरिन्दु। 3. क. मेक्षा। 4. क. झूठ। 5. क. पृवस्येत्।
श्रीपाण्डरभे परसंहितावर्ण

समासहस्रभाषी च स्वयमागतानिर्णयः।
धातुभक्तिसमेतवेत्र विधिना येन लेणेचितः॥

tatāsa bhagavān, dêvō nāndarikānīmēkṣaṇaḥ।
dvāmaçhānāya dṛṣṭā prasannā bhadraśvastu॥

prâṇiyampi māyā stōchē śtuynāmaś ca dêvarāt॥
stānuṣkampāṁ ti vakya-mātrāvinnāme tapōdhana॥

भगवानः

mārkaṇḍeśya prasātādūscām vighina vighina śrutāः।
आराधनेऽशैक्षियूक्तस्वय मिर्भरं श्रूताः॥

vārāṇ guṇīkṛtvād bhūti tē yatē mānasi bharante।
आयुर्विज्ञानमेध्यं yachānāvata śukrata॥

iṣṭācāhā bhagavā pratyāvāyā śrutā śrīkaśchit।
jaṃ na śrītā me śrūdā niśādāyamana-kulam॥

iṣṭācāhā dévadēvastu prahuṣṇādītmaṁvaśe।
yādī tē sambānta jaṃ śvetāsāmpām vṛj॥

kṣīraśāgarmañcān prahīnaṁkaṁmāssadūm।
tēr śiñcaja mahāprajñān upāsa vighiṁśākaḥ॥

svargīpyañgāvāsān sārāyajñaśīlāśāntam॥
ābhičāraḥ ād evaśe guṇātva bhavipṛti॥

आयुम्यं dévēśaṁ c maṃsaśādēna śrūtā॥
iṣṭācāḥ māmśo dēva: tātēvārāśe tēn gata॥

ttotā-h cihisāma śuṭvā śvetāśeśaṁ dēvaḥ॥
prâśītoādāsaṁ yathā kālaṁ n kācīciśāntiśārta॥

1. प्रमोदितम ।
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शैलार्जवनस समुहाश्च तद्विपु पुनरौस्तम्भ ।
तत्र तेजोमयः सिद्ध निवसनित चतुभुजः ॥

शाक्यचक्रगदापद्रक्रितः स्वेपु पाणिपु ।
पुप्पपोतममेवैः क्षणैः ध्यायतस्ततपरायणः ॥

एकान्तनो मुदा युक्तानि निर्भेन्द्रा निष्परिविधः ।
परिपक्षक्यायांश सर्वाः ध्यानतपरः ॥

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तत्र तत्प्रजायतवादहिमिद् वचनमम्मुवः ।
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ज्ञानहेतौ: प्रपां ल्यां ज्ञाधि मां ज्ञानपारगः !
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अथ तेन प्रेषणेन यज्ञप्रं मम कीर्तितम् ॥

तेन मे संदिधादिच्छता नष्ट च वृद्धिः तमः ।
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द्रीपिधिन्ता प्रणयः च सवीचोपरता स्थितः ।
पूर्वः मन्वन्तरे तुहं यत्तवः तन्त्रं च देवलः ॥

ताधवा चिरकालेन न कस्मैचिद्वशहृतमः ।
तन्त्रमेत्वद्विप्पणे प्रत्यवहृत्यन्यकारणात् ॥

एकदेशामुपाश्चेत् वहस्तस्ताः स्त्राः ।
तत्स्तु वहुधा भिन्नामिद् तन्त्रं च जगवभृतः ॥

अक्षुरार्धसारं च विरुद्धं च परस्परम ।
पद्ध्रात्रामिद्म प्रोक्तिः नृत्तन्त्रामिद्म परम् ॥

1. क. राजकृष्ण । 2. क. प्रवनन । 3. र. दान । 4. व. ध्याय ।
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१. क तंत्र। २. क हेतु।
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वपोद्धारं पुरस्तृतं चैकुण्ठचरनं।

आसीदीदिकं तमोमृतं अप्रजातमलक्षणम्॥

अप्रत्यक्षोपज्ञेष्यं प्रसुसामिव सर्वेत॥

tatra yogamayी निद्रां आस्थाय परम: पुमान॥

दीर्घकाल: [लं] खंडन्योति: तत: सर्वं मनो दृष्टे॥

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प्रभवं सर्वविधाय भावितत्वामसन्मश्वरस्।

स सूप्ता पश्चब्धूतानि सुचनान्यसूजजन्त्वः॥

मृताद्यक्षेतस्मत्सूर्द्वक्ष्यं यथावरणिः चराणि च।

एवं सूप्ता जगत्सर्वं महायोगी पितामहः॥

निक्षर्यं ध्यानमातिपदू[न?]= संयान्तय[न्तु?] सुपपकमेः।

ततोक्षय हृदये जाता विचितकित्सा समन्ततः॥

तत्या च विहिते ज्ञाने मनोमहिरवर्तित।

अथाप्यतपरं देवं क्षीरसागरशापिनम्॥

1. स. ब्यौक्तिः।
भृगुज्ञप्रयोगाये परमसंहितायां

अनन्तमोगनायायां शरिषं पद्मजेक्षणम् ।
शाल्लचक्रमद्यापद्यानं धारयन्तं चतुर्भुजम् ॥

श्रिया चरणपोध्यां इयामलं पीतवाससम् ।
श्रीरत्साहं प्रसतामं कौस्तुभोजवलवक्षसम् ॥

संवितं वैनकैन्यं सनिविजेन पामतं ।
ते ह्रया पुष्पारेप्तं रस्य धारचप्पयोऽत् ॥

मात्याय परमा............................

न देशेन परमात्रा ग्रहस्वत्तं इति स्थिति: ॥

जयन्यां तस्य मात्राणु म्यावरसयस्तस्मात् ।
संसारस्वतन्त्रभीतं विद्वतं कर्मवठन्यात् ॥

आत्मदुस्मुदसीं निर्वाणमचचिति ।
एतदृष्टि विभागन परं कौशुहरुं हि में ॥

परमः

ज्ञानं कियेति द्विविधं चेष्टतिन सर्वदेहिनाम् ।
ज्ञानाधिक्याधिकमुक्ति: स्यात् ज्ञानं (कमः?) दिक्यातु
संस्कृति: ॥

परिमाणाविविलं करं परिमेयपलं मतथः ।
आयनिकपलं ज्ञानं परिमेयफलं कार्ननात् ॥

अद्या

कथं संसारिणां एुसामिनिद्रश्यद्धिश्विनाम् ।
परिमाणाच विज्ञानं योगिनायार्थ जातये ॥

परम: (?)

नेव संसारिणां ज्ञानं विद्वत्रोए चतस्ते कश्चित् ।
वनय्येदनिमितेऽयु तद्यापेतु चतस्ते ॥

1. and 2. च. परिणम । 3. च. वर्जनात् । 4. च. परिणामात् ।
Prasna-pratimuchcharya: 1

स्मशस्त्रेषु तिव्येषु कार्षेषु करणेषु च।
खश्मेव परो ज्ञाता निव्यन्दमवतिष्ठति ॥

त्रह्मा?

केन धम्मेन भिक्षुते मुक्तास्तव शारीरिणः।
पुत्राचार्ये मे देव युद्धादुद्यमिति परम् ॥

परमः

अह्मेव भवत्त्येते न भेदस्तत्र कक्षन।
यथात्त्ति चिह्नराम्येव तथा मुक्ताक्ष देहिनः ॥

त्रह्मा

वन्धेषुतुन्त समाचार्य देहिना पुरुषोत्तम।
केन कुप्या चर्णति पुरुषं वन्धेषुतुन्त। ॥

परमः

त्रिमिरेव गुणेषुक्षमपति समास्तव्यस्तवः चित्ति।
ति बिधा कियते निद्रा बध्यन्ते पुरुषारोपया ॥

सत्वा सुखमयी निद्रा रजसः कर्मस्तुलम्।
तमस: सम्भूताकारा संवन्धक्षाविध्यः स्मृतः ॥

त्रह्मा

त्रिमिरेव गुणेयांगः पुरुषस्यावतिष्ठते।
कर्म या विप्रयोगः स्वात्तु मुक्तिकामस्य योगिनः। ॥

परमः

पुरुषस्य गुणा नैते चर्ययोगि कमलासन।
विषयस्य यद्याते भवति न भवति च। ॥

1. क. हर्षा।
प्रवचनसाधितायां

प्रवचनः
कोऽसौ विषयं इन्द्रुक्तं: पुश्पाणां सुरोच्चम।
यथा योगात्मवन्ते न भवन्ति च ते युगां॥ 75

परमः
प्रकृति चित्रयुक्तं क्षयं देहिनो विषयस्थितं।
तथा युक्तास्तु विचयं शुचयं रसिकात्म्य॥ 76
जानाति पुरुषं नित्यं चित्रयुक्तं प्रकृतिशिल्याम।
सा च प्रसून्ते सततं निद्रामयस्य तथविधाम॥ 77
कान्तामेव भज्जिद्रं स्तत्तन्माविभ संस्थिताम।
सूर्यं विस्मयस्य संबन्धं: पुंस इयते॥ 78

प्रवचनः
प्रकृत्या तस्य संयोगों जायते केन हेतुना।
एतदाचक्षु मे देव गुह्यमेतत् परं मतम॥ 79

परमः
मायेऽ कारणं तस्य पुरस्तादिशिल्यम।
भूयं: कर्मवशादेव मायामश्रेष्ठ तिष्ठति॥ 80
मत्कुलायात्म्य मायाया मत्प्रसाददिना कविता०
न विरामोक्तं तोक्केशिन्यं नात्रकार्यं विचारणा॥ 81
याबदेव न मायेऽं मत्प्रसादेन हीयते।
ताहत् पुंसस्य संसारो वुकितस्य विषय्ये॥ 82

प्रवचनः
परिपूर्ण्या ते देव प्रसादः किमिनिवन्धनः।
न जाने कारणं तस्य तदहि पुरुषोऽचम॥ 83

1. का लघुया।
प्रश्नप्रतिवचनं नाम प्रथमोद्धयायः।

परमः

श्रव्य भक्ति समाधिश्च माय श्रव्यदिता जनेः।
श्रुभमेव विविच्यन्ते तत्त्वसाद्मवैहि मे॥ 84

शाक्नागमविहीना च भक्तिमायि समारिता।
श्रुभमेवाच्छेदतुः सूर्यस्यापि न संशयः॥ 85

तस्मात् संसारिनं पुंसां मत्त्वसादाभिना वाचित्।
निःश्रेयसकरं नान्यत् दूतवा[दूतवेन]वर्ष्यं पितामहः॥ 86

इति श्रीपारशराचे परमसंहितायां

प्रश्नप्रतिवचनं नाम

प्रथमोद्धयायः।
अथ द्वितीयोध्यायः

प्रारम्भ

भगवन् देव देवेशा पुण्डरीकनिम्बकचं।
सर्वभूतं मन्ये तवभूतं जगतां पति॥

त्वामुपासितमिच्छति ये जना विशिष्पर्वकम्।
तेषुपापायमाच्छिवेत्स्मेतेयुर्युच्चे ते तदादा॥

परमः

येशु भावेपु मे कीर्ता सर्गं संहारं पुष्च।
तान् भवानानुपूर्ववें भक्तियुक्तसदा स्मर॥

प्रधानस्मृत्येपर्यं प्रकृतितरं वनवेच च।
अद्याख्यतं च तदेव व्यक्तमुच्यते॥

अन्यत्रक्युंजयल्लकारसूतमानाक्ष्य पक्षच।
इत्रियाणं दूशक्षं च महासूतानि पक्षं च॥

स्थूलं सूक्ष्मं दिया क्षेत्रतेषां जन्मानि च तथा परः।
इति तत्त्वाद्यदेपपाणां कीर्तितानि तवाय।॥

विष्णुरेव भुजागोष्टिप्रकृतिस्वयमन्वितम्।
सर्वं भावं स्वपन्त्यं अग्निः मध्यास्माटाध्याम।॥

अग्निः भूति भूतभूतिः मध्यमात्रुण्मय:।
अध्यास्मात्मेव ज्ञा: तेषा चर्यास्तु तादादा॥

तत्र सर्वसत्त्वेऽपिवर्चिना मतसादिनी।
राजसेनांगासिद्धः यस्तू तामसेमोहकारणम्॥

1 2 3 4 5 6 7 8 9
तस्मान्मा प्रत्युपासीन् [न: ?] सर्वभावाननुकमात्।
कुर्वात् सात्तिवकेनेव नाशायित्वा राजस्तमः ||
प्रत्यक्ष्ममास्त्याय कुर्वात्सर्वस्त्र सात्तानम्।
निसर्गकक्षमास्त्याय पुनरुत्पादनं स्मृतम् ||
तत्त्वार्थायं संहारे विजेयो माशुक्षुतो।
आतुपूवर्ण भावानां नान्यथा सिद्धिरिप्यते ||

ब्रह्मा

इति: प्रसूतिभावानां चिनात्रो वा क सम्मतः।
fिनम्यकालमुभयमेतज्ज्वतिज्ञेष्ठत् ||

परमः

प्रसूते प्रकृतिभावानु प्रकृतिर्घसते पुनः।
ब्रह्मन: संबन्धे सूतिस्तंदपाये हु विज्ञव: ||
सहस्रायुगमानं तत् दिनं भ्राह्म निद्रापि च।
तेन मानेन तस्यापि शान्त वयोणि जीवितम् ||
परं भ्राह्मण कालेन सर्वसंहारे एव च।
सत्तमं परिवर्तते मक्षियोगालिपितामह ||

ब्रह्मा

किं रूपं प्रकृतेतस्तस्याः कथं सा च प्रसूयते।
संबन्धाः कीदहास्तस्याः पुरुषस्त परस्य च ||

परमः

अचेतना पराधी च नित्या सतनानिविक्य।
ब्रह्मणा कर्मिणां क्षेत्रं प्रकृतेतस्तस्तस्य।
व्यासिस्त्ये संवन्धं तस्याध्य पुरुषस्त परमार्थं तिष्ठति ||

10
11
12
13
14
15
16
17
18
19
यथाकारामिदं सर्वं प्राण्य शब्दें व्यवस्थितः।
तथे चाप्य [च्या?] कृतं प्राण्य परमात्मा व्यवस्थितः॥
20
यथा वा पयसि सन्मेहः यथा च सहिष्ठे रसं।
गमे तदन्त्रापि व्याप्य व्यापकतेप्यते॥
21
तत्र यदू व्याप्सरं रूपं परस्त विशिष्टे गुमान।
अवत्त्वव्याकृतं व्याप्य परस्य विशिष्टपरम्र॥
22
यथा सतोस्ततो नान्या; शालया दृश्यितं शर्क।
तथा व्यापकता नान्या सब्रस्मात् व्याप्य तत्स्मृता॥
23
अधिद्याकृतं तत्र चिद्मात्मपरमो मतः।
उभयन्त्रेतदन्त्य तदन्त्रितमिव तिष्ठति॥
24

परमः

परस्य पुरुषस्यं विषोगतप्रकृतिः सदा॥
उत्पादायति लोकांश सम्हत्यापि चान्ततः॥
26
अवेतनं तु प्रकृतिनर्मयथा संप्रसूप्ते।
तेनेमि सर्गसंहारी करोति पुरुष: पर॥
27
तत्र सृष्टिमिमा पूर्वं शुष्ण; प्रदान समाहितः।
स्थिरति च प्रत्येक चापि कथिष्पयामि ते युनः॥
28
शाक्यः पञ्च विशिष्याता परस्य परमात्मनः।
यास्रीव परो देवः परमव्योध्य तिष्ठति॥
29
परमेष्ठी गुमाने विश्वो निद्र्वति: सर्वसंजितः।
शाक्यः पश्च तस्योक्तः पश्चोपनिपदाध्यया।
पश्चातिसमया देषः परमात्मा जगत्यशुः।
पश्चातिसमायः पश्चात् जानमशुते।
परमेष्ठी स्मरन्ति शाक्ये परदी तु पुरुषः स्मरतः।
पद्म [विश्वा] तम्यं तेजसि प्राको निहृत्ता[च्या] तमा रसे
स्मरतः।

सवित्तमा कथितो गन्ये विनयो[श्री?] पुरुषः पर:।
पश्चात्ममाः स्मरतां योते सुक्रमहः व्यवस्थिताः।
संसारसंपथातीता योगसम्य: सनातनाः।
एतत्सूक्तमशारीरं कथितं सुकिकारणम्।
तेन तु प्रक्रियेयोगात् जाता: पश्चादेश करात्।
पद्म पश्च समासे शाक्यो गुणयोग:।

व्येषष्ठा विवा च कान्तिर्क शालिनि: अंदा च पश्चमी।
निमेलद्वायुः पश्च जाता: सत्तस्य कारणम्।
वागीश्वरी किर्या कीर्तितेक्षी: सूक्तिं पश्चमी।
सा जान[साम्हला:] किंचिदेविका[ताः?] रजसः कृष्ण
मतम्।

मोक्षिनी प्रथमा चासामविवात्य तमोवती।
स्त्र्यमाया च महिना योनयस्तससित्वमः।
तत्र प्रकाशां च चतुर्व रजो विच्छः कियात्मकम्।
तमस्वात्मर्ण ज्ञेयमितिपेतुणालक्षणम्।
पुराण गुणार्ते जगत्त स्थावरज्ञमेव।
धैविष्यं विविषं प्रासं संसर्गस्वतिरेकत्।
बुधिरदयविधा जाता गुणेभ्युत्सिंचुगणातिमिका ।
सत्यालक्ष्णातिमिका जाता रजसो हुःखसंयुता ॥ ॥
तमसो मोहसंसृष्टा तत्र भेदानिमात्र अशु ।
सातिकानि च चतवारि रूपमेत(कं?!)तु राजसमु ॥
तामसानि पुनश्चेण यानि वस्त्वाशि नामत: ।
धर्मं ज्ञानं च वैराग्यस्थ्यस्मिति ह(सा?)स्वतः ॥
वैराग्ये विपरीतं तु रूपं राजसमिप्यते ।
धर्मोदि विपरीतानि तामसानीति धारय ॥
जातो बुढेरहंकारदिनोपतिमुग्नातसकः ।
येन जन्तुरनात्मानमात्मामनिति मन्यते ॥
वैकारिकं सातिकाक्ष्यात् राजसाचैजस: स्मृत: ।
भूतादिनसादृपदहंकारदिनिमुग्नव । भयेत् ॥
वैकारिकाद्वृहंकारात् पञ्च बुढीनिर्घ्याणि तु ।
समुत्ततानि वैराजीं पुरुसपेह सिद्धति ॥
कर्मनिद्राणि पश्वे कर्मारंभाणि तेजसात् ।
मनोज्ञातिर्दृष्टं तत्तस्दुःखसाधनमु ॥
कालश्च तैजसडेव जातस्तु यदि[कृत?लक्षणः ।
कालादिग्रजश्च संभूता: पूर्वोद्या: कमः: स्थिता: ॥
भूतादिर[व] च जातानि तन्माधायणि धयाकपपू।
प्रथमं शाब्दस्तन्तान्त्रिकं द्वितीयं अप्रियस्वयंक्षमु ॥
रूपमात्र तृतीयं हु रसामात्र चतुर्धायक्षमु ।
पञ्चमं गन्यात्रं हु सूक्ष्मसिद्धिनःस्वयं ॥
गन्यात्राधिकत: पञ्च दिशः कालो मनस्तथा ।
अहंकारक्षः बुढिक्ष भूतानितियोगविग्रहः: ॥
इत्येता धार्मिक प्रोक्ता मूल्यः परमात्मनः।
वासुदेवमकस्थाप्य येंजन्ते सिद्धिमीप्तः॥  53

तन्मात्रेयस्य सूतानि कमादू ज्ञानानि[जातानि?] पश्च वै।
पर[वर्ति] च वायुक्त तेजाक्ष जलश्रव्वी च पश्चमी॥  54

एभि: स्थूलशारीरं तु देहिनामुपजायते।
ओत्रं च चक्षुपी[ओत्रत्वकृचक्षुपी?] जिहा प्रा[प्रा]ण दुधी-निद्रयाणि च॥  55

कर्मेनिद्रयाणि चाक्यानि [चाक्यानि?] गुह्यं पारंपदःः
स्त्रुता। ॥

कायेश्च करणीकृष्ट शारीरं स्थूलसुचयः॥  56

एवं शूष्टि: शारीरान्ति सूक्ष्मस्थूलविभागः।
कीर्तिता ते मया ग्राहन्त अथ वध्यामि देहिनाम्॥  57

परस्य गुह्यस्यैः शाक्तयः कोशाशोभिराः।
जातिनामस्वरूपाणां भेदार्थिता हि स्थिता॥  58

शारीरं भौतिकं प्राप्य कर्मेनि: स्वेत्वृपाजीने: [स्वेत्वृपाजी?]|  59
दौर्यें अभावित संसारे तेन संसारिणो जना॥

शुद्धेन कर्मेण यान्ति गतिमुच्चकृत्वा श्रुभाम्।
अशुद्धेन कर्मेण यान्ति तथा गतिमधोक्पुलिः॥  60

पुमांसोऽयूक्ते मन्नागृहिकृष्प अपि ते स्थवः।
अशक्ता: स्वपरं ज्ञातुमायत्वान्तमोहिना॥  61

रागदेपादयस्तेपः दोषः प्रकृतिसंभवः।
संसारगोचरामेचार्य विं कुर्वचन्ति देहिनाम्॥  62
श्रीपादाश्रये वर्मसंहितायां

गुणानां तु समुद्रकाल भूमिन: स्वेद्युभाषायुमे:।
उत्तमामस्यमां मध्यां गरिं गच्छन्ति देहिन्॥
तेषां सत्यशुणोत्ते गतिरूपत्वमिलयते।
मातृप्रभा राजस्त्रोत्तरं तिर्य्कं तमसस्तथा॥
एवं शरीरिण्यस्यं गच्छन्ति विविधां गतिः।
कालचक्रं समाहृथ भ्रमन्त् ज्ञानमायया॥

प्रक्षला

किं कालचक्रमित्युर्व देवदेव मम त्वया।
तस्य त्वह्मपिच्छाय: अर्तु दाक्ष्यं पदि प्रभो॥

परमः

काल: सूक्ष्मगति भूतानि काल: संहरिति प्रजा:।
काल: सवेपु जागरिन्त कालो हि दुरातिकम्॥
कालो विभजने सवी पुरुषां परापरसं।
शून्यं भव्यं भविष्यच सवी कालात्वचर्यं॥

ग्रहनक्षत्राश्रावधिः गतिराधृतिचिन्हक्षणम्।
तयोस्तस्य परिच्छेदेऽवहया साधते॥

तस्यश्च श्राद्धाभिभेदेऽविभागः परिकीर्तितः।
अयने ज्ञतिस्य मासः पक्षाध्य तिथियस्तथा॥
सवनानि तथा याम्य त्रहृताः नाभ्य एव च।
कलाश्रेयसं विनायकस्य प्राणाध्य टादश्युतः॥
संवत्सर: पत्तिस्तेपं कालम्य तैजसोध्वः।

tसत्य नेमित्रयं प्राहृत्युक्त मयनयमसं॥
सवनानि पुनः नामित्रसम्प्रदाहृतम्।
अराणि मासं चिरे: पक्षस्तत्वानि पद्मस॥

1 के उपाख्यान।
सूजित्रको नाम द्वितीयोपद्यायः ।

कृतवः पुद्दद्वानि पादावः परिकीर्तिताः ।
अङ्कुस्यो हस्तपादेवु मुहृत्तः परिकीर्तिताः ॥
नाव्यो नाज्यस्तु तस्योक्तः कलः केतक व्यवसिधितः ।
विनान्यो रोमक्षुपात्स्तु प्राणानि भविषितानि तु ॥

इत्यदं चक्मांहरुः जगत्स्थान्तरजगसमस्मः ।
उद्यास्तर्यं यान्ति [यान्ति] यथैव ग्रहणारकः ॥

पर एव पुमानः ग्रहः कालो भूतवः व्यवसिधितः ।
लोकसंवद्यवहारार्थं चक्मं अमयति ध्रुवम् ॥

अनेनेव जगत्स्वं अभयं जमिनायाः ।
आस्ते कृतिपरो देवं श्रीहरिव सनातनं ॥

tस्य येद्य ग्रहं ग्रहस्त्रोत्तखः मून्तयं कमलासन ।

ताभ्यु एव कमाज्जाताः पुनर्रादशार्यः ॥

गोगेश्वरी सुख्या चैव प्रजा तुष्टः समुदितस्तथा ।

dृष्टिरागाच वार्तीति कान्तिक्षेत्रान्तस्तथा ॥

चाक्षुसस्वास्तित्वमेकौ चोति ब्राह्मणाः: प्रकीर्तिताः ।

एता जगद्धितं भ्राध्य सर्बकालमवस्थिता: ॥

एतत्स्याः मूर्तिपालाश्च ग्राह्यव्यवहनयुनः ।

tथथा तेषांव तेषांस्या विद्याता भवनेश्विवर ॥

मासानामर्गपाल्यपणिः चित्ती तानेव पद्म: ।

चिण्नतार्यो भद्री ज्यो भद्रं मधुवृद्धः ॥

शुचेर चिन्तिक्षम: प्रोक्त: शुची मातेतु वामनः ।

नमस्ति श्रीघरो ज्यो यतं बुधकिः न नमस्यः ॥

1. प्र. शृङ्गः 2. प्र. चतुष्कं 3. प्र. शेखरः.
4 प्र.
पद्मनाभ श्रवण उज्जवल दामोदरः पशुः।
केशवस्तेहसी प्रोक्तः सैणे नारायणः पशुः। ॥

माधवरस्ति केशो गोविन्दस्तु नपश्यः।
इतिठादा मासेन्द्रा मासिमाति व्यवस्थिता: ॥

कीर्तितास्ते यथासंबंधं महावीरस्य महायुणः।
स प्रभु भगवान् देवः परमात्मा जगद्वृः ॥

देवतादिविभागेन चिन्मित्रो व्यवतिष्टते।
यथैव भिक्षुर्वर्णनां द्रव्यानामाध्यं सति ॥

रसार्थिस्य मणे रूपमन्यवान्यच लक्ष्यः।
तथा गुणमयेर्भिचार्यको हि पुरुषः प्ररः ॥

भिन्नरूपः जगतयसिन् नामो युक्तं जायते।
स प्रभु चयोमन्यस्य चन्द्रमा चन्द्रनास्तिपि ॥

यप्यनाथम इत्युतः ठाकनात् ठाक्ष्यतिपि।
वायुर्वानादसी जेशो वहनायदहिरेव च ॥

हर्षे हरणेन भ्रमा भ्राष्टरक्षणसहि।
इत्यैवं देवता भेदाः ढेयास्तस्येव शाक्षयः ॥

न चाक्ष्यः: परिसंर्ख्यातुं दैवतस्यवान्महायक्षिणः।
अयपत्रक मधुनास्तु स्वेतोलकेः विविष्टाः। ॥

पुरुपः: कीर्तिता: पूर्वे चक्षा गो चिन्मित्रित्यपि।
तत्रापि तत्सत्ववृत्तया जगतां चापि रक्षणात्। ॥

अपरमीतरत्वाच चिन्मित्रेऽविशिष्टाः।
सवेच्छ पुरुपाणां हु यस्मादिः चिन्मित्र्यते ॥

सवेच्छ कल्याणस्यात्वात् तेनासो पुरुषोचमः।
नारायणमयः प्रभृताभि निधःस्यसदूपः। ॥ ॥ ॥

1. क्र. २. ख. रहस्यः।
हृदयकोश नाम द्वितीयोपाध्यायः

स एव कुशलसत्र तेन नारायणस्तु सः।
वासवो वचनादेशेष्व सर्वे पव शारीरिणः॥
तेपञ्च सामान्यदेवोस्त्रौ चासुदेव इति स्मृतः॥
यस्मात्वार्थां जगतङ्ग तस्मादिष्णृरिति स्मृतः॥
हरणादेव हुःखानां हरिरित्यनिन्दिते॥
स लु देवेष्यतुव्यूहो भुवनेश्वरपितपिष्टः॥
धर्मानिन्या परां सिद्धिमवाप्ति हितकामयाय।
वासुदेवः स्मृतो धर्मम् ज्ञानं संबंधं स्मृतः॥
तथा विषुक्तः प्राणमोनिनहुस्तस्तकोऽवरः॥
यच व्यक्ता स्तम्भताश्च चतवारस्तु गुणा हेम॥
त्र देवा: प्रसीदन्ति चतवारो भक्तवतस्तः॥
अथमोच्छस्तु चतवारो यत्व दृष्टा व्यवस्थिता॥
तं प्रसादी विगुह्निनि महजयति विपसूच।
वेदानामां अभावानस्तु वर्णानां तु दिशाण्तः तथा॥
विविभागैः कुर्विन्ति चतवारो भुवनेश्वरः॥
हत्येकस्तूष्टिमार्गेते संक्लेपतंक्षिप्ततो मया॥
भृतकामस्य वाहुल्यात् विस्तारो नैव शाक्यते।
निसर्गविपरीतस्तु प्रत्ययस्त समः स्मृतः॥
प्रत्ययां पुनःप्रासे नियित्यपार: परः पुमान।
विज्ञानवचनस्पोषसी परमे व्योमिन तिष्ठतानि॥
तमेवं पुरुषं विष्णु मामवेद्ये पिनामह।
मायया शरितं व्रतम् नागेन्द्रे क्षीरसागरे॥
मामाय पद्धतः यज्ञेर्जने सर्वरामनव।
अनुधायनन्त मामेव योगिनो विजितनेत्रिया॥

* [विनय: 1] 1. म. नि.
Srutya: Srutvanti maraṃeva bhavaṃ saptaparnityāt
prajñām ātmaṃ vedaṃca prayātanaścarānāms tatra
dharmasya virātātmanā labhatām sthitām.
māyā yacād labhate sthitātmarēna vijnanam prakāra;
sattva avivrttāt prabhavaṃ niyamate prakṛto
sādhanānāthaṃ nā labhati saṃśaya.

Icchādvāṃ s tā me padaṇa pravigno pratijahate
ekāpinyaprajñapratim wiseva niyamaṃ labhati sthitām.

Jñānātmanā labhate prakāro prajñapratihāri
ātwātma eva kṛtātmanā labhate prakārābhāsya
avātma eva kṛtātmanā labhate prakārābhāsya
prabhuṃ labhate trayosvāpnaprāgoṇaṃ pitamahā
vācāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpāphāpāpाध्व: dharmajñāntyāt
sādhanānāthaṃ nā labhati saṃśaya.

Irītā śripātakāvyaṃ pramanāndhitāyām
sudhīkarama nam
vizītīyogaḥpādhaṃ.
अथ तृतीयोऽध्यायः ॥

प्राकः

यत्वया परमो देवः कथितसम्बन्धकारणम्।
कथं संपूजनं तत्स्य ध्यानं चा संभवेन्न्यानाम्॥ ।

नापुसौ कारणौ: कथित [कथितः] परिचित: कदाचन।
दिग्देशार्थारूपमेव न रूपं तत्स्य निदित्त।॥

अथ तस्य कथं पूजा कर्तव्या सिद्धिमीम्पता।
एतद्विमो कथं न्यायं देवेश्व परं हितम्॥

परमः

गुह्यमेतस्यच्वया पुर्वं चक्ष्यामि हितकाम्यया।
पादरं देवदेवस्य पूजनं तद्विंश्य श्रुतं॥

मूर्तिमानेव पूज्योपसायमूर्तेनेतु पूजनम्।
कायार्थं मूर्त्यस्तस्य लोकानुग्रहेनाशः॥

अतं पुरुपस्पून कल्यानित्वं तमच्युतम।
अभ्यर्थं परया भक्त्या सिद्धं गच्छन्ति मानवः॥

निराकारे तु देवेश्वो नार्थेन संभवेन्न्यानम्।
नच ध्यानं नच स्तोत्रं तस्मात्साकारस्मयेत्॥

आकारे तु कृत्ता पूजा स्तुतिच्यं ध्यानमेववः।
विठिना शास्त्रदेवे देव पव कृत्ता भवेत्॥

भक्त्या परम्यावृक्षो देवदेवस्य प्रेग्मिभः।
तेषामुद्गद्यायार्य रूपं भैले चतुर्मृतम्॥

9
तस्मातेनैव रूपेण देवदेवं समर्चयेत।
फलमेकदातां दिया तस्य पूजनं शाख्योदिति।
फलम्युद्रयः पूर्व निर्वाणं लु परं फलम्।
अपराध परश्वेति तयोद्विसंपि भियने।
उद्यायापिः पूजयो निर्वाणाय परः पुमान।
तत्राध्यृज्ञमाकारं कल्ययत्वा सुतानन्दम्।
सायुं संपरिवारं च उद्यापथं मूलयेत्।
मदेन्द्रनीलस्तलाशं पदाशं पीतवासस्म।
पूजाकालं स्वरूपः कालसंघसंघर्षमः।
अविच्छेद्दश पूजाया नित्यामाफ़लस्वत्वः।
अत्यन्युदयकालः [ः] स्य पूजनं परिक्षतितम।
निश्श्रेयसाधिनैः प्रभान्तं यथा पूजा तथा श्रुणं।
शाङ्कं च मकं गदा पत्रं चतुर्मिहार्येत् [वन] चुजः।
अपनीं: परो देवं शुद्धस्वरूपिक्ष साधिन।
सूतिरीजं तथा पदं कां स्थिरनितिन्यन्तम।
गदा संहारपीजंतु शाङ्कं श्रुतिनितिन्यन्तम।
भव्यंदिनादिकालेयं पथाशक्ति च पूजनम।
फलेनु निरमित्तचर्य यावजीवं हु पूजनम।
सर्वतस्युतस्य च पूजा संहारसमागतं।
हृदयं भोक्तकमसय पूजनानं से प्रकीर्तितम।
तयोस्तु पूजयोंग्रेशानं मोक्षपूजा विश्रिष्यते।
आत्मसृतकालमेधां नेतरादि त्रिपयेयात।
शुश्रुणस्य परमेव नास्तो नासिं जन्मशास्तेवपि।
संपातातुस्तिरेशस्य दुस्मयोगा फेलान्तरे।
सुकं चालुक्तं सुकिरतुखं वंशं नज्वरसं।
तस्मात्सर्वप्रथमि नः कोक्षहेन्तोरस्यनिष्ठ।॥
वाचुदेवसुपासीत चोद्यार्थी महामना।।
त्रिविधं पूजनं तस्य कर्मणा वच्चसा धिया॥
उचरात्सर्वस्यं महाकल्लिमिति स्थिति।।
गण्धपुष्पविद्विन्दुर्यञ्जविच्यंमलेत्साधुसम्पति।॥
मन्त्रेन विनियोगत्तु कर्मवज्जः इति स्त्रूत।॥
स्तोत्राणां चैव मन्त्राणां द्रुचिभृत्वा समाहित।॥
यज्ञं कृष्टे भक्तया वाग्यज्जः इति संस्मृत।॥
सवं वाह्यं परित्यज्य मानसैव यथाविधि।॥
पद्मेयायति देवेऽशं मनोपल्लस उच्चते।
एककस्य निधा भेदो श्रद्धनम् शास्त्विशेषन्(त)स्मृत।॥
सातिकी राजसी चैव तामसी चैव सा निधा।।
सातिकी मुक्तिहेतुस्तु राजसी कामसिद्धये।॥
तामसी परिपीराथ्यं पूर्वपूर्वं गरीयसी।
प्रायाण्यां क्षत्रिया चैद्याद्वृत्ता योगित्र पय च।॥
भक्तियुक्ता: स्वभावेन कुर्यादेवस्य पूजनम्।
समस्मृत्तं दृश्यायज्ज वुवाहं: स्थिविरास्थम्॥
पण्डिता योगिनो वापि कुर्यादेवस्य पूजनम्।
हरिपादाच्छन्नत्स्यन्नत्तिर्चित्तं परम हितपं॥
तस्मात्सर्वप्रथमि चैद्याय: पुष्पं भवेत।॥
न कश्यित्स्वल्दो लोकं तं मुखं पुष्पोर्षम्॥
तदनं च प्रवर्तने कर्मणि च फलानि च।
न सम्पदं समाहरं नापदं विनियोचै॥

1. अः शिबः 2. गः नृः
समर्थ: पुरुषः कथितः तस्मादेवसुपाध्यायेत् ॥

परमः
अर्नस्य विद्यं वहस्ये तव व्रतम् समाहितः ॥

वथा भागवतः कुर्यायां भगवतो हृदे ॥

समयोऽध्वे समाचारः स्वाध्यायो इन्यसंग्रहः ॥

त्वदिर्गुस्तुतिध्यायानिमित्येव विधिगुरुः ॥

वधिनाशनेन धस्तिप्रेतु स भागवन उचयते ॥

जनमान्तकृतैः पुर्णंकृतैः भागवतो भवेत् ॥

धिविधः पुरुषः व्रतन् दीक्षितोऽदीक्षितस्थः ॥

दीक्षितस्कलः कुर्यादेवद्रामदीक्षितः ॥

समयस्तु ह्रयोस्तुलः तस्मादसमयाचर्येषु ॥

ध्यातवयो भगवानेव नान्यो विश्वस्य कारणात् ॥

स्वामित्वेन गुस्तवेन खलस्य वेच सर्वदा ॥

तत्त्वद्याध्यायनं चेव तद्वाणांवागार् ॥

तद्वत्तेपुच्छ विश्वासः कर्मणा मनसा गिरा ॥

व्रतादेवस्यानं च सात्विकानं निपेतनम् ॥

न कदाचिन्मातिं कुर्यादेव परत्नन्तनिपेत्वा ॥

देवागारं स्मिर्यः कुर्यादेवं प्रदक्षिणस्मृ ॥

निर्मात्यं लङ्कायेव न सुखीत न संस्तुश्रोत् ॥

न द्वारं न निजस्मेव रक्षत्..............च ॥
स्तोत्राणि सततं तत्र शुचिभूत्वा स्वयं जपेत्।
 सारं प्रातंदिशोपश [दिवम मध्ये?] ध्यात्वा नारायणं
 प्रसुम्॥

सुसोतिथि: स्वयं गच्छन् नमस्कृर्वन् पत्राणि।
प्रतिग्रहनं द्यांनं [नक] मन्त्रमप्राक्षरं जपेत्॥

पापाण्डसमवस्त्रांश देवकोशोपजीविनः।
नातिकान् हिन्दितानुप्रान, न स्मৃतेऽच संबदेत्॥

आसं द्रायं यानं नातिष्टेवे कुरुपकम्।
न पद्धौ तत्र कुर्वीत यत्र रुपं हृदं स्थितम्॥

स्थनानि अशुष्णकहिण्णोस्तीथिनि च विशेषः।
उपासकांश सिद्धांश वान्यवान्यव सर्वेदा॥

नाशुहंध्वनशीलायातुभैश समाहतम्।
न मांसं नच मचानि मचपेवरि मनोशृष्टम्॥

दीशितं आज्ञासइतसुतानानि विचर्जयेण्।
अशुर्चिनि भवेशिति धीरो भागवतो भवेत्॥

वैद्यान्त्व विशिष्टांश पञ्चरात्राविद्वारादन।
कर्मणां विचिनकिलसपु: [स्यान्?] सर्वकालं विचारयेन्॥

नाशुहंशु यान्त्रवायान्यें प्रच्छतः।
जान्त्रिपि हि मेघावी जंडवद्धोकमाचरेन्॥

व्यासीना [व्यासीन? ] संस्मर्योगं च भये च प्रत्युपस्थिते।
अप्राप्तं जपेशितं लाद्ग्रहाक्षरेव चा॥

प्रमादे वायराग्यं वा ठुंडे समयस्य च।
प्रायत्नं जयं क्याण्त सहं शान्मेववा॥

\[1. म. ४२। २. ५. मे गणेश।

५ पा।]
इत्येवं समयः प्रोच्छो श्रावनुदेशगतस्तवः।
अन्यचं वेदिवं धर्मं चित्तिं परिपालितेत्॥
आचारमधुना चक्षे कार्यं भागवते सदा।
आचारे नित्यकर्मण्व शास्त्रव्रूढ्यं प्रकीर्तिते॥
उपकारे मलोत्सरी कुश्चा प्रकाश्यं वापतः।
शुचिराच्छम् सन्ध्यायं पशोपनिपठं जयेत्॥
शतकुल्कः सहस्रं दशाश्चत्वोपयोगवापदि।
भास्करं कालमन्त्रेण स्वमन्त्रेण दिशां क्रमात्॥
नमस्त्वल्वा शुचिभूत्वा मन्त्रमभाक्षरं जयेत्।
द्रादशाख्षरेवापि यथासंभव मन्वहम्॥
स्तोलाक्षणं च जनित्वान्ते देवदेवमनुसमरेत्।
भृत्तेऽथ सदृ संभाष्यं भाषणेषु विशेषः॥
अनुतिप्पेठस्वकर्मणि नित्यं धर्मांस्तेवच।
मन्त्राणि श्रुपुराविज्ञा; कथा यां पापनार्थिनि॥
तद्वृत्तसहस्त्रेषु विवादं तेनु वज्रयेत्।
त्रिकार्मेककर्तवं च शक्तिः पुरुषोत्तमम्॥
स्नात्वा भक्तया यज्ञेवं मन्त्रमनित्यकर्मण्यतं।
अय्नार्धिषु] संरं पुण्यस्थापितः॥
पुण्यस्थानेषु तीर्थेषु विशेषेषु प्रवृज्येत्।
विज्ञविज्ञाणि संप्रदेश्यमयत्तनापराणिवा॥
तत्र तत्र नमस्त्वल्वा तमेव प्रतिपाद्यते।
नात्तु तस्फलं कुर्यात् कदाचिद्वेद्याद्योऽ॥
आपत्ताले विः] वर्ततं देव विम्बस्य नोपरी।
देवदेवाध्यायं धीरो नित्यतं कीर्तितं क्रियत॥

1. ख वाक्यः
बिनयो नाम तत्तायाध्यायः

कारणे समनुप्रासे न वाच्यमिति कीर्तिष्टक् ।
प्रासमुद्रिष्ट गवे द्वात्त्र प्रागेवाशानकालः ॥
नानुश्वायनु शुद्धीत यतीन भागवतानांपि
दीक्षितानां समाचार्य वक्त्रे नव पितामहः ॥

यथा भागवतानां हि सिद्धिर्भवति शाष्टीति
प्रातरेवाहिनी नावी मनसा सर्व सुचरन् ॥

प्राङ्कुशो गतन्त्कामस्तु वामपादः न्यसेष्ठुवि

प्रविधोद्रामपादेन नित्रयत्मान सुचरेत् [ रनः ] ॥
मलवक्षां तुत्या मृद्रिरक्रिष्ठ शाष्टतः ।
सूक्ष्णा विश्वात्माना तोयमच्छेनसुप्रात्माना ॥

परमेश्वरात्माना प्रक्ष्य शिरस्सर्वाङ्केववा।
सन्ध्यामुखाय विधिना जपित्वा च यथाकमम् ॥

मनोवोपनेन सश्रुः परमात्मानमनव्ययम् ।
सूक्ष्णाह्कारवर्षनेन इन्द्रियार्णि सक्रुःथक्रुः ॥
अभिचन्द्रयामुष्क्ष्णां कपिलं बुधिविचया।
मन्त्रं परमेश्वरसूक्ष्णां लोकिकं कार्यमारेत् ॥

द्रत्वा देवाय विशेषं गन्धमात्रस्य विचयः ।
तन्मेव गन्धमात्रभ्य हस्तशीघ्यं समाचरेत् ॥

भेपजान्युप्युक्ति रसमात्रस्य विचया।
दृशिनं रूपमन्त्रेन पुष्पांक्ष्णमत्रानि च ॥

स्वर्गश्च वश्चाणि मक्खल्लायासस्तनं तथा।
श्रुयावव गुञ्जाय चार्य जान्मात्रस्य विचयः ॥

महाभृष्टेनु सर्वं पन्नां नमन्त्रेनाय संस्मरेत् ।
अशुचिनां च संस्पर्शं कुलसिनात्रस्य भोजने ॥

27 68

70 71

72 73

74 75

76 77

78 79
अन्येये पञ्चपञ्चये पञ्चवगम्य नरः पितेन्।
|| 80
संग्रहोपनिपन्मन्त्रै भौजने चिमले कमात्॥
गोमूर्ति गोमयं सर्पं देवि क्षीरंच पञ्चमम्॥
परमेश्वरादिभि: पीत्या तैशेहममितमन्त्रयेत्॥
पचं पापाद्रिवकं स्यात् कार्यः[ए?]शुद्धिः जायते।
मन्त्रेऽङ्गश्वादिविधेन शासुदेवं जग्नहुम्य॥
कृतनिर्देहायेश्वितं तन्मन्त्रेऽङ्गविश्राहयं।
शुद्धिः प्रथं शात्वा मन्त्रस्तां समारसेतु॥
सर्वं गुर्दादाय निविष्ट्या चारी शोद्धयेत्।
विश्वेन तीर्थमावहय पुरुषणालेपयेत्॥
परमेश्वरायत्वमः शनया दायामेंढिनिन्य पुनः।
शोपनिधारा प्रोहस्य सर्वगांवं विशाचयेत्॥
अन्तजेदरगतो भूत्वा पञ्चमन्त्रान कमाजजपेत्।
प्राणायामः क्विन्दिर्वस्यामेक्षेत्र निन्वेन चा॥
जपित्वातु कृतनिगानः परिधायश वासस्त्री।
आचार्यः पादस्तो भूत्वा कुर्ष्टं निससमाहितः॥
जपेत्तपरमेस्तसंस्तु त्रिमांत्र प्रणवं तथा।
सहस्रं शतवारं दादास्तोक्षासाविष।॥
आदित्यसुपराप्तेत पूर्वं शुचा ज्ञातःस्तिं।
पृत्ते रिण महामन्त्रैः कालेन च कुत्ता़वितः॥
सूद्रं तेजोमयं ध्यान्तं सम्पदस्त्यं परं प्रथम।
तन्त्रयेर्लेखतः पञ्चाघुदकेन ध्यानकम्य॥

1. क. केल
विनयो नाम नूतनाद्वेष्ट्वायः ।

इन्द्रादीन विष्णुपुर्णैन्त्र चायुदेवादिकानापि ।
वूत्तीदेवशाक्तीश्च परमात्मानमेव च ॥

प्रथियांदीनि भूतानि ऋषि देव पिता भिष्मसाहि ।
आदि नाम द्वितीयान्तं तप्यामीति चोचरम ॥

प्रपन्त्रस्तु निर्द्देशः तप्येन च यथात्मम ।
संतप्य पुनरालं यागस्थानं समाचरेत ॥

यज्ञाराध्य परं देवं विधिना वैष्णवो नरः ।
द्रोहमोजी परं सिद्धिमिरिष्टेऽव गच्छति ॥

हृति श्रीपाध्वरणे परमसंहितायां

विनयो नाम

नूतनाद्वेष्ट्वायः ॥
अथ चतुर्थोऽध्यायः ॥

प्रभा
श्रीतुमन्चापर्यं देव विष्णूराराधनं परम् ॥
कथमसभायं नोसा वैष्णवः सुरूपम् ॥ १  

परमः
अथात्: समपच्यामि विष्णूराराधनक्रमम् ।
यस्याभ्यासाद्वामोति भक्तिमानं वैष्णवं पदम् ॥ २  
यागस्थानं समासाच प्रक्षाल्याच्चम्य वाग्यतः ।
मन्त्रेण गृह्मालोक्येवेदिद्यंकिलमेव च ॥ ३  
बेदिद् प्रदक्षिणं कृत्वा नमस्कृत्य समाहितः ।
कृत्वोपविवृत्तवल्लभुचरं प्राइश्वर्योऽच्चिः ॥ ४  
आसीनः: प्रणवनाथ परामृद्य करायब्रह्मः ।
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1 ख तदु 2. धामपारप्तिधि ता गुहते । 3. ख पत्ता ।
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अष्ट्रमध्येतु ततस्वै जलशून्यं प्रपौर्येत॥

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इत्यभुदयकामस्य विधिरेशः: प्रकृतितः।
संवतसरं यज्ञेदेवं वर्त्तन्ति हाद्रवीच चा। ॥

वि[चि?]चियोऽभ्यूद्यः: प्रोचो देवपूजासमाथये [यादृष्टि]।
प्रथमो हस्तजनमस्थः: परजनमाथयोऽध्यायः। ॥

प्रथमो रुद्युस्त्र स्यात् बितियो शुरुच्यते।
कामेनोपास्य देवेष्व मधाप्य निधनं गत।॥

जन्मान्तरे ततो भूय: स तं कामवान्युयात्।
पायजिवं तु ये देवं बिभूत्यथुपासते। ॥

राजानते भविष्यति पूर्णं जनपदेन्द्रवः।
अथवा नावगतयो विधीय: कालनिमितः। ॥

१९, रत्नादि।
नीव्रमकिमतां नरण सिद्धि भर्वति नान्यथा।
एतूदेहशातः प्रोक्तमपरस्य पितामह॥
पूजनं देवदेवस्य वहुथा यत्रकीत्यते॥

इति अष्टाघारात्रेषे परमसंहितायां
अर्चनाविधानेन नाम
चतुर्योंटग्यायः
श्रीः
अथ पञ्चमोद्भायः ॥

वा
कृत्तित्वाणि पूजाया मेयां संग्रह हिष्यते।
शुचिश्च की००००ी तेपा मेतनमि भगवन्वद। ॥

परमः
अमात्यान्त्य पाराणि द्रवीम्यु प्रतिमा अधि।
गणपथपाणि शूपांश्च धूपदीपाक्षतानिच। ॥
अर्थ्य निबेदथमित्यादि पूजाद्वयं पितामह। ॥
एतानि दोषियित्वाद्रे पूजायेतुर्योत्पम्। ॥

तत्त्रात्मा [लम? हो वहूः[हृद्युः] इहुच्छिदिः स्नानेनाचमनेन च।
पूर्वसुखं मया स्थानं [समा?] श्रुणु वक्ष्यामि पद्धज। ॥
अहुस्ततसूचलंदि प्रख्यतिथि मिति स्नातमः।
त्रिः पिबुद्रान्तिथि स्मरस्वयं मुनि पुनः। ॥

वामहस्तं पुनः प्रोक्ष्य पाद्योष्ण तत्से उभे।
नलेन हृदा य मुखं मुखमुद्र्दित्वित्तथा। ॥
अहुपतेन नामिका कृत्वा नेत्रं युवास वाहिणा।
तेनेव तर्जनीं कृत्वा तथा हे नासिको उभे। ॥
कनिष्ठं तु तथा कृत्वा तेनेव अथवा स्नाति।
तथैव मथमान कृत्वा याहुदेशावुभी स्नातै।
तेनेव नामितेश्शं सर्वं युनक: चिर: स्नातै।
एतदाचमनं प्रोक्ष्य द्रीक्षतस्य विषोपनः। ॥

9
पंच मन्त्रान् कमेनोत्तन दुर्गमवृंदु श्रुवन पुनः।

भूप एव तथाचर्य श्रोक्षय मन्त्रेषु पश्चिमः।

आर्यमेत हुरः पूजा मन्त्रदन्यस्माचर्येऽः।

स्त्राणमहेद्रीतदा चापि प्रोक्षणाचमनेरापि।

दारिंद्रं वह्विनतंक्रुपस्य विजुध्यति।

स्त्राणप्रतिमालापि चौःशुद्धिविधियते।

ज्ञानप्रफाद सन्तोषा मनसः शुद्धिहितः।

पत्तुत्र्वर्म भवेष्यस्य विजुध्ये देहिनसदा।

तथैव पूजया नित्यं तस्य देवः प्रसीदति।

पुष्पादमुशुद्धि राख्याता स्थानशुद्धिमतः शुषु।

ब्यूत भोजनयोऽस्थानसुचारस्थानमेव च।

आसनं च इमशानस्य[नंच]। चण्डालाधिपितं तथा।

क्रुष्णकोक्षेत्रेण चापि दुर्भस्मस्माहिरसंयुतस।

महाजनमान्तः पुर्वः च पूजास्थानं विजसृंगितः।

शुभामपि सदा शूमि गोमयनानुलेपयेत्।

गोमयं नवं ग्राह्यं शूमिस्तं पेझस्माचर्येऽः।

वद्वां शिविरतं शुद्धं कीढुं तु वज्जेत्।

उपजिवस्माधार्यं सांसिध्यं[च्य?] कशं वज्जेन्।

हस्तं प्रक्षाल्य तोयेन संस्त्रोतेन पाणिना पुनः।

वायुमन्त्रेण संन्योक्ष्य जलमन्त्रेण मन्त्रवित्।

अश्रं विक्षिप्तस्मिन् मन्त्रेनाभक्षक्षराणि।

स्त्राणशुद्धिधवंब्रें पात्रशुद्धि मतः शुषु।

आङ्ककल्पे[क्ले?] न तोयेन हेरं ताणं शोध्येत्।

राजयं गृह्यभूमेन शान्ताधारणं वा पुनः।
भस्ममिश्रण तोपेन लोह्युन्त्र विशोधयेत्।
शिरूक्तिमयानांतु लवणेन विशोधनम्॥

फलपत्रमयानान्तु मुद्रिर्द्रिव शोधनम्।
लेपगन्धापनोदेन शुद्धिभवति नान्यथा॥

गन्धपुष्पयुत्त तोपे कपाचे प्रपूरयेत्।
पञ्चमन्त्रेः [नाना?] कमाचस्मे [सिन्द्र?] पञ्चोपनिपदा
न्यसेत्॥

प्रोक्ष्येतेन सर्वाणि पांजाणि प्रधागेव च।
अक्षाराकलुंग गुर्ज गन्धपूर्णि रसान्वितम्॥

अस्मु दुर्जीने स्तोयमनल्प सर्वकर्मेऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽঃ।

पूर्णाचं ज्ञानाचं चुक्ति: दौङ्यते तु धिन्ययते॥

एवं दुर्मयस्यापि मणिजानां तु मार्जनम्।

एवं विशोधय संहस्त्य स्पृहा आकमतः परस्।

वैरूद्धिदिव सवतीयात् कुशादिनान्तु मार्जनम।

अन्येऽरुपयोगस्तु सर्वं शुद्धिरुत्तम।

सद्वभवायानं कृत्र्वा पूजास्थानं द्वां: सिध्यतः।

दुर्भिपापि: पवित्राण चारी संस्कृतय जोषयेत्॥

देय्यं गन्य: [२] सत्यदित्तस्तु कुशमागुन्त्वं:॥

प्रदन्ध्या सहस्ताहित्व: भविष्यः कपूर संयुत:॥

कुदित्मो वा सर्वेदद्वन्त: प्रामतां दृश्यः शुभः।

केवलं चन्द्रं चापि विष्णू: प्रीतिकरं शुभम्॥

२८।
कर्तिकायं दाती सन्त अग्नितिरिद्रवः ।
उत्पलानि तथा थ्रिणि नगरं चर्मकं तथा ॥

drows थानिराधाम्याका थेतार्क जुरजं तथा ।
कन्दली चंबुलं चैव तुल्सी नवमालिका ॥
अस्तन्त्यकस्तालं तमालो मृतं नामी ।
पुफागो चंद्र पुफागः छहुदुपुष्यन एवं च ॥

dhrāṇī थेत कुमुदा देवदास्तपुष्यसम् ।
कोविदारश्च नागशी सदा भट्ट्रिप्रियहुका ॥
निकल्व च नवमाला च कन्याहस्तिक्षणं तथा ।
आवीरं कार्णिकारं च वैहस्ती शालुप्रलिपिका ॥

dhrāṇi थेत कुन्दशं गनधर्मूण्यकुरारणी च ।
रोकालिका कुरकं पीतकोरण्ड एवं च ॥
नन्यांगरेण्यचापिः छुदकेतक एवं च ।
एवं संग्रहेऽद पुप्पाणि पूजयेत्पुष्यपोतचम्मम् ॥

प्रवासवृषी द्रव्यवृजस्त्र राजिपुष्पस्तथा निन्दिः
आप्तकाले प्रथायोगं पूर्वपूर्वं तु शास्त्रतेः ॥

सुधुपुष्पा वरा माया माया च [यात्यामाच?]
सूक्ष्रा तथा ।
वर्तातानि विशेषेऽनि नत्रापि परिवर्ज्जेऽद्व ॥

dhroṣṇड कुण्डवण्णी च कापित्य हृदिकार्शिका ।
आज्ञाविभीतकंचे च दिरिपं मद्यन्तिका ॥

लिखित्वी सिन्यवारं च किंगुकः शालमली जपः ।
अर्कं च कन्दनोन्मतं कर्जं चिन्तपादपम् ॥

33 34 35 36 37 38 39 40 41 42 43
बन्धुकमाधवर्तीनीप मर्जूंं पारलं तथा।
चण्डकोठारीत्रिचेवा लानुं दिनुस्तथैव च ॥
एता निम्नवर्मन्नपु विधोपेण विचर्जयेऱ्यु ।
हिंदुं छोरे च मुक्लं चापि जीणं पर्युपितं तथा ||
भूमिगं बहुवचनम् च पालं पात्रवर्तितम् ।
सुक्तेषप परिस्थान मस्यद्वसर्पणमेव च ॥
पुष्पं विनितमन्येत मातकाहेडङ्खे पर्जेन्यु ।
पाले रुष्णाणि कृष्णायातु व याण्य प्रक्षाल्य वारिणा ॥
विधाय स्थापयेत्पश्चाद्वर्तापं नरो वुधः ।
यवस्थ वियुष्णां निक्षिप्यनं च कस्य च ॥
दृष्यं भूसुस्त्रुपत्ताराणि गृहीयातृकुराणि ।
आद्राणि चार्युक्तकाम निर्युणानि निवेदयेत् ॥
पवाकुराणि देवाय चिपरीतिनि वर्जेत् ।
वास्तमं सर्वमूलेषु प्रशालं पर्यात्मनः ॥
देवदारुकुरं धूपं चन्दनागरुमिश्रितम् ।
न [ आ ? ] द्वादेश्वपुजयां विधुसाधार संबंधम् ॥
सालं सर्जरसं दुर्णं कृतिमार्गु मिश्रितम् ।
प्राणयद्वायमन्यष्टा धूपं पात्राश्रिप्रेयेत् ॥
गच्छेः सर्पिणा दृष्यं तैलेनापि कृतो [त्यं ? ] न च [ चम् ? ]।
स्त्रावर्तितृं द्वादेश्वपुनालदीपितम् ॥
द्वस्त्रानसमेन्द्राणि सुक्ष्म कार्यक्षितानि ।
नव वस्थ्राणि द्वाय धूपितानि निवेद्येत् ॥
द्वेरत्स्वणयानेण द्वादेश्वमरणानि ।
न द्वादेश्वयुक्तानि भूतपूर्वाणि च नूर्भि: ॥
श्रीपाद्यग्ने परमसंहितायां

प्राणव्यङ्ग्यमुपस्माच्छिन्नकाण्डपापनायानमृतान् ।
उर्मिच्छिन्न हिन्दुस्तानान् तपस्यानिद्रियिज्ञान्तः ॥

कुन्देन्द्रजय गुडा चालामन् सत्यते चालिनांदुः ।
पंडित: प्रक्ष्यार्थते पक्ष पायसंतु निवेदनेन् ॥

शालिपाथिक गोष्ठ्यसंस्कारिण्या: कृतान् ।
अक्षरस्यव्ययानं दृष्टान्त [पिद्यान्] धूर्तस्वयार्थिन्येन्द्रये ॥

चर्जनीय: हृदिकेक्ष्ममस्मात्स्मलित्वीनलस्य ।
अक्षमलिपां च हृदयस्य च सर्वेशः ॥

कालपकानि सर्वांगां फलांनि मधुरांगा च ।
कृत्तिकोटीपुरुषाणि पूजाकाले निवेदयेन् ॥

गन्धपर्यं रसोपेतं वञ्चपूर्वं नवं पूर्तम् ।
अप्रिकायं निवेदैव वाहयं गोष्ठीभमयम् ॥

उपस्तीयं घृतेनाद्विः पादे कूलं हविर्बिन्ना ।
अभिप्रायं पुनस्तेन निवेदयंस्पृशयेन्द्रये ॥

गन्धमुपस्मानेन परिवारस्य पूजनम् ।
अर्थ्यमियानविनेवादिद्रे देवस्यैव समर्पयेन् ॥

पदाशोरुक्तराश्चतिथ्य प्रक्ष्यन्यमोऽथ सम्भवः ।
क्षीरघुनोक्ता चापिय चादवाविरुलमात्रः ॥

समयः पीढमन्वतः जमुयात् सामीयो दुः: ।

gन्धमुरुताः । विष्णुक्ष्याः ॥

सर्वोऽसः ॥

वा ॥

॥ ॥

॥ ॥
उत्तरोत्तर भूविष्टः सत्स जातीः स्मरिष्यति ।
पूर्व संस्कार धानिष्कः न कदाचिद्रूविष्यति ॥
ततः पद्मचामोऽति यद्यवा नानुशोचति ।
अन्यदीपेष्टैः ये द्रव्ये रच्येन्ति जनार्दनस्मृ ॥
धनार्थी वा यशोऽधी वा सतेपां विकल्पः ।
पूजाहेतुः प्रयच्छन्ति येकोचित् द्रव्यमात्मनः ॥
पूजासु किम्यमाणासु ते भवन्त्यवशंभागिनः ।
तस्मात्सुर्बिध्यतनेन द्रव्यमात्मसार्जितसः ॥
पूजाया विनियुञ्जीत नाप्वापी पराजितसः ।
द्रव्यालामेते तु पूजायां पुष्पैरिपि समस्येत् ।
पुष्पालामेते तु तायेन तोयालामेतु चेतसा ॥
अन्येन चैष्णवेनापि विचारोदेतु कार्येत् ।
नतु देव मनाराध्य खयं सुषीत धुबिमानः ॥
अनर्च्यित्वा ये देवं नाभानि नाप्वानि ।
न तेपां दुर्गमं दिविवंधवं लोके परात्र ॥
यत्करोऽति चुमेज्जेचि यत्करोऽति दिने दिने ।
यत्करोऽति स्वधं भक्तया तेन विष्णुः प्रसीदिति ॥
एव द्रव्याणि चुड़िचि च [विधानं तव] पवाजः !
संक्षेपात्तक्रियं सर्वं किं भूयं कथमायमि ते ॥

dravyadhanā nam pashmohavyaṁ: ।

1. अयमेष्टे, स. पुरवेक अधिष्ठ: ।
अथ पुजोद्व्यायः

प्रथमः

मन्त्रकोषां समाचारयः यथावतपरमातमः।
लक्षणं विनियोगस्य फलानि विविधानि च ॥ १

परमः

हृद्त ते कथ्यिष्यामि मन्त्राणां लक्षणं परम्।
बीजानि विनियोगं च शुद्धमेवतदेहे तत्तव॥ २

मन्त्रपूवृति: क्रियास्वरूपः माधयन्तीप्रिनम पुरुषम्।
मन्त्रेकृत्वाते देवो मन्त्रेयं विस्मृत्याते॥ ३

मन्त्रणादेव मन्त्रास्ते नस्माचाराः न छलाश्येत् न।
न खल्ल्यं चिकित्सेनं लक्षणं न च कीर्षेत् न॥ ४

आद्रीप: प्रणवो चीवं सर्वमन्त्रम् निधिशस्तम्।
पायणयापि [पायणयापि?] सर्वस्य तदेव परमं मतम्॥ ५

तेनेत् देवमयययचः तमेव सतं जयेत्।
नित्यं प्रणबनिष्ठस्य सिद्धिभेदवति नाहुदी॥ ६

प्रणवानवाधिको मन्त्रं कदश्चति वितामहं।
ऋकारस्तु सिद्धम् पायनकारस्त्वप्रभावात्रः॥ ७

प्रणवाच्च परं चीवं मन्त्राणं विविधं स्वतंत्रम्।
वीजात्परं नमस्तारे हृदित सर्वेन निधितः॥ ८

नमस्तारात्मकं विद्यं पराच्यो पदं तथा।
तस्माः "त" .. "न" .. "श्रीमघेयं क्रमदासानां॥ ९
सत्वयोणी रजोयोणी: तमोयोणीति नाम च।
चतुर्थ्येवं बहुतचेन परशाख्योऽपि तत्समः॥
प्रथमुक्षद्वाणार विन्दुभिमसविसर्गकैः।
ज्ञेष्ठादीनां तु पञ्चानां पञ्च वीजानितेन च॥
तृतीयप्रस्तावां च स्वारामां ढाराण च।
चतुर्थ्यां च उक्तेन लक्षणेन च पञ्चां च॥
पश्चवीजानि नानिन्युः[ः] वागिन्यवादित्रिपु क्रमातू।
प्रणायेष: पश्चाभिमूळता मोहिन्यादित्रिपु सस्मृतः॥
नामप्रेयः सविसा हृष्टादेव [सृष्टादेव?] यथोदितम।
मकरो विन्दुभूतस्तु सविस्तुते पञ्चाः॥
परेष्वचतस्वतो क्षेत्रं वारोंरे प्राणवतसदा।
दकारस्तु युगस्योक्तो युगानां योगिवतस्मर॥
वुढिकविं दकारस्तु वुढ़ित्वेदेम्वतं: सुणु।
ग्धमाणो नकारायणेश्वुरिन्सहितो भवेन्॥
अधर्मान्यस्य विज्ञेयश्वुरिभं: सत्तततः "भिषुः।
अन्तकारे[ः]मकारस्तु तद्वेदेपु शेषस्वरा:॥
पकारो मनसो वीजं सहङ्गपस्तः च नाम च।
कालवीं हकारस्तु त्रिग्वीं जविसगीनं:॥
नकारादीनि पश्चैव ग्राहमात्रादित्रिपु स्मृत्ता:।
वुढ़िन्त्रिग्येपु प्रादानि नादीन्यन्त्रिग्येपु च॥
पकारादीनि पश्चैव भूतवीजानि पञ्चाः।
नामप्रेयानि सविस्तु सृष्टादेव यथात्मम॥

1. ग. पदेश। 2. व. मोर। 3. ग. र।
वासुदेवादिकानां न गुणाकस्मिन्नन्यायान्।
धीजानि कल्पवेणिन्द्रान पवित्राचविशारदः॥  
वहिरावरणं तेपं विनियोगः कमातस्मुः।
चक्रमन्त्राननो चक्षुः चक्रमण्डल कल्पने॥
अश्ववीरं चकारस्तु चक्षुःपया चपवस्थितम्।
कालवीरं हकारस्तु स्वरेणृद्धाशिर्युपमम्॥
मेपादिः राशिविजानि विजेयान्यरमूलुमिपु।
तिरियज्ञानि राणीनां वामदक्षिण योगतः॥
अनुपूर्वः स्वरतः जान्नाः भुकुकुण्डादिका मनः।
आदेः स्वकः कमायुक्ता चिन्दुनैतिष्ठुैः॥
शुरुः कुपः विसण्ताना मेपादि गम योगतः।
नक्षत्राणिच कान्तानि रेवादीन्यरमघ्यत॥
अश्वयुक्तः प्रमृत्तिन्याहः संस्थितानि यथाकमस्।
हाया मान्ता तृषा झेया च्युतकमाद कुनकमः॥
स्वरासियुः गृहस्स्तर राहुकेतु स्थितन्येदाभाः।
हृद्वाक्षराणि पूर्वाणि धीजानि """"भिषु॥  
सकारक्ष मकारक्ष धीज नेमिष्ठयस्य च।
तत्त्वानावरपि धीजानि कीर्तितान्येव सर्वेः।॥
चक्रमन्त्रा इमे प्रोक्ता यथावचककल्पने।
पद्धस्यापि धीजानि शुष्ण नामानि च कमात्॥
शुणस्तरः सत्तेकारार्वितस्य च विन्दुनाः।
हकारः सुपुरां धीजं पद्धस्यु च कीर्तितम्॥
हृद्यं च द्विरक्षेय विस्तकाचकमेवच।
अद्दनेत्रं च निद्रिष्टं पद्धामिति पद्ध।॥
मन्त्रकोशः नाम पद्मद्वायःः

अत्मरक्षास्तु सर्वं पूजारमभेतु सन्ध्ययोःः
शायानो शुचवाष्ट्यापि पडलं नित्यमाचरेतःः
उद्ध्वाश्वलि मोक्षे च स्वानशुद्धौ च सर्वंःः
आयुधानां च सर्वंते शाखमन्त्रो विघीतेः

आत्मन: परिपके च देवस्यापि प्रदक्षिणे
उपस्थाने च सन्ध्यायां दिन्त्रास्तु विघीते

जपेन भूतमन्त्राणां भूतानि वशमानयेतः
कालमन्त्रे जपत्ति मे द्विध्मायुराचाप्नुयातः

प्रकृतेस्तु जपनमन्त्रं स्वः स्थो भवति सर्वंःः
वाच्युद्वादिकानां तु मन्त्राणां सतं जपातः

धामीदि विषया सिद्धि: पुरुस्योपजायते
अष्टक्षरं जयेदित्यं ठाठान्क्षरमेव वा

अते च प्रणवं कुल्वा मुमुर्द्धनियेनिद्रियः
नान्त्वत: प्रणवन्यासं फल कामस्य कीर्ति

स्वाहाकारं तु होमेपु सर्वत्रानेपु योजयेत
क्षीरससु मेल्कम्ये च ना फलमेव वा

भक्ष्येत् प्रयतो भूतवा साधयेन्मन्त्रमीन्द्रियः

देवतां पूजायतबाद्रि मन्त्रान्तरहर्जैनेत

सद्यमुनेन तक्ष लक्ष्याणि ठाठवात्तमसम

जपेन मन्त्रा: सिद्धिनि होमेन च फलमदः

समिद्वायुः फलदीनी पयाप्रतं द्वारिचिच

छुद्यात्तकस्य स्थिरं फलकामो दिने दिने

महतस्तु महाकालं: कालधार्पः गुहास्वतु

३९ प्रो.
धीपाश्रयाण परमसाहताया

कामे सित्वेवतु तत्कामे [ले?] तण्ठातः मनसा चरंतः । । ।

वधुना तु न कालेन देवमावाहेत्तपरम् ॥ 45

परशुराद निहितम् वा वैष्णवः सङ्क्येत् क्रियत् ।

स्वायमेव विन्द्यन्ति द्वापदो विणांकिनः ॥ 46

सम्पद्धते विचर्धने निप्यास्यापि सन्ततम् ।

फलमयिमानोपि कामसहोपवरित: ॥ 47

पूजयित्वा परं देवं तत्कां घमते भुवम् ।

इदं देहीति सहक्षण: पूज्यमानोपि चतनत: ॥ 48

न प्रसीद्धति गोविन्दः कुर्वः वर्षिपि फलं तृणाम् ।

अथ चोठस्यास्यापि साक्ष्यामो हृदि सिद्ध: ॥ 49

तदाता सत्याय देवस्य परिवारं प्रपूजयेत् ।

श्राद्धारं महाचकं राज्यतेतोऽ प्रपूजयेत् ॥ 50

भाववरं सार्षस्याशं नामवनेमिपरिन्यूततम् ।

इमिलस्य भवेदीजं नाम चास्त्र सुदद्धिनम् ॥ 51

पान्यजनवं महाराजः ग्रहः कामः प्रपूजयेत् ।

श्रावणस्य भवेदीजं शब्दपूण्यस्य देवता: ॥ 52

शृणुऽभावनाय गदामेव प्रपूजयेत् ।

संहर्नितिव सुखः मधुः राजगुरुः सुरासूरे: ॥ 53

पिडितस्य भवेदीजं श्री [रूपा] रुवास्यस्य देवता ।

कूलया हुगति नामानि तस्य एव पितामहः ॥ ।

पनसःउद्ययमनिन्दयुभया वैश्रवणं परम् ।

पूजयेचस्य किं वीजं तेन सिद्धति तत्कां ॥ 55

1. अध पूर्वस्य ननु अजुडःक्येते । 2. रा. हुमि । 3. ल. के ।
विभवान भोकामस्तु पूजयेदश्रिमत्वहम्
गकारं तस्य बीजस्तु नक्त्रं चास्यकृत्तिका
तिथियंगस्तु वक्ष्यामि संमानं च वितामह।
एतदुद्ध्रशामाङ्ग्रे कामवीजानि कानिचित्।
दृष्टिनामि तव प्रभवस्य साधकानां हिताय च।
असंबधत्वादि कामानं विस्तारो नेव दाक्ष्यते।
वक्तुः श्रोतुथ तच्चेन दिन्यायिं वंगते॥
सर्वं सर्वं कामाभि सम्मता एव देहिनः॥
नान्यं सिद्धति कामेन तस्मात्कामो निरर्थकः।
तस्मात्सर्वप्रमायतनेन सुचुए काममनोरथमं॥
भगवंत मुपासीत सर्वं तेनेव सिद्धति॥

इति श्रीपाधराजे परमसंहितायां
मन्त्रकोशोऽन्म पण्डोष्ठायः

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56 57 58 59 60 61
अथ सत्मोऽध्यायः

प्रणवः

भगवन् वैष्णवो याग स्तव्या योक्यं प्रकाशितः ।
दौकित्स्मैैः नान्यस्य मन्त्रः कथृः न संचेतेन ॥

tतत्र दौस्यां समाच्छाद वैष्णवानां यथाकसम् ।
कस्मिन् देशे भवेदौ दौस्य कथा च ग्युपस्य सा ॥

dौस्यायां कीद्रों भेद्य आचारयाच कीद्रा ।
पत्तस्वे समाच्छाद परं कौत्तें हि से ॥

परमः

नदीस्मौलीयेनु पद्ततायतनेनू च ।
पर्वतानीयु कोणेयु स्थाने वा सुमनोहरे ॥

dूर्वं परीक्षितां भूमि यागस्यनें पराप्येत् ।
प्राक्षयण्य सिता भूमि: क्षत्रियस्यास्य: भवेत् ॥

पीलवाणों च वैप्रम्य कृपणा भूद्वस्य कीतिता ।
कामेन चापि भाग: स्यादत्ता पप्प्रणाष्टिनी ॥

भूमिदाचार्कपरा शश्तुनिवर्षिणी ।
निम्मा मापुचरे कोपे दिशुं वर्षा स्तोत्रता ॥

विस्तीणि दुर्जननास्या भूमि: स्या चछुमक्षणि ।
झात्वैवमीरीस्या भूमि कृत्वाग्री दश्यश्योपनम् ॥

प्राणिनतालि भस्मास्तु [प्राणव तुष्य भस्मास्थि?]
रहितान्त: ताकृ[का?]रवेद्यः ।

dु आदीकृत्व षुद्ध भूयो मध्यवेदिं तु कार्येऽन् ॥

1-9
चक्रो नाम सतमोद्यायः

सर्वेत् सत्समामेव सत्तद्सत्य च्यवस्थया।
तस्या: सर्वाष्ट्र दिश्येव निवर्त्यां कार्येद्वृजत्त[न्तुत्]तितम॥
ब्रह्मस्य प्रविष्ट्यन्ति यथा नान्ये वहिः स्थिता:।
उपर्योपि विना स्तम्भेऽः कुर्यादावरण पुन:॥
न पतन्ति यथा वेदां सदा सूर्यस्य रद्धमयः।
हारदेशं कमात्कुलवा वहिःकुण्ड चलुदिश्चान्॥
रसांसि बिविधेदिः[द्रु]ः नौनायणीनि साधयेन्।
कलशानुः बिविधांशापि पात्राणि बिविधानि च॥
दीक्षार्थिनस्तु पावन: संभवन्त्रक वैह्वचा:।
ते सबे सत्समवावरूपयेरूरुः समाहिता:॥
उत्साहे चार्थ्दाने च कायकेन च योशिकः।
चेष्ट चेष्ट [तेन क?] स्य धर्मेण फलं भूयो भविष्यति॥
आचार्योऽनुभावेयच पदा शिप्यानु स दीश्येत।
तदापि सबे ग्रहैं शुज्ञूसरेन यथावलम्॥
ततावै कलिपते स्थाने निनिचछद्ये निरुपदवे।
नगर ग्रामयोद्वृः सर्वं: परिचारिते॥
सर्वोपकरणेयुष्टकैः पूजाद्वयैः संयुते।
वैह्वचबैरभ्युनुजातः कुशैलेद्वितिः: पुरा॥
आद्वर्तस्वस्त्वः वीतानां स्वर [वितानाम्भर?] सूपेति।
पुष्पोपिवत फलाद्वयैः कल्याणंदितज शोभिते॥
अदीक्षितजनास्तुसतत्रुक्रम जल [न?] स्य च।
आचार्यः कार्येद्विक्षा वैह्वचस्य मनस्विनः॥

1. प. प्रजनिनः। २. प. वर्षः
व्राद्धां पोण्यमास्य वा विश्वेवयनेन पि वा।
रोषायां च प्रयुज्जित दीर्घमस्य यथाविधि ||
विश्वेवयने गुरुस्थवश दीर्घकर्म विचारसः।
परापकार्मिताः चकलिष्कपरस्तथा ||

dीर्घातन्त्र सनातिनेन केवलं कुत्त्वस्तः।
यो निद्रा दर्तास्य अत्याचारिः परिकीर्तितः ||

व्राह्मणः क्षत्रियं वैद्यं दीर्घायोण्यायां स्मृतः।
जातिगतिः बुध्दीयाः सस्त्रत्व च। ||

जिजास्वः [स्त्र] नृस्तिकं मूर सध्यपरिष्ठलं शार्दः [शार्दुल]।
अनाधितमविचारः [सं] क्लतम्बं न दीर्घकेत्तु ||
दुमसाध्यं वर्तनेन यथा वर्तन्यं व दुस्तीतः।
ततःपि दीर्घं नाचारः कार्येखण्णाः पराम्। ||

देवपूजाविद्याः यस्तस्तः दृश्यियाः भवेद्।
ततः दीर्घं प्रयुज्जितं धर्मं च विचारसः। ||

क्षिप्येन कलिपताः समिमानाचारः स्मृयमादिः[चि?]शेत्।
संचित्यपि मनसा देवं दीर्घतैः समनवितः। ||

अक्षारदल्वं सुत्त्रः पूर्वेक्षुचुस्माहितः [तः]।
प्राताचार्यं तां सूत्तं कुभांन्माननस सम्मिताम्। ||

dदादशार्तिनमार्गं हु मेधिमानं विदग्यते।
विमाः क्षत्रियां च पद्माः गोंविन्दां भवेदु। ||

हरिश्चर्याः द्रिक्षागां च स्मृयमायणं कल्पयते।
चेरु[चि?]द्रादशाधागेन मध्य्तोडकस्तः प्रकल्पयते। ||

1 कृपया
नामेष्ठदेवमानस्यशादरणात् [राणा? ] विषुण्यां स्वभेदः।

तां निपदे द्वरां ध्वनिस्त्र स्वभेदः।। 32

मध्यत्: शहुमाहलय समवृत्र समस्तिति।

प्रमाणेष्वकलित् सूजने पाठितं तत्र योजयत्।। 33

वर्णकैरिकिप्रच वर्णश्चाप्रणि संगुणः।

सर्वसः वृत्तामापि मानेश्वरकैरिकाद्यामः।। 34

अक्ष्मूसिं विधा कुर्यात् चित्मित्र्वेद्यसमात्मकः।

कल्पनः कमलः यज्ञ सुखः द्राद्दश्चकामः।। 35

कर्निकः मध्यमेः घुट्टे द्वितीये केसरानि च।

तुलीयेः तस्य पाः[प]ग्राणि समानि वलितानि।। 36

मध्ये स्थूलानि सर्वाणि कमाद्रे तस्नूिनि च।

पत्रान्तसाराणि सर्वत्र समस्तापि कल्पेयत्।। 37

नामिक्षेत्रं तथा कुर्यात् तिमित्र्वेद्यसमात्मकमः।

अर्चकेत्रं युनामिन्यादग्यें ठीड़निः। समः।। 38

अराणि चान्तरं चापि तेषु कुर्याः चर्याकमः।

तुल्यमेकोमयोमहैं स्वसदिध्य विधियते।। 39

अरान्तरे दिनः कुर्याः छिदिदा स्वराजाचरमः।

सूर्ये गिरसं चाराणि स्थूल रूपाणि कल्पेयत्।। 40

मध्ये च वृत्तामापि मानस्यार्थी सर्वेः।

नेमिक्षेत्रे पुनः कुर्यात् दे बुधे सर्ववस्मे।। 41

अधरोत्तरपुष्पेऽपं स्वयम्बर सम्मतः।।

ता अनुविश्वानि अन्या[ः?] सर्व दिक्षत्वपुर्वः।। 42

अरामध्ये सर्वां प्रथीनां सन्त्यक्षेपणाः।

पूतावचकमालीयां समताल्परिष्ठितम्।। 43
वाहिरावरण चायथ नाभिमानेन कल्पयेत।
दीर्घार्धिनां व्रतेकार्य सर्वत्: परिमण्डलम्॥
तत्र स्थानानि दीर्घेव दीक्षुपालानां प्रकल्पयेत्।
चतुराणि सर्वाणि हस्ताधोष समंतत:॥
चोतेरपि वाहिर्दृश्यं निन्द्य मुत्तमेव वा।
हरं मानेन कुर्वीत दिग्धारणां प्रसिद्ध्ये॥
बाराणि चतुराणि दीक्षुवेपु प्रकल्पयेत्॥
मध्यत स्ताचकाशगी विस्तीर्णानि च पक्षयो:॥
बाराणि चोतरादीनि विमाधीना मनुकमाव।
प्रवेशे निगमे वापि दीर्घाया मवधारयेत्॥
विद्विभवेत् कुर्वीत पवित्रभिमण्डलैःपुतम्॥
महास्नातानि यत्रत्स राकादादीनि सर्वत्॥
एवं सूत्रेण सुभित् क्रुतवा चकं समंतत।
वारणेश्वरि विति पस्थातपश्रव: कुशाळोपुरु:॥
शुद्धं क्रुणं तथा रक्षं द्यामं पींतं च चायसम्॥
पद्मां पदमवर्णीन्त चकमण्डलैःपस्यन्॥
कर्णकामालिकेत् पूर्वं पीतवर्णेन सर्वत्॥
रक्षशुक्लप्रकीणानि केसराणि समालिकेत्॥
परारणित सितसेव पदामवर्णी तदन्तरम्॥
शुद्धं रक्षं द्यामां क्रुणांच धियाने सेमि पथालिकेत्॥
अराणि पीतवर्णानि तन्मध्यं सितमालिकेत्॥
नेमिके प्रस्तोतां तु ध्येयं नमात्रिकेत्॥
शुद्धक्रुणा वर्मेके वर्गों पीतवर्णी तु सन्निध्र:॥
पवं चन्द्रं हिमित्वात् वाहिरावरणे पुनः॥
चक्रो नाम सत्तमोश्चायः।

पुराणी लोकपालानां नानावर्णीन्यथाविलितेऽप्रायः।

वाहूऽये तु मण्डले कुर्यांत् पञ्चवर्णी नन्तुक्मालम्॥

कृष्णं पीतं तथा रसं द्रायं छुकुंच पश्चमम्॥

वाराणि रक्तङ्गुक्तायां लिलातिनि प्रसोजयेऽप्रायः॥

एवमालेशस्त्रत्वा चक्रस्य कमलोद्वयः।

समस्या प्राह्येनिचित्य वैण्वानां महात्मनामः॥

अत ऋष्यां प्रवक्ष्यामि रजसां पातने विधिम्।

धनं कुर्यांते रुपेण रजोभि श्रकमण्डलम्॥

लेखन्मयेण यस्य वर्णस्य निर्देशः कथितो मया।

तद्रूपेर रजसा यस्य पूर्णफुच्यते॥

ओपरंधिः दिलाभिन्ध पत्रीः काण्डेस्तथापने।

रजांसि कार्येष्ठिहारू कुशाणेश्चुपुस्तिः॥

तेपां मण्डल विन्यासं सर्वस्थानेपु कलिप्तः।

निम्नोपविक्ष्यादीनि कोशातेन समायेत्॥

करिकाङ्कुचिचिन्यानि कुर्यांत् यन्त्रवन्धेन केनचिन्।

प्रारथिणि चान्तरस्वः तत्तेवा प्रस्थिमघ्यतः॥

अन्यत्र समस्तपाणि रजांसि विकरेद्वयः।

एवं रजोभिरालिक्ष्य चक्रमण्डलस्मूतमम्॥

द्र्क्वये दृष्ठिनं दिवायप्य नास्ताय स्तुसमाहितः।

वर्णीरेव लिस्तिं कुष्मध्ये परेजपि चा॥

स्थायपंदेश्वरं चक मस्तिं जनस्य।

स्थं तु फाले संपदे दरुध्यायं परं प्रस्थुम॥

स्मारणं संभवादेव तस्य न्य विशिष्येन।

स्थानानित्वमस्तनानि नेम्यन्तानि नवास्येन॥

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परसुराम राजे परमसंहितायां

पवसुरन यथा सर्वं तत्र चक्रस्य देशनम्।
यस्यानुपध्यायमात्रेण सर्वं मनोवचारीयते॥

पिठाचा: पञ्चगा यक्षा यहा: प्रेताध्य राक्षसाः।
अस्यानि न तिष्ठन्ति निश्चितस्यापि चेदमनि॥

हर्दं चक्रुपाल्लो वासुदेवो जगत्मसः।
पूजनीयं प्रयत्नेन वैप्पण्वे सिद्धिमीप्पुमि॥

इति परमसंहितायां

चक्रोनाम

सहस्रध्यायः
धी:

अथाष्टमोद्यायः

परमः

अत जच्च्रि प्रवक्ष्यामि दीक्षाया लक्षणं परम्।

यामवाच्य विद्युज्जात्मा वैपूनः सिद्धिमिः(मृ)च्छति। 1

अप्रतिष्ठत समस्यः श्रेयोमार्ग सम्बन्धत।

उपायं चन्दनस्याहु दीक्षां दीक्षाविकारं। 2

सा तु अक्षिवादानं त्रिपुं कर्मुखु निषिद्धत।

प्रथमं समयं पश्चात् चन्द्रानं तत्तोष्जुनं। 3

तीव्रोपेत: प्रयोक्तिब्धः त्रिदुः कर्मसू प्रणिद्धः।

आनुपूर्वेण धर्मस्य सर्वकालविप्रवेयः। 4

श्रुण्वात कम्यं समयं सवी कृत्यं समयमृगः।

पुनस्तन्त्र सुपाद्यात् दीक्षितं चन्द्रदीक्षय। 5

पुनः मन्त्रदीक्षया दीक्षितो देवमचे चेत।

यस्य तीव्रं प्रयुजीतं दीक्षां अक्षिसमन्वित॥ 6

तस्य देवप्रसादेन सकलं सिद्धतीतिसमृ।

आद्विद्य चण्यकैक्यं परिवार समन्वितम॥ 7

दृश्ये चिन्त्यमाचार्यं स स्वात्समय दीक्षित।

रजोमिक्षकमादििये पश्चात्वं यथाविधि। 8

दृश्ये चिन्तिना दिश्यं संवेदचारदीक्षित।

अत्र हृदारविद्यामन्त्रानावधाय च परं प्रस्तुम॥ 9

1. सं. विसेपेता।
मण्डलं दृश्यं यथा सतु सतु ज्ञेय उपासकः।
प्रथमं अलंकारं चतुरं दिक्तीयं मन्त्रमामनेन्॥

तृतीयं पूज्येदेवमित्येवं त्रिविधः कमः॥
सामान्येन प्रक्ष्यामि दीर्घाविषिधितः।।

सविसंस्करं धर्मं अलंकः तथे सुसमाहितः॥
दिशा मये परिज्ञाय चक्षस्तिरिलयं शाश्वतः॥

कठभासं दिशू सर्वसु वारिपूर्णाः निधापणेन्।
वसं संवीतकण्ठां गुप्तान्नरुपट्टिनितान्॥

ढार्दशारी चतुर्णाः वा वारिमन्त्रेन मन्त्रविन्।
वितां भ्योभन्त्रेन दस्तः दृश्यं च तेजसा॥

पामरं वायुमन्त्रेन छत्रं च क्षितिविधया।
वायुदेवस्य वारी[८]ण्यामिनिकुलं [ निकुण्ड? ]
विधायच॥

विधायच घृत शुचपूर्व चितः होमसिद्ध्ये।
क्षाठिहितः च पात्राणि संहृत्य च समित्कुशासम्॥

अरणि। त्वां मथिवाक्षी शुचपाया मणिनापिवा।
अङ्गान्त चिनिन्तं च निःश्च नन्द्राणि वासं[ ज? ]जन्तु॥

संहारवत्तमना चैव संहृत्य भ्राह्मणः कथम्।

सूत्रिमाणेन भौत्याय स्थाप्येदेवतान्त्विद्रियसि॥
पुतस्स्वं विधायः दीर्घाचार्यः। त्वं पुनः॥

कृत्सन्धः कृत्सन्यामो बीजन्यामस समाचारे॥

न्यायः सनि नाभिमु।
तु हारे-------------

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वीक्षा नाम अष्टोद्भ्यायः ।  ६१  
अरेपु कालवीजानि शक्तिवीजानि वीजतः ।
अरेपु मूर्तिपालानां तत्वानि प्रथिपु कमात् ॥
पक्षाणां च तिथिनां च बीजानि कमशो न्यसेत् ।
पुराणां दक्षिणे पाथ्यें चामेन विहितानि च ॥
नेमिजे च तथान्येयो दिक्पतीनां च धामछु ।
भूत बीजानि वाह्येपु मण्डलेपु निपाल्य च ॥
मण्डलाभ्यन्तरे पद्धे देवमावह्येत्परस् ।
आवाह्य पूजयेवैव मनसा चाप्धवत्मेना ॥
पीठस्य परमात्मानं संचिन्त्याश्च व्रद्याच ।
इत्यानुजः परिक्षय वन्दमानः प्रदुस्तिषदिः ॥
अस्त्रकाये प्रसिद्धयथे महङ्गुणं समाश्रयेत् ।
हस्तमात्र प्रमाणेन समन्तात्परमण्डलम् ॥
तप्रोद्वलादिकं कर्म चक्रवाकाशकासिकम् ।
कूलवोध्याय परं देवं विधिमार्गेन पूजयेत् ॥
ध्यानेनाध्यजन दतान्तं दत्तार्द्धमाह्येत् ।
पुनरुत्थाय पात्रस्य [स्थः?] चरोभौंग तृतीयकम् ॥
नवेद्य भक्त्य भोज्यादिः संगहितं निवेद्येत् ।
पुष्पाजलि प्रदानानं मात्रमर्यां विभाय च ॥
इत्यानुजः परिष्यादि होमकार्यं समाचरेत् ।
अग्निमध्ये च पद्धस्य देवमावह्य नेष्मा ॥
पूजयित्वा समिष्ठों कृत्वाद्यदाय सूचं नवम् ।
पीठमन्तैः कमाहृत्वा धारया मनसं स्तुतम् ॥
पक्षं परमह्मेन दल्यात्तु ज्ञ्यत्वात्पुनः ।
पृष्ठाध्युतिसह्यं तेनैव ज्ञ्यत्वात्पुनः ॥

1. प्र. मूलानि.
धीराजकुमारे परमसंहितायां

शालकुल्यं पीठपंजैः श्रीमोपनिषदा नथा ।
शक्तिभिमृत्तिभिषापि मूळिपालेश्वर शक्तिमिः ॥

द्रश्कुल्यवस्तु ज्ञातः दक्षमन्मार्दिभिर्धीतम् ।
संतप्यैरं परिशिल्य मण्डले शिक्षमाहयेत् ॥

गुणविभिरिलाल्यं नाभिद्वृत्तमृभृष्टं क्रमात ।
चरोक्त्रमागमादाय चहेक्षपटित्मतो गुरुः ॥

गुणेण मन?सम्भृत्य प्रद्यात् भुसपातमहः ।
प्रासीयातं च तत्रैव चायनो चैत्याय हृचः ॥

प्राययाचायम् यथायोग माचारण सुपसंशयेत् ॥
स च तस्मै गुणेनेच्छ प्रद्याहृत्यापनमपतः ॥

आचार्यस्य प्रदःपेतु रक्षा कालेन कारयेत् ।
कराण्यो योजयेत्स्यथं गुणेणा भिमनेर्विगतम् ॥

वायुदेवेन संस्कृत्य स्वाये हर्मसंस्तोतरे ।
चछूरी रुपमन्वेरण संस्कृत्य स्वाभिस्वतः ॥

स्वममालोक्येष् तु भुस्चा स्वयमासित संयतः ।
दृष्टिते क्षेत्रभिसारिण कथयत् बैष्णवी कथाम् ॥

निद्रया तु विनाचारे सतां नित्माति चाहरयेत् ।
अथार्ते किस्मूंसेव भगवी मण्डल एव च ॥

प्रभाते च समुत्थाय सुस्तातो मन्त्राभिग्रहः ।
कुताधिवासिनं स्य [ कुताधिवाससंतत् ? ] का
पुनरुत्थाय मण्डलम् ॥

विध्यमाह्य संस्कृत्य कृत्या मन्त्रमयं नवम् ।
हत्वादि सकारमन्त्रे राजपूर्वदेयं पूर्वचत् ॥
वचमेक मुपादाय शिष्यं वध्वा सुखान्तरे ।
हस्ते श्रीहीत्वा प्रविषतेत् स्वेत दारेण मण्डलम् ॥ ।
नीत्वा प्रदक्षिणं चैव दिक्पादानं प्रणिपातयेत् ।
तत्त्वेषं निपतेत् गुप्से यस्मिन्त्रेच घन्त्य-चया ॥
स मन्त्र सत्यं रक्षाया मुद्ये च विद्यये ।
उत्पायं चक्षुपी चैनं दाश्ये चकमण्डलम् ॥
तत्वानि च विभागेन कथये दानुपूर्वेतः ।
तत्वस्मिन्दं गुद्धय[ध्वा]ध्यायस्वेति चिनिन्तिष्ठेत् ॥
आत्मानं परया भक्त्यं सर्वं च निवेद्येत् ।
निवेद्येषं रत्नानि सूपणानयमवराणि च ॥
दासयेत्तीर्दिवानं ग्राहयेत् एणं वरम् ।
अभयनुज्जां ततो द्वात् देवपुजन कर्मिणि ॥
आवये हुपदेणां च दस्यां कमागतम् ।
एवमेव परेपांच सर्वपाशुपपाद्येत् ॥
यदि पद्धति हुःखम् दुनिमितमथाश्चिरे ।
तत्र पशोपनिषदा चातं होमो विद्ययने ॥
विधान्वयतपोणोयगं दर्शयं: जिघ्यमाधिति तम् ।
लघुनापि विधानेन दीक्षेत्त[चक?]]मण्डलेऽ ॥
शिव्यमूलसारं देवेशं मण्डलान्तं विसूर्यवच ।
सुकुञ्ज विठि मध्यस्य ततस्यं विज्ञापयेत् ॥
यं तु शिष्यं गुणोपेत मायायं कुरुमिच्छानि ।
तस्याभिमेयं कुर्वानं विद्यिनानेन मन्त्रवितम् ॥
गन्धपुष्पकशक्षेरशास्त्रामार्यवादिपि: ।
रत्न धातु सुवणंकुपं ठाड्या पूरयेत् ॥
तीर्थतोपेन श्रुतेन सूर्यमन्त्रियःथा कसम्।
स्थापये द्रव्यतानं दिशु गन्धुपुष्पपरङ्कुतानं॥ ५६
शिष्ययं प्राप्तवें कृत्वा तन्त्रमागणेन दीक्षितम्।
अद्धानं विनितं च विधावनमलोकः पुरुषः॥ ५७
आचार्याः प्रागः सूत्वा दैवं पीठगतं प्रसुम्।
मनसा पूजितवातु कार्यमेनं निवेद्येत्॥ ५८
लिङ्गादुजः: गुनः कुर्योद्भिषेकः गुणः स्थितः।
सृष्टिकप्रमेण कलशा नमः रादायपूर्वः॥ ५९
कृत्वा्भिमेयं सर्वस्यं विधिः [कृत्वा्?]]द्वारात् स्वर्यं गुरुः।
संकूप श्रुद्धाम्भरो भूत्वा तस्यामसीत वाग्यतः॥ ६०
द्वाच वैण्ण्यं पक्क योगप्रकक्षेत् च।
आचार्याः वैण्ण्यं तत्र तच्छ भव ध्रुष्णां प्रियः॥ ६१
शिप्या स्वतस्यास्पदपन्तु तेशु चर्चा ज्ञातः।
नार्यलोकेन वत्तेत्: नाश्या चा भवेन चा॥ ६२
पञ्चरात्रबिशेषेण दैवं च सत्तं समर्थै॥
इस्तु कस्तु समस्याय कृत्वा शार्यप्रदक्षिणाम्॥ ६३
आसने स्थापयित्वाय पादः प्रक्षाल्येततः।
पादतोपेन चात्मानं शिरसी प्रोक्ष भक्तिः॥ ६४
तोपे वन्दनेन शाक्तिमतिविद्वादाहुरूम्।
हिरण्यं वाहनं सूर्यं यहं भूर्यमेव च॥ ६५
यद्वात्पेष्युहस्ये तेन हुष्ट्यति देवराहू।
आचार्यं त्वं प्रप्तनासरम् शारीरेन धनेन च॥ ६६
इत्युक्ता पाद्योपरस्य प्रणिपातं समाचरेत्।
स्वरतसौम्य विवर्धस्व जीवितेन धनेनच।
इत्युक्ता तं गुरूसिद्यं प्रीतियुक्तो विसर्जयेत्।
लघुदीक्षक यो श्रीपदो वैष्णवे चक्रपंडळे।
स तु प्राणिलिराचार्यं धनेन परितोपयेत्।
परितोप्य तु पाणिभ्या मुल्लुङ्गृहं पाद्यं।
अनुजां देवदेवस्य पूजने पार्थ्येदुरूम।
सोंपि पूजय देवं लव भियुज्जालिङ्गान्तरे।
लघुदानुज्ज्ञ दिप्पलोपः तत्प्रभुरः मन्धवित्।
पूजयेत्परं देवमेवं पूजानां त्वमेत्।
आचार्यो ननुजातो यो पूजनं कुर्वते नर।
न तस्य पूजया किंचि देवदेवः प्रसीद्धिः।
तस्मानमण्डलं मध्यस्थं देवमार्गियेदृशितं।
हस्तनायो गुरोऽपाध्य पूजयेत्युपपोऽरम।
पव्यो षो वैष्णवं दीक्षां ज्योत्कार्यतेर्पि वा।
ताहुभी गच्छति: सचि नरसं तु विपर्यः।
यो ज्योतिष्ठवं दीक्षां धनलोमेन केवलम्।
नातिकस्य प्रपत्रस मुनु: पातकी भवेत्।
अज्जाना देवमण्डनं यस्त्वाचारं सुपासकम्।
स तन्त्रपातको रूपो दीक्षा तथ्यतु निप्फला।
दीक्षासानं तत्स्यं समुदेत्यभसि निक्षिप्येत्।
अन्यत्रवच गुजो दृश्यो निग्नेत् पथिः दूरं।
प्रस्तार्य मण्डऽं पूवं हुत्यं मन्त्रान्यायमाम्।
हितिर्दुःस्त्रा गृहोद्वार दृष्टकार्णं प्रभुप्रज्जनः।
चकाधिवासानं कुत्वा स्वम् द्वारा परेऽक्तः ॥
उपचासपरो भूत्वा पुनः परतरेऽक्तः ॥ 79

ठिठित्वा मण्डलं सर्वं जपहोम समन्वितम्।
प्रचिद्द्यासति मे सूर्यं सर्वमेचं विसूज्य्यच॥ 80

प्रभातेऽवभयं गच्छेऽथ तीर्थः [थै? ] परं भवेत्।
भक्तियुक्तानं विशेषेन ध्वाषणानं स्वस्तं वाचयेत्॥ 81

इति कर्म कर्मेऽन्तरं दीर्घायां कमलासन।
अनुग्रहाय मर्मानं कि भूयं कथयामि ते॥ 82

इति श्रीपादश्रात्रेष्व परमसंहितायां
दीर्घायां
अष्टमोऽध्यायः
अथ नवमोऽध्यायः ॥

प्रत्ययः
शुभाना मधुभानां च निमित्तानां जनादेऽ! ॥
साधकस्य कथं जरं ज्ञायते तं प्रवचि हि मे ॥

परमः
दुन्तकाण्ठनिपातनेन स्वम संदर्भं नेन च।
अप्रियहृदयाय जानीयात् साधकस्य शुभाशुभम् ॥
न्यायोधोधुम्वरोऽवत्त्यानु दुक्षणं दर्शायत्र वैणवाना।
आत्माकरणमपामार्गं मजलं धातकां शामीम् ॥
अन्यानि च पवित्राणि कारयेत दृश्यतावनम्।
व्रद्धाशुभालमार्गं तद्वकं प्राणिसिद्धिर्वितम् ॥
मूलतो भक्ते द्रिष्टम द्रिति: प्रशाल्य चाग्यत!।
उच्चरं द्रिष्टमैत्रीद्रिति द्रिष्टिम स्तो ॥
पश्चिन्त्य: कमशोह्रणं: खाद्युद्वर्यतावनम्।
शोधित्वा कमेकृति तेन दुन्तादुपर्यथः ॥
भजनं मध्यत: कृत्यं तजः: प्रशाल्यं तत्पुनः।।
वहिरैव क्षिपोद्विद्यानु पनं तस्य दश्येताद् ॥
पूर्वस्रेष्ठं भवेदुदृज्ज रागेयं तयो वल्मु।।
दशिन्यामेऽभवेन्दुलु नन्दीत्वायं घनक्षयः ॥
वाघुण्यायं पराशान्तिः चारुकल्याणं रुज्जाम्यः।।
उत्तरायं घनायात्स रैशान्यः परं छुमम् ॥
रूपांशेतु स्थिते दस्मिन् महति दृष्टिरिद्यते।
हरणणति निषीदतानि जानैवादुत्थावने॥

dीर्घाकारे विशेषण प्रारंभं पुरुषण् महत् च।
यदावा मन्यते जातु मातमनः हुभागुभभम्॥

तदा कृतंवेषास्तु यथाबहुपश्चयेत्।
वपनेनापि प्रवक्ष्यामि साधस्य हुभागुभभम्॥

स्वर्णं द्युत्रा यथार्थं शुरद्युति निवेद्येत्।
स्वर्णं प्रथमे पामे कुर्यतंवतसरात् फलम्॥
अमायमात्र दितीयेतु त्रातीये निषिद्धेऽच।
मातेनैव भवेत्तर्ये प्रभाते तवरया फलम्॥
रादिममयं विषवतं दाशाङ्गं तारकाल्कः॥
पदीश मघोद्रं च पदीसं वापि मातऽरम्॥

मातृं पितां दारां द्रुतानु भावानु खृस्तन्त।
अपक्ष मानुपं मांसं पाददिनः पिप्पल्ल्याम्॥
क्षीर सोम सुर रक्त दक्षरा दृष्टि सर्फपा॥
सागरस्य च नवास्य पान् पापस भक्षणम्॥
नर नागादि सौभानां निधिकाफळगुक्षयोः।
शाकाऩग शायायां सुखेनेवाघिराहणम्॥
समुद्र तरिवदीनां तरण च महामृतसाम।
देवविष्णुरुभासं सातुखिकं समागमम्॥

शाङ्क च च धवजादृशी गनमधं नगं दृष्टम्।
छान्त्र सिन्द्रधर्मं वर्ष मादारी रतनं मेवच।
पामारं तापवृत्तं च कुम्भं शुधिरं मामितम्॥
पिठानुपलेन गात्रे पुष्पशम्दु शुतानि च॥
निमितत्वानि नाम नवमोक्ष्यायाः ।

अगम्यागमनं सर्प वृक्षिकाचैश्च दंशामु ।
बन्धनं सर्वगांग्नेयं बन्धुसिंहिर्पर्यं तथा ॥

स्वपनानेवं विधान्दुस्ता विधानपरानपि ।
अष्टकदेव जानीयच्छुभांव्रृद्धि सुपरस्यितां ॥

स्वपने सु नर्मात्मानं बलहीनं चिन्द्रितमि ।
भगवानाधिरूढं च भग्रहन ध्वजायुघम ॥

चण्डाल रजिक्षितिः टूटकूट्यवे चारणाः ।
पदये मपणिणिः यथा न खुमव तस्य जायते ॥

खरोष्ट्र महिप त्याग वल्मीकरोहहं तथा ।
तैलायहनकुट्यावहुं दृष्टिकागमनं तथा ॥

रुपकाशन लाभं च पानं च मधुतेष्योऽः ।
नर्तनं पड़ुदिग्धस्य विवाहकरणं तथा ॥

स्तोत्तरा हृंफणि धीरं पकपांसस्य भक्षणम् ।
दन्तानं पतनं च देव धिरोशुद्धनमेव च ॥

सतिलोकनमिन्दुः संघः शुपक्ष वृक्षाधिरोहहस्य ।
स्वमात्ममहत्यायां दृष्टान्यानापि तादशशां ॥

न नरः खुममाप्नोति नात्र कायां विचारणा ।
यथुम मध्ये तदा तस्य भक्षये घृतपास्यस्य ॥

पर्वतस्थितं यो भृत्वा दृष्टं समयिरोहणि ।
प्रासादवसिष्ठो यथा समुद्रं तरति स्वयम् ॥

स सु राज्यमाप्नोति भक्षयत्र भूमि मेव च ।
देवान्तरमण गावश्च लिङ्काः पितरो नुषाः ॥

पद्धति नरं स्वपने तथैव च भविष्यति ।
दीक्षायं स्थापने चापि पुरुषेवु महत्त्वं ॥

1. अवमयं कु दुर्मोहनं नाति । 2. 8. स्वाभो ।
विकारेनुवं च यातनेन सच्चिन्यं समुप्तदक्ष्येत् ।
असिक्षायेन च यथासि विनायतनेन दीनवते ॥
शिखाविष्कृतभावमित्रायं भिन्नभूतायं प्रदुष्कितम् ।
हृदयं च विसूज्येतनं सुपर्का च समनोहरम् ॥
समपदस्तय चर्जन्ते साधकस्य न संजयः ।
यद्विद्दीत्वमार्थाय नानाधृत्रैव भ्रक्ष हर रकारणात ॥
विसप्तदस्तय जायन्ते साधकस्य न संजयः ।
विसूज्येति युज्यं च हुक्कर्ष्यं च हुतान्यस्यतम ॥
यदि च न प्रदुष्कितं प्रसन्नं च न तत्चुभयम् ।
वषयवल दीनवसायं च यदि च वर्य महायवेत्र ॥
द्रामणो च महान्वयुः पारिवेशो रवेतनथः ।
मरणमण्ववसायं च देवतानां नथारम्यस्य ॥
साधकस्य नन्दाति शुभं किंचित्तु पितामहः ।
यदिवा न्यनिमित्तानि गुभानि च महान्ति च ॥
प्रसूनम् शिवः कालो वर्जन्ते तस्य समपदः ।
स्वयमेवपतिष्ठेवत हुल्ल्यभुः यदि साधनम् ॥
देवत्तयाः प्रसादोवा तद्विवित्तं महारम् ।
प्राप्तानां साधनानां च जायन्ते प्याप्तो यदि ॥
क्षेरो देवकृत्यस्वप्नं हुनिमित्तं तद्विवित्तये ।
एवेति न्यनिमित्तु साधक: सिद्धसिद्धितस्य ॥
आत्मनं प्रतिवधेत शुभं च यदि वास्युभम् ॥

इति भोधीश्वराः परमसंहितायाः
निमित्ताः नानोनाम
नवमोऽध्यायः ॥
थी:
अथ दृशस्मोद्ध्यायः

ग्रहा

योगानां समाचारविश्व विस्तरण जनावेन ।
योगानिः च सर्वाणि तत्र मे परमा स्थानां ॥

परमः

ज्ञानानां खल्ल सर्वाणि योग ज्ञानं विशिष्टयते ।
योगानिःस्मितकैवल्यं प्रामाणिः परमं सुखम् ॥

केवलं तु कृतं कर्म योगानिः चुभः ।
न कुर्याविधुतम् सिद्धं तस्मायोगं समाधयेत ॥

स तु ज्ञान कियामेदादू मितिभ: शास्त्राचोदितः ।
कर्मणां संविभागां चैत्यानन्दनसस्तथा ॥

ज्ञानायोगं भवत्वेकः कर्मयोगं परस्परः ।
पतकरोति समाधानं चित्तस्य चिन्तये कवित् ॥

अनाकूल मर्यादां संयोगं इति कीर्त्यते ।
यद्यं कर्माणि चधानां चित्तस्य चिन्तयेत् ॥

कर्मयोगः भवत्वेष्ठ सर्वविप विजानः ।
यद्यं तु ज्ञान ईवायं चित्तं चधानां निर्भयः ॥

ज्ञानायोगं संविद्या सर्वसिद्धिकारं शुभः ।
उभयायोगपूर्वेऽस्मि न चित्तं चिन्तये अयत्मः ॥

स तत्त्वदस्मांतं प्रतिपाद्यां प्रभिंपं पद्मः ।
उभयस्यायं योगस्य देणं च च निपन्नः ॥
योगे नाम वृद्धमोहद्यायः ।

ञानेन कर्मणा चापि तथा कार्येसुपासनम् ।
यमध्य नियम्यद्वै कर्मयोगस्य निश्चितम् ॥

चैराग्यं च समाधिक्षञ्जनयोगस्य उच्चयते ।
वामिन्द्रिय मदुकोशा दृःत्त्वकरणात्तकरस् ॥

अग्नयागमनात् पांडं नर्तनोद्युननाददिपि ।
निन्ध्यनारीसमायोगा जयनेन्द्रियमातमनः ॥

हृष्णामानिरेन चोचार छंद्रीलं गुहा यमिन्द्रियम् ।
संख्यनादनन्यों नानाध परिश्रृणि ॥

यद्यं धार्मिको योगः स यमः परिक्रितितः ।
वत्तोपास्वदानादि यदेतानि नियन्त्रिति ॥

नियममें संज्ञेयः कर्मयोगस्य साधनः ।
कर्मयोगेन यत्कथं कृत्वावन्ते कर्म तत्तुनः ॥

अध्यापास्वदानेयं पाद्योः परमात्मनः ।
क्रियामाणिनि कर्मोऽणि फलार्थस्मापि योगवित् ॥

शुश्रूपामेव देवस्य चिन्त्येदुदितिशाहितः ।
ञानुरुचि च यत्कथं ञानशुर्यं च यदावेत् ॥

उभयोरंतरं दूरादिति तन्त्रस्य निर्णयः ।
मद्धोपासि दानेद्वु आंथ्रेन्द्रियमपेक्षते [क्षितम्?] ॥

दृष्टिनीयेतुः रुपेशु तथेव नयनेन्द्रियम् ।
पश्चादित्वकक्षर? मूहसंस्कर्तं शुरुंदं तव [शुभगन्धेच्?] ।

नासिकाम् ॥

जिह्नामहारस्ते च [संकोचे] छोकतन्त्रे मनस्तथा ।
यज्ञानेन निग्रहाति चैराग्यमहितेन तष्ठुः ॥
योगो नाम दशमोक्षयायः

स्थिति रूप्यभिचाररेण ज्ञातग्यं परस्मात्मणि।
समाधिरिति चिन्हयो ज्ञान योगाःसुत्रमम्॥
बैराग्ये निद्रायांपतादो निग्रह्य द्वामानसः॥
समं दृष्टीत देवेशो चिट्ठ मेकान्तनविक्षयः॥
पद्यश्चाव समासवं प्रणिपत स्पष्टाश्चिव॥

वचः शृणवनिति वस्तस्त[ति वेद स्थ?स्त्र] चिंत्येद्विशिष्टिः॥

योगं समभ्यसे चेत देवदेवः प्रसीद्धि।॥

प्रहा

संसार वासनाविद्य चिन्त चिरतरं दृष्टाम्॥
क्षणेन ज्ञानयोगेन निरोधुः श्राक्यते कथम्॥
निर्मलेदपि कुले चिचेज्ञानयोग चाधिनामः॥
तस्यावस्ये तः-भ्रूः खभावं नातितर्वते॥
नृषीकृतमवः[गपाः]चिर्दं मन्यते चित्मेकदा।
तत्पुरुः कारणे गाः मर्यादा मतिवर्तते॥

परमः

एष्टमेतव्याध्य[त्व?स्त्र]चत्रं दुष्करं चित्वन्ययनम्॥
अभ्यासेन हु दीर्घेण बैराग्यमुपपाद्वये॥
ततोदयः ज्ञान: सिच्छ इश्वरन्ते समर्णवः॥
वासनाः श्रास्तीपु समाधि द्वामाचरेदु॥
समावेचरपिसामध्यस्त संप्रयव सस्यस्त विसर्जनाद।
पाशदेस्यात्त व्यक्तं स्यातं कर्म रक्षति॥

उपकरवेत्ताति कित्वरूपि श्रावैश्चाः॥
आनयेतरा मेकान्ते त्वरा नक्तदाचन॥

1. f. एव २. e. दर्शिता
10 श.
यहपुनस्त्वराया चिरं सच्चे कतुमिच्छति
अनिर्यस्तं प्रसरिति व्याख्यायो वा पृथविधाः॥
विम्बद्विः धयानां मुदुपुर्वं रुक्ममेः॥
सुचिरेण चर्माकुर्यं तथाचिरं महामना॥
विचित्रे निर्जने देशो निराचारे मनोरमे।
आद्यरैर्य विन्द्ररैर्य परिक्रमाविचित्रते॥
श्रीतेनोणेण वातेन द्रिमेनापि न नित्येऽः।
पुण्यके चेष जलालो चतुर्मास्याय निधर्मम्॥
योगविचनं समभ्य स्वारित्वा चित्रिच्यति।
धारीरामुपवातेन काले काले समाहितः॥
जन्मस्थिति विनाशां नात्मीयानेव चित्रितेऽः।
तथाचित्तयतस्तत्त्य हैं धारणामिच्छतः॥
योगगत्यभियोगेऽपि अहा भक्तिकृ जायते।
तत् समेव शिखरसूति चित्रमंडलं ग्रामानसः॥
यथायस्य वासना तीर्था विषयं तत् दक्षयत्।
कुत्त्वा विवेकं तदौ रागवीरं निवर्त्येत्॥
योगभायास्य तद्विवान नर्थस्थानमातमः।
अवद्रयं तत्रस्त्त्वकोड़पि प्रतिद्वध्येति निधर्मम्॥
प्रतिद्वध् [ह] मति: जून्यं स्थानं यलेन संतप्येत्।
असंभवादसंयोगाहुस्मेगाधोपदेशीनात्॥
चयसः परिणामाच वैराग्यं विषयेः भवेत्॥

त्रहा
एक्षसं कारणेनेण सुपभोगो निवर्तिते।
राघस्तु मन्स: पुंसः कथमेव निवर्तिते॥

1. क चित्रिच्यति
योगो नाम द्वारास्थायः ।

इद्दे में स्वादिष्टेन भ्रुदि स्वादिष्टेषोऽवृच्छितः ॥

सदलपलिथर्मुलध्व तस्योऽवृच्छितः कथं भवेत् ॥

विशेषैः सुकुट्केषु रागो ज्ञानाभिवर्तते ॥

असुकुट्केषु च यक्षेषु तस्मेऽहः सदृशो विनिवार्तते ॥

परमः

भोक्त्रया विषयः पूर्वं परमेयस्याय्यविरोधिनः ।

अल्पमिन्द्रियान्तः देश्नं अवणादिशिः ।

तत्त्व स्वरूपं हृदेव च प्रमादं भयंमेव च ।

हृदैः वास्तेनेति यथयस्वेव समाधिः ॥

योगिनः सच्चास्म पद्येत्तद्द्वन्द्वेष्वेष्वेष विपुतानः ।

मा भूव मद्य मित्येव मिति यत्नेन धार्येत् ॥

छुचिरं योगमभ्यस्य तत्वज्ञानसमाधिनः ।

अल्पेन कामध्ये जन्मान्तत्सम्मि दक्ष्येत् ॥

एवं वास्तेनस्वस्य कृतवुद्धिविज्ञानः ।

योगमानं भवत्तेष्व प्रत्येवः परमार्थः ॥

शुचकानं भोगाविवाचकानं पद्यात्तोऽपि दिने दिने ।

अधा भती चिन्तायेते देवपादाधेनां भवि ॥

ततो ध्यानमेवेन यज्ञेन नियतेत्रियः ।

यथोत्साहं वाज्ञानिते देवेष्वेष्व मन्निति ॥

द्वित्येवमोही श्रेष्व दुःप्यक्षेत्र सुपागतः ।

अर्थेयात्परं देवं प्रत्यक्षमिच्च दुःस्वच्छः ॥

ततम्यादात्तुनं कर्म नास्य फिनिच्छिन्नयति ।

न धैन ऋषसपैति विघाता देवमादुपः ॥
योगस्तोऽद्विपि पुरुषः सचित्रं स्ववशो स्थितम्।
अन्यदीर्घमिति ज्ञात्वा न मन्येत चिदाकृतम्॥ ५५
प्राकृतनानां न वैराग्य भालसंगमं संभावतायेत्॥
यदि शाकुमिति [वि?] वैराग्यं देवसैव प्रकाशतायेत॥ ५६
अत मयस्य वैराग्यं कृतविदि रत्नधिनः।
समाधिना परं देवं सततं हृदि धारयेत॥ ५७
यथा रत्नं हिरण्यं वा निवासोपस्य मनो अवेदन।
चिरमन्यभिचारे तथा देवं [वि?] निवेदयेत॥ ५८
शिक्षायितवा तथाचित्तं योगयमन्यवस्थित।
देव देव प्रसादेन तस्मेव प्रातिपढते॥ ५९

\[ अढ़ा \]

यथा कर्ममयो योगो यथा ज्ञानमयः प्रकृत्।
कस्तं कोडनितिविनोपेण पुरुषस्य प्रशस्यते॥ ६०

\[ परमः \]

नरस्याकृतवदेष्टु धर्ममानस्य सत्पथे।
कर्मयोगः [ गः प्र ]तपोज्जन्यः [ व्यः ] तस्य ज्ञानं हि
हुर्धमम्॥ ६१

\[ यस्तु विद्या विनितः स्या लक्तविदितः मानवः।
ज्ञानयोगः [ः?] परं तस्य साधिकमणि सृद्धतिः॥ ६२
\[ उभयेर्नामित्यांगेन यस्य संपृथ्ये मति:।
अनिर्देशाय वादेन तस्य विभुषः प्रसीद्धति॥ ६३
\[ नातःपरमतः [ः?] सिद्धज्ञानां पापनाशनम्।
विष्णूः: मितमं चापि यथोगे रचने मनः॥ ६४
\[ फलति योऽये .......कर्मण्यपि पितामहः॥ ६५}
नोपद्वात्र वाधीन्ते नान्यकारं च गच्छति ।
शेषसा पर्मेणव ययोजयति मानसः ॥ ॥ 66
एष योगः समासेन कीर्तितस्य पितामहः ॥ ॥ 67
योगाभ्यासेन जानीया द्राक्षेयं प्रकृति नरः।
िन्द्रियाणां स्थायां च विच्छयति व गुणात्मकान ॥ ॥ 68
अरिष्टानां च संशास्ति निमित्तं शाकुनादिदिपु।
देवतानां स्थायां च कर्मणां गतिमेव च ॥ ॥ 69
न कार्यं कर्त्येऽवशो तव [1] यतनेन पोषयेव ।
न दुस्यंक्षे रा स्वर्यं कुच्यं तस्युचे मानसूर्यित्वम् ॥ ॥ 70
एकान्ते स्थिरस्मार्तित विनीताभ्यो यथा सुखम्।
संभादिकदपापातित्य वनधनेन नियम्य च ॥ ॥ 71
अध्यायांकेश [आत्मानं चिन्तनं नयेत्चन कार्यं च कर्णानि च।
देवस्य च परां पूजां वैराग्येण पराव गुणात। ॥ ॥ 72
लोकचिन्तामथं च मनो नित्यं प्रसाद्येत ।
शास्त्राक्ष चिराहं दर्शाद्य स्वयं विचर्त्येत ॥ ॥ 73
अभिमृत्तीत यतनेन प्राणायामानु यथावतः।
तेव्रामवभाययोगेन योगोद्यो भवति भुवस्म। ॥ ॥ 74
येन कार्यं चहति प्राणः कोष्ठे शांरिरितम्।
तस्मिनः कार्यो निरोधवय द्राणायाम इति स्थतः। ॥ ॥ 75
निरोधस्तु योगिता तस्य च गुरसि: देवित्यते।
संभादिप वस्य निर्दिष्टं पूर्ण देवमानाच्यतः। ॥ ॥ 76
दितिष्ठित्ये नयेस्तु प्राणस्यायाममाच्यतेत्।
अभ्यासाद्य संहोभा मात्रा भवति भूयस्वी। ॥ ॥ 77

1. योगम्.
**श्रीपाश्चार्येप्रमसंहितायां**

प्राणायामा विवर्धने मात्राभिशेपां योगिनः।
यो[या!]विवृद्धिस्मृवे तस्य पापानां च परीक्ष्यः॥

चित्तदुर्शी चक्षुकृतवा प्राणायामकृतोधमः।
अतिमात्र परमाप्नोति वैपणचं प्राम शास्वतम्॥

इति श्रीपाश्चार्येपरमसंहितायां
योगो नाम द्वामोक्षध्यायः।
अथै: अध्यायः

प्राच्या

अरिष्ट निष्क्रितमार्कं न्यायं मे पुरुषोत्तम॥
ज्ञात्वा प्रस्य संभागं योगाध्यात्मकं न्योगिनि:॥ ।
कथं वा ज्ञातेनिर्देशं कौन कालेन वा धन:।
एतदाच्छेन मे देव परं कौतूहलं हि मे॥ ॥

परमः

अरिष्टमिति विजेय मपरं तस्य लक्षणं॥
आत्मस्य वा परस्य वा सप्तक्षेण पितामह!॥ ।
प्राणोपानस्यास्तेददनं समानो ध्यान एवं च।
एवं पद्धविधो चायु: शरीरे देहिनं स्तुतं॥ ॥
प्रस्वा [प्रोच्छा] [प्रव्भा] सोद्वं मनोज्ञाम् कास [श]
हिष्का शुभानि च।
नियमत्वं प्रयज्तं स्त्रावविष्टितम्॥
निम्बसं च निगारं च शास्त्रमूत्र विसर्जनम्।
अधोगतेपाणस्य चित्तं शृव्य कर्म च॥ ॥

व्यापस्तु सर्वं मात्रस्यो पर्याह एवं स्म॥
वल्लक्षणेच्छेदम् सुदान: कारणं भवेत्॥ ॥
समानो जातं वस्रि: मृत्युपति सर्बंदा ।
प्रत्येकाच वायुनामवस्तानेः प्रथविधे॥ ॥

(१०) भगव एकट्टा प्रक्तः
श्रीपञ्चारणे परमसहितत्वा

स्फुरणानि प्रदेशेऽपु लक्ष्यन्ते धनयस्तथा।
गुलक कृपये गुलयेपु चामपास्ये च सन्निधिः।
कण्ठे च अवगान्ते च श्रावे भूथानि चेष्टितम्।
अन्येपु च प्रदेशे लक्ष्यणयुपविषयेत्।
कण्ठस्थायम्यन्ते घोषे जठरे चाइसन्निधिः।
जूम्भणानि च सर्वं वथावदुपविषयेत्।
एवमावा विकारास्तु चालुनां देवोहिराः।
प्रमाणा जीवितं देशु रमस्वा स्तुतक्षणम्।
नासिक्कापुरयो प्राणः पर्यायेऽग्रवते।
संकामकालं जानियात्स्य सन्तत्वाचारिणः।
उत्तरं दृष्टिं सबा दृष्टिं चोत्तरारणम्।
मध्यमांगेतु जानिये दिपुकालं यथा कसम।
तस्य संकामत्वां मासं लेतु ढातः सतसर्स।
पुण्यां च आयनं विधा त्वक्ष्मानानेन योगविद्।
पश्च प्रभृति हर्जि घे पश्च पश्च यथा कसमः।
अहोराराणि धार्न्ति जायते पश्चविद्विष्णितः।
पद्यकेन दिनेणव तताः प्रभृति वर्जनम।
धन्यविस्तारावद्धहोराराणघुकमात्।
लक्ष्माराजानि सूत्रा यदि संकामानितविष्टिं।
प्राणा भाविन्तं मत्तक्षय तस्याथ श्रुण्यज्ञविद्म॥
चारिण्देवं च कामस्य भासां सर्वकुस्तथा।
दौराचार्यवामसत्र॥ ॥ ॥
चारिणे दे पुनः भो अहोराराणघुकमात्।
एवेव विजानिया जीवितस्य न संब्रेयः॥

9 10 11 12 13 14 15 16 17 18 19 20
संकालकालमात्रीय मादव्येः पदक्षेपत।
तस्य वृद्धिः विजानीया तरिण्य समुपस्थितम्॥
नादिकामासवर्त्त्ये वृद्धिः मस्य तु दक्षेपत्।
एकान्ते विचार्ये त्तित्य स्वर्येमासे नरो वुधः॥
वालभ गणयेतेः पयुलान्युतरोत्तरस्॥
अर्चनाय गणयेत् कालं प्रथ्युपस्थितम्।
प्रभुग्रेन्वामयं ज्येष्ठं नैसर्विक निसिरचतू॥
एकान्ते चिन्त्ये त्तित्य स्वर्येमासे नरो वुधः॥
नादीमासदीमानये पञ्चरिष्टस्य सम्भवतः॥
नातः सूक्ष्मतरं किंचि द्रायुर्जानं पितामहः॥
ह्रासुविधिर्द्वादोच्च कोषधवायोचिविच्यते॥
अन्येपामणि वायुणां चेतितं यदि नद्यति।
तेनापि चिन्ता दासान समरान्तं नरो वुधः॥
हानि रिन्दियशक्तीनां चाययाः परिवर्तनम्॥
दष्टिमान्यें विशेषेण वस्य पुंसः प्रवर्तते॥
पादाङ्गेण कराङ्गेण स्वरणं तु विनियत्ति।
पण्मासान्तिकं तस्य जीवितेनेव शिष्यते॥
यद्यः स्वरणं नद्यं द्वासताकूपूर्णोपरि।
त्रिमासाभ्यंतनं मृत्युः पुंसस्तय भविष्यति॥
मेधे पार्थे न कश्चे च नद्यति[तिः] स्वरणं यदि।
एकान्ते श्च विक्षपणं स्वरणं यदि।
अर्चनासे स्वकार्धिः स्वद्यवं न पद्यति।
जाटरान्तरंतो दोषो द्वाहेन विनयति॥
खयोत सद्राज्योतिः नारं पश्विन्निः॥
न पद्येतिः जिहां चिरूद्द तस्य जीवितम्॥
पालाग्राणि [वायुग्राणि] [नासाग्राणि] न पवयो हेमररण मनितिथिः: [द्वादशं मरणस्वरूपं]।
नर्ययोपपध्य चाक [वाचांक] प्रमादो मति विचरम्।
पवयेतेतु पितुर्यक्तं तस्यैकानि तु जीविनिम्।
पवमादीनि चाल्यांनि निमित्तिनि निथार्यि।
आमन्ये नौरो बिण्णानि सत्यवाकालस्वे लक्ष्येत् [णम्]।
अपराताध्यि चौ सत्रे बल्लवो निम्मिति स्वेतू।
नातिलोभम् च मन्देय [संप्राप्या?] प्रायपदोप्रभं।
स्वभावात्परिवर्धनं कायांनि कर्णानि स।
चर्येश्वो द्वारशेषम्योष्ठेवी केनराणि जीविषे साति।
तस्य सूक्ष्मं वर्जितान्त्यं श्रव्यते योगिनिः श्रीमि।
प्रास मालदय कैलंय मित्रिकृथमचांखातुः।
पर भवन्तंकुलतानि चेंडङ्रवः सांथु संयुतः।
असुं विहितं तेन्य विशेषेण पेशानितम्।
नवोदितस्य चेंंद्रस्य च न पद्यति मण्डलम्।
क्षीणस्य वा च वदः: सूक्ष्मेण रंगामभविस्तितम्।
तथेवात्मन्तरी दृष्टी धुनवाकाशानिनिनः।
संवत्सरान्वियकेन्त्योक्तं तस्य श्रुत्यभिविचित्रति।
अप्रकीर्ती श्रासोहाकारी चिनिः वा दीर्घिविसंजातिम्।
पद्म्येकाकाद्रो मांसि यमलोंग प्रेपृच्छते।
चक्रशापिशाचारनाम विमोचनो नगराणि च।
यः पद्यति ग्रीणपकारे दश मांसान् सं जीवित।
ज्ञान्युदया:न्यन्त्रित्वानुष्ठानं पर्यायं च तथाविचित्रम्।
यः पद्यति नः खङ्क्षो नवमासानु स जङ्क्षिति।
छर्दितं कालचन्ने रूप्यं रत्नानि चित्रिति या। ॥
रक्तमूर्तान मधाक्षपथवाहङ्क्षो मासानु स जङ्क्षित।
पांसू भस्मसु खङ्क्षो वा पादस्यासे दृढ़े सति ॥
खण्डतः दृढ़े यस्य सुभं मासानु स जीवित।
रक्तः कपूरतो कालो वा सहसा चायथा बिना ॥
यस्य रोहित्व गात्रेपु कुतवासःोपि वा कालित।
पांसू बृंगः भवेणुपर्वे कारणे बिना यदि ॥
पण्मासं जीवितं तस्य नाथिकः कमलोद्वः।
चायापुरुपम मालोक्य दिःरसा ठीरंमन्वः ॥
कवण्ताकाति मन्यं वा प्रत्यक्षं परुषं स्थितम्।
कृप्णवर्णे महाधोरं पवित्तरासानु स जीवित। ॥
कृप्णवर्णा गताः नारी भिन्नेवसं यदा दिरः।
मूर्छायां ससु [क्षित] काले वा चातुर्मैस्वं स सुरित। ॥
नीलवर्णे महाधोरः परं पद्यति राक्षसम्।
पिशाचं वा तथारूपं श्रीमासानु स हु जीवित। ॥
अनिपूर्ते दमाने यं सन्ध्याकाले निखारिते [रानु।]।
पद्यति खयमेवैकः ठी मासो तस्य जीवितम् ॥
वस्तवानिधि भवेन्त्रृं यस्य रोगाविना कालित।
चारीरमेव वा सच वहं ज्येद्वा ब्रह्माक्षरसम् ॥
संपेतान्व विधा पद्ये निधनानि महानिति च।
खमे सर्दी[क्षित] च मग्नस्य दुःखेऽवा दारुणं भ्रेतु। ॥
हेतुता स्मिरित्वान्यं रूपाल्मरण मात्रम्।
अष्टियावः पद्यन्वा चन्द्रापि हिरोपिणः। ॥
एकमासाचर्वर्षकृत तस्य नर्याति जीवितम् ।
चन्द्रदीत्याः तु यः पदयेव दुधिरेणोक्षिताचिव ॥ ५६
न्योम वा नंदिरात्मसं चर्मेकं च जीवाति।
दृष्टेषु सतिलो चापि प्रतिचन्दन्यम्बकुप्रस्थितम् ॥ ५७
यः पद्येव धितािकार महत्ती मथापिवा।
दीपस्य चाप्रायानस्य चर्मदुर्णेन न जिंगाति ॥ ५८
द्रादंशाहेन तस्यापि सूत्यकालो भविष्यति।
आण्डः प्रच्छते स्थानातु चक्षा भवति नाशिका ॥ ५९
करिष्क चलिति स्थानात् पद्धार्क मस्य जीवितम्।
यथा कुप्पणा भवेये जिहा सुभं वा कमलोऽजसम् ॥ ६०
आहारे यथ विद्वेपो जीवितात्माय भूयसि।
दृष्टेन संश्रीको [गंधादितु निर्दीको] रक्तो चिराक्रेण स
नर्याति ॥ ६१
आपाण्डृ नीत्यशीतो यथ रोहति मूर्त्तिः।
प्रवाहं दृशीने यथ विराणं तस्य जीवितम् ॥ ६२
अधिरावृद्धिते यथ [स्य] दृष्टेषु सतिलोकिपिवा।
अहोराणेण तस्यापि सूत्यभूवति निश्चयात् ॥ ६३
अरिष्ट कार्यासत्स पुष्पक्ष्य नरो युजः।
समाहितमथा भूलवा सत्त्वस्योक्षिपि मनुष्यः। ॥ ६४
पौराण्यं परमाास्त्य विपादभयं चरितः।
संतुष्यं सर्वं कर्मणि मानसं योगमाचरेत्। ॥ ६५
पुण्यस्थानं मनुप्राप्यं शान्ततात्मा विज्ञतेनिधित्र:।
सत्त्वं सर्वत्मा परं देवं मधुर्मयं द्वाराण्यं व्रजेत् ॥ ६६
अष्टियो नाम एकादशोर्ष्यायः ।

चैत्यावान् योग निष्ठांश्र पूजाधित्वा विचार्य च ।
योगमार्गी समातिपूज्यत्रृत्वं समाहितं ॥

इति अष्टियो रात्रिये परमसंहितायान्
अष्टियो नाम
एकादशोर्ष्यायः

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अथ द्वादशोऽथायः

श्रव्या

को धर्मां विपुलभक्तानां देवदेवं! प्रशस्यते।
प्रायक्षित्तचानि वा कानि धर्मां नैमित्तिकात्मया॥
सुक्तकामस्य के धर्मां भूतिकामस्य के मना॥
एतत्सारे समाचारत्र तत्त्र मे संशयो महान॥

परमः

कृतेन कर्मणा येन भगवान् सुनेवेंवरः।
प्रसीद्धिः हिन्तं कः स धर्मं नात्र संशायः॥
स युनस्विभिधं: प्रोक्तः पूर्वभेद मयः तः
मनोवाक्रमेऽ संयोगा तत्त्वविश्वासिः मानसम्॥
अध्वा स्म[भू]ति: प्रसादश्च चर्यस्वरूपस्तु मानसः॥
एपामेव विभागातूस्त सर्वस्य यात्माः स्वयता॥
अध्वानां दशमेऽ ज्ञातं अध्वानाः साधूसम्मतः॥
अध्वानापि युक्तस्त्र अध्वानाः देवसम्मतः॥
धृत्या न च चयवेते धर्मोदु: धृत्या हुः वैवर्ष्टिः॥
धृत्या सुनेवेंवहिःतत् धृत्या नोढङ्गोऽध्वस्त्रतिः॥
प्रसतो वाह्यते नान्य प्रसतो न भ्यस्तुथिः।
प्रसतो नाथोऽध्वस्त्र प्रसत्र स्मरत्ता सुचूह।॥
ष्ठन्नपते युगश् यस्य स्वभावव्यतन्तोऽपिव।
नित्यं मनसि तिष्ठति देव स्तस्य प्रसीद्धिः॥
गुणविनिश्चितं संधयोगो गुणानां कारणं महत्।
वचनं च गुणे गृह सत्यतानां महात्मनमस्मी।
पत्ताः विपरीता ये तानन्दमृत प्रक्ष्यते।
तेन प्रत्यक्षा हुस्तानि बननि सर्वत्रस्माः।
तस्मै त्तस्मिन्नित्त्रेप मित्राखमस्तु वैद्यन।
विनयं मनसं कुर्यात् त्रिभि रेभि गुणेष्वदा।
विशेषते तु मनसि सर्वेन्द्र विशीकृतम्।
भविष्यति नरस्तमातं साध्यैतमर्थं मनं।
सत्यसे मनसि न्यस्ते चापी तिष्ठति सत्यसे।
सहाक्षितं हि मनसा प्रकाशयति वाकू पूनः।
सत्यं मिस्तं हितं चेति वायव्यः न्यायवियो भवेत्।
विषयेनेपु वयस्तांव्य वाचं सिद्ध्यति मानवः।
अर्थवार्तसु सर्वसु गुणवार्तसु सर्वं।
धर्मवार्तसु चाह्यासु सत्यवधास्व च देइत।
पासकाले मिस्तंब्रूया हुस्तानं महतां तथा।
पञ्जिकाणां शिशिराः च जीर्णाः किजुंठां तथा।
आस्त्राणां सखीनाच शिक्षणामनुजीविनाम्।
धार्मिकाणां च भक्तानां हिंदं नूया वैथांवधम्।
इमानां सत्योपेयुक्त पुण्यशाख्य निपेवागः।
अभ्यासनं च दीर्घवः चापी सत्यार्थस्मृतिः।
वागिन्त्रियं महजुष्कां [मस्तस्हा] दयतं विनिगंगतिः।
संनिर्दृढ़मुद्रार्थं दृढः तस्मात्मी विनिवधते।
लोकानंत्रं प्रत्यक्षस्य न मौनं धर्मं देष्यते।
तस्मै ठारं संदा रक्ततु विप्यभक्तो देहनः।
श्रीपाश्चारिके परमसंहितायां

त्रिभुजेन्द्रियानात्मा वाणी भवति देवनिः
अधमीये च सा ज्ञेया हुःसर्वसननकारिणी

परिचयं विशुद्धिः परावर्गः पवः ३

शारीरिक हिंया यथा स्थन सिद्ध्यति मानवः

देवस्याराधनार्थं यत्करोति परिश्रमः

वेदं द्रव्य यत्नपूर्वत परिचयं तु सा स्मृता

व्यत्तं विश्वनान्ताय मध्यशायनेव ३

प्रश्नां तथा मौन मक्षार लल्लांशानम्

राज्या वीरसनं चैव दिवा स्वपन वर्जनम्

पुण्यशास्त्रादि गमन मिलादि कमलासन

पूजा द्रष्यायनं देवस्य समाहरति य त्वमुः

विश्वायति संभान्तः परिचयोऽपि सा भवेत्

विशुद्धिरत्नां जेति[या?] मलानामपक्षणम्

मलास्तु वहः काये तान्यस्य विश्वायति

मृतु श्रुकु तुरुपपाणि श्लेष्मविच्छेद शोणितम्

स्वेदोत्षुणि नयतः केशा विश्वाय युथविधा

अतिरिता न दोपयं वदिःस्था दुष्प्रेतेवः

काले काले मलास्तेवते सर्वं संविवर्तित च

तेपं शुक्मिन्तुदा चैव क्षात्नाच विश्वायथम्

मलानं परकीयाणां स्फर्ने स्नानमाचरेत्

द्वाय सृतक सद्यं गुरुमनुष्ठ समागमे

श्रुक्मावेशे विभूता च स्नानमेवालमशोधनम्

आत्मीयाणां मलानं च प्रच्छुतानां शारीरतः

स्फर्ने स्नानमेवांकु च स्वेद बाप्पाविक विना
तटाप्याचमनं कुष्ठं तिद्रा कुष्ठीनं सर्वं
यानि चात्मशारीरस्य कर्मेकपकरणानि वै ॥
अन्य भोगेन हुण्यानं तान्यप्यस्य पितामह ॥
देवोपकरणां च स्थानादीनां पितामह ॥
दोपहें एँ मन्त्रपणां सुपभोग इति स्थिति ॥
पूजाया विनिशुद्धं तु यदृङ्गभयमिह पूजकम् ॥
निर्माण्यमिति विजेयं सर्वं कार्यं विज्ञितम् ॥
हेमरत्नाः शुकादीनाः स्थानस्याः श्रवस्य च ॥
पाण्ड्राणां श्रतिमायां शुद्धिः प्रक्षा लन्तान्वेत् ॥
मलानां क्षातनेनापि शुद्धि भेदति लौकिकि ॥
देव पूजायु च स्नानं निर्यायः कार्यं यत् ॥
शोधनम्
लोकसंबंधवहारेऽयु धर्मताश्रान्तरेऽयु च ॥
विद्ध[हि] तः शुद्धयो ग्राह्यः विष्णुभक्तेन धीमता ॥
अतिशीर्षानां गुरुः च भुवायां वापि दुःविनाम् ॥
महत्तां धर्मं सेतृनां देवनाग्निनवयस्य च ॥
भिश्वकाराः पद्माः च वैष्णवाः च सूयसास्म् ॥
उत्साहेर्वैद्यदेशं गत्तनेनोपकरोति यद् ॥
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12 वा,
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46
वस्त्रानादि प्रदेशोऽपि फलेषु च॥
47
कालेन च घनेनापि फलं विविधं मुच्यते॥
47 ½
परीक्षण निपाती चापि वैष्णवस्य विक्रोपतः।
48 ½
काममेदेन दाबण्यु सृष्टिदीनानि श्रद्धायते॥
49 ½
आयुगरावण्य पुनापि प्रार्थयति तदन्यातः॥
49 ½
प्रनयाणि काल देशाचै पाठस्यापि परिवर्तेतु॥
50 ½
परीक्षण निपाती सर्वं संपत्तेण फलमु॥
51 ½
यष्ट्र सर्वापि देवयानि दात्वयानि मनस्विना॥
52 ½
देवदेवं सहस्त्रिदियं पद्मु तपाविकमु॥
53 ½
शुष्कवादपि परं दानं सुकस्यं च महात्मनः॥
54
तोष्णिं स्वरुपो प्रज्ञापि विविधशं कायसंभवः॥
54 ½
प्रेमादेशोऽपि निपातिः तु परां श्रुणं॥
55 ½
एतत्स्यो विपरीतो यस्मात्मभं प्रचारस्थाने॥
56 ½
अथवा तन्मयमयितो मनोवाचक कायकम्बः।
57
धम्मो नाम द्राध्योग्यायः

तत्त्वमात्र धम्मां ज्ञानभूत च तत्त्वमः
ज्ञानेन साध्यते मोक्षः किं किं ज्ञानस्य शोधिनी ||
ध[क]मेण्ड कृतं ज्ञानं न कवित्यातिध्याते
तस्यायुच्छ विच धम्म ज्ञानस्य[श्रुण]पद्वः ||
केवलं खलु विज्ञानं धम्मस्याद्यादं विना
संसारवासनांविर्त्त ना[न]? प्रसीद्वति किंचन ||
तस्मात[तक]मेण देवेश भारतस्य तदनुमहात्
अन्तराय मत्तिक्षय सिद्धं वजति वैच्छिन्यः
कर्मणार्थिनो देवं पाति जन्मान्तरंक्षयः
उपद्रवांश दुःखति संतनोतिच संपदः
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असुरके[असुकृषि?] भद्रं एव स्पात्त जीवस्य च परस्यच
चूकत्स्यतु न भेदः भस्यं भद्रेद्वातोरंभावतः
तस्मा द्रुक्तकमिनसिनच्छ विश्वेमेच दिनेदिने
तत्त्वत्संपर्व नसनं सध्यम् तजनस्य क्तवति
क्षीरस्य त्र्युध्यातू कर्मपूर्वं कुरं दुः
कर्म्मक्षय्य विश्वुज्ञात्मा परं निवर्ण[शु]मिच्छति
इति श्रीपाराश्राते परमसंहितायां
धम्मो नाम
द्राध्योग्यायः
अथ त्रयोदशोऽध्यायः

प्रहः

निर्वचनमार्गे गहने प्रायेण सुविमानवः।
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निष्कामा नहीं देवेशां गच्छति दारणं कहित॥
अन्येषा ग्रहमानोपपिष्कामस्य दृढःस्य स्थितः।
प्रकाशायान्दे स्वस्य सर्वत्रा स भविष्यति॥
तस्मात्सवपेतार्यं कामस्यगः द्विभागः।
कथयति यथाकालं यथाकामं कर्म सर्वः॥

परमः

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प्रथमः पुष्पिकुजः थितीयं परपीडनम्॥
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विद्येष्यं विजीहिः वद्वीकरणमेवः।
परपीडनमाल्यानं मेघमादि पितामह॥
पुष्टिव धरीप धारी धरी नैवकार्ययेत ।
संवन्धार्थ धरार्थ वा नागः कल्पसत्य भवेत ॥
आत्मसंसूपस्थायां पुढ़ो यत्न समाचरेत ॥
तत्त्वापि परिमाणेन सिद्धिर्मेवति नायत्वा ॥
अपराधा हिना त्मानं वापते या सदा चलात ।
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तत्र तां देवता मेपः देवकामः पप्पन्ते ।
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कल्पयेत्परिवारांश्च तस्या एवं समुपथम ।
रक्षार्थ स्तोपालांश्च दिक्षु च सवाष्ट्रक नप्येत ॥
पर्यंतु केवलं कृत्वा मण्डलस्य विभास्वरम ।
आपञ्जः कमाहिंच्छु कार्षणकारसर्वज्ञमुः ॥
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आम्रेय्या नर यत्वेन दानानि परिपालयेत् ।
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अभ्रावहुत्ता नामीपापाचक्षुरित पाद्योऽ ।
नातुरधमनुक्रोशो चामेव दशाः वजेत् ॥ 32
कामयालो नाम ८४०वश्चत्वाथः ॥

एवंविधे: शुभमेववैत्तिक्यं पीतविध्रुवम् ॥

चतुष्कों विघातारं द्वितीयायां प्रपूजयेत् ॥

जायन्ते वहचे: पुत्रा वर्धिते पशुसन्तति: ॥

फलन्ति ब्रह्मापथयं साधकस्य न संशयः ॥

यक्षराजं तृतीयायां श्राद्ध पञ्चनिधीश्वरम् ॥

महोदर्र महाकाशं भक्त्या वैश्रवणं यजेत् ॥

मध्यमांसोपहरैश्च चुरुमिर्विलिमूसः ॥

परिवरैश्च संयुक्तं परिपूर्णं धनेश्वरम् ॥

प्राप्तोति विभवानु सर्वनेवनाः चापि गच्छति ॥

चतुथ्याः सितचंद्रं तु गणेशां विधानायकम् ॥

चतुर्वेण ब्रह्मकुशलं मेकदन्तं गजाननम् ॥

कन्द्रमूलस्तः भैरवे भोज्येश्वरं विविधेर्युः ॥

अर्थेयदिग्राधान्यं काले काले च सात्तकः ॥

तस्य विधा न जायन्ते यूः च बिजयी भवेत् ॥

व्यवहारं रणायत्र जयस्तथं भविष्यति ॥

प्रक्षमवं प्रश्यत्स्तरं प्रभुशर्तं प्रपूजयेत् ॥

छीदेदतामि: सर्वों: सेव्यमानाः समन्ततः ॥

पुज्यमां नदियं देवीं पदीं: चुरुमिर्वध्यः ॥

व्रतभैप्रयं सिते: सर्वं रक्तराजशिरं [क्षे यजेत्] हरेत् ॥

राजा राज्य विक्राशकति जयार्थीं जयमहति ॥

पार्श्वं काम स्वैभव्यं घनार्थीं स्रवते घनाम् ॥

पच्चां स्वर्णं यजेश्वरं द्राहिमी पुप्पस्तिन्यभम् ॥

तिरुणं द्राक्षितरितं पण्मुर्यं कुक्कुटकद्वजम् ॥

मयूरवाहः चेत्यायागिनं चतुनायकम् ॥
विषयं मेधां चरण रूपं लभते नाथ संधयः।
सस्त्र्यं तं यज्ञेऽवं सस्त्यासि महीजसम्॥
लोकप्रकारायिरि मेकचकरि स्थितम्।
प्रहाणामीवरं भानुं दीसं कवचक्षुण्डले॥
करवीः सरोजेः खुरके रक्तविश्राम॥
दुरिद्रोदपि भवेदाः व्याधिं। स्वस्त्रां व्रजेत॥
शेषरूपं चतुर्वांहु महत्म्यं रुद्रम्पैयेत॥
तेजस्वी चित्तवा न्याग्मी निर्भिमवक्ष्य भविष्यति॥
मन्त्रयामण्डिकां हृदा रत्के: पुष्पे स्वयामपिये:॥
नर स्त्राति दुर्गौणि लभने च जयधयम्॥
अखराण्म महाकारं दशम्यं यमम्चयेत॥
अपमुःशुचि तराति निर्जेयक्ष्य भविष्यति॥
एकादशां सहस्रान्त शेषरूपं सम्चयेत॥
आधिपत्य मन्त्रामोक्तिविभावानापि पुष्पकलान॥
ढाम्यं वासुदेवं तु सिते ईच्छ्ये: सम्चयेत॥
चर्पेति विभवो नित्य ममशृण्यपन्च[हि] व्रजुमि:॥
कामदेवं चर्मोद्यया मर्मेये इतनविश्राम्।
पुजे दारेयु मृत्येयु स्रोभायं लभते परस्॥
अष्टवाः चतुर्वाङ्गायं ज्ञानाः रुद्रम्पैयेत॥
निवेच पायसं सात्यं लभते ज्ञानुक्षिप्तम॥
अंग्येत्पश्चदृश्यांतु सोमं संपूर्णांमप्तम॥
जलपुष्पे: सिते: द्रुते सरीरोः गुप्तिमान भचेत॥ ॥

1. 3. गुरुलीः॥
तथैव कृत्तिकादीनां नक्षत्राणां च देवता:।
अर्थात्: स्वानिष्ठ रूपाणि फलाणि दृश्यति धुचम्।
उत्तॊ युग्युत्तमः धूपः सर्वेऽः धूतसिध्यतिम्।
सुख्य श्वन्दन्तात्मकः कपूरागुरु संयुतः।
पुष्टिकामस्त शास्यन्ते तिथिः पूर्वक्षजः।
कुष्णक्षस्य तिथिः परपीडासु संयुतः।
कामरूपाणि सर्वाणि पूजाद्वर्याणि साधकः।
आत्मनो देवतायाशः स्वरूपन्यासमेवच।
देशं कार्त्तच संभारानुसारं सत्वमेवच।
अनुरूपेऽऽ सर्वेऽऽ काम: सिध्यति नात्मथा।
विद्वेषे चामिचारे च वशीकारेन सर्वदा।
नामान्यासां [न्यस्त] प्रशुभजीत साध्यामानस्य साधकः।
सत्यान्ते कामरूपेऽऽ देवताय प्रवेद्द्येत्।
मुद्रायन्यांकुर्वीत सर्वाणुकेः मन्त्रचितः।
आत्मरक्षा च सर्वेऽऽ न भयं तस्य जायते।
तद्देऽऽ संजपे न्मत्रं शुचिभूत् समाहितव।
सहास्मयुतं लक्ष्मेवं सिद्धि भविष्यतिः।

इति श्रीपाध्यायं परमसंहितायां
कामयागो नाम
चर्चादशोद्धायः।
अथ चतुर्दशोड्यायः

प्राध्य

सुद्रेति का लय नोका यस्य वन्यो विधीयते।
एष में वद वैकुण्ठः । रक्षणेन समन्विताम्।

परमः

हिंसकानां सुद्रं यस्मात् द्राप्यन्तीति दृष्टितः।
तेन सुद्रा: स्वर्ग श्रवण् देवतानां मनोहरः।
प्रल क्षालन [भिन्नाः] सुद्राभि: किथने देवै सर्थेदा।
अन्येनुप विशेषेण तेन सुद्रा महाफला।
अनुग्रहाय घनु सूर्य देवतायाः प्रकाशयते।
सां सुद्रा कथिता प्रहाण् देवतायुधध्वस्तैम्।
हृदयं च गिन्येशो तिमाक्षरितमेवच।
अन्नेवन्त्र च विज्ञेयं सर्वातः सर्वसम्मतम्।
अनार्मिकामध्यम्यो निधेवाहुक्त मायतम्।
कुर्वत् हृदये मुष्टि सुद्राच हृदये स्वर्ग।
निधन्य मुष्टिम् हन्या दुहुण्डार्येण तत्सर्वम्।
स्थापयित्वा ढलायान्ते सुद्रा शिरस उच्यते।
पृथ्व वधा दहां मुष्टि कुर्षिदुहुक्त सूर्यागम्य।
स्थापयित्वा जिन्दादेशो शिवासुध्रे सम्पत्ते।
अन्तः प्रविद्ध चाहुक्तं चतुष्ठित्वा समन्ततः।
संहृते चार्जेन्न भूयः सा सुद्रा कवचप्स्य तु।
मुद्रा नाम चतुर्दशोऽस्मयः

अभ्रह्स्तं पराहृत्य बृध्वा नाराच सुष्टिवत्।
विसूष्टा [विशिष्टाण्] तिर्यगानम् अस्त्रमुद्रेयस्मयं तेन स्त्राणः॥ ।

नेत्रमुद्रा प्रयोक्तत्वा हस्तः सर्वभाष दक्षिणः॥ ।
पादेता: [कथिता] मुद्रा: पद्मा न्यासकर्मणि ।
आत्मरक्षणमेतात्मिः कियते साथंके: सदा॥

हूँद्ये वा छलारे वा सुपुराणः तुर्वंशेगा।
मुद्रंयं कथिता......जेया प्रणामे परस्तेत्तिनः॥

कृत्वाहुःश्च समावृत्त्वा वृद्ध्वा हस्तानि परस्परस्म।
योगसुपुरुषः मुद्रंयं द्वाने न्यासेच कथयते॥ ।

तथैव चित्रक्तःत्वा न्यासयम् न्यथे न्यथो सुखाम्।
अभिरक्ष युवकाम् न्यासानन्ते पावनं परस्म॥

प्रसार्य कर्जा नूह्व्र मणिवन्यो सम्यकतात्।
अन्तःप्रवेद्य का हुष्ट्डि प्रमुद्रां प्रकल्पयेत॥

आसने पद्मपूर्ण सृष्टिविन्ताचु च कपारः।
मणिभन्धसत्तेन हस्तानि तिर्यक्षू संस्थामय चक्रवत्॥

परवर्ग्याण प्रयोक्तत्वा चक्रमुद्रा महादेवाः।
चक्रकर्पन काले च रक्षार्य च प्रयुज्यते॥

सुष्टि कृत्वा तु हस्ताभ्या महुष्ट्डि विन्ता युभी।
युक्तः संस्थामय सिम्भुतो गद् त्रुदादिति कर्यते॥

प्रतिकारे च विभाजनं भूमिरक्षास्त चारतमा।
निवध्द दक्षिणाहुःश्च वामहस्तस्य सुष्टिगमम्॥

1. क. प्रवा।
कृत्याचारुकं तज्जन्यं संयुते प्रसंते समेः
तिश्वस्तू दृश्यन्यायं स्वतीयुपुमुष्टि सृज्वते।

दाहस्वदेय सुहिंद्रा व्रज्यानां स्थापने परम्।
पद्म चक्कं गदा शालं सितिसुद्रा चतुष्पदयम्।

चतुष्पदवा प्रहस्तेपं देवस्य विनिवेदयत्।
प्रहस्तेतु धनुमुद्धिः शारसुधिः शारस्तु।

सुद्धस्य कुष्कोक्षा विलेपो मुदा गेतस्य मण्डलम्।
उष्मे कयिकते बध्वा प्रदेशिन्या युभी तथा।

हस्ताबुभी पराढुहता बहुधायो समाधः।
मध्यमानामिके कुर्षाद्विन: पत्रयुग्मवत्।

प्रोत्का गुरुसुद्ध्रे वध्वा वधु फलावहः।
गुरुह स्थापने मुख्या सर्वं सप्तमेरेषु च।

प्रसर्थे करजानं सर्वानं विरलानूढिवागामिनः।
कृत्यं हस्तस्य चायां सुद्रानन्तस्य कपयते।

शायने वन्यम्बर्गानेन आत्मरक्षानं करिवितम्।
मूषिकाणाः कृमीणाः सर्वंद्रा विपनाशिनी।

कृत्वोत्त्याना युभी हस्ती संपुर्णाः प्रसतारितो।
कुर्वीत प्राधेनाद्रूदा सांनिध्यावाहानादिपु।

वरसि सप्तर्यं कुर्वी दुम्बया: स्थानयोवृङ्खः।
श्रीरथसायं दृष्क्षीतः कृष्णमाप्यः च वामतः।

पत्रुद्देश्यत: प्रोक्त स्वाणां दक्षणं तव।
विनियोगध्व पूजायां तथा तथा प्रदेशित:।

आनत्या दृष्क्षणस्यायं चतुं द्राक्ष्य प्रकाश्य शक्यते।

देवतानां दद्यवतातु चुद्रा भित्ता पृथक् पृथक्।
सामान्य शुद्रया तस्मा त्सर्वसा अर्थमर्चनम्।
नामनी पार्थिनी चेति शुद्रे देव सर्वसम्मते॥ 33
तामेम वार्धुमतासु देवतासु प्रयोजयेत्।
अच्छ्युतस्यापि पूजाया तत् देव मुख्यस्य कल्पयेत्॥ 34
मानसं रूप संकल्पं शुद्रां मोक्षार्थिनां चिहः।
इतरेषांतु हस्ताभ्यां प्रयोगः दास्यते चुधे॥ 35
न जातु द्वार्येन्द्रुद्रां महाजन समागमे।
शुद्धमेतदि मन्न्येपु तस्मा द्रहसि योजयेत्॥ 36
न[ना]दीक्षितस्य शुद्राणा लक्षणानि प्रकााशयेत्।
कुञ्जनिति देवतास्य सविकल्म च कृतं भवेत्॥ 37

इति अष्टाश्रात्रे परमसंहितायां
शुद्रानाम
चतुर्दशोप्यायः।
अथ पञ्चदशोडःश्यायः

प्रवर्तनमिणि सर्वं च वर्तमानस्य देहिनः
सामान्य कल्पमात्रकम् येन सिद्धपञ्चमिणि कामिनः

परमः
सावधौपं मया प्रोक्त सिद्धं तव पितामहः
अदोपेण च वक्ष्यार्थं काम्यकपश्यं स्तंभेऽस्
आदी संज्ञापं त्काम मंकेनेव नरोदृशः
जातिशीलताःस्वरूपेण येन पुष्टं स्वं भवेत
संकल्प्य पूर्वतो गच्छेत् यान्ध्रवानां पुरस्थच
आङ्गम च निपयेत् तोषांद्र परवतान्त्रयम्
पुक्तकंद्रा नन्दवर्मशु शैतीवलक्षं संवृतात्
तीर्थक्लान्तः स्वर्ग कांमं देहतानां निवेद्येत्
कल्पयत्वा कुटीमेकं स्वप्नेऽव सामायथेष्ट
अशांकः कार्यपदन्येव सर्वत्र वास्माविशेषेऽ
एकमासोचमं कांतं तथा संवत्सरावधि
कुर्बंत कामसिद्धां पुरस्तरणमादिति
शशीरमन्त्र संस्कारः पुरस्तरण सिप्यते
नतु तेन विनाकामः तापस्यापि सिद्धवति
वन्यशास्त्रं स्वयंपकः कुर्बंत भाषणायारणम
कंडस्मूलिष्टतेजेऽव कांपकैक्यं शाकितः
काम्यो नाम प्रश्नाबध्यायः ।

प्रातः लाल्म घुची देशे पूजये नमन्त्रेवताम् ।

अतकाले जपे नमन्त्रं न प्रियं न विलक्षितम् ॥ । 10

सहस्रं शतवारं वा पाण्डुलिप्ताश्मेवा ।

देवताभिमुखो भूत्वा वाग्यतं संयतेन्द्रियः ॥ । 11

आद्रति गणनां कुर्वेन जपेदवहितिशानः ।

प्रातेष मध्यं दिने काले विधिवत् खान्नामाचरेत् ॥ । 12

सनात्वाचाम्य निवेद्याथि तस्मानन्त्रं जपेतपुनः ।

अध्येण दृत्वाश्रयेशु बिगुले नमन्त्रेवता: ॥ । 13

पुनः स्नातः कुताहारः सन्ध्यामाराख्य संविशेषः ।

एवेवेक परेवुश्च कर्मं कुर्वेन साधकः ॥ । 14

उच्चारायं वाः गृंद्व शनां नियत माचरेत् ।

जपं नियमं पूर्वेन मनं तु प्रयतोत्तरस् ॥ । 15

ग्राह्ये व सद्धारणे महानन्त्रं जपेद्यः ।

ेद्व रुद्धर्मेण व्रतिकं वाराहारपराजितम् ॥ । 16

ग्राह्याक्षरतो ह्रीं जपे दक्षर दक्षकृमः ।

प्रवाह देशमन्त्रेपु देशस्तु दृश भागी[वि] कः ॥ । 17

एक विेणु मन्त्रेपु तेनेवाद्वानि कल्पयेत् ।

कायं सकलाचुवच मालानन्त्रं समाप्ते ॥ । 18

आयनयोस्तु प्रणवं कुर्वान्नन्त्रस्य सिद्धे ।

सिद्धे मन्त्रे यथा न्यायं होमे स्वाहान्त माचरेत् ॥ । 19

घुतेन वा समिद्रिः चाँ फले वा होमे मिष्ठेत् ।

नियतं मन्त्रसिद्धार्थं दृष्टारावर्म फुपः ॥ । 20

१, क. वश्यः । २, का. संवेदितः । ३, का. तापमः ।
अद्वैत स्तु जपत्रेव मानसं हृदमाचरंते ।
हृदमान्तमेव कुर्वित्त नित्यं मन्त्रं जपन्युधः ॥
निर्मल्यं चादिनि हृदमार्थ मधिनाश्चेन धारयेत् ।
तत्तिमनिवन्धे भूयोष्टि मन्थनेतैव धारयेत् ॥
ज्ञानमाने महामने भयं कुर्वित्त देवता: ।
घोररूपं महानांदे न तत्र व्याकुली भवेत् ॥
अनाकुलम संस्त्रान्तं वन्यत्तितम च देवता: ।
विलोभन मुपस्माय नारीरतन सुभवादिकस् ॥
अन्या: कारणवादेन स्वं बन्धुजना इव ।
साधकस्य दहां वुद्धं मन्धीकुर्वित्त देवता: ॥
यो नागच्छति संमोहं साधक स्त्रं वुद्धिमान् ।
तस्य सिध्धान्तं ससहुपा येषस्य नित्यं मनोगता: ॥
अजसं कुर्वित्तं कर्म धीराणां व्यवसायिनाय ।
सिध्धान्तं विविधा: कामा नेतरेपां पितामहः ॥
सहायैन विना धीर: साधयेत्काम्य[पर]मीपलितम ।
कुर्यात्सहायमक्रिष्ट महाको [क्षे] नेतर: [के] कचित् ॥
सिद्धे मन्त्रे प्रयुक्ते होरं कार्यस्य सिद्धे ।
याच इति सहस्राणि जुहुया चावदाहहती: ॥
ततो भूयोष्टि जुहुयात् ससहुप्यस्तु गौरवभाय ।
श्वेतप्रास्तु जुहुयाय दिच्छनु प्रहारियां नरः ॥
रक्त पद्मानि जुहुया वा इच्छति नृपस्वयम् ।
अभ्यर्थसमिधा होमं राज्यकाम: समाचरतेऽ ॥
दृष्टि धृताकां जुहुया वा इच्छेदुहितमायुप: ।
कल्याकाम: कार्यकां भूमिकामस्तु महत्तिकाम् ॥
काम्यो नाम पञ्चदशोक्यायः

स्थानकामस्तु जूहया न्यायोवसस्यमिथो नरः।
ओद्दम्बरीस्तु जूहया तस्मिधः सर्वेषान्तये॥
पायसं पुञ्चकामस्तु जूहया व्रद्यकर्मणि।
अपमार्गितु जूहयात् गच्छेऽ[ महत्सु ] व्यसनेनु च ॥
विच्छाकामस्तु जूहयात् पालाशी। समीयो वुधः।
अन्तःमन्त्राय कामस्तु ज्ञानकामो नवं घुटसु॥
विल्व मैथ्यकामस्तु तिलान् रोगस्य शान्तये।
सतिराकास्तु जूहया तस्मिधः कण्टकान्विन्तः॥
शान्तू तुत्सादयः[ने] तस[स]नथो सर्वपापान रूपान्वितः।
मापन्नूृण प्रतिकृति हुत्वा कृत्या पदार्धः॥
छत्रेण जूहया चछ्रो रभिचाराय साधकः।
विद्धेश्विन्चन्न तवं जूहया तिलस्यमुत्स।
सूर्यकामो जूहया चिम्बुपथाणि साधकः।
वर्तकामस्तु जूहयात् सामिधो वेतस्यस्यः।
स्वाद्यकामस्तु होमेयु मन्त्रान्ते नियतः स्वसः॥
दुंकार फट्कार युतं परपीढासु सम्मतम्।
तां ता मवस्यां साद्व्यय चिन्तये तस्वर्गकर्मेषु॥
वदछिकारे वश्येशुं विद्वेषे देषमागतम्।
परपीढासु सर्वसु कर्याच्छान्ति कृतात्मनः॥
अन्यथा सुमहान्तः दौपो विष्णुमेवाद्विषः।
अव्युञ्ज कर्मो कामो विनिर्देशमय तत्त्वावम्॥
पुनः कामस्य सिद्धयथे प्रयत्वेत विच्छिन्नः।
निर्वेदः च तवार चाषाणिस्मू भाष्यकर्मणि वर्ज्येत्॥

1. स. भृगुकायः 2. स. चामः।
14 पा.
प्राणायामं परमसंहितायां

चाणकोभिः क्षणे सिन्धि रत्नथा जीविते क्षणः ।
तस्मादात्महिं काममेकशुशदिक्य पुष्कलम् ॥
काम्यकर्माणि कुर्वीत नाल्मल्यं महामति: ॥

इति श्रीपाणकरात्रे परमसंहितायां
काम्यो नाम
पञ्चदशोऽध्यायः
ध्री:
अथ णोडङ्गरध्यायः

परमः
कामसिद्धिकरा नम्नत्रानु कांतिः कृष्यामि पद्धार् !
श्रुण ता नारिदानेन महावीराः महावलानु !
वाराण्न नारसिङ्गर श्रीकरं छुद्रेनामु ।
प्रत्स्थतेः प्राहुः अष्टे मन्न्वेपु चैष्ववः ॥
अचिरादेव सिद्धितत मन्त्रायाह्यते महोदयः इ
अन्येतु चिरकालेन तस्माच्छेत्राः प्रधानता ॥
अक्षराणिः त्रैयंक्ष्या दाराहस्य पितामहः ॥
भूमिकामो विषोपेण मन्त्र केत्त तसाधियेतुः ॥
स्थानं चैष्वव मासाय पूजयित्तवा च तं प्रश्नूः
ध्यात्म वारहरुपेण मन्त्र मार्त्योद्धिमम् ॥
श्राद्वीप सहस्राणि मन्त्रसिद्धि साध्या भवेत् ॥
पुनस्त्व पार्वतिः भूमिः मनसा रंधु मिन्दुः ॥
तस्या संविन्द्रिता भूमि मासाय सतं जपेत् ॥
श्रामध्र्य चतुर्भोगे धिमांग च यथा तथा ॥
यावजपति ताव मसय लभ्यते नानाः संशयः ॥
चतुःशताक्षरे मन्त्रो नारसिङ्ग्र हरि स्त्रांतः ॥
अमोघश्रापृथ्विक्ष महावीराः महोदयः ॥
पाताल विषया सिद्धि स्तेन सर्वत्रु लभ्यते ॥
सिद्धिः[सिद्धि] हर्यं रसो वा पि भूमिः स्वर्गः रसायनम् ॥
रघैनार्थसमुद्रिः स्पात् सिद्ध्रुपेण सिद्धिमान ॥ । । ॥ । ॥
रसायनन्द दीर्घ्यूः भू(?)सिं: स्वर्गेण निर्दृश्तिः।
पश्चिमाद्यांमाथित्वं देव देवश्य मन्दिरस्॥
द्रादश्रीवं सहस्राणि मन्त्रमार्त्येदिमम्॥
पुरक्षरणसिध्यथेव ततो विलोक्य व्रजेत्॥
तत्रापि विधिना तिष्ठन् मन्त्रमेत तसदा जपेत॥
सहस्वार माध्यत्व प्रविशेहाविश्वारिकिनः॥
पस्तू प्रवेशत् नेनचेतु पातालं साधकं कचित्॥
स विद्यां समिपस्यो मन्त्रस्य जपमाचरेत्॥
कृतेतु जपवाहुत्ये भीनाः पाताल वासिनः॥
कुर्विन्ति वहुथा विद्वं साधकस्य समंततः॥
तेतु निक्षुरतिंशस्य ज्ञाति[तु? ]कामा मनोरथानं॥
आगत्यागत्य पुरुषनि तत्र कार्यम् यथारुचि॥
तेतुपानीत माध्यम कामस्य हृदि स्वथितम्॥
स्वदेशो वा सुचनं जीवनं पद कुत्रा यथा सुभवं॥
श्रीकर्प्याणि यो मन्त्र स्तम्भाकारं चिदुः॥
सर्वकामाणवामोति यस्याभ्यासेन साधकः॥
बैरवं स्थान मासाय विविष्कं सुमनोरसम्म॥
भगवतं समाराध्य जपेन मन्त्र मनारसम्॥
भुवं पशु सहस्राणि तन अध्यं यथारुचि॥
एवं जपेत् द्रादश्रीवं पुरक्षरणसिध्यथे॥
आयुक्ताः पुत्राभ्यक्ता नृवृंस्तु शुद्धयाचव॥
आहुलीसुतं हुल्वा हुलदोपेये सर्पिन्य॥
चलन्त माध्यम विशुद्धतामा द्वाधिथिमाय नामनम॥

1. क. युद्ध.
अपमृत्वृ नतिकर्म शातपर्वीणि जीविति।
सूत्रेण प्रथितं चकं मन्त्रेनामरुपं धारयेत्॥
सध्वंस् एव सत्तवेभ्यो रक्षा भवति निष्ठला।
आहेंसु युमना: पुपै मन्त्रेनातमेन मन्त्रयेत्॥
शु: [शु] च ग्रह गृहीतस्य सतु दीर्घं विमुखगति।
वीरकृत्यं विकीर्य शालपुष्पं सहस्रश:॥
जुहुयान्मितदृशता [स्तावत्] तत् दृष्ट: सकुलं भवेन्।
अविविचित्रं भवत्स्य नित्य मन्त्राच्य मासपदे।
झवनभास मुहुच्यात् वासरा प्येक्षित्विशाचः॥
तुध्या शालू मुन्यस्य तस्त्तसाधयति धुम्मु।
आसुरिष्टिकलक्येन विपुमालिक्ष्य[प्र] सर्वत:॥
तन्त्रेनामरुपं वहुरः शाचस्तु जवर्वात् भवेन्।
गव्येन पयसा देवं स्नापयितवा विमोचयेत्॥
गोमयेन स्थितिभूवन कुल्वा प्रति कुल्वि द्रिष्टः।
पादेनाक्रमं हृदये जफनमन्त्रं निद्रित्व तमु।
जित्या स्त्रिप्रिड मालिक्य दिप्तु कुम्भा जिरायमयेत्।
एकविशेषितक्रमस्तु मन्त्रयितवा प्रथक प्रथक॥
मध्ये देवेश माराध्य पयसा तान: प्रूषयेत्।
मन्त्रेन पूजयितवा तु स्नापयितवा [वन-वटी] मु [कः] हृदये॥
तीर्थ्यापुष्पं मायामोति सा पुत्र मातिर्व:॥
बन्ध्यापित तभते पुत्रं छी: प्रयोगा न संस्कार:॥
शातवार भिन्न मन्त्रं नित्यं जपति यो नर:।
न विवाहोदय कार्येऽर्थं वा जायते कावित।॥

1, क्ष. मन्त्रेनातमेन। 2, या, सर्वत:। 3, क्ष. ते प्रूषयेत्।
श्रीपादाप्रवी परमसंहितायां

35
मावत्ये न्यनं नातिदृश्य साधकः॥
रिक्तको सर्वतो मत्यों मन्त्र मावत्य श्रीमान् ॥
उत्योग मन्त्रं प्रमाणाय तथाते सिद्धिमापिताम् ॥
सुदर्शनसप मन्त्रस्य कथयन्त्व क्षराणि पेदः ।
शास्त्रावर्ती मन्त्रस्य सत्यमाप्याः सिद्धायति ॥
राज्यकामः समावत्य शरवादः जलावितः ।
पद्धतिः जये न्यनं पूर्वस्वाभा भवेदियसः ॥
पद्धानि ज्ञायते दृष्टि नित्यं धिर्वेयन वा नरः ।
अर्युं निरुत्तं च यि ततः श्री रुपसपेति ॥
अशक्तस्तु जये देवयेष द्र्विकाल्यतन्त्रः ।
दृश्य तत्तस्मार्थ्य राज्यस्य भविष्यति ॥
शास्त्रावर्ती बृहदमानस्तु बृहणयो ज्ञायते त्सदा ।
शत्रुवभव समावत्याति शास्त्रावर्ती शरीरते ॥
शास्त्रवाचः सत्प्रकाश्च ज्ञायते त्सधकः स्वयम् ।
सहस्रपरमेत्तेन शार्तु जयति निर्मयः ॥
पद्धतिः वाद्यारवर्ती कृत्वा जपेदियसः ।
श्रीवणमयुद्ग्रान्ति वांशिरति सर्वतो ज्ञायते ॥
उपरि स्थापि द्रेष्टे निल भार्यच्येच तमः ।
जपेच सत्तं मन्त्रं नायस्य किचि दृश्यं भवेत् ॥
जये त्सुदर्श्यनि मन्त्रं नायस्य किचि दृश्यं भवेत् ।
जये त्सुदर्श्यनि मन्त्रं सत्तं यो महामायः ॥
तं सिद्धमापिन मन्त्रं प्रक्षीयमापि शास्त्रवः ।
चक्रस्य नाममध्याय नात्मानं भावयन्ति जपेत् ॥

1. 6. 7.
काम्यो नाम पोद्दोध्यायः।

केवलोपि न सुखामेपराजय मवामुयात्।

धार्मणं पाणिना चक्र आभयन्तः सततं जपेत्॥

तस्यां दिशिः सुर्य कृत्वा श्रव्यसेना निवर्तते।

प्राते जनपद्याध्यायन राक्षसैव व भयेकलुते॥

अपामाणे साधनोमात् सचिं सदुप्रयश्चार्यति।

चकमध्यस्त मात्मां ध्यात्वा पद्ये दृक्कार्दित॥

अमरे जये नम्नं सदोक्षे मभिलिपति।

पोद्दावं पाणिरे मन्त्रः प्रोक्ते नारायणाधिय॥

अचिन्तया: सिद्धं सतेन साध्यं साद्धकोत्तमे।

अहारायं जयेन्मन्त्रं पूर्वसेवा नववेदियस्॥

ततस्तु वैण्यवत्सान्ते नित्यं मीनुयोतो जपेत्।

संवतसरजपादे व साधको नियतेन्द्रिय॥

निष्कामो देवदेवस्य लभते रूपदशेनम्।

या देवता मनुर्ध्याय धीमा नमनं मिदं जपेत्॥

प्रणामादेव तस्यान्तर तुष्ण पद्यति चसुपा।

चातुर्मोक्ष्यजपादे व संरूपं पद्यति भ्रिय॥

यश्नां किनिराणां मत्योनां न संशयः।

दास्यं वाजनाय वाचमि यस्य यथा करः मिन्चाय॥

चातुर्मोक्ष्यजपादेव कुसंते सर्वर महिषितम्।

देवतानां वायुकारे रूपदशेन एवं॥

अहारायं जयेन्मन्त्रं लभते सिद्धि महिषितम्।

निष्कामोपि जप्तेत् वैष्णवः संपत्तेन्द्रिय॥

†††
उपास्यने सर्वजनः कालज्ञानं विनिद्वति

इति श्रीपाण्डराचे परमसंहितायां
काम्यो नाम
पोडगोडःध्यायः
श्री:
अथ ससटङ्गोऽध्यायः

—-(०)—

राजानो राजमात्रा वा दुर्गुता दुर्नामाशिता। ॥
इच्छन्तो वैष्णवी दीक्षा किं कुर्ये: कार्यशुद्धे ॥
न हि तेषाः सत: कतुं मवकाशोऽपि कथन। ॥
न हि पापाभिभुतेन दीक्षा कार्या तु वैष्णवी। ॥

परमः

ईश्वरस्य समुद्रस्य चित्पुरस्य धीमत। ॥
जनमगुणवति संस्कार: कार्या दीक्षा प्रवेशाने ॥
पुष्येन हि ज्ञाते काले ब्राह्मणाना महुःस्वः। ॥
कार्येतु कात्यनमयी दृष्टि कटाहि समी ततः। ॥

पूर्यत्वा तत्योरेकं दुध्ना मधु घृतेन च। ॥
एकान्ते निर्जनेन स्थाने शोभिते सर्वमद्रुः। ॥

स्नातमेश्वर माचार्यः पाणा वाचम्य पाणिन। ॥
देहं संहारमार्गेण चिन्तयित्वा यथा कमस। ॥
जीवकामस्तु तं ध्यात्वा हेमगर्भं प्रवेशायेत्। ॥
अपरणं कराहनं छात्येदुपरि स्वयम्। ॥

जीवं प्रकृति माप्यं मत्वादस्सीन सत्तोषु। ॥
आत्मानमपि संहृत्य पुनर्पौपव सर्वत:। ॥
जीवस्य शेषनिमीः कृत्वा मन्न्ये यथाकमस। ॥
हेमगर्भं तक्रमेश्वर सूपस्थाप्य पुनरन्ययेत्। ॥
कतुं जन्म भवेदस्य मन्न्यवदेश्य निःसिद्धम्। ॥

तत्तोऽस्य जातकमौलिनि सकलं कर्मं कार्येत्। ॥
नामवें च कर्तव्य देवानामस्य निमित्त ॥
जाति प्राप्तिनातुपयेष सैण्डवाना मण्डक्या ॥
वैपण्डयेनार्द्ध कार्यय दिन्दिपुर्वकः ॥
तत्त्वेऽऽहमऽ तं भ्राह्मणः प्रदापयेत् ॥
वैण्डवेः विदवेण विङ्गविहिंद्रः तथ विसम्बपः ॥
वैवाचिन्तं स्वक्षेत्रेणिः सर्वकर्मिणि कार्येत् ॥
शुद्धेणु तन्त्रजीवित्रै दोऽस्यां नामच स्तुतम् ॥
उपविंतं च चल्लं च गुणमन्वेण योजयेत् ॥
उत्तरीयोधितेः च जूजाकालेऽतु नामपदः ॥
न शूद्रस्य परं बीजं जपे ध्यानं च कल्पयेत् ॥
न मन्न्योशारणं होपं कर्मयोगस्य सम्मतः ॥
तीव्रमः माहे य युव विचा धर्मरतः शुचः ॥
तं शूद्रसिप सर्वेऽथ योजयेद धर्माद्यन्यः ॥
तत्स्वापि नाचार्य पदं दीक्षास्य स्थापनेश्वरः ॥
कलयं तप्तिमध्येच्य यजम्य स्थापनेश्वरः ॥
अन्येन वैण्डवेनेक देवं शुद्रः प्रपूजयेत् ॥
शुद्रापेत सयं तत्र पूजया तोपयं तथा ॥
एवं दार्शं वर्ष्णिणि पूजयित्वा दिनेदिने ॥
सयं पूजयं पुनः कुर्या त्रयं प्रवति किलिधि ॥
उपनीत मन्याचार्याः अद्वासितं भिषरमः ॥
दीक्षयं दिधिना सचं शिक्षयित्वा स्यथविधि ॥
सौर्धर्षी राजतं वापि पारं सर्वेऽथ योजयेत् ॥
तत्त्वाधिवासं तं भूय स्तुत्तामारं प्रपूरयेत् ॥
आत्मानां समो मानः नृत्या काशनसुचनम् ॥
विद्वानो दक्षिणाः द्वारा ज्ञानो भवति सर्वेः। 23
तं पुनः दक्षिणे अविद्यान् मन्त्रसुधारण्य शिष्येत्॥
कल्पं धूपदेशांश्च समयाचारमेव च। 24
आचाराणां तु वैकल्य मर्मदानेन पूर्ययेत्॥
वैभवतिकानि कर्मीणि महादानेन सर्वेः। 25
वर्षे वर्षे तुलाभारं यां दृढ़ति महाधनं॥
संवत्सर प्रयोगात् स विल्लोऽसायुज्यसृष्टिः। 26
शक्तिमानं च भक्तं च व्रजयां मासि मासि च॥
सनातनारहुममाचार्यः[१३] चर्ममध्ये निवेदयेत्।
कृष्णसाराजन्ये विम् व्याघचर्मीणि सूर्यिन्द्रम्॥ 27
अज्ञे रौरं वैद्यं शूनं तत्स्वर्णि चर्मीणि।
तत्तत्रोपवेदेऽ कल्पी रत्नवद्वः हिरणयेष्॥ 28
तीर्थोपेत्येन संपूर्णः स्वयं मेवाभिप्पेयेत्।
पूर्वं सहस्रा पोद्याच सर्वं मन्ये रत्नकमाल्॥ 29
सूर्यिन्द्रः कमादेव सृष्टिमाणं सर्वेदा।
अभिविचयं दुर्बात मन्ये रस्य विशृष्टिनम्॥ 30
सुखासीनं तमाचायर् शिक्षयो देव मन्यत:।
वैष्णववोक्षितं भजेया स्वयं विष्णुमेवादः[१४]या धिया॥ 31
अज्ञा परयोपेत स्तुदुष्णानेन कीर्तितेऽ॥
नाच शक्यं तपोस्य वै पापं नाशोपिंदुं लया। 32
यदि दानेवपश्चक्यं स्तव मन्ये तमसि मजसि।
यहदृढ़ति विद्वानेभ्यो पचि[१५] स्वयं भवाधिनम् [सिद्धम्]॥ ३३
श्रीपारशुरमणे परमसंहितायां

तावदेव तव भयंकरं दोषं त[कृ]ग्यापि रक्षसि ।
णी[दी]पमान्तु विपेघयो हनने[हवने] विषिवतेनम् ॥ 34
वैष्णवे चरणे साक्षा तुप्पण्यास मनुस्मरेत् ।
न विधासस स्तवं कार्यं पुत्र दार धनादिपु ॥ 35
कार्यं पुत्रुस्ति विधासस: पुम्पौतमपाद्यो: ।
शु[तु]दकारे तथा सपेन विमेघ्वनिपिपेशुच ॥ 36
तव नान्यं प्रपञ्चांभि तं विना पुम्पौतमम् ।
तस्मा तस्मय माचारं व्रतां नियमं स्तथा ॥ 37
पूजनं वैष्णवानं च नापवयि परिहाज।
हत्यको गुणवान् व्यामी प्रणिपत्य कृताङ्गिनं: ॥ 38
सर्वेमेवं करोमीति शुरुः विनिवेद्येत् ।
धनदानेन मानेन पूजयेच ततो शुक्लं ॥ 39
सर्वकारं पुरस्कर्या द्वारवेणं च वर्तयेत्।
सहायानिव तल्लिच्यानान्यान्यानिव समाचरेत् ॥ 40
विष्णुभक्ता निविर्धिष्टं दूराऴेर्वेव विचारयेत्।
आगतानं प्रियं कार्यं अश्वाच्छादनादिपु ॥ 41
विधासा चुँमुण्याचैनं ग्रह्यामिर्य[नान् ग्रह्यक्षमृ] प्रि-स्तथा। ॥
सततं च जपेन्मन्त्र भेकाते वैष्णवं परम् ॥ 42
अरेयवे स्वयं देवं शक्तं सामितु दीक्षितः।
प्रतिमां लक्षणोपेतां कारयित्वा ह्यरण्यमयीम् ॥ 43
स्ववानि च पात्रापि श्रद्धुक्षितांमानिच।
दीक्षितानेच कुर्वैत पूजायं परिचारकान् ॥ 44
पूजान्ते निवद्वानुष मूर्त्य द्रहर्षेष्यः
हिरण्य मन्त्रापान् च चुखवासामथराणिच
अन्येन पूजयेदेव मशाकः स्य मर्येने
अर्चनान्ते हिरण्यच तस्मै देयमसंशयम्
अन्यथा पूजकस्मैव देवपूजाफलं भवेत
वैष्णवे श्वधिवासेऽपु भृजात्रवं च दापयेत
देवभोगांश सङ्क्षेपे हुष्टनिग्रहत्तरः
विष्णुपादराध्र तृत्व शापं कारणं कर्मिता
न व्याज माचरेत् किंचित् कामानु शापान्तरे
कार्यं जानायि रिकैंति निवद्वानैमित्तिकिडिपिवा
आचारोपि विहितं द्रानं कृत्वा त त्परिपूजयेत
द्रानेन पापं विनुदेव द्रानेनारोगमानयेत
द्रानेनाचार्यं मनुव्यचेत द्रानेन पर मर्येत
राजा व राजजुत्यो चा कुर्वेतनं दिने दिने
इहलोकसुखं सुहं विष्णुलोकं महीयते

इति श्रीभद्रराश्रे परमसंहितायां
ईश्वरे नाम
सस्दशोध्यायः
अथाष्टादशोध्यायः

प्रथा

वेन धन धान्येन समुद्र ज्ञानवर्जितम् ।
भक्तिमनो महोत्साहः किं तेषां संसूतितभेवेत् ।।

नाहि ते परमं देवं कर्मणा मनसा गिरा ।
शाल्का: पूजयितुं तस्मात् भृत्ति तेषां महं वितम् ।।

परमः

पुंसा महानविद्यानां भक्तानां धनिनां तथा ।
स्थापना हेघदेवस्य विखिल्तं सिद्धिरूच्चम् ॥
विद्वानां शुक्लानां पुरुषाणां फलार्थिनाः ।
भवत्येव परा सिद्धं: स्थापना तपरमेधः ॥

ये स्थापयितं हेघें आशादेव विधिपूर्वकम् ।
राजान स्ते भविष्यति भूमिपाना मधिश्वरः ॥

अथवा शुगंसम्पूर्णं वंशो अश्रेष्ठेष महात्मनाम् ।
जायते कृतविद्वाच सुवृत्ता दीप्यजीविनः ॥

अथवा कामितां सिद्धं दद्मते नात्रसंद्यायः ।
नतु देवं त्रिपत्यम् न फलं चिन्दते नरः ॥

इष्टका दरात पापानां स्थापनायं समाहृतनां ।
पूजानुरुषाणि हेघस्य तान्यत्वेऽवेऽ[वेः]हि पितामहः ॥

प्रयत्नते तु ये तत्र स्थापनायं यथावलम् ।
आसादकारणाय च तस्यं धाग उज्ज्वले ॥

1. सं. च । 2. सं. कामिता सिद्धिमुखे ।
अधिवासनं नाम अग्रदृश्यवाचः

उपकुलस्वरूपस्य यथा चतुर्या वचस्याय महन्त योजयते येः
तेषामपि फलं ब्रह्मं स्थापत्यं हुष्टं जावते

ब्रह्मा

कथं स परमं देवं स्थापत्यं सुवि मानुः
संसारीव कुःस्वीव सर्वेदा गृहमालितः

परम:

न केन चिरसौ देवं स्थापत्यं रक्षयेदीपि वा
भक्तानं मनुगृहादि पृजामात्रं स कंदलम्
किंकरस्तु वसन्त्येपु स्थानेपु विविधम् पुथक्
योगसिद्धिमनुःस्ताः ये नराः पुष्पकमेमिः
भगवानं तानं सर्वीनं निवेशयति सदाः
भक्तौ भक्त मुक्धपायं नानाशिलयुगोदयान

तेषां तु पृजनं त्रीतो भगवानं भूतभवनः
नराणं कुःकृतं सिद्धिम् यथाचारं यथायुगम्

tसमं चे कथैचिच्यामि स्थापनस्य परं क्रमम्

यज्ञं ह्रा छलेन सिद्धि वैष्णवं परमं हितम्

प्रासादो भवनं चोति विविधं स्थानमुच्यते

वाचस्वं स्थापयं देवं पुरुषाणं प्रतीद्भवति

प्रासादे स्थापितं सर्वो नानुगृहाति युज्वकान

स्थापितम् भवनं तेषु पोप्यत्वात्मनं कुलम्

इष्टकाद्रुपापाण्यं कार्येतेवमन्दिरम्

गर्भागारं च तन्मभे स्थापयं च ग मध्वम्

प्रासादविविधम् प्रोक्तं चिल्पविन्याबिविधर्दं

चतुरभाष्यं चतुर्वाः साम्येन विसम्बरनं
तेषु नित्या धृष्टाधारिः श्रेयः त्र्यम[न!?] महावरः ।।
मध्यम आधमाधृश्व स्थितिकालेन कीर्तिता ।।
द्वारामय इष्टकः पक्ता इष्टकाश्यो घना: शिलः ।।
तिष्ठन्ति सुचिं तारं फलस्वयं कमात् स्थितम् ।।
प्रतिमां तु विधानेन कारवित्वा स्तङ्क्षणाम् ।।
स्थापयेत् फलसीध्यं काले पासे छुश्रोभने ।।
सुवर्णं रजतं तारं काष्ठपापाणमुचितं ।।
द्वन्द्याणि प्रतिमायांस्तु पूर्वं पूर्विवदेव वा ।।
सात्को रचिष्टवादृ राष्टकारं समंतान् ।।
पूर्वेतो गरुःस्यापि भवनं कार्ये हुन् ।।
मातृधर्मं मण्डपं चापि दक्षिणनं प्रकटयेत् ।।
दिशासु लोकपालाना शिलापीठानि कार्येत् ।।
ईशान संस्मृतो यश्ये विपक्षकुस्नेन्द्र मण्डपम् ।
प्राकारंतु वद्धि: कुर्वा द्वारदेशो च गोपुरम् ।।
आचार्यं चर्ये त्पञ्च त्स्वृवर्ण तन्त्रपारगम् ।।
एतत्सर्वं कमः त्स्वृवर्ण सूतिपानं परिग्रहवच ।।
नक्षत्राणि परीक्षेत तिथि रात्रि ग्रहास्तथा ।।
बहयेते यज्ञमानस्य संभवन्ति शुभावहः ।।
तदा भागवताचार्यं पारंभेता विधास्तनम् ।।
बहवो यज्ञमाना श्रे त्स्थापकः पुरस्तरः ।।
तत्रापि जातयोगेन शुभवृद्धि निरुपयेत् ।।
पदनो राशयो ग्राह्यः शुभग्रहवर्तिष्ठिताः ।।
अविष्टविरिक्ता सिर्थयो नक्षत्राणि सदारणि च ।।
निमित्तानि परीक्षयाय श्रुटानि श्रुत्वा गिरः ।।
गुरुंयात् धनदेने नाम अश्वानास्यायः।
प्रासादस्या प्रतः कुर्या दृष्टिवासनसम्बधिः॥
शुभं सर्वेऽ विविधं स्तानपीठसमन्वयतम्।
जलाधिवासनार्थं स्थानं मन्यं प्रकल्पयेत्॥
तोषपूर्णं पात्रेण संगुणं सर्वतोहलम्॥

तदेवु देवस्य तद्वर्ती निक्षेपे हृद्दे॥
संख्ये सति कुर्षीत जलावासं परमाविधं।
प्रासादं दारस्यानं विभवमानं प्रकल्पयेत्॥
विभवमानानुरुपं च प्रासादं कार्येदुह॥

विमानं दादशं वा छैं वा चुदरो वा शुष्पालितां॥

वैश्वनार्थं सूर्यपान च कुर्यं दाचार्यवचने स्थितानं।
प्रत्येकमेव सर्वास्तं होमन्याणि कल्पन्तेः॥

एवं कूलं च विविधं जलावासं प्रकल्पयेत्॥
गिरात्रेक मेकारात्रेच (वा) पुरस्ताद्विधवासयेत्॥

आचार्यहं सूर्यपिन् सार्थं वा ज्ञातकारं भोगितम्।
स्थापनस्य तु पूर्वेणं रुपवासपरो भवेत्॥

अपराह्ने तु संप्रास्ते सिद्धं प्रकाशल्या चाविरा।

परंपरा लक्षणं स्मयं ग्राहणां खस्ति वाच्यं च॥

सदृशं रहस्यवेधः सर्वं: छाद्येदुः॥
स्थानं जलाधिवासस्य नीवा सहस्तरित्वे।॥

आत्मन्यासस्य कमा कुलं सकलीकरणं तथा।

लोकपालानं वहि धृत्वा स्थानस्य तु समन्तं॥
अहो संहारसागर्गन नया स्तोन्यमेवेश्येत्
पञ्च मन्त्रेः प्रसादेत्तरस्य कुर्फच सर्वत्रः ||
अथ राज्यान् व्यतीतात्रं सर्वमलं संयुतम्
कुर्फ चतुर्ण विन्यासं मण्डपविष्य सद्रां छले ||
कलशान् दारपाभेषु परिवारिपूर्णां दिनास्यत्|
आतिसप्तवैपुर्का नवारिन्त्रेर्ण सर्वशः ||
पताका ध्रुवं विन्यासं ग्राममन्त्रेन कलस्येत्
पत्रं कुल्ला समानीय विंवं संहितमयं ||
तूर्य वादित्र निर्विंप्ये व्राहिदो तसानमण्डपम्
स्थापितालो शैवाय गच्च हाः दुर्गक्षिणाः गुहः ||
हृदि महारथे लघूं सूच्याचार्ययेः दिनास्ययैः
पश्चातु पूजितं शिन्यक्षिण चल्पवित्तम् ||
उन्मीत्य नये सम्रक्ष युगेतय मधुना तथा
सम्भवितत्व विपुलाधिः कारपेत् स्नानमेवत् ||
प्रारं स्नानपीठस्य स्नापेय च सुदृढः
सिद्धार्थशेषेऽपि पिल्ले पश्चाच् केमनेच ||
आचार्य स्नापेये तपस्यात् पश्चात्रे समस्यन्तः
सरितीर्थं नगायग्रेभ्यो चत्मीक ग्रुपकृष्टम् ||
वराहजजम्ब्याः चताया मादाय मुखिकाम्
थायासम्बहरये चापि कुल्ला तनमायमनिन्त्रि 
मुद्रालिपयम् कर्याः स्नानं संहितविधया
ततो गन्योदकः स्नानं कारपेत् सिनितविदया
तीर्थिगसा च तोरेन तोर्येषक्यु तु तेजसा
वायुनां दिन्यथे [व्याचे] स्नापितवा संसंततः ||
अधिवासने नाम अघ्रादशोवचयायः ।

स्नापित्वा संमुखस्य गन्धरपिन नवे : छुमः । । ।

स्पद्धान्येन च द्वा वत्सोपबीतिकं ॥ । ।

द्वारा दाम्भरणं सवे मजनं पुरुषात्मना । । ।

विश्वन्येन माल्याः च प्रावा रूपणिण गुणविध्याः ॥ । ।

दृशष्टि च तेजसा दृष्ट्वा छत्रे च ललितविध्याः ॥ । ।

द्वीपोपरं चितानं च चामराणि च वायुः ॥ । ।

एवं कृत्या नन्दे हन्त्र मधिवासनमण्डपम् ॥ । ।

श्रद्धाया समायुक्तं धूपदीपं समितिम् ॥ । ।

यागोपकरणां च वेष्ण्वे कपेशोभिम् ॥ । ।

स्थायित्वा ततो चिंतं शाल्यायां दृष्टिनामुखम् ॥ ।

मन्त्रन्यासं प्रकुण्डित्व प्रक्षोदयसंयुतम् ॥ । ।

आत्मानिन्द्रीतिमायांच सर्वसम्बन्धमन्वितम् ॥ । ।

कार्येन्द्र कारण्येव संधुकं विनिपर्वेन्तः ।

दारं चक्रं गदापि गतपात्वत्वा च सुद्रया ॥ । ।

कुषे द्रावाहि विष्णोः पश्च मन्त्रः कुतासाधिति ।

सास्तिधिः-सर्वकालेऽसुप्राधार्य प्रतिपूज्यते ॥ ।

अधप्य पाध्य निवेद्यानि द्वारा मन्त्रे पाविश्विधि ।

पूजित्वा ततो देवं परिहोंम समाचरेऽ ॥ ।

कुत्तातु त्रीणि कुण्डानि दिष्टु कृत्या तु सूर्तिनान् ।

ज्ञुहयार्घु द्रादशा श्रेष्ठनि अष्टी चत्वारी एवचा ॥ ।

वृं च चतुरां च उच्छ सर्वेत्वार्कारेऽ ।

कृत्या तु मध्यस्तः कुण्ड माचायेऽ ज्ञुहया तुमः ॥

कुशानास्तीति पामणि सात्यित्वा यथाविधि ।

द्विराज्यं च संस्थितं ज्ञुहयाः सर्वदेशतः ॥ । ।
पक्तु मूलियाणः लाः नां दानानां विचीयते ।
मध्येतु देवदेवयस्य मन्त्राणं जुहुः यादवः ॥
सर्वं सत्त्वं कल्पो भेदो दिग्देवतावशात् ।
अभिमाये महापद्वां ध्यात्वा केसरपत्रिणाम् ॥
तत्रस्यं देवतां ध्यात्वा होमं कुर्यं सतो दिजः ।
प्राङ्गलं जुहुः सर्वं सांतरीयं समाहिता: ॥
ततो होमावसाने तु तेभ्यो दत्तवा तु दक्षिणाम् ।
अथ दत्तव च देवाय पादस्य दसने: शुभे: ॥
कृत्वोपरि वितानुच बहि: सर्वं परिच्छेदः ।
पीठ वर्णाशिलां चापि पूजयित्वाधिवास्येत् ॥
वर्तगीतादिवी स्त्रृत कुर्या ज्ञातर्य निषेधः ।
रक्षां च सर्व: कुर्या दृष्टिवासनमण्डः ॥
आचार्य स्तूपावसेन देवपाध्येन निशां नयेत् ॥
इति ते सर्वाख्यात मधवासन शुचमम् ।
अत उध्वं प्रवह्यां स्थापनं विधिचोदितम् ॥
इति श्रीपञ्चारणे परमसंहितायां अधििवासनं नाम
अष्टदशोऽध्यायः
अत्र कः अथाकौनाभिशेषप्यायः

वनमः

स्थापितोऽपि कर्षं देवं स्थानेऽपि विभिन्न नरेः।
कचि त्यस्यन्ति दैवभयं सापिष्ठ्यं च करिष्यति॥

परमः

देवस्य शुण्डोपायम् कारस्य पुरुषस्य च।
प्रासादस्य च विवस्य स्थापनं विचारते सुवः॥
एतेऽपि द्वारपत्योषु देवस्य स्थापने मते।
शून्यं भवति सर्वेऽर्तिज्ञ च वै अभिभूयते॥
देवो हुर्जीनसुयिन्से विप्रवक्रुष्ठजलेवधिच।
नाना ध्वर्यसमाकृतिः न देवं स्थापपेद्यद्य॥
न राज्या स्थापने देवं पापग्रहवते तथा।
उग्रेऽव लिपिनक्षे सुमें चाल्पमण्डले॥
नाग्नद्वो नागाविद्रात्नाविनो नागजीविक।
नयं न्यूनार्दिर्चक्ष्यं स्थापये तपुपोषकम्॥
कुलपुपंसिते जीर्णं मन्निनाणोपजीविक।
कमोंतरेण भूतिष्ठे नागरे स्थापये ज्ञरिः॥
नोदावशितं न भ्रंशं न प्रमाण विवांजितम्।
न गर्भमुखं जीर्णं च वायुमें स्थापये विवं भाष्ट्रेऽ॥
एवं उस्मेतेः हुर्ज्ञेः देवस्य स्थापने कृते।
यक्षरक्षा:पिष्ठाचार्यां सचिवाचार्यो भविष्यति॥
पद्मकेशव देवस्य प्रसाद मध्यार्प्येति ।
तदा तदू दोष्युविक्षिप्त गुणगुरूच्छ भविष्यवतीः ॥
प्रेतेषु गुणगुरूच्छेदु स्थाप्तः प्रातस्तिथितः ॥
स्नायवालय शुचिमूल्य चतुरार्कृर्त सूपितः ॥
मूर्तिपीयं सार्थमाध्यं मण्डपस्य प्रदृश्यिष्मातः ॥
आसीनो द्विंशिणे पाश्चे देवस्य प्राप्तः शुचि: ॥
न्यासस्मार्ग प्रयुक्त वशत्तीते महार्ति समन्तकम् ॥
प्रसादः शोधये तप्यात् वहिरन्तथे मर्यादा: ॥
तोरण ध्वज विन्यासं सप्ताकं प्रयोजयेत् ॥
कलशान्त स्थाप्तेतः प्रारंभायूं सर्वेत् ॥
इन्द्राणि पूजनार्थीं होमार्थार्थिः संहरेत् ॥
रत्नानि धातुवीजानि समुचित पृथक्कः पृथक् ॥
तूर्यवादित्र हस्तांध संहरंत्क्रज्जालिन नरानां ॥
एतस्वर्ग समानीय निमित्ता न्युपदक्षय च ॥
स्थानानि देवतानां प्रतिपूज्य यथातथम् ॥
स्थापनस्य विधिः कुर्या दर्शाये: सह मूर्तिपीयः ॥
हुँमर्दस्त्वने जाते दुनिमित्रागमे तथा ।
मण्डपे धौमादीविध्य प्राम्यमित्वानि कार्येत् ॥
जूठुथा तप्य मन्त्रेस्तु आज्ञायेव कमात्मकमात् ॥
दशकृतः दातिवापि सहस्रवाय धाराकमात् ॥
पुष्पाघु जयघोपेत्य विज्ञानां ध्वनिनिरस्था ।
ऊनः व्यतिरिक्ते वा व्यस्तं च प्रतिपूज्येत् ॥
तत: प्रदृश्यिष्म कृत्य देवदेवं कुनाशक्ति: ॥
तथातार्णुस्य पाठार्यो कुज्योऽसादेऽध प्रदृश्यिष्मात् ॥

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आन्तरिकत्व समालोक्य गर्भिङ्गारं पुनस्तदा।
स्वि वास्तवर्त्ताय विनः समन्तात् विकरितेः। ॥
अश्रमन्त्रेण सूयक्ष्म मार्ज्ये व्रायु विधया।
कारिगिरा कुशालेव मार्जिनं सूर्तिः॥ शुमः॥
निरस्य मार्जनं पाणि प्रक्षालय सहितः॥ शुमः॥
नवपाट्रोपनीतेन प्रासादेष्य समन्तः॥
लेपये दृष्यतोपेन दृष्टिः परिचारकः॥
अश्राभिमन्नितः सतेष्वत् दूः प्रोक्ष्येत्यक्षयः।
कुशाक्षरक्तदूषाक्ष्म चिंकरे तपश्चिकित्वः।
अप्राक्षरेण मन्त्रेन धुंप सर्वेऽग्रोज्येऽ॥
दृष्टिपन्धे चाथिरेतः दृष्टिः परिचारकः॥
गर्भिङ्गारान्तरे चैवं कुलवं भ्रम्या अपायः।
दृष्टिपन्धे चाथिरेतः सौक्ते स्थाप्द्वेण युधः।
अभिमानीय ज्ञौः तपश्चोपनिष्टः गृहमः।
सहस्रं शातकुलावो वा सततं वास्तु शान्त्ये।
अपामार्गिय समिधः शाम्यातः खदिरेष्व च॥
क्षरक्षः पिन्दाचारा दान्त्येभुतः अद्यात्तमः।
मुखमन्त्रै अंक्षिप्त अथापि दृष्या वोपं समाप्यः।
न[च]न्दनय रसेनां गृहीया तस्मौः मन्त्रः।
गर्भिङ्गारान्तरे तेन दिङ्गानं विधिन चरेत्॥
पातपित्वा दित्रां सूयं विद्रिजान्त सहाचः।
सोमेयातान्तरे सूय याम्यनैतितयः क्षेपेऽ॥
विभव्वत्र मंत्रचयं पञ्चविचारं भागेऽ॥
सूद्योगपदं कम्य निर्दिदो सत्यपास्पदम्॥
एयमृदिकरं प्राहुः स्थापनात् वैष्णवा नन। ॥
सूचयोगे तु धार्मिन्म मध्यमा सिद्ध सैयति ताः ॥ ३४
न्यूने वास्तविकं वापि प्रमाणे स्थापने कृते।
स्थापन[क]स् विनायः स्वात् यजमानस्य च नवहम् ॥ ३५
पक्षिमास्मिन्नुष्ठापिणे देवस्य य मचः प्रम: ।
तेनेत्र सूचयातने कलपनीयं प्रयतनतः ॥
कृत्येयं स्थापनक्षेत्रं विन्य दुरां प्रमाणय।
देवतानां याह्थानं स्थापनास्पदमुद्रितेऽदोऽि। ॥
देवपाध्येदि ततो गत्वा द्रव्या पुपषार्चिति पदे।
पीठः प्रहुमिलावीति दीर्घितेरानयेदृढ्मू। ॥
चेदमपद्धतिण नीत्वा गर्भिगारंच सर्वतः।
सति प्रवेदायेत् द्रव्यं नार्यथा स्थापये[नं] हरे। ॥
ध्रुव स्थापनास्पदम्ये तु स्थापयेत्रियुणातमन।
तां पूजिताः गण्यां रत्ननीजानि निक्षिप्तत्।
दिस्तु सर्वस्व भद्ये च गर्त्यु नवसु लपमू।
स्थापकोनिक्षिप्तद्व द्रव्यं मनोवेदादाय पाणिन।
निक्षिप्तसर्वगतेऽते तेजोऽक्रम[क]म् स्धार्यत्। ॥
वर्षं पद्यपाणं वैदृष्टि नीतमेवच।
मौलिकं पुपपराणं शालूं मरतकं तथा।
स्तरिकं चाहुः पुरुषं दिस्तु मध्येच निक्षिप्तै।
अध्याश्रितं वर्णं समस्तेनच निक्षिप्तै॥ ४४
स्थापत्य नाम प्योरनिर्देश चायः

तालं शिलामखं जरायं बालिसं मातरं[रदं?]
तथा।

सौराश्रृः रोचनं चापि माक्षिरं विद्वं तथा॥

ब्रह्मा मापणविभिष्म तिलान् गोथूमकान् यवान्॥

[तुष?]

नक्षत्रदृष्टिं दृष्टं नचोनं कल्पये तः

शिलातलं प्रमाणेन निक्षिप्ये तुकशालो युग॥

सर्वं न्यग्नं मध्ये केवि दाहु विलुत्ये।

नन उै वेदनवः कुप्याः पक्षरात्र विचक्षणः॥

आरण्यानां व वीजानां निक्षेपो न प्रहस्य।

आस्थुः स्थान् न स्यात् वनवासेन निक्षिप्तः॥

शिलाभि रिपरकाभि वा कुत्वा पीठस्य गोचरम्।

सायमेन स्थाप्ये त्पीठं पीठमनं यथाक्रमम्॥

...स[अन?]

नास्तरणाद्वीपिः तत्र भयात्त्वा समन्त्रकम्।

पूजावारिष्यं कुत्वा सोमविरुण्डपूर्वतः॥

अचैतित्वा च कणाधैं रेवं शीघ्र चतित्तम्।

चतुर्दित्वांहल्वैस्वेऽर्करं कुत्वाच सर्वतः॥

स्थापकस्तु वासि गृह्या सह मागवते नरेः।

विशेषस्य शिवस्यापि पूजये दास्यं चुबंधु॥

दक्षिणस्यां दिशि ततोः पूर्व पाद्यम संस्थयो।

प्रासादं दारसांकिद्ये गरुडस्यापि कल्पयेत्॥

प्रज्ञंभगे लवनंतस्य मातृं दक्षिणेन च।

दिक्पतीनां शिवमेव श्यानानि परिकल्पयेत्॥

प्राकार बेश्मनो मध्ये गन्धपुष्पिन्य पूजयेत्।

सोऽश्चाननान्तरे कूर्षादिपक्षक्सेनस्य चात्मादम्॥

१५ पा।
प्राकारस्याविद्युः देवनिमाल्य धारिणम्।
प्राकारस्य वहिन्द्रीणोऽस्ति दानार्थिनेच च।। 57
पूजापीठसमक्षकार्योऽद्विग्य पुरात्ति स्थितम्।
देवतानां विधायेवं स्थानानि सुसमाहिति।। 58
देवष्ट्रीय समासाय पूजां कुर्या द्रीयसीम।
पूर्व दृष्टवाक्तम्मनि न्यासं पक्षा देवे समाचरेत्।। 59
तद्वियं सकलं कृत्यमन्त्रेण बाह्य पूज्येन्।
अत्कते मैत्र्यपूणोप्य दूपदीपविश्रुणे।। 60
भक्त्र बोध्यमिनवेषेश विश्रवाक्षरिवी।
अहते वेषेति। क्षणं। समन्ता त्परिवेष्टेद्य।। 61
ततो देवस्य महतो [पुरोद्व] चन्द्रमेंक विधाय च।
द्रीक्षितसुषृंहसूर्याणां शिविकां तोरणान्विताम्।। 62
अभ्युज्ञानं च याचित्य चन्द्र मारोप्ये द्रीरिम।
तत: स्नोत्राणं संख्येयं वेष्भ कुर्या तद्वद्विक्षिणम्।। 63
सामर्थ: कठवै: छ्वैयत्रितानै: ध्वेरजयशिर्म्य:।
दौपिकाभिमिह धूपपेश श्राहुण्डुमिह निःस्वनैः।। 64
दृष्टगीतादृश्यसैै विद्यालं कुर्यं गतस्वम्।
आचार्यो वायुधिमानं गच्छेत् यानमालमव्य पाणिन।। 65
देववाय विधा ध्याये देवस्य परिचारकान।
आदिवय भस्मानसाध्यानं चस्मुष्णान अश्वस्तथा।। 66
अभिनवस्वरुणसिद्धान्त द्वहक्षत्र तारकान।
पूर्व ध्यात्वाक्षरमादेन वेष्भ नीत्यां प्रद्विक्षिणम्।। 67
यारदेशोत संपासे द्वादशी यथाविधि।
पादकेत नवे द्वाल पुरत् सप्त विधाया ॥  68
गर्मिगारस्य हारेतु दृत्वाप्ये मन्त्रपूर्वकम् ॥
अतः [अन्तः] प्रवेदायंहेतुं दीक्षितैवध्यामविधाया ॥  69
द्विशाप्रण परिक्षय देवपीठ प्रदुःशिक्ष० ॥
अवतारः शान्तिः न्यस्थापने यतनमाचरत॥  70
महुर्थं शोभने प्रासे याास्मानामनुजया।
तूर्यवादीविनांथो धूपदीपेष संकुले॥  71
आचारः पुरतः स्थित्या पूर्वेण स्थापये ठरिस।
पीठमध्यगते गते विम्बशालाय्थास्थितम् ॥
जुः अध्येलस्वितसूक्रेण स्थितिश्चारायणयस्मा यथा।
स्थायित्वा तथा देवं सुद्रामेंद्र प्रदृश्ये च ॥  73
सांनिध्यमर्थ्येद्वैद्या सर्वकालं प्रणम्य च।
अप्लक्षरेण द्वाचातु माल्यसमै कृताङ्कलि॥  74
आसनं पीठभुदिव्रय पायाचमनपूर्वकम।
अध्ये द्वार विधानेन प्रद्यान्युधवासकम॥  75
चामरेच वितानं च द्वार तुष्पाङ्कलि तथा।
ततः प्रदुःशिक्षिन्द्या प्रीतिदानानि दापेतु॥  76
पूजायया प्यलेकारान् वाहनं भुमिस्वेच च।
प्रीतिदानान्तु यो द्वात्त चैक्यवे स्थापने कृते॥  77
देवस्य वहसाहस्रं परजन्मनि जायते।
ततः प्रचारं देवतेन दुःस्म क्षीभुम पदके॥  78
प्राकारस्याविदृढारेण देशविराट्यां धारिणाम।
प्राकारस्य यद्यपि पीठ वर्ध दुनार्थिमेव च।
पूजापीठसमसंज्ञाय देशस्य पुरुषः स्थितम।
देशतानं विधायैव स्थानानि सुसमाहितः।
देशपाली समासाय पूजां कुर्या द्विश्रीसं०
पूर्वं कूलवासमनि न्यासं पश्चा देवं समाचरेत्।
तद्रौं सकलं कृत्यमन्नेना वाहथ पूजये।
अक्षते गृहपूज्ये प्रसुप्रस्थविसूपमि।
भक्त्य भोज्य निवेद्येष्व संपूण्य विशिवच्छरिति।
अहाते वे मनः प्रक्षणे: समंता तपरिवेष्येत्।
ततो देशस्य महतो [पुरुषोत] चन्द्रमेकं विधाय च।
दीर्घक्षते मूम्पौल्लुष्यां शिविका तोरणानविताम्।
अम्बुञ्जाणं च याचित्वां चन्द्र मारोपये दरिम्।
तव: स्तोत्राणैं संस्कीर्तवे वेष्य कुर्या त्वदक्षणं
चामवे: कल्पी: छावेदितासे ध्रष्यज्ञविभ।
दीपिकाभिमिव पूज्यस्य भाद्रकन्नुमि निःयने।
तृप्तगीतादृधाहसौ विशालं कुर्या सदाम।
आचायावं चायतो गच्छेतु यानमादल्ल्य पाणिना।
देशानेव धिया ध्याये देशस्य परिचारकान्।
आदित्यान मक्तानु साध्यानु वसुकज्वाद्रानु ऋष्यूङ्ताना।
अभिव्यापुर्णानु सिद्धानु प्रहुक्षः तारकान्।
एवं ध्यात्वचार्ममादेन वेष्या नीत्वा प्रदक्षणम्।
स्थापना नाम पक्कोनविशोषध्वायः ॥ १३१ ॥

वारदेशेऽतु संप्रासे द्रवाद्वियः यथाविधि ॥ ६८

पादुकेच नवे द्रावत पुरतः सपशी विचयः ॥

गर्भागर्भस्य वारेतु दत्ताध्यायः मन्त्रपूर्वकम् ॥

अतः[अन्तः] प्रवेशायेचेवं दीक्षितेव्यावहियमविचयः ॥ ६९

दिश्वारेतु परिक्रमः देवपीठ प्रदक्षिणः ॥

अवतारः नायेः न्त्रस्थापनने यत्नमाचरेत् ॥ ७०

मुदुःशोभने पासे ब्राह्मणानामदुःखः ॥

तूर्याविद्विनिन्द्रोपेयं धूपपदीपितम संकुलेः ॥

आचार्यः पुरतः स्थित्वा पूर्वेण स्थाप्ये दारिमः ॥

पीठमध्यगते गते विभ्राह्वाह्र्यास्थितमः ॥ ७२

ज्ञेयालम्बितसूच्रेण स्थितिवाध्यायस्माः यथा ॥

स्थापत्यत्वा तथा देवं मुद्रामें प्रदर्शे च ॥

सांसिध्यमयेवद्वक्या सम्बन्धः प्रणमः च ॥

अध्याक्षेरे द्वायतु मालामसे कृतापदः ॥ ७४

आसनं पीठसुदिर्घः पाध्याचाचमनपूर्वकम् ॥

अध्ये दंताय विधायनेन प्रद्यान्वाचरसः ॥ ७५

चामरेच विनाम् च दशि तुयप्पावदः तथा ॥

ततः प्रदक्षिणेत्र च दीपिजवानिुमित्वेत् ॥ ७६

पूजाद्रव्या पयलंकारानं वाहनं भूनिमेत्वा च ॥

पीतिदानंतु यस्य द्वायतः वैष्णवे स्थापने कृते ॥

देवस्य वहुसहस्रं परमजननि जायते ॥

ततः प्रचछाय देरेशां हुकूल क्षीम पद्यः ॥ ७८
श्रीपाध्यायके ग्रन्थसंहितायां

ध्वन्य पुरान छारं निष्कर्ष सहः दीपकितः॥
आचार्यः परिवारांश्च स्थापये दृश्य सर्वतः॥

देवतेयमनन्तनं पीठस्थी धैर्यवालभो।
तां तां प्रतिष्ठितं कुल्वा देवपादकुताननी॥

हस्तियसः गणपति हिंदुमूलिंच शक्रसः
स्थापये द्विद्वियामायां दृष्टिकालिमुखः युम्मः॥

स्वेच्छा पीठशिला: स्थाप्या निश्चला: सर्वत: समा:।
गन्धमाला विसुपामि: पूजनीयांश्च यतनत:॥

वबृहराच्छाय सविश्च्य प्रागादिकमार्शितानि।
जिलाभिरिष्काः वṛ व्यापये हिंदु दिश्यतीन्॥

बीरभद्रेण विदांच स्थापयित्वान्त पार्श्वयोऽः।
स्थापये तप्तिधिपेपेन मातृ: सत्य यथाविधि॥

अभयचर्य अस्थिपीठे च शिश्रा वाह्यां देवता:।
आवाह्यमनसादचचायां यज्ञां समादिशेत॥

वैधानू, पप्तित्वांश्च व्रीतिदानने तोपयेत्।
भक्तभोज्यात्म पानीश्च सर्वमेव महाजनम्॥

वासांसि मुखवासांश्च यथोत्साहः प्रदापयेत्।
सवेच परिजनं चापि यतने चरितोपयेत्॥

यज्ञानोदये तत्सवं में माचार्यं चोदितम्।
दैव भक्तमाच कुर्वित दिवारावशं सन्ततम्॥

संन्यास साधको धारं रक्षा। कुल्वच पुप्पकालम्।
वहिर्गत्वात्मपानानि दृष्टिरांश्च प्रदापयेत्॥
स्थापनं नाम एकोनविश्लोषध्यायः ।

धिराद्रं देवदेवस्य स्थापितस्य नवास्पदे ।
पूजनं नाचरे विद्वान् दक्षिणा तत्र चोजते ॥ 90
पहददाति धनं न्येपः पाजापात्र परीक्षया ।
सामान्येन उपानेन तेनस्य प्रीयते हरि: ॥ 91
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तस्य रोगा भविष्यन्ति यन्नुर्ना च महाद्रयम् ॥ 92
तस्मा दुष्काव भूविष्णु दक्षिणाशि विराजितम् ।
स्थापनं कारये दिद्रा नन्युतस्य विवृद्धये ॥ 93

इति अशीव्ररात्रे परमसंहितापां
स्थापनं नाम
एकोनविश्लोषध्यायः ।
अथ विन्दुर्वध्यायः

प्रथमः
अप्रिकार्यविचित्र वृहि सर्वेष पुरुषोत्तम ।
पूजनेन संवर्ण सत्योपकरणानिन्द ॥

परमः
अप्रिकार्य प्रवक्षयामि सामान्येन वितामह ।
दीक्षायां तथापि वाचि नित्यामितिके तथा ॥
आज्ञपात्रं चरस्थाली प्रोक्षणीः समिधं कुञ्जान ।
सिकता स्तंभतो तोषं दर्शी परिधयं लुचः ॥
अधारं व्यजनं शूमं शुपकाप्ता न मेष्कणस् ।
मन्दपुष्पादि चै तस्य प्रवक्षयोपकरणकलमु ॥
एवं द्रव्यायुपानिय बहिस्थानस्य पाभेतः ।
अर्पणे हृदे पूजा तन्त्रभणेण साधकः ॥
देवभवाद्विध्व दलाध्यं मुखवासं मद्यायचः
द्रव्यावृतः परास्रुत्य गत्वा दर्शिणयो हृदे ॥
आभिमुख्येन कूर्वैत वहे ध्यानं मनोहरस् ।
मण्डलं वहिकुण्डलं दीक्षायां हस्तस्मितम् ॥
कूर्वैत स्मरणमित्यत सैकं छतुरश्रकम्
अद्भुदोध्याय तां भूमि श्रुप्त[देहस्] ज्ञ्ञोप्रश्न चारिणा ॥
विस्तारं सिकता दिश्यं प्रुष्यं सर्वेत तथा ।
अहंकारं शिष्यती वाक् गुणं रूचयतो ठिकले।
पाणि प्रक्षाल्य तोयने वदिमादाय तेजसा ॥

दृष्टा पुजित्वा: काण्ठानि दीपये द्यायुविविधा ॥ १०

समन्ताचैन मन्युक्ति तोयमादाय पाणिना ।

वायुदेवाद्रिभि मैत्रं: कुञ्जान् दिश्य निदापयेत् ॥ ११

अथे रुत्रवभषेचन निक्षिण्य स्पर्शविविधा ।

तत्र इन्याणि सर्वाणि द्रान्द्वपेण साधयेयत् ॥ १२

चक्षु: च तत्स्थायी दृष्ट्वच स्वेच्छ ।

आज्ञस्थाली समित्युप्य तप्तुः सेवक्षनं तथा ॥ ।

द्रान्द्वपाणि संभृत्य साधये चमसां पृथक् ।

कूचे दृष्टिनिधो वहे निद्वयं दुर्शाविविधा ॥ ।

उत्तरेण च शंपूर्णि निश्चित्या तोयं भाजनम् ।

कूल्या पवित्रं विलेन् [विलिखितं] बध्या सार्थ: कुञ्जाव- ।

ब्रम्यम् ॥ १५

तोयपाणे जलं सिद्धा तेनोत्पूय युणि सिद्धि: ।

उचानीकृत्य पात्राणि प्रोक्ष्ये चैन वारिणा ॥ ।

चरुपाणि समादाय तप्तुः चन्द्रिण: क्षिप्रेत् ।

नतुरेव तु धर्माये जैतं सिद्धाच पाणिना ॥ ।

मन्त्रेणादि[श्रावः] मयिनिष्ठित्व वीजयेत् व्यजनेन तु ।

मन्त्रेणादि: मयिनिष्ठित्व वीजयेत् व्यजनानि: ॥ ।

आज्ञपाणे निपिन्यायसं सपवित्रेन तेजसा ॥ ।

निधायोत्तरतो चहर्द्वर्तानादीप्य सत्त्रिणेत् ।

कुञ्जाने देश तन्त्रावृविश्वयं तपस्वेधिनाः ॥ ।

प्रदीप्ये तेजसा सूयो चैट्ये चंद्रविश्वयेम् ।

दुर्शानपि विधायास्मि गुणं रुप्यतदूस्तुतम् ॥ ।

२०
पवित्र मातृ विष्णु निक्षिप्य परमेश्वर्मणि ॥
दर्शीस्वरुपं कुशाप्रणि वहाकाव्यी तेजसा ॥ 21

पश्चात्त्व लक्ष्मणयो नर्यवर्तयो घुरे सूक्ष्मयो मन्तर्यहितस्था ॥
प्रक्षेत्रगुप्तयो दमनश्रोत स्वर्यितियो विनिक्षिप्तयो ॥ 22
खुबेनादयुर्वर्षो चैति सितका चरु सुखालायेनुजयव ॥
तत्त्रापिन वार्षि चतुधर्मेन पूर्यमादहारयेन ॥ 23

देवपत्य तमसाय तुल्याकामाचरेत।
तोयं प्रदाय चमसा दंतकाण्ड समप्पेत। ॥ 24

जलं दृत्वा च तेनेवं गन्धामलकं [माल्यकं] मादिशोत।
निर्मलयमानं ध्यानवाच विष्णुक्षेत्रयां पाश्चैं। ॥ 25

पीठ मुहारेव देवेदं पाठुकाम्या सुपासकः।
स्मानमुभि युपानीय मनसा स्नानमप्पेत् ॥ 26

अभिपठेर द्रजःशत्या द्रयात् सर्वेन कम्बूकः।
तमसाच्चार्यां द्राघ्नवकल्क्रं समंततः। ॥ 27

अभिपिच्छं तथा भुव: कलाये द्राघ्नश्याये।
पश्चिपनिन्दा शर्निन पर्कृतः समाचरेत्। ॥ 28

पादमाचमनीयं च दृत्वा स्थाय्यं प्रतिद्वं।
अद्यांश: कलाये रेण मभिपिच्छं समंततः। ॥ 29

सूलमन्त्रेस्विनिः: पश्चात् शार्निन कलः चतुःशेतम्।
वछे राच्छाद्ये तस्य सर्वेनाद्धानि सर्वेश्च। ॥ 30

उपवित्तं ततो दृस्य नियुग्येन नियुग्युतम्।
उत्तरीयं ततः तीत प्रद्यु त्सप्तेश्विच्छया॥ 31
पावादिं दृत्वा दिशत: स्नानगन्धेन योजयेत् ।
तोर्यं दृत्वां झराणे देहं तेनैव तेषयेत् ॥
चारि दृत्वा नवे वधेच पुनर्देश्या वद्या पुरा ।
छत्रीरीं ततो द्रावान् त्रिकृद्रो नैकाश्च नमस् ॥
कुण्डले कार्यसुद्रे नीवी चन्दनादृष्टे ।
चलो ये कठके चोमे अहुः तीयानि च कमात् ॥
कुक्कुशिन्यं गुद्दावन्यं वार्तवन्यं श्रीक्षामणिम् ।
उष्णीपं च ततो द्रावान् तंभसूत्रं च चार्सिकाम् ॥
कुकुमानि म्रजं मालं सवे रुपयं विचयया ।
श्रीचतसं कौस्तुंभं चाय वनमाटां च दायवतीम् ॥
तथैव द्रावा नमसा राष्ट्र चक्कादिः महत्या ।
आद्धरीं रुपमाण्ये नयनान्तरमेव च ॥
धूपं दीर्घं दृत्वास्मै पावारचमन मर्येत् ।
समप्य रात्रके प्रौंपनं पीढौ देशां समायेत् ॥
अध्यं दृत्वा वधानायं पुनराचमनं तथा ।
माक्षिकां शाक्तेर सर्थि: द्रविषीरं च पश्चमम् ॥
परम्परा-वालिमि मन्त्रां विश्रापत्वा समंततः ।
मधुपर्के रसेयाम्बै पाणिभ्यं प्रतिपङ्चते ॥
चारि दृत्वा नवे पाये कूलोपस्तरणे शुची ।
चरो खिभाग माद्यं सिम्बाजयेत्यं निवेदयेत् ॥
चारि दृत्वादपरेछ पात्री: मक्षय भोज्यादिम् पृथक् ।
काठपक्षें तेनैव वृद्धिव त्यतिपङ्चते ॥

14 पा.
यत्रस्याने हृदिरित्यं विशुभमौतौ स्पस्यते।
तत्र नैयोपगच्छिन्ति पिशाचव्रद्राक्षसः॥
यद्रोपकरणे: शुद्धे नित्य माराध्ये हरि:।
सुकुमारः प्रजास्त्र जायन्ते रोगवच्छिन्ता:॥
व्याधिता ये प्रयमन्ते तत्स्थानं वैण्यवा नर॥
तेदपिरोगाहिष्ठयन्ते लम्भन्ते भेपजानिन्॥
प्रासादः स्थापितं देवं सर्वेदा न प्रकाश्येत॥
अन्यायर्थचनवेलया नहि तत्प्रीयते हरि:॥
अन्तुचिद्रवयसंस्कर्मी जनसंसर्गभेच्च[वा ?]॥
प्रासादः वर्जयेदिर्ग्नो लोकोपकरणानिन्॥
नित्यमाराध्य संस्कृतः पूजाव्रित्याणि वैण्यच:॥
प्रासादद्रामादृत्य निगंच्छेदिच्चल्या यहि:॥
स एवं स्थाप्येदिर्ग्नु प्रासादः विधिपूर्वकम्।
वर्गाद्राद्राव्रित्तुत नासैं यावचं नापि नवस्यति॥
कर्तारो यद्य भुयायस्त: प्रासादस्य स्युरस्वसा।
[कायोपामारि] वाहुल्यतु तत्रापि फलमेवते॥
एतत् सर्व माराध्यं स्थापनं परमेतिनः।
अत ऊधवः प्रवक्ष्यामि यानामस्य पितामहः॥
इति श्रीपावरात्रेण परमसंहितियायं
स्थापनं नाम एकविंशोद्धयायः।
धैरः अथ द्वारचंदक्षमः

परमः

स्थापितस्यापि देवस्य यात्राविधिः सतःपरमः।
श्रुणु त्रघ्न न्यथान्यायं निमित्तं शाहुनान्तित्वम्॥
दि प्रकारा स्त्रता यात्रा देवस्य कमलोत्सवः॥
आथा तीर्था हिताकाराः हितीया वारसुसिद्ये॥
स्थापितः पुण्डरिकाक्षः प्राणादे वैष्णवे नैरः॥
तीर्थसहाय नेतत्वः संभवेत्य निम्नगः॥
स्थापितो प्युस्वानुः प्राण्य तीर्थं स्नात्वा गृह्यंगः॥
प्रसीदति परश्रेष्ठो नान्यथा पद्धलंभवः॥
जलाधिवासादार्थम् यज्ञोऽयं विभिन्नोदितः॥
विज्ञायो वैष्णवो नाम तीर्थायामानसानिकः॥
नाट्रादेवेव कुर्वीष न्तर गीतं समवित्वम्॥
उत्सवं व्रतादाहानि काम मूर्तदोषु कारयेत्॥
उपश्रुतिः[सुः] पशुतत्वं शाहुनान्युपलक्ष्यं च॥
निमित्तानि विदित्वा च यात्रारंभं प्रयोजयेत्॥
तिथिनक्षत्रहोराध हष्पन्ते सहुणा यदा॥
यजमानानुज्वोहम्[कूले] न दिवक्षयं च सर्वतः॥
पद्याचारी शुभान्येव संभवतिः कदाचन।
तदा यात्रां प्रयुक्तिः विदिमागाणं श्राहिः॥
यस्मिन् जपति[भवति] नक्षत्रे सर्वभाषं सुनान्तित्वम्।
तस्य कुर्वीष पूर्वेतु रुतस्यं वहुवित्तरेः॥

11 पा.
यत्रस्थाने हृरिनित्यं विद्वृमस्त्रूपस्पते।
तत्र नैवोपगच्छन्ति पिनाचयाद्राकससा:॥
यत्रोपकरणे: शुद्धे नित्य माराध्यते हरि:।
शुद्धमारा: प्रजास्त्र जायन्ते रोगविजिता:॥
व्यापिता ये प्रपचन्ते तत्स्थानं बैल्ल्वया नरः।
तेषपरोगच्छयुक्तं तःमर्ते भेपजानिव ॥
प्रासादे स्थापितं देवं सर्वदा न प्रकाशयेत्।
अन्यत्राचर्चनबेलाया नहीं तत्स्थानं हरि:॥
अशुचिद्रव्यसंस्कारं जनसंसर्गमेवच[या ?]।
प्रासादे बर्जचयेहिरण्यं लोकोपकरणायिनः॥
नित्यमाराध्य संरक्षेत् पूजाद्राकृत्यं वैक्षण:।
प्रासादाद्रामाराध्य निर्गच्छदेविभ्यं वा:॥
स एवं स्थापियेहिरण्यं प्रासादे विभिन्विशस्मृ।
वर्गोत्प्राक्क्वचते नासौ याचन्तं नापि निदर्भित। ॥
कर्तीरो यदि भूषांसं प्रासादस्य स्युरस्कः।
[कायर्यास्मापि] वाक्तुम्मातू तणापि फलमेधते ॥
पत्ते सर्व मार्ग्यतं स्थापनं परमेश्विन:।
अत ऊध्वं प्रवद्यामि याज्ञामस्य पितामहं। ॥

इति श्रीपाद्रार्ते परमसंधिनितप्रायां
स्नपनं नाम एकविंशोऽध्यायः।
अथ द्वारिणेश्वर्यः

परमः

स्थापितस्यापि देवस्य यात्राविधि मतःपरम्।
श्रुणु प्रव्रद्य न्यथान्यां निषिद्धं दांशस्य निविष्टम्॥
दि प्रकारा स्मृता यात्रा देवस्य कमलोद्वः॥
आया तीर्थार्श्विनेकाः द्रितियं वासुसिद्धः॥
स्थापितः पुण्डरिकाकः प्रासादे वैष्णवे नैः॥
तीर्थस्यानाम् नेतृत्वं संभवेच्छ निन्नगा॥
स्थापितो पुत्रस्वामि प्राप्य तीर्थं स्नात्वा गृहंगतः॥
प्रसीदति परोदेन्त्र नान्यथा पद्यसंभव॥
जलाधिवासानादस्य स्वरूपं विध्वंसिदितः॥
विज्ञेयो वैष्णवो नाम तीर्थ्यात्रावसानिक॥
नाथादेशेकुर्वीत नृत्त गीत समन्वितम्॥
उत्सवं द्रादशाहानि काम सूर्देवयु कारयेत्॥
उपश्रुतिः[शु]षः उपश्रुत्य दांशस्य उपप्रक्ष्य च॥
निषिद्धानि विदिताया च यात्रार्गं प्रयोजयेत्॥
लिङ्गिनक्ष्ट्रांहोरास्क उभ्यन्ते सदृश्य यदा॥
प्रजामानानुवर्तीयस्य[कूलेयं]न दिखास्य च सर्वतः॥
पदैंतिः श्रुमान्येव संभवन्ति कदाचन॥
तदा यात्रा प्रयुक्तीत सिद्धिगर्भन शाल्प्रिः॥
पतिमन्त्र जयति[भविष्यते] पुण्यते सर्वमेत् हुणान्वितम्॥
तस्य कुर्वीत पूवेक्षु पुतरेषु वाहविस्तरम्॥

11 पा.
चधे ध्वजार्पण: शुद्धेऽऽ: केलुपदिशिरोध्युते।
तोरणी दर्पिकास्तमं दिद्रूप्त्वानि विम्सुपयेत।
सर्वसां दैवतार्णां तस्मिन् स्थाने विशेषः।
कारये नमहति पूजां चरुभि चैविलिमितः।
तत्र सायं मृकुवीत शामान्ते च महायलिम।
श्रद्धुनदिविश निवायेऽव महाजन गुरस्त्रृतम्।
भक्तयोग्यायायानानि विकिरेतस्वर्धवङ्मेषु।
आरामेषु वनानेषु देवतायानेषु च।
एवं महायलि दृत्वा कृत्वा राजी महोतस्रवम्।
आचार्यः प्रात स्वात्व श्वात्वा देवं समचेते।
तस्यावसाने दैवस्य यानार्थे चिन्त मानयेत्।
काश्चन राजतं तार्ङ्ङं न त्वनं चाचं चोठते।
श्रद्धकसमायुक्त मल्पकायं मनोरमम्।
रथं वा कुजरं वाँस्य यात्रावहन मानयेत्।
नाना बादिक्रुक्तालामव भूवं स्वर्ग परिचारकान्।
छाबधवज वितानां भेरिपदहङ्गालकानं।
शिलिपः सेवकाङ्क्षापि गणिका देवदासिका।
एवंत तस्मानीय स्वर्त्तं श्रोभनेन शुरू।
श्रीपल्ल्या स्वरुः संयुक्तः प्रामाण्यो डिजोध्यमेः।
देवं प्रदृश्यिलाभुप्पल प्रणिपत्ति पुरस्त्रितम्।
तीर्थायां भुस्तः कार्यं विज्ञापये चक्षुः।
तत: संहृत्य तद्विद्या चिन्तित्वापूर्वकम्।
तस्मिन्न नारस्वं देवं प्रयोदितम्।
आचारित मनुस्तृत द्रष्टं विपूर्वकम्।
यथा नाम द्वारिषोध्व्यायः । ।

छाद्येदंशुक्केनेव महतेन दशावतः ।

dक्षिणेन तमाद्रयां पाणिना चाक्यः स्यम् ॥

शिश्वः परिब्रह्मो गच्छे हर्मिङ्गारा हाशः: पुनः ।

उद्धारसं बहुदेवं छात्रैकः समुद्धिच्छिन्तं ॥

यागोपक्रणान्त्यको हृदिरेक्षः धार्येत् ।

विश्विनेक्षम् घोपेण महतावायः स्यम् ॥

संस्कारान्स समासाय कुक्कुल्य सध्यस्य वा ।

गरुडः वाह्यित्वैः भारोहियुरनाकुलः ॥

तच ते चाक्यः: सर्वं सोजरीया: चलकुतः: ।

महाजनेन संवित्ता गच्छेद्यु यंत्र निम्नगः: ॥

दिनुष्ट्रेण विहिरर्ग्मं कृत्वा पूर्वं प्रदस्त्रिपम् ।

निर्मल्ले चोजना दृष्वार्य न अध्यवलु वर्जनेत् ॥

अन्तराले महामायेन नित त्रूत्वापादितः: ।

वाह्ने विभिष्मः श्रापि कुर्वरः न्देवतुधदः ॥

तीर्थपाख्यां समासाय चेद्यु पूर्वेऽयु कार्येत् ।

वाह्नां द्व्यतायेंस तत्यामेव निवेद्येत् ॥

हरिवर्धा श्र[द्रा?]पयेचत्र पायसं चिज़ने कचित् ।

पाष माचमनं चा समे दृतवाचयं प्रतिपाद्यच ॥

सर्वंविध्याय मात्रः मारोप्य सरिन्तं नयेत् ।

चारित्रमेत्त्रेन तीर्थौनि तद्रावात्य समंतः: ॥

परमेषस्यात्मनं महेतुः ते गृहित्वा त्रिर्ममसि ।

निमुखे चेवां दृष्याच्य पायमाचमनं तथा ॥।

प्रोक्ष्येत्यप्रवेगस्मितः क्रापापणोऽसम्प्रितः ।

पुनः रन्वेन मादाय तोये कृत्वा पवमर्मपणम्[पाने] ॥ ।
याथा नाम ्त्राविशेषस्त्रायः । ॥ १४।७

चाक्ष्येदंडःकोवेच महत्तेन द्वारावता ।

dक्षिणेन तमादः पाणिना वामम: खयम ॥ २३

शिष्ये: परिभ्रमो गच्छे इर्मावगरा दृषि: पुनः ।

उद्धारं चहुदेवें चत्रेकः: समुक्रिष्ठम ॥ २४

यागोपकरणान्यंको दृष्यिरेक धारयेत ।

चहिर्निष्कस्य घोपेय महत्वागमत्र: खयम ॥ २५

सक्षियां समासाय कुलरस्य रथस्य चा ।

गर्भे वाहियत्वेन मारोहुयर्नादकः: ॥ २६

तद्र ते वामम: सर्वे साचारिया: खर्कृता: ।

महाजनेन संबीता गच्छेयु पूर्ण निम्नगः: ॥ २७

दिद्रम्नरेण वह्र्राभिः कूलवा पूर्षे प्रदक्षिणमः

भूत विनिच्छे योजना दृवो दत्त उध्रवङ्गु वजेयते ॥ २८

अन्तराले महाघोप गीत नृत्र प्रणादिते: ।

वाहने विनिवि आपि कुवार न्देववुधुषः ॥ २९

तीर्थपार्व्य समासाय वेदि: पूर्वः कारयेत ।

वाहना दच्चत्यें तस्यामृत निवेशये ॥ ३०

दृविख अ[दा?]पयेच्छ पायसं बिजने कचिन ।

पाच माचमनः चा स्मै दुवाश्यः प्रतिपालय ॥ ३१

सब्येनायाय मातः मारोप्य सरितं नयेतु।

वारिमन्द्रेण तीर्थ्यनि तत्राच्च संसंसत: ॥ ३२

परस्परावस्थानमाश मजेतू तं गुहित्वा चिरंभसि।

निघुत्य वेधाः द्वाच पायथमाचमने तथा ॥। ३३

प्रोक्ष्येतपार्जिमन्त्रे: कृणापाणि समाहितः:।

पुन रथेन मादाय तोये कुलवास्यम्पर्णम्।[पानः] ॥। ३४
महाजने सहस्रायात् नाथणानां तु नाथायान [वाच्या]।
उच्चिर्देव मानीय गणधर्मणे समर्चित्॥
पावमध्ये निवेदित दर्तावज्जै विचित्रपूर्वकम्।
तस्मादत्स प्रामाण्य पूर्ववर्धाहनं यतेत्॥
भाषिष्यद्यथा यथा पूर्वैः निवर्तताविशिष्टम्।
यात्राचिनिव प्रवेचन प्रासादं हरिमान्येत्॥
अन्यथाहि महान् दोषो कर्त्तृणाः भवति मुच्छम्।
आभाग्य पूर्ववज्जर[तक्तु]त्वा गत्वा गम्भिरहृद्यान्तरे॥
मूलविवेचं परं देवं सर्वेण प्रतिरोधेवेत्।
गणधर्मणे देवं कुध्यावधा समन्नकम्॥
सनापणे चेन तत्त्वं यात्राभावं [द्रावन्त]।
अलं[प्रवेचं] शुद्धवा समाराध्य दर्तावज्जः प्रणिपलच॥
गर्भावरं समास्तुर स्वेच्छाया निप्पते ह्राहः।
वच्चेमोत्प्रत्यवेदनेन ब्राह्मणांस्तयं ह्राहः॥
आशिषो वाच्ये दिपै सर्वदानेन तोपितः।
आद्यायां सचिवायां दृष्टा तदेव दक्षिणाम्॥
किंतु देवजनाध्यां तीर्थस्नानं मया तव।
क्षितिरामपि ते यात्रा कथिष्ठापि शार्दृशः॥
यस्यां निषिद्धसहितं चास्तुपरिमाणसहितं।
प्रासादेष शचिष्ठे भगवे गर्भागारेञ्जपि वा हरे॥
छिले जीविष्ठापिवा चिन्वे यात्रा देवस्य कारयेत्।
प्रायुक्त्रण युधं कृत्वा काप्तेरस्मिने। शुमः॥
प्रेत वातारं तु संधुरं चतुरं मनोर्रमम्।
पीठ काष्ठमयं तत्र नध्यदेशो निधापयेत्॥

श्रीपाद्यरोचे परमसंहितायां

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यात्रा नाम ड्वारितौष्ण्यशः।

तस्मिन् लोहमयं विंच मल्लकायं चतुर्भुजम्।

रित्वं कुलवा समात्त्वाय निश्चयं कारयेत्युनः॥

अथ पुण्येश्वरि प्राशे पूजयितव हिर्जोतमानः।

पुष्पां वा चाचित्वा च शानित कुलवा चिशुद्धये॥

आद्वीत महत्पार्थ सौत्त्वक राजतं तथा।

तात्रं वा तत्र निक्षिष्ठ्य हेमदर्तानां शक्तिः॥

गन्ध गुप्पाक्षतादीनिः पद्मावणि च सर्वते।

शूलेन चारिणा पूर्वं कुलवालंकृतय सर्वते॥

देवस्याराधनं झर्म बचनेन महता पुनः॥

तत्त्वावसाने निगचे दाचायोऽभवनं नवम्॥

सर्वते स्तदुलंकृतय गन्ध पुष्पाकुरादिमि॥

अन्तःभविष्य कुवीत शारीरं ध्यान मातमानः॥

नतं योगस्थं पीठं ध्यात्वा विंचं कूलवालंकः॥

अवि गायकहतं कुलवा रक्षा कुलवा वर्धे वृजेत्॥

मादाद् धार मात्राय प्रश्नया स्तत्स्य कार्यः।

क्विन्तं काद मेतस्म चल्पगेश् जनान्ति॥

किंतुवासे निवसति कोषं नेचे तथा यथा॥

ततोक्ष्वेगि निन्दशयः तस्मात्त्वालोग्यसि ते मेरी॥

मात्रा हृद्धि तु निदेशय ततोक्ष्वेगः[तति] नेप्यते॥

अथ तं पात्र साद्रय गर्भिगारं प्रभविश्य च॥

तस्मि द्राक्षाहिये हुयं लर्देण पुरुषोत्तमस्।

तै रुत्तं मनसा ध्यात्वा काल निदेशा मङ्गसा॥

तत्पात्रं सूर्मिं विन्यस्य शाकाः दुपुत्ति मित्तनेन॥

प्रदक्षिणं परिकाम्य गच्छे ददिनवं गुहस्म॥

॥ ॥
नथ पुनःकिंचण शून्यं गच्छे दुःस्मांहितः।

ध्रुवप्राणी नप्त्युज्जाप्तं काल मुक्तं पुरोदितं।

पश्चोपपीतान[वा] ध्यात्वा सर्वं ध्यायेदेवरिम्।

साधिष्ठं धर्मेन्त्वा न पायदानानि पूर्ववत्।

कूर्वित सकलं मन्त्रे रसिग्नायसमन्नितम्।

तत्यवसाने सर्वं पञ्चपानानि दापेत्।

दुःखिणांच यथा शाक्ति याच्ये दशिष्णस्तथा।

रत्न धातु निधानादि नात्र कूर्वित मन्नवित्।

स्थापनं मुख्येवं स्वातं पत्त्वं तेन वत्त्वना।

तस्मान निधान रहितं श्रुद्रोपकरणार्चितम्।

क्षेत्रवाससमिच् प्रांसं कल्पं त्यायं ततम्यं।

प्रासादे गर्भगोष्ठे चा पुनं स्तपाधते श्रुते।

उद्दाने तथावैन मावाभं स्थापयेतपुनः।

प्रतिमा तु नदयानं ध्रुवप्राणी मन्त्युज्यय।

आचार्यः प्राइक्कं भूतसं चित्तक्षेत्रनम्। खप्मः।

गत्वा तत्थायं कर्तिमं परिचारक संहवतम्।

स्थानमेव तु गृहीया न्यूद्दरत्नानि सर्वेषा।

यानमारोप्य तहिं सीता सह जलाशये।

तस्य मध्येतुं विसृज्जे दिशाकृतयं मनु समर।

कार्यित्वा नवं मन्यायं प्रतिमां लक्षणानितिम्।

जलालिपिवास्यायेव तन्नवचोदित माचिरे।

विंयं संस्कारं माचार्यं सर्वं मावाभना दिना।

कृत्वा पीठचं कूर्वितं रत्नाधातु निधापने।

तत्र विंयं प्रतिप्रत्येकं निधरं कारं त्युनं।
योगपीठ ततो ध्यात्वा देव विग्रहमेव च।
वाहुगारा ततो देव सृद्धपात्रे समाहयेत॥
सुहृत्ते शोभेने प्रासं ताहँथ नषु शोधयेत॥
अनप्रे मूल विचयं वास्तु निर्माण सर्वेतं॥
पश्चागच्यादिभि इत्यः क्षालयित्वा समंतत॥
तस्मि चेवोदपात्रे तु देवमाह्य योजयेत॥
विचाराम् भग सीरामपं सृद्धिता च कस्माले॥
उद्दासं महुः क्षीणा नान्यथा विम्ब सृद्धेत॥
इत्यत्वं त्रि: प्रकारापि यात्रा देवस्य कीर्तिता।
आनुपूष्ट्येन ते व्रह्मन् किं भूयः ओप्यिन्च्यसि॥

इति आपात्तरात्रे परमसांहितायाः
यात्रा नाम द्वादिश्वोश्यायः।
अथ त्रयोविन्द्रोपध्यायः

प्रायम्

विस्मयान् लक्षणं तृतीय प्रमाणः सकले सतः।
अद्व प्रत्य प्रियायं पीठ लक्षणसंयुक्तम्॥

परमः

स्थवरादीनि विस्मयः द्रव्याणि कथितानि ते।
शोधित्वसंप्रतत्त्वानि शिल्पिनं कारणदूत निद्रम्॥

d्राचित्वसंप्रतत्त्वानि (कथं?) लक्षणं सर्वत्रो घनम्।

deवविश्व सुपार्ध्य सन्यथा न शुभावहः॥

खदरः पनसबापि मधुक अन्द्रां तथा।

cरलो देवदास्य जातीकाण्ड लथासनशः॥

tिमिदा अन्द्रांसैं भ्रातसा लक्ष्यजातयः।

श्रुतु सिनग्ध समाकारा न शिश्वश निर्भ्रण घन॥

परिपका नवा शच्चका वृक्षादेवा शुभावहः।

श्रुद्धानि श्राच्छ देवे वनित्वा भूमि मुहूतः॥

चीतलाशु शिल्मार्यादा हुल्लक्षण चर्चिता।

हृत्र[हृत्र?] गम्भरातिः घेरे भिष्ठते शिल्कित्वाणि॥

मण्डलरैकु भिंसाहेव नानावणि च कीर्त्याते।

काक गुप्त कपि भ्रान सप्तश्रुक्षिकमूलकाः॥

यदि विच्छेद लक्षणेऽत्तायां सा न शोभनम्।

प्रक्षेप दृष्टिता भावात् लक्षणेऽत्ताय यदि चुतचित्॥
अद्गमर्दुत सा ज्ञेया झलक्षणकरी शिला।
शाखाचक गदापद्व छत्र तोरण वारण:।
सिख सूक्ष्म सार्द्र श्रीवत्साहुःश्र झुण्डिका:।
हत्यन्ते यदि पापाणे तड़किप्याति शोभने[न?: अन्यानि च शुभान्येव अशुभा न्यशुभानि च।
शिलायं शालितायां तु यदि किंवितलभ्यते॥
मध्यमा सा शिला ज्ञेया सर्वेऽ सुप[स?:]मा घन।
रूपतो यदि लक्ष्यन्ते तिलतंदुःवालः॥
नच रेवापदेशङ्गु विलेया साजपिमध्यमा।
शिल्पीनांच प्रमदेण वातातपवर्ण च॥
शिलाकापाढानि वालःका दासणि रणि ताड़ने:।
गन्धे वर्णं तथा स्पर्शं शवदेश च यदि किंचन॥
लक्ष्यन्ते न कचिद् द्रुं वर्ण सुभं सा ज्ञेया।
सृजकापेगच्छेव स्या हुतकर्मे यथा भवेत्॥
अधुरितात दायतना दुःखुता सातु शोभना।
एकमेवेन: झुभैंवेगः रूपं देवस्य यत्कतमम्॥
तन्नेषं विप्रमस्चैव धनौच प्रतेकति च।
प्राषादे भवने चापि प्रमाणं तस्य भिवते॥
ज्ञामस्यापि सर्वस्य चिन्ते रेखापरितस्य च।
प्रमाणं त्रिवृतां प्रोक्तं तस्य शाखे पितामह!॥
उध्यो तिर्यक् समन्तानं तद्विनं येन सीयते।
उन्मानं प्रथमं प्रोक्तं चिन्तेन तदन्नतत्रम्॥
तृतीयं परिमाणं तु शाखेंसिद्धम कमलोद्दच।
विनिर्धारते: प्रमाणेस्तु सत्परिच्छेद्यम श्रव्यन॥

२० पा.
तत्तत्रांमिति विज्ञेयं पूजनीयं च पाण्डवतः ॥
परिमाणार्थ निप्पत मचित्रं चन्द्रम निप्पते ॥
चित्राभासमितिमण्डुः परिमाण विविजितम् ॥
भक्तान्त दर्शनार्थस्य कित्यते यन्मोरसम् ॥
वर्णकैः पदकृत्यादि तद्राहुभृतिभयवर्यं ॥
वर्धनाः अरम्भकाणां च द्रीणां च हृदयगमम् ॥
अविच्छं स्थापये त्तृत्वं काप्तेन शिल्यापि च ॥
प्रासादे स्थापये चिन्त्रं भवने च विमुक्त्ये ॥
जड़म् वा श्रेयष्ठिर मार्गाध्यय विसृज्य च ॥
वातायनपंथं गत्वा ये मानि रविरिपायः ॥
तत्र सूक्तं विपर्यैतो रूपानि परमाणवः ॥
परमाण्वर्कर्ति केदार लिख्या केशापर्कर्ति भवेत् ॥
लिख्यावर्कर्त्ति भवेवृक्ष तथा यकारकं यथा ॥
अधुलिप्राणर्तदिनिवेचि प्रमितमण्डसा ॥
तारं वितरितमण्डु हीर्दशकुल शम्मितम् ॥
तारेवेदस्तमिच्छलिति पच्छस्तं तु पूरयम् ॥
पच्छहस्त प्रमाणात्मु नाथ[धि?]कः विविजितप्रते ॥
एकहस्ता तत्र न्यूनं प्रासादे स्थाप्यते हि से ॥
भवने स्थाप्यमानं तु नैकहस्ता तर्पं भवेत् ॥
विन्द्यायां च ्

dरार्य न्यासकारे च नमस्कारे च तपस्यो।
मौनं कुर्या त्यगतनेन नामोति फलमन्यथा ॥
[ सौवर्णं राजस्तत्वारो खादिरोवा सुबोभवेत्।
आय्यमेवत्य सिध्यथे राजां कीर्तिवर्धनम् ॥}
विन्दुक्राण्य नाम चयोविशेषोऽध्यायः

तां शान्तिकरं प्रोत्तं खादिरं चसुवर्धनम्।
वादशाहुलमायां मूलविन्दुक्राण्यम् [कुलम्?]॥ ३४

विन्दुक्राण् त्रिमुणि वृत्तं विन्दुक्राण-भयं दूल्ध गुणे [गले]-॥
यवमाना उम्भौ गताः गते ह्रूति प्रथक्क प्रथक्॥ ३५

विन्दुक्राणा तपाद्वहींन स्या दर्शसीमाय चा दुल्म।
गोपुर्ण सद्रूणं दुष्पं नासिकापुरुषं तुददम॥ ३६

शुचसद कारयेविद्वान् शुचं समायतसम्।
विन्दुक्राण् त्रिमुणि विन्दुक्राण् त्रिमुणि गलम्॥ ३७

भागा नक्षत्रस्तु पुनः पश्च दिब्यां चानानं भवेत्।
दुष्पदानां भवेच्छेप्यं गर्तृत्रं स्वारकान्तम॥ ३८

उभोष्ट सद्रूणं तवः विन्दुक्राणां संहारे चारणमिवये॥ ३९

भोजनार्थिसे सर्वेषु द्वादशपति स्वरे विन्दुक्राणानि।
अभिधार्यान्विन्दुक्राणसि मन्त्रयाधारे जनपेत॥ ४०

उक्तां परमहस्तं शुक्लभूमी निधापयेत्।
द्वाच्छेप्यं [देवच्?] विन्दुक्राण तेन निपन्नः[ति] किदनिव-पम्॥ ४१

उपस्ताय रसेनात्रं मन्त्रप्रम्पम् तथार्थार्था।
वायुमन्वेष्टसूधीत पश्च्चापाः हुझप॥ ४२

प्राणापान स्तथाच्यान उदात्तं समावान।
वायुमन्वेष्टसूधिया पश्च्च स्वात्त खनामिव॥ ४३

हसुका तोरं पिये तेन हस्तसुड़ूदिः च कारयेत्।
अवैतित्वं परं देवं नित्य मन्त्रायम् पिया॥ ४४
स्तुतिकाले तु संपासे स्तोत्रमेतदुहारेत् ॥ 45
जितं ते पुनरीकाश नमस्ते विष्णुभावन ॥
नमस्तेक्षु हृदीकोंस महापुरुष पूर्वेज ॥ 46
देवानं दानवानांच सामान्य मध्यदैवतम्।
सर्वेदा चरणं क्रमाश्राम शरणं तथ॥ 47
एकस्तवमसि तोक्ष्य छटा संहारकस्तथा।
अध्यक्षा चानुमन्ताच गुणमाया समाधुतः॥ 48
संसार सागरं घोरगनंतं एकं भाजनम्।
त्वामेव शरणं प्राप्य निस्तरतिः मनीषिणः॥] 49

[ जनविनः॥ ]

[ हतः महृदि प्रथपातानि भागः एकोनिनिते अध्याये कर्मवेयमकरोऽपरिदयते। विस्मयक्षणाध्याये अस्य अनौचित्यमिव भाति, अतः ततैव दृष्टवः॥ ]

न ते रूं नवाकारो नायुधानि नवास्पद्मः।
तथापि पुरुषकारो भक्तानां तत्र प्रकाशाः॥ 50
नैव किंविष्टप्रक्ष्यं ते प्रत्यक्षोद्धि न कस्य चित्।
नैव किंविष्टप्रक्ष्यं ते नच सिद्धादिः संस्कृतिः॥ 51
कार्याण्यं कारणं पूर्वं वचसं वाच[च्य?]वचयम्।
योगिनं परसासिद्धं नैपरं ते परं चितुः॥ 52
अहं भीतोक्ष्यर्देवेशा संसारेर्दशिनं भयावहे।
पाहि मां पुनरीकाश ! न जाते दारणं परम्॥ 53
कार्यभवस्त्र संहेशु दिश्यु सवीरस वाचन्युतः।
श्रीरे गदाती चापि चर्च्ये मे महत्रयम्॥ 54
विश्वद्वृत्तमानात्मकं नरे जन्मदर्शिपि।
निमित्तं कुशालस्यानि येन गच्छामि सदृशिम्॥
विज्ञा यदिनं प्रांस्य यदिनं स्थान मा विषितम्।
जन्मदर्शिपि में देव मा सूक्ष्मस्य परिक्षयः॥  
दुर्गीतायां प्रजायां तपस्विते मे मनोरथः।
यदि नाशं न विन्दुते तावतास्रिम कृता सदा॥  
न काम कठौं चित्र मम ते पाद्योऽस्थितम्।
कामे बैस्वनवत्वं तु सर्वजनन्मसु केवलम्॥
इत्येव मनास्तुत्वा स्तुत्वा देवं दिने दिने।
करोक्तस्मीति चात्मानं देवायेवं निवेद्येतु॥  
पूजाद्वावद्धोपणं पूजये दात्मनस्तनूऽम।
पूजापीठोपकण्ठे तु खयमासीत विघ्रेः॥  
यथा नराणा मुक्तोऽयो च च परमं गुर्ज्रः।
आराध्यति यथेन तथा देवं तवस्तः ॥  
अतिकां तु होमस्य त्रिभुजी द्वार्यायणं पद्मः॥
समिधो हृदि राज्यचं ते नित्यं होममार्चरेत्॥  
पूजार्याणि ठोकपालानां दिशास्मु विदिशास्मु च।
पूज्या द्वार्याणि योज्यानि सर्वात्मु होममार्चरेत्॥  
कामे नैमितिके चापि पक्षोऽत्र विचिन्ययते।

अतःपरं ग्रन्थपादः

इति श्री पाश्चात्यं परमसंहितायां विश्वलक्षणं नाम
अयोविन्दोर्द्ध्यायः।
निद्रया पीड्यते पठा गर्वं च प्रतिपच्यते ।
यथैति**न पाणेण सिध्यतीभीपितं पम ||
स्वेच्छया कुतमण्येव हन्तु शकोति कितिन्यपम् ।
एवं चिन्तयत स्ततय नारमेव चर्तते मति: ||
इन्द्रियाणां खमावेन सुगमेवात्पहावति ।
तस्मा दिदा नुपस्वीत न रूपं पारमाधिकम् ॥
अन्युत्सप परोक्षं त दिति किं त(विद्र)दुस्सरेत् ।
औपकारिक मेवास्य रूप माराध्येवहुः: ॥
अनुख्य्ययन्तु चद्वापि तथास्य रमिते मति (ग्यास्य
रमते मति!?) ।
तस्मा ददार सुहिदों न परिलज्य पण्डित: ॥
परं देव सुपासीत सुज्ञेव फलाय वा ।
स्वरं चास्य तन्त्रेःशिमन् कथिं यन्म्या तव ||
तदेव पृज्ये त्यत्यं नतु वुढिविकलिपतम् ।
अभिमके स्वदेहस्य शान्ति माज्य [मन्त्रान?]] प्रयोजयत ॥
शुष्ट्यन्ते मातमरक्षायां दण्ड्य गुजी न पावनात् ।
समिद्धार्यां न होमेपु योजये देववताभयात् ||
कथितेनात्र रूपं ध्यायेत तमहर्विनिद्राम् ।
यथा प्रसाद माकाशनु संबेत सततं भुवम् ॥
अस्सासाच भयस्येते न कद्व घ्यविकलित्येत ।
ध्यानेनेव हृदेये कुयोतपरियं सदा ॥
ततोऽस्य वर्धिते भक्ति सत्त: स्नेहोऽस्य जायते।
अन्दरपयी महत्येव देवदेवस्य पादयोऽ॥
पूजकं सर्वकालेषु च्यवते स्थानतोषन्यथा।
मन्त्रे रावत्यामानेषु विष्णुपाद समाचिते॥
सच्च सङ्केते उत्साहोऽभक्तिरस्य तथा[तो?]: भवेद।
भत्तयोऽः सर्वमन्नत्यात् भत्तयेः नित्यमचन्यम्॥
ध्यानं च प्रणिधानं च सर्वं भत्तयर्मिष्यते।
यथास्य हृदयं तीव्रं सहस्सा भजते हृतिः॥
अप्रिये वा प्रिये वापि स भक्ति इति कीर्त्यते।
प्रियाणी चिन्तये वस्तु देवदत्तानि मानवः॥
न स्वावत्येव लघ्यानि स भक्त: परमेविनः।
मम पूर्वकद्वते: पापे रेतद्रपिय मागतम्॥
इव्रिघ्येषु ये: पद्ये दिश्यभक्ते: ससम्भवः।
एवं भक्ति निद्वर्यथे [विद्वृद्धयथे?] विद्वांसोपिप जनादेर्द्वृनः॥
रूपवन्त सुप्रासीरा नान्यथा सिद्धिकाम्यया [माकुय?:]।
अन्त्यकाराश्रये भजा देहान्तः काधिता मया॥
तावतिश्व स्थितोपत्यो देव धिन्तय शरीरवान्।
तस्य योगमां विद्या द्वारकां सर्वं वस्तुकम्॥
भक्तानामस्वकपार्थ्य नतु सत्येय नित्यितम्।
आयुधमारणयोपे सांश्यक द्रोभस्तुतः॥
सत्यरूप मिच्छ ध्यायेत्यथम पुरुषोऽतकम्।
कर्ममध्ये विशेषेण वर्तमानस्य देहिनः॥
इत्यतरे दृश्यांक प्राविश्व नान्य दन्तव्यम् ।
यदा निन्द्रा: कर्मभाग: संख्ये रम्यते मनः ॥
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तदा सूक्ष्मतारीरत: पूजयेतपुरोत्तमम् ।
शक्ति: सांयुक्तः[वा] विजेया चाहुऽपि द्रितः ॥
23
यो हृद्यामः माकादं जटसं पुष्टिवी पदम् ।
द्विती: सूर्यो मनः अन्नः प्राणं चारस्य दारिरिणः ॥
24
अच्छेशोक्तदाधः पुरोक्तमकेशोदाश्चोप्य पवच ।
निमिः: साते: व्याख्यः पूजनीयो मनोपिनिः ॥
25
यक्तं परं रूप मनवानं मलक्ष्यं ।
न तस्य पुम्प: पूजा मिच्छेदिबुधोपि सत् ॥
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dेवं ध्याना भरो[२१] घर्मी: [भी?] प्रकाश्य: परई: परै: ।
ध्यान: रूपों तदानं अनुरूप स परिरूपः ॥
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यदा यदात रम्यते प्रसादं दुधिरोचरम् ।
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1. शाक्यशाल्यशा
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ततःस्पूल कमेणैव सूक्ष्ममथे हरे कथम्।
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अथ पद्मविश्वोद्धारः

त्रयम्

परमः

तत्त्वात् ज्ञातं योगेन न शक्यं स्वप्नासिद्धम्।
सर्वसम्बन्धं भक्तियुक्तं किं तेषां परमं हितम्॥

परमः

तपामतिर्यं धर्मं विहितं, कमलासन।।
तीर्थोऽनं दुधिदेहवर्तं वैद्यवानं च वर्मना।।
ज्ञानिना महिषुद्धानं भीतरं धर्मसत्तमम्।
अभिगम्यानि तीर्थानि पावनानि समंयतः।।

yathā tēpamatiśāman gṛhavṛddhirhīṃvṛgyai

तथा तेषां धर्ममत्तबाद्वः धर्मवृद्धिर्महिप्रभावति।

तथा ते कथापदियमि श्रोकानुप्रहकामयम्य।

tīrthe śrīkāśāmānām kṛtyahśāmāṇani vā nac

पावनानि अभिप्रायनि ज्ञात्रत्यूक्तिः पावनम्।।

दृश्यो योजनेन्द्रोऽवृक्षं तीर्थं सफलं भवेत्।

काले देशोऽपि वृद्धिव फलवृद्धिः विन्यायते।।

देशोऽकलेतु दीर्घेपि यदि कार्यान्तरेतस्या।

कीड्या वा भवेतार्थे न मोहः हृदुमन्यते।।

प्रसाद्यातमसहेन गच्छेतद्येन च भूतः।।

वस्तीयांसि नरोमूढः तस्यापि न फलं भवेत्।।
यान्या नाम पञ्चाविंशोऽथः

भजमानोदपि यत्रिथ्यं न मोहा हुमान्त्ये।
नासितक्त्वेन विनवेण तस्यापि न फलं भवेत्॥

तस्मात् दुःखं समास्थायं लक्षणं कार्यान्तरं स्थ्राहम॥
अभिगच्छे तरस्तिथ्यं स्तन्तः स्थिरमानस॥
शक्तं समवमश्रीयं दशाचौ भेस्मान्तरैः
नैमितिकानिः पयानि सुत् तानि सुखी न कयित॥

कायःप्रानुपयातेन वृत्तिरत्स्य विधियते।
कुच्छ्वेन द्रि मत्यानं तिथिकिंगमनं विषुः॥

नयं ससुद्रगं स्तिथं सिन्धुसमवेशं संगमं।
वाप्यशं सुधुविजुष्ठं पर्वतायतनानि च॥

स्थानानि देवतानां च दुर्गणि गहनानि च।
आश्रमाणि च सम्बन्धानि चिहानि च दिवोक्षाम॥

भागीरथ्यशं तिथिनि सरख्याशं सर्वशः।
आसस्त्रानं मदुप्याणं पावनानि विशेषः॥

कुक्त्वेच्च तिथिनि सालदाम सरस्तथा।
श्रीपरवेच्च तिथिनि कुमारी तिथिमेवच॥

सेतुवन्यशं रामस्य तिथि गोक्षणेवच।
वूर्धांकं तथा तिथि पुस्करं नैमिश्यं तथा॥

स्थानं च वैष्णवं सुख्यं तिथिनां परमं मतम।
एवमादीनि तिथिनि नरं प्राप्य महामतिः॥

चिरावत्रमेकरात्रं च पूवं कुर्यद्भौजनम।
अदश्चो भेस्मश्रीया त्यादमुद्गवतानि च॥

जप्यजं सदा कुर्यं न्योनि ध्यानपरायणं।
लात्वाच्चम्य दुःचिर्मुखः तिथितोऽयेन मन्त्रविवित॥
पारंपरिक जले ध्यात्वा देवमात्रा चेतसा।
पावमाणमधोऽचार्यं दुःखा तेनेवं चारिता॥
तत्पदालङ्कृतं धारणं ध्यात्वा सुधैनि चात्मनः।
अवगङ्गेत्यो दैवं तीर्थं भागवतो नर॥
पदरामीयं प्रौक्ष्यं सहस्रं दातमेववा।
कृत्वा स्वात्मिः सर्वं तर्पणित्वा च देवता॥
दुःखा छायं यथाशाक्ति गङ्गीया तीर्थें छुट्टिकाम्।
तपायुछिन्त्यं नित्यं देवमालिण्यं शुभ्यति॥
तीर्थेऽयं च संहृतं प्रौक्ष्यं दातमं स्तनम्।
एकरां निराशं च वैप्पवः शुभ्यिकाम्यय॥
इतिहासान्त्वं तीर्थं ययतं: स्थर्यापाथः।
पारंपर्येऽयनं ये तत्र वर्तनं भक्तिदेयत॥
सिद्धानां चापि पूर्वं रूक्षणान्युपक्ष्येऽः।
देवतानां सुनीनां च चरितान्युत्त्वानि च॥
आत्मनो पर्यं चतुर्विधेन चिन्तयेतीर्थं देवता।
सत्कर्मान्त्वा लिपोंसृतं नान्यथा वैप्पवः चुथः॥
कथे कल्पेन तीर्थं सेवनीयं सुपागते॥
प्राणु सत्तीर्थविधापनं दत्तं कल्पं न चिन्तयेत॥
उच्चमाण्यं समानान्यं सुधैर्मूच्छितं सर्वं नर॥
एकं दौ परसं स्त्रीया नाधिका धामांसतथा॥
गच्छे त्यजितेरेव कामकोशं विज्ञिते॥
तीर्थियाएवं नरो विद्वान् कुर्याच्छेत्रां च पूजनम्॥

1. स. श्रीकाम्।
यथा नाम पश्चिमोश्यायः ॥ ।

ये नरा स्वभः सवर्षा मुन्डा: कापाय वासस: ॥
विचरन्ति महीै कुलां ते मम प्रियस्त्रमाः ॥ ॥
तस्मातेष्वेव शुश्रुपाः कुर्याद्रागवत: सदा ।
तेपामपि कुता पूजा देवस्येव कृता भवेत् ॥
सैक्षाच्यायादाद्रीनि दुःखा तेरां तु भक्तिः ।
विद्यानु द्विपदेशाश्र्य विष्णोः प्रियतमो भवेत् ॥
न किंतुकिर्म्यं कुःत्वाचरणानि तीर्थवासिनाम् ।
देवतानां च सर्वोस्म सत्वानां चापि सर्वेऽः ॥

येन कालेन यत्रीति सेवितव्यं मनस्विभि: ।
तेन कालेन तदनुचे दुःखा: पवर्णि ब्रजेत् ॥
ह्रादृश्यान्त अवणायं च संक्कात्तिपुरेकस्थाः ।
तीर्थ शुभ्यकुपासीत्न सायेपां कालनिक्षयः ॥
अथवा विष्णुभक्तानां चरतां प्रथिवीमिमाम् ।
प्रोगिनां तीर्थयात्राः सान्ते नवायते[नियुक्तवते?]॥

यसीर्थ समस्तीपकाः चित्रस्य प्रसीदिति ।
तत्र तिप्रेक्षरो विद्यानु द्रीथेकाळं दद्वत: ॥
पत्र गत्वा मनो नाथ प्रसादमिधिगच्छति ।

तत्र वा[न पिरः?] युध्यन्त तिप्रेक्षरे मुखयापि वैष्णवः ॥
आपत्तिपि च कष्टातु नित्यं भागवतो नरः ।
न तीर्थं प्रतिगृहिती दृप्यम प्लापतो धनम् ॥
भिक्षामपि नयाचेति तीर्थस्थानेपु युधिमान् ।
पत्रिगृहितान्त याचेत यावता देहं धारणम् ॥

* स. नादपिरं
महाजनस्य सम्मद् दुर्जनस्यच संगमेः ।
प्राणवाधास्तु चोआस्तु कथं चिद्विनिरप्यते ॥
३४
जपनेव सदागचे दिष्ठान मन्त्रांस्तु वेपणवान् ।
कथं च वेपणवीं कुत्वा सत्तीना स्याकामया ॥
३५
सभास्थानानि संत्राप्य समुद्भानि चराण्यपि ।
यावतयुज्यं तिष्ठेत् न चिरं सिद्धिकामुकः ॥
३६
रमणाणोपि तीर्थं भौरा परिहरेरुधः ।
आस्तो श्येषदास्तेष चूतमेधृगच्छः च ॥
३७
एवमादांमि येषु कुर्य तीर्थ्यात्रा सुप्रागतः ।
तस्य तीर्थंतुल्य सर्वं हर्षति ब्रह्मराक्षसः ॥
३८
द्राबे विषुलो लाभी नरणाम् तीर्थ्यान्मिनाम् ।
भक्तिमहाय लाभम् च योगजानि च पुष्करसम् ॥
३९
वस्तु प्रदक्षिण सुर्यनः दिनं तीर्थ्यान्मिनाम् ।
संब्रमोति परां सिद्धं च पापेन वाधयते ॥
४०
एक्षलेव महाजानं जातिसमरणमेवः
विग्नानं सुप्रागतं च प्रतादं च सुधरेरुधः ॥
४१
तस्मा त्वरंस्यमयल्लेन वेपणः सिद्धिकामया ।
तीर्थ्यात्रा निपेवेत तदेव परमं हर्षं ॥
४२

eśti श्रीपञ्चवराने परमसंहितायां
यात्रा नाम
पञ्चविशेषोपययः ॥

४३
अथ परिशोधवायः ॥

परमः

संसारस्य परः सूर्यः खमेव कमलोद्वः ॥

तत्स्य मध्यः समे लोकः नरः चायंभिष्यते।

अवलुभिमम् वृष्णः मध्यशाखः मध्यशाखः मध्यशाखः।

संसारविशेषज्ञः तत्त्वः प्रथमः महानः॥

तत्स्य लोकः स्थःतः शाळा: सस्त्रमिमया: पृथक।

पुनः पार्श्वक्षीयं समेत्जनं च।

तपः सत्यं ससैन्ते लोकाते कथितः कमालः॥

अवस्तात्तुलनेत्या शोकः नरः भूमोः॥

तत्पूर्विमां भूमि चक्ष्ये तत विवाहः।

आयाम विलोकः लक्षणेऽविशेषयुताम।

सत्यापः स्तुतः भूमि चतुष्याकृतः स्थितः।

दिशानं दिशानं नाना जन निकेतनं।

समान्यायाम विलोकः वेद्याते चरणः।

वर्णानम् पर्यायां भेदाभेदेन घटितः।

जन्मसत्रीषः स्थितो मध्ये शाक्ष्यं स्ततं: परम्॥
छुदारायकी ततो छीपी शालमली छीप एवः
गोमेदः पुष्परं चेति सस्त्र छीपा इमे कमात्
क्षारोऽदः सागरः पूर्वं परत्रेकुररसोऽदः
सुरा दृष्टि घृतोद्भाष्य छीरसागर एवः
खादुरक्षच सहैते सागरः छीपवत् स्थिताः
एषु छीपेपु मध्यस्थः नानाज्ञुद्रा महोच्चुरः
आसुद्रायन्त शैला चिन्हेया वर्णपवेतः
तेषां मध्येतु चर्पौणिः नाना जनपदास्तथा
नगरं ग्रामनवः शातशोधक शहस्रः
जम्भूद्रीपस्य मध्येतु मेघणिम महागिरिः
नानारत्नगमेछुः शूद्रीः स्थितं काश्यन विन्ध्रः
क्रीडा भूमिः सदेवाना मनोकार्यं संयुक्तं
तस्य जम्भू नद्रीनाम मूलमालेश्वये लिप्तस्य
तस्य दृष्टिपालाभेशु जम्भूद्रीक्षो व्यवस्थितं
अत्युच्छ्वतः सुविचारीणः सर्वकाम फलप्रदः
मेरोऽसममा काष्ठिनिः चिन्दु चर्पेमिलाधृतां
तत्र जम्भूः फलाध्याय श्रेयं स्तंपयं चासिनः
मेरे सुत्तरतो श्रेयं यत्रते चर्पेववेतः
लीलः भेदित ग्रीष्मशास्त्रिनिकिलिताः परस्परस
रम्यक्ष प्रथमं चर्पें हैरणं तद्वन्दनरसः
उत्तरा हरवशेषं श्रीणि चर्पौणिः पद्राजः
मेरो दृष्टिनितोऽपेक्षेऽक्षर्वदिलाश्रयः स्थिताः
निपथो वेङकूटव्य दिमशैलव्य ते चःः ।
हरिवर्धे कि पुरुषं भारतं चर्पं मेवचः ॥
स्थितानि द्रीणि स्थर्पी किंचिदूना न्युक्मानवः ।
पूर्वस्यां दिशि उरोदरु पर्वतो गनथामादनः ॥
अनीनु निपथायशक्ष पक्षिमायांतु मालयवानः ।
भद्राश्च केतुमालव्य चर्पं दे परतस्तयोः ॥
योजन प्रयुक्तायां द्रीपोवं मध्यमो भवेत ।
अस्य चर्पेनु जीवनिन्त नाना सूर्यपास्तु मानवः ॥
आयुःसत्तमलादीनि तेपां भिन्नानि पदजः
चर्पेशोठपु जीवनिन्त यक्ष पत्रगराक्षसः ॥
भारतं दक्षिणं चर्पं नवतः सुमृद्धं स्थितम् ।
क्षारोदवस्य समुद्रस्य तोपेना न्तःप्रसतिः ॥
तेपामेव च मेदेन शौदाः सरित एवचः
न शाक्यः परिसंध्यातु ब्रह्मून चर्पशात्तेनर्पि ॥
क्षारार्मवस्य मध्यस्य वहचः पक्षिणों नगाःः
छुद्र द्रीपाश्च भूरांस स्ते स्तुवा मूंच्छगोचरः ॥
शाक्षिपदिपु पुनः पद्धु द्रीपेनु पर्वतः ।
चर्पीण सरितध्वेप शतशोठथ सहस्राः ॥
तेपु जीवनित मनुजा भरमशीलाः स्थिरायुपाः
पदाचः पक्षिणश्रेष्ठ कल्यावादश्च सरीमूपाः ॥
पार्मिका भूमिपाठव्य द्याशील समानिताः
नोपघातो मिथस्तेपां कामकोशादिभिः काल्पि ॥
द्वानाध्यायनशीलश्च [न पर?] सनिता: प्रजाः
नापकारेरु चर्तन्ते परेपां च्यसनेनु च ॥

२३॥
श्रीपाञ्चग्रन्थे पायसंहितायां

बृक्षोपध्या चहु फला: सर्वे काम समुदयः ।
तत्र गात: पयसिनयः प्रजा नित्यसमास्तथा ॥
पुष्करदीपमध्येतु पर्वतो मानसंरेवरः ।
लोकपालः स्थितासतसिंम दिशवेदिविन्द्रपूर्वकः ॥

सागरेषु तु जीवनित सत्या: सलिलयोनयः ।
सकरा स्तिमयो नका: कूम्भा नागाध्य दृष्टिनः ॥
सत्वेभ्यं: स्थलचारिमयो भूयांसो जलचारिणः ।
समुद्रसिनिलाहारा जीवनित निरवध्रहः ॥

स्वादृश्यार्थो ग्रह लोकालोकस्तु पर्वतः ।
वेदपित्वा महीः कृत्स्यं परितस्सोपपतिष्ठते ॥
अर्जीयनेतु तत्याः चरनित रविरधमयः ।
परार्थिर्कृतो नित्यं लोकालोक स्ततस्तु सः ॥

हत्येषा कथिता भूमिः प्रधिता घातुपेखाला ।
श्रुभास्यभामि कार्मिणि यत्र कुर्निति देहनिः ॥

सुवनतत्तनलस्तिशासा चायवीरं प्रकृतितम् ।
उपपुर्णं तिष्ठति मस्तस्त्रं सस्था ॥

tतत्रमेध्या गृहास्तारा नक्षत्राणि महर्षेः: ।
तैशाः शारीरणे तिष्ठति निरुपश्वा: ॥

पश्च विधयाधारक्षेय गणवीरः: कित्रास्तथा ।
कामचारा निरायाया सत्य जीवनित निर्देशः ॥

सस्तत्त्वं तु तत्त्र वायुवचं समोद्रस्यम् ।
अमत्यत्त्वपरि स्थिता भूयांनाम महानुनि: ॥

त्तैशीयत्तेजसो लोकः सर्गलोक सिद्धस्त: ।
वसन्तित विवुधा यथा मौद्यमाना: सहस्त्रः ॥
विमाने: कामसंचारे रप्सरोभि: समन्विता:।
तत्र देवगणा ब्रह्मण निवासनि सहस्रा:।
आदित्या वसवो वृद्ध साध्या क्षभव प्रवच।
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कल्पमात्रायुपो देवा जीवनित्व स्थिर योवना:।
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विन्दुपत्तानि रत्नानि पूर्वनि मनोरथान्न।
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कर्मशयेन जीवितानि ये मया कीर्तिता स्तव।
चत्वारस्तु परे लोका ज्ञानसाध्या: पितामह।
वसनित्व योगिनो यत्र योगायासेन निःसृता।
चतुर्थं महराध्ये तु दशकङ्कायुपो नराः।
सहस्रपतिं दिमिद्द्वि विष्णुमध्या जितेन्द्रिय।
पश्चात्तु जने लोके शतकङ्कायुपो नराः।
ध्यानाहारा: प्रभूदन्ते वशें सभित्तेन्द्रिय।
पस्ते तपसि लोकेतु महाभूत जयेपिणि।
सहस्रकङ्कायुप: सिद्धा निवसनि समाहृ(हत)ि:।
सस्मे सल्लोके तु प्रथाना वसनिनि नराः।
अयुतकङ्कायुप: सिद्धा निवसनि मिर्तंसुका।
अधैव वसनि ग्राम्य लोकसूत्रि विचक्षण।
तेनायं ग्राम्यलोकेष्ठ यत्र लघुधितिप्रस्ति।
पते लोकास्तु गतयः शुभकर्म विपाकजाः।
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नानात्प्राप्ते पिताचारां पदुका सतिहरित उप्युता॥
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दुष्कुतानां फलं थोरं सुखं ते सर्वदेवीनः।
अघस्तात्वणरतेपा मवीचिनानि विश्रुता॥
निवासान्तम्य दानयेन्द्राणां नाधितानां गतादृता॥
एवमुदेशतं प्रोक्तं सृष्ट्रिरपां पितामह॥
बत्तिर्दर्णकपारत् वेधा रचयित्वैव लिप्तित।
अण्डस्यापि वत्तिर्योंत्वं तस्य वुदि वदिनिस्थित॥
वुदेशस्तु वत्तिर्दर्णक मन्यस्यात्तुरुप: पर॥
पृथविषकिमयो विष्णु बौसुदेव: सनातन:॥
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तदर्भव्या च संहारं कल्पान्ते प्रतिपत्ति॥
इति येष स च प्रोक्ता लोकरूपिरस्वेव।
एवमन्न्याथ भूपक्ष सृष्टन्ते तोह सृष्टय॥
परस्पर परोक्षस्ततः प्रलघ्नास्तस्य योगिन:॥
असुरंग्येा स्थितालोका: सर्वे लोकोद्यात्मय॥
नानाकारा चिकिराध्य कीडार्य तेन निमित्ता:।
यथायुक्तस्य शाश्वातु फालानि सुवृत्तन्यपि।।
संभवनति तथा तस्मिन् सुवनातीति धारय।
निर्विकारः परोदेषः चिकिरान्वृजति प्रसुः।।
संसारस्य गति दुःखा क्रीडविच सतिष्ठति।
इत्येपि सृष्टिराख्याता संसारस्य मया तव।।
अस्वान्तु परिवर्तन्ते संसारे देहिन: पुनः।
कदाचित्रज्ञामा भूत्वा जायन्ते मध्यमा पुनः।।
भवन्ति चाध्यमा: पञ्चारं कर्मपाधृ: स्वर्णः।
सवास्तु गतयो श्रावनी पुंसः संसारगोचरा:।।
कर्मक्षेत्रेण नःपर्वति संधायेऽन्ति नवे।।
तच देवकुट्कः सिद्धा मन्य्यमाना: स्वर्णः।।
आसूलनाभः शुजानो न किंचित्त्वतिस्वकः।
तत्सतु पुरवंद्रधृव्य उत्तरवाचि विप्रमाणिच।।
अवश्यो मन्य्यते देवं कर्तारं जगत: प्रसुम।
नामेवक्ष्या संसार ढीपदे विस्तिर्तः।।
नामेवक्ष्या मत्यैस्य संसारः स्वर्णः शुचमो।
इन्द्रियाणां वशं गताः संसारायातिवर्तते।।
तेयापि विरोधेन संसारमतित्वतः।
तेयापि विरोधोत्यं देवदेवं जनादेवनम्।।
सर्वकार व्यासीत तेन सिद्धिविपन्नः।
पश्चात: मनुज्ञानं देवानं योगिणं तथा।।
विप्रभक्षा विन्यापने स्वर्णोऽक्षु। निध्यए।
मानवानं यथा देवा देवानांत्यं यथा हरिः।।
योगिनां यथा सिद्धः सिद्धानां यथा हृदिः ।
लोकस्थितिमां दीर्घं विशालामलितुस्तरास् ॥ 81
पदयत्रास्ते परोदेः: परस्मयोमि निद्रितः ।
यथाहस्त स्थितानक्तानू पदयति पुरुषः सुखम् ॥ 82
एवमेव परे देवः सस्तोकान् स पदयति ।
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अन्यके ता निलीप्ते तत्तुनः परमात्मनि ।
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रात्रिक्ष तावती तस्य संकल्प इति संज्ञितः ।
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यदातु तेन मानेन द्रातायुः सृष्टिकं भयेत् ।
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इति श्रीपाश्चराचे परमसंहितायां

लोको नाम
पहिङ्गोश्च्यायः ॥ ।
ध्रीः  
अथ सस्तिविश्वोध्यायः ॥

प्रथमः

व्यामिष्येन लयोच्छानां तत्रतत्स्तु कर्मणाम्।
सम्ग्रहं प्रम देवेश वच्चुमहासिप सवेशः ॥

परमः

हृतं ते कथविष्यामि कर्मणां संग्रहं ततः।
निखनैमिन्तिकानां काम्यानां चापि सवेशः ॥
शायनार्थितं: पूर्व सृज्ञा नारायण्यं पुनः।
वायतः प्राङ्ख्लो भूल्या शुर्यान्त्रां तथात्मनः ॥

मनसा सृष्टिमार्गेण सवेशेव विचिन्त्यच।
वद्योग्युरुं ध्यात्वा शारीरान्तं यथाकर्मसं ॥
पश्चा डूमि मत्स्थं यष्ठिनिष्क्रमम पूर्वेषत।
कृत्वोधारादिकं कर्म सृष्टिमार्ग्यमेण च ॥
कृत्वाक्षिं शुद्धाचारिपि हृतपादसुखान्त्यति।
शोधिरत्वा यथान्यं ग्रामाक्षिः प्राणाक्षिः ॥
संक्षेपं द्रस्तकार्णं च कृत्वा निष्ठीवनानिनिच।
आचर्य विद्विवत्कश्च त्प्रेतवोन्नृत्य सवेशस्म। ॥
भूमष्कं तथाचर्यं प्रोक्त्यात्मां यथाविष्ठ।
आतमानं परिपिंच्छ त्व कद्रुज्ञेत्सन्ति शालिहितम। ॥
सम्यक शुद्धिर्य भूयोविन्य पाणी प्रक्षाल्यम्भरिणा।
पश्चादन्त्रस्यं कृत्वा देवस्यापि प्रदक्षिणस्म। ॥
योगिनांच यथा सिद्धा; सिद्धानां यथा हरिन।
लोकस्थितिमिमां दृढः विशालामतिदुस्तराम।
पद्यास्ते परोदेवः परमव्योग्नि निर्वितः।
यथाहस्त स्थितानक्षान् पञ्चनितः पुरुषः सुखम्।
एवमेव परो देवः सत्तवोकान् स पद्यति।
प्राणामयोभेच्याचक्ष्याच्युतः जगतः स्थितिः।
तस्यायुपिसमाहेतु जगतस्विच्चतीयते।
स्वं स्वं कारणस्मृत्तिसर्वाधिपितः कृतयः सदा।
अन्यकः ता निलीयन्ते तत्तवः परमात्मानि।
पद्भूपं सहस्रं युगानां रूपाणं दिनम्।
रत्निर्धा तवती तस्य संकल्प इति संलिप्र।
संवत्सरो नारायणां देवानां नाधिका भवेत्।
शाबदेश्व सहस्त्राणि तन्मानेन वत्सरः।
युगो युगे प्रवचन्ते कल्पमन्वन्तराणः।
यदातु तन्मानेन शाखायुः सूर्यंकं भवेत्।
तदा सूर्यंतु संहृत्य व्यमास्ते परः पुमान्।

इति श्रीपाण्डराचे परमसंहितायां

ढोको नाम
पद्मशास्त्रियाः॥
श्री:
अथ सत्सिद्धौध्यायः ॥

—(०)——

ग्रहण

ध्यामिश्रेण लयोद्वानाॅ तत्रतत्तुतू कर्मणाम्।
संग्रहां मम देवेशा वच्चुमहेसि सर्वेश्च। ॥

परमः

हन्तं ते कथयिध्यामि कर्मणां संग्रहं तच।
नित्यनेमित्तिकार्यः काम्यानां चापि सर्वेश्। ॥

श्रद्धनादलिल्लतः पूर्व मुक्ता नारायण्य पुनः।
चाचन्तः माहुः भूला कुर्यांक्षा तथाततमः। ॥

मन्वतः सूक्ष्ममाग्यं सर्वेश्च विचिन्त्यच।
वद्योपपुरुषं ध्यात्मा वारीरान्तः यथाक्रमः। ॥

पश्चा त्रूम्भि मतस्यम् वहिनिष्क्रम्य पूर्ववत्।
कुल्लोचारार्दिकं कर्मं द्वैदिमाग्यक्रमेण च। ॥

कुल्लाधिक्षु सुदाचारपि हस्तंनादसुखान्यपि।
शोधयित्वा यथान्यायं यान्त्रिॅन्यायानिनि। ॥

संभक्ष्यं दृष्टकारणं च कृत्या निधीनवानिनि।
आचम्य विघित्तप्रदश्य त्येत्वदेवोन्नतयं सकुस्सुम्भ। ॥

भूपेवं तथाचम्य अोप्यात्मानं यथाविचि।
आत्मां परिपन्च्यं थ विसुॅत्तसतिष्ठतावतिम। ॥

सन्ध्या सुहित्रि भूयोऽवि पाणी प्रक्षालय वारिणा।
पद्मन्त्रजयं कृत्या देवस्यापि प्रदक्ष्यामि। ॥
पीठ मासनमुलिद्रय सह पुष्पेण निलिपितम्।
यागा वागावतसानं त्वर्थसांपरिध्वमर्येत। ॥
ततः पूजा यथायोगं कुर्यं दृवमिवेदनाम्।
स्थानं एव देवेः प्रथणं प्रस्थकमात्। ॥
स्थानं विश्वोध्य पानारणि वर्तित दृवता बहिसत्थया।
विष्णुक्सेनाय नैर्माण्यं पूजणितवा निलेचन। ॥
आचर्य वैष्णवः सार्यं सुजीतान्याय्य शाक्तितः।
अग्रिमभूषात्वानमश्रीया तसोमुपपनवस्थितम्। ॥
आचर्य द्वस्त पादेषु झुकके पुणः समरेत॥
इन्द्रियाणिच भूतानि स्वरोधा मन्त्रपूर्वकम्। ॥
स्थ्योद्यनाति भूतानि नाशुचिद्रित्यमेवच।
देवस्यैव कथामिसतं दिनश्यं समाप्येत्।॥
परस्मार्थविरुर्द्धानि कृत्वा कस्मां वा युधः।
सत्याङ्कालेतु संपाः सत्योपासन माचरेत्।॥
स्तोत्राचारिच जपेभिषानु भुज्याचार्य यथानिशि।
हृद्याकशो अतिष्ठाण्य पूजयितवा परं पुनः॥
प्रस्थकमास्त्रयाय शायति शायने चुम्मुः।
परं भागवतानां हि यस्या नानां मिदिष्टतम्॥
अन्ये भाग्याणि तुल्योदयं संग्रहः संभवः स्मृतः।
नात्रिकारां तु गृहुद्या ननस्योपासनं तथा॥
केवलं पुप्पयागस्य संग्रहं कथितस्य।
अन्येपार्थिपि चक्ष्यमिच संग्रहं तत्व प्रभुमं।॥
दीक्षा कस्ततु तन्नेति साधुमन्यं द्वानिनम्।
अभिमस्तार्थं चित्ताच आवयेकार्यमीषितम्।॥

२३ ॥
अथावर्णीयोऽध्यायः

प्रथमः

अपत्ताचे तु संप्रसे नित्यागस्य यो विचि।
नेमतिर्थिक्य काम्यस्य सर्वेऽनुविन्धिः मे ॥

परमः

शक्तिमिद्विक्षितानां संयुतः पीठमन्त्रकः ।
विश्वेषः कृतयागाद्यं नित्यागाः स उत्तमः ॥
पीठनेत्रां समस्तेन वद्हिरावरणार्धिना ।
मन्त्रपूर्वेन कृतयागां नित्यागाः स मध्यमः ॥
केवलनेत्रां पद्येन महा भूतमयो नयः ।
कार्यं त्रिविषां चैव भूरणेष्ठ समन्वितम् ॥

विद्युश्रुद्धिसामायत्त सुचमं पूजनं भवेत् ।
अभिकार्यं विना यतं कारपकं निग्धेयच ॥
उपचारसूर्यं सर्वेऽध्यमं पूजनं भवेत् ॥
चल्लार्कारङ्गोभादि वर्जित्याः प्रथनिविचम् ॥
केवलं पुप्पयागस्तु कनिष्ठं पूजनं सम्भवति ।
धारणादिक्षामायतः भ्रत्योदयां साध्वमः ॥
प्रत्योदयांत्रकेन मध्यमं परिकीर्तितं ॥

*** पद्यन्यासेन कनिष्ठो न्यास उच्चते ॥
पूर्वं पूर्वं प्रधानं स्या सर्वेऽपेवं यथाकामम् ॥
अनुग्रहः नाम अग्निविश्वस्यः

शक्ति भक्ति समायोगा त्यथोगस्वच्छपरिस्तुतः
पुण्यदेशोच काले च यागो नेतिनिर्दिक्तः स्वतः
सुपुनक्षिप्यो हेय उत्साधनमत्मायमः
कृतोपवास स्तेपु स्यात् वरत्चारिच यतनः
मध्यमस्तु पयोभक्षः फलमृग्लाशानोपतः
अवपानादिसंयुतं खृष्णनेत्रमितिकं भवेत्
यागसाक्त्यमाच्छेन मध्यमं परिकौलितम्
वतोपवासादिहिं कनिष्ठं परिकौलितम्
अनयेन याजनोऽत्त्वं यवः तद्विदेश्यिवा
याजकः गुणं दृष्टा याजनं मध्यमं भवेत्
ऐश्वर्यादात्माः थं कनिष्ठं याजनं कमालं
उपासांच यागशक्ति भोजनं द्रामेवच
प्रतिमिशेव दिवसं मोक्षकामस्य शाश्वते
कृतोपवासं पूर्वचूर्वचेते

अन्तरां योज्यपदापि फलकामः पितामहः

महानां स्वत्म मार्चरेत
कालेन महतः
परिमाणमेक्षेत्र कर्मणा

प्रतियोगस्य कुशस्त्वमध्यस्त

यागस्य कैवल्यभूमि सः

d्वयेपर्षु विद्वित्रियाधामसृ

धर्मेन् दृढ़ावृ सकारार्य धियोणच
अर्थ धातु [अर्थ दातु?] मशक्तोपिकार्येदेवपुजनम्
शुद्ध्रूपा प्रियवाक्षेष्य तत्सर्वं परिपूर्वयेत् ।
पूजामार्गीमजानंत्रू पूजकालं पूजयेः ॥

पाभि: प्रशुकामिः पूजाद्रव्यं प्रजायच ।
देवाः स्थानाय घनद्रोधवेनः ॥

गन्धपुप्पादि ैः कान्तिकमेंि ।
उत्सवाः शान्तिकमेंि रि ॥

dेवे यागः परः स्पृष्टः ।
असामान्यतः नवः ॥

वैपकः श्रुययाचार्य तत्सापि वि ।

बश्ययमिति चोरययितवाचपुष्कलः ॥

tत्र पा । विषय परमंहिष्ट तः
तत्समार्दित सिद्धायं तत्समकालेष्वपि सापकः ॥

आचार्यमिद्धगम्याच्य तन्त्र मादातु महे
उत्तमः परिचयाभि र्ज्ञेद्रानेत्रु मध्यमः ॥

आचार्यं तोपयेत् । पियमेंि ।
आपत्ताशेषे विनाचायः ॥

प्रद्यातपरमं तन्त्रं विया ।
भक्तिमानं परमेशुलक्ष्म परोपद्वनिष्टहः ॥

ज्ञानायं सिद्धिकामस्य दश्याः पाणि ॥

पाणि वियांतु विषिण्यं केवलं परमेकारणात् ॥

प्राभोति महत्त्व सिद्धिमात्रायं नान्यथा कचित् ।
सिद्धिकमः परः दश्यः श्रीकामो मध्यमः स्पृष्टः ॥

श्रुद्रकामो ज्ञात्यस्तु पाणि दश्याः प्रक्षीतितः ।
आपद्येनितु कट्टायां भी ॥

हुँगात्तापि वा ॥
अनुमोद्देश्य श्री[लिखि?] देवदेवर कदाचित ।
पर्वतालं परं स्थानं नरदेवींरं तु मध्यमम् ॥
अधर्म थामाध्यस्वं स्थानमेवं चिलक्षणम् ।
संग्रह श्रुतिविवाच्च मनुसु जीपु दशंतः ॥
अन्तरायं रघुप्रस्थ साधकों उच्चयते ।
अतिकरणं परिकृतं मध्यमः साधकस्तु सः ॥
प्रेमेवतु विज्ञ्या सर्वं च साधनं च चिन्तित: ।
श्रवणात्मुरस्मात्म्

रा पको ।
कनिष्टं सर्वं धर्मं न सम्यकं समाचरेत् ॥
भक्ति रघुप्रस्थ भक्ति भक्ति लघुवाच्च ।
आपोकाले सक्तक्तिका प्रमादे संकेतेविवा ॥
द्वितीयं न पुनः कुच्चे देवशाख्स्य निर्णयः ।
चत्वारं श्रुतिविवायं चत्वारं व्याधिपीड्या ॥
नन्दोपकरं हृषं पुनं चुवल्लभमाचरेत् ।
प्रत्येकदार्शान्ति विधानं प्रोक्तमान्दि ॥
आपदं व्यवहाराय विस्तारो नान्त्यन्यन्यन्ति ।
दुर्लभं राजवधा व व्यधि रघुवर्मयं तथा ॥
दस्युपंडारकाच्च विज्ञ्या: रससर्वंदु: ।
प्रत्येकान्ताण्यं योगं समयं लघुवर्मय॥
न दुर्लभति पुनः कृत्वा दिविद्वेत्र श्रुत्वात्मात्मम् ॥

इति श्रीपारा रक्षे परस्मसहितायाः
अनुप्रयो नाम
अष्टविवर्णोपध्यायः ॥
अथेकोनग्रिनियोऽध्यायः

प्रथा
कर्मीदेशा स्त्रयानोक्ति स्त्रयवेषसिंह सन्ति [यदि] केन ।
तद्दृशाः समाचार धार्य परं कोऽत्रूतहं हि मे ॥ १

प्रथमः
अथात् समपवक्ष्यांभि कर्मदेशपानद्वपति ।
सतेपां कर्मणेवेव पथ्येवां पितामह ॥ २
योगपिठं विना कुर्या न्युद्वया पद्ममासनमु ।
शक्तिश्रवङ्गमालां के सरेपु दृश्येपु ॥ ३
कल्पित्युत्त्व सुनुः कुर्यात् दिकूपला नवहिराश्रयान ।
धीधकाने तु ये दीर्घ देवतानामानामिनिच ॥ ४
सूतमन्वे तु विन्यस्त नेन यां गां समाचरे ।
आयनं [तमन्] कार्यकुकु तु मृत्तमन्वः समाप्ते ॥ ५
प्रधान देवतामेव हदुयादिदु कल्पयेत् ।
पद्वः न्यास सिध्यर्थ काम्याणेश्व पवयं विधिः ॥ ६
पूजारं भक्तस्याने कान्तारेपु नदीपु ।
प्राणानितकेपु हुर्गेपु पद्वन्यास मार्गरेत् ॥ ७
अन्में भोजने सुत्तवेशि चारे चाचरे मु ।
मृत्तधाराविषयों च सत्याव्यां च प्रमूहने ॥ ८
शारीरिन्यासकाले च नमस्कारे च तर्पणे ।
सौः कुर्याः त्यथानेन भवेकिक्षाय मन्यथा ॥ ९

१. मायावींद्र स. ।
कर्मशेषो नाम प्रकोपतिरिषोवचाय: ।

सौवर्ण राजतस्तान्नः खादिरोवा सुवो भवेत् ।
आयमेवयसिध्यथे राजतं कीर्तिनिध्रुवम् ॥

तात्र शान्तिकर्म प्रोक्तं खादिरं वसुवर्धनम् ।

द्रादशादुलभायां कूल[सूर्य?]विष्णुभ भुजुलम् ॥

विष्णुभातुः विद्युणं वृलं विष्णुभास्य दृश्ये गुणे ।
यवमाना बुभी गताः गर्त्तृत्वो गुणक् गुणक् ॥

विष्णुभातुः पाद्यिणं स्यात् गर्भसोमाय च दृश्ये ।
गोपुच्छसदृशं दुःखं नासिकापुष्पंतुर्युद्यं ॥

सुवश्च कार्येष्ठित्राय सुवश्च समभयतमस् ।

विष्णुभातुः विद्युणं वृलं विष्णुभातुः विद्युणं गलम् ॥

भागानु कुर्यीतुपुनः पश्च विभागस्थानं भवेत् ।

d्रुपमानं भवेष्चेष्यं गते विचं महादुलम् ॥

उभेृषद्धशदेशं तवार्म मन्त्रमहाक्राकरं जपेत् ।
उक्ता परमहंसंच श्वास्नामति हि दाययेत् ॥

d्याचेष्यं विधानेन तेन नद्यति किन्तुद्रम् ।
उपस्थाय रसेनाश्रममिन्द्रश्च तथाभास: ॥

बायुमन्त्रश्रेष्ठ झुकीत पश्च प्राणाहुतिवध: ।

प्राणोपाय स्थया व्यान उदानः समानवान: ॥

बायुवीजेन विजेया: पश्चमन्त्रा: स्वामभिः ।

मुक्ता तोषं पितेनेन हस्तबुद्धिः कार्येत् ॥

अर्थविद्वा परं देवं नित्यमायया धिया ।
स्तुतिकालें तु संपासे स्थोत्रं मेंत इद्भारेत् ॥

1. भ. मूल । 2. अ. रा.
24 पा.
जितं ते पुण्डरीककाष्ठः! नमस्ते विश्वभावनः।
नमस्ते सुर्यकृष्णं महापुरुषं पूर्वजः। ॥
देवानां दानवानां च सामान्यमायिश्वेतम्।
सर्व्याचरणपन्तं व्रजामि शारणं तव ॥
एकस्तवमसि लोकस्य अट्ठा संहारक स्तथा।
अध्यक्षश्रानुषमन्ता च गुणमायासमार्थः॥
संसार सागरं घोरं मनन्तकेशभाजनम्।
त्वामेव शारणं प्राप्य निस्तरितं मनस्विनः॥
न ते रुपं नचकारो नापुष्पानि नचास्पदम्।
तथापि पुरुपाकारो भक्तानां च प्रकाश से॥
नैव किंचित्परोक्षं ते पलक्षौ: दसि न कस्यचितुः।
नैव किंचिदसिध्यन्ते न च सिद्धोदसिः कस्यचितुः॥
कार्यान्तं कारणं पूर्वं वचसं वाच्यमुच्चाम्।
योगानां परमा सिद्धः परमं ते परं विदः॥
अहं भीतोदसि देवेशा संसारेष्यसिन्न महाभये।
पार्थं मां पुण्डरीककाष्ठं नजाने शारणं परस्॥
कालेष्वपित्य सर्वं दिशत सर्वां वाच्यमुच्चाम्।
शारीरेण गतार चापि वर्षते में महाभयेऽ॥
त्वत्पादं कमलावल्लभं में जन्मान्तरविष्य।
निमित्तं कुशालस्याभिः येन गच्छामि सहर्षिः॥
विज्ञानं यदिं वासम् यदिं स्थानमार्जितस्म।
जन्मान्तरविष्यं में देवं मा श्रुद्धस्य परिक्रमः॥
हुर्गताया चापि जाताया त्वमेव में मनोरथः॥
यद्य नाशं नविन्देत तावतासिम्, कुत्तीसदा॥
न कामकल्पं चितं मम ते पाद्यः स्थितस्म।
काम्ये चैवणतवर्तं तु सर्वेजनमस्य केवलम् ॥
हृदयेवमनया स्तुत्या स्तुत्या देवं दिने दिने।
किंकरोमीतिः चात्मानं देवायाचि निवेद्येत् ॥
पूजाद्रव्यविशेषेण पूजयेदात्मन स्तुतम्।
पूजापीठ निकृष्टे तु स्थियमासीत विष्ये॥
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अर्नकार्यं तु होमस्य त्रीणि उद्वाणिणी पद्मज।।
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विन्यस्तः गन्धयुक्तानि सर्वेदा होमाचरेत् ॥
काम्ये नैतिकिके चापि पक्षहोमो वियतं ।
हृद्धम्होमंच नायन्य नशुवो होमेव च ॥
प्रकृत समिथं कृतवास सर्वे मन्त्रवेधाककमस्य।
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संग्राश समिथां भस्म होमान्ये जलमिश्रितस्म।
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गदारुपाज्ञराप्याद्वैका सर्वेच्छ नाधिका।।
आचार्यं नतु कुर्वितं निकृष्टं जनमनं नरः।
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तावद्दर्शो निचतेत तात्त्वज्ञ पुनरागतः।
प्रासाद्यामासाय बलडपुप्पतालिः पुनः॥

जपयं सदाकर्षनं ध्यानयाग मथाचरेत॥
योगाद्वाणयुतिष्ठेच तीर्थानिन समात्रेत॥

चतुर्मायस्य सुपासीत लिखित्वा चक्षुमण्डलम्॥

tीर्थायात्रां छन्दों तेषु देवं च पूजयेत।

नमेति किंचिदावतों मूर्ध्निचाङ्गोक्तिना तथा।
तद्रक्षणं नमस्कृया तपविवारांक्षव सर्वेदः॥

dीकृतिस्त्वाय साहायः काममन्वया योगिनः।

योगेष्वर्यादि विन्यासं योगपीठस्य वास्तवः॥

मूर्तिविन्यासवतः स्तवियामोऽसुक्मात्।

विष्णा वीश्ववहु [दिक्पालातं वही]स्त्रेपनं दीघं सर्वस्या
क्लप्येत॥

दीक्षायात्रां विहिस्तेपं स्वादिःसु।] दीघं विनेद्येत।

तेपाः तु पूजनं प्रोक्तं गत्तपुप्पादिन्यं प्रयक्त॥

मदयागं स्त्रव्यायामः सर्वकामस्त्रव्याद्विदः।

निमित्तेपु चिन्दोपायं संभवेच धर्मोजयेत॥

फामार्पंकु यागेशु विस्तारं सर्वस्त्रप्यने॥
सवेंच्य्येक्षणे विधिनर्थं न साध्यतेषु।
आवाच्य पूजायेवद्व मध्यदर्शते भक्तिः।
अलंकारावस्य च पूजनान्ते निलोकः।
आपः क्षीरं कृशाप्राणिः सर्पं मद्विलयः। फलम्॥
गन्धुपद्धति दूर्वच सर्वपापक्षं तथा।
पशुवरणामेतेपि संग्रहाद्ध्येयाः।
पात्रात्माः पुरुषोत्तर्भेः हस्ताभ्यं प्रतिपादयेत्॥
अप्पात्सरं जनपदनित्यं द्राक्षशक्सरेच च॥
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जपेतपरमदंसंंतं नकाव चिददीक्षितः॥
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भगवनं सदा चिदानन्दं नतन्त्रो परमः। छुभः॥
गम्भीरपरमो देवो नानिरेण प्रसीद्धि॥
नन्दन्नमा कृतं कस्म सत्समापिष्टं दुनाकुलः।
महाजनसमक्षं देवदेवं न नूजयं॥
न कृतं कीर्त्येत्तुर्मां नोच स्तोत्रमुदार्येऽ॥
कम्पेरसमाध्येपण न दायं वदिल्यं मया॥
वाहल्पेनुरु निर्देशं कृतोदयं कमलासन इ।
विष्णुभक्ता महात्माः पशुरावणयाणि॥
यद्युः संशातस्यां तत्कार्येमविश्वाश्च इ॥

हृति श्रीपात्रात्रं परमसंहितायां
कर्मेश्वरोऽपृष्टम् नाम एकोन्त्रिशतोऽध्यायः॥
अथ त्रिन्दोरथ्यायः

प्रह्या

भगवन् पुष्परीकाक्ष वैकुण्ठ पुरुषोत्तम।
ज्ञानेनेतरष्णेपं तत्त्वसादानमया स्रुतम्॥

नष्ठा में संशया: सर्वेऽपूर्वं जाता: समंजय।
कुत्तुष्णमिच्छान् जनमे मन्ये जगत्त्वर्धन्॥

रहस्यमपि यथार्थ ज्ञानं गुह्यं भवेत्त्वकृष्ट।
तद्ध पक्षिल माचक्र्व तत्रमे परमा गुह्य॥

परमः

हन्ते कथयिप्यामि ज्ञानं गुह्यं गितामदि।
यद्वन्द्येन श्रुतं पूर्वं हितानां परमं हितम्॥

तत्त्वंकेकेन विधानेन निलम्बित्वग्रामाः
असमाच्छार फलं दिप्च न्माधुपासीत मानवः॥

पूजजयित्वा तथा पूजा मध्येवा प्रतिपूजयेत्।
किंकरत्वम् चार्मां न्तवाज्जिलस्त र्योद्धवः॥

अच्छान्तं घनं पुरं आतुर्भवं मासपदं॥
आप्तपि न्यायेत पूजकः पुरुषोत्तमः॥

नावस्त्रो ददाम्पेप याचितोपिं दिने दिने।
अपाचितोपि तस्विते सुपस्त्रो ददाम्पेप॥

नकाल्यं कारणं तत्र नाच्येत च गौरवम।
न पूजकस्य हुःंखवा मत्रासाद्यम पद्धज॥

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पूजाया: संपद्धार्यं कालस्य गमनं तथा॥
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प्रसत्रस्तुतुनुषुहामि त्वरया न कश्चन।

इह जन्मनि नस्याचे दन्यजन्मनि तद्वचस्।
अन्य जन्मनि नस्याचे त्यरजन्मनि तद्वचस्।

नत्वेन मन्तुहामि जन्मान्तरशतेःपद्धति।
सकृद्धपथ्यायिता मां परिध्रुवपापसनात॥

कर्मणां पन्यमानत्वा दुर्रेपां परीक्ष्ये।
प्रकाशयामि भक्तानामहि किं मद्दुग्रहम्॥

तत्तस्तु संपदेनेष् पुरुषापुत्तेषु।
मित्राणिः विवर्धने श्रीयन्ते श्राव स्तथा॥

फलानि यत्ना भूतिष्ट नर्यनि व्याप्तः खयः।
अत्तपानेवसंकेषु वर्णनेप परशवस्तथा॥

दीर्घकालं भक्तवायु जायन्ते सुभगाः।
प्रजा:।
प्रसांसन जनाः सर्वे चोरयन्ति न तस्करा:॥

नित्यप्रयोगमेव तिष्ठति प्रथतेंदपिता।
अपरान्तस्तुवेपेनुषुपकाले भविष्यति॥

तत्रतः दंभते जन्म वंशो अपेक्ष महात्मनाः।
तत्रापि मा भुपासीन: संपदिरर्मिन्ध्यते॥

ततोद्भि[ः]दंभते जन्म तस्माद्दपि गुणाधिकम्।
इत्येव पुष्ठीरेवस्यां तर्प जन्मि जन्मनि जन्मनि॥

ततोद्वगुणाधिक्षामेव मुक्कितमधिमांग्छति।
तत्र तिष्ठति वा दीर्घ विलेखमत्तराणं॥
अथवा ज्ञानमास्त्राय निर्वाण मधिमांग्छति।
मद्वेद्योऽपि प्रसादो रे म ज्ञदाशिष्ठीयते॥

11 12 13 14 15 16 17 18 19 20 21 22
उपसंहारो नाम एकविश्वास्यायः

भजते यदि मामेच दारण पुनः खण्डः

यदि मां विस्मरत्येप वृप्तिः खृत्तनित्रया

ततोद्धय विपदः किंचि दुःखचन्ते समंततः

ततोद्धय विपरीतेन स्रोतसा गुर्जरे पुमानः

ततोद्धय विलिपः कामा संभवनि मनोरथे

ततस्तेषाप्रसङ्गे कुंभे शुष्कपौर्णः

तत्र प्रतिहतः किंचि तुपरन्यदिच्छेते

एवं कार्यंतुवनेन संसारे केदारमुच्यति

मद्यता भस्मिरेवास्य संपदा कारण परस्

व्यापत्तयां तु नः घायायं खमेवोपातिन्तेन

तस्माजातैव पुस्तक मद्यता भस्मिरेवास्य

वर्धनीया विशेषेन सैसों नयति त[स]त्धायमः

न कस्य[च]चिन्तायतने रचनैः खममस्तुः नोः

प्रचरते प्रतिस्थोतो नयत्येन सुपर्यपि

एवं मद्यक्ययोगेन संप दस्य विचीर्धः

हितर संसाराणाः कुंशावान्ते कुरूते चैन ख्यानमः

नाविकस्यापरायन यथा नै विनिर्विन्ति

एवं मद्यक्ययोगेन संसारोद्धय विचीर्धः

तस्माद्विकला भस्मि मद्यता देहिनां गति

तस्या एव विभूत्व्यथ सर्वमन्यन्त्यितामहां

यः पूजयति मां नित्यं युद्धाहररति स्थवरः

यो व्यायति च मामेच तेन भस्मिरेवायः

भक्ताविविधमानायां प्रथतः खमहामपि

होकाद्यम्यं मेच स्याद फलं मेलं चैद्धः

१७ पा.
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सन्तापो मे परक्षेति ममैवेयं च वेदना ।
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अन्यथा मम संहरे[साः?] भयं च च न निचर्ते ।
इन्द्रियाणामेवकल्यं चिवेकं मनसस्तया ॥

I. क्र. महतः ।
अ[ति] सिंह जन्मत्थवासं में दिष्ट्या पूर्वकृत्युः शुभेः।
असिंहृत जन्मबि यत्तन्त [तत्तन्ते?] कर्तव्यं कुणल्यं मय्या॥
धेन में संपदां पुष्टिमेव हृत्तरजन्मनि।
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अनुवृद्धि फलं तेषुं खुदुखं जाननादानम।
कर्मणेवतुं हृद्यन्ते वेदुसाध्वागसेरु च॥
न च तैत्तिर्नस्य तापः सर्वकारेतु पुनः स्थिरति।
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अन्यास्तु गतथः सर्वः समर्थ[द्वा]: पितामहः
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तस्माहु भयमेवाच दुःस्त्रा भविति संततमः
प्रेम्यर्गोपवेंज वा विद्येपणः पितामहः ॥
महता भक्तिरित्वः सूमयं सायगित्वति
समाधेर्वत्तमानस्य विभागा हुणकारिकात् ॥
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तमः क्षरति तेमास्त्र रजोद्दपि च विन्दितः ॥
ततो जन्मविरुद्धतु: रेप: पुर्वि प्रयवते ।
तत: कमेण यथस्त्र रजो लेखः प्रेच्छते ॥
चित्रवृत्तो तदेश्यं समाधुपपतिषिष्ठते
यदातु सत्तमातिष्ठः[नू]ःन स्योरो रजसा कनितः ॥

1. कृति, प्रार्थये।
तत्तोक्ष्य मोक्षमेव स्यादिश्चेषा द्विविधा गति:।
तस्मातु गतिमनिविच्छचतु नक्षत्र: सर्वदा भवेत्॥
भच्चानं च वर्त्तमानायां भवत्ये विपिनता गति:॥

प्रहा

केन दोपेन पुंसस्तु भक्तिः क्षरति मानसी।
हृद लोके वर्त्तापि तं वृहि पुरुषोपत्तम!॥

परमः

निर्वेदः संतायोरपण्य[क्रम?]थि संविख्याज्ञानं प्रवर्तते।
अधि[अन्य] भक्ष्य भोगस्य संख्यानं प्रियागमः॥

वितथंमस्तु मायाभि दैवीभि स्पन्धयते।
स्तेस्वाभासुरनवस्तु सुहृदःयोगाल्पत्ते॥

कीताः च अयुमाणायां हृदये जायते मदः।
अन्तराया मिमांविध्यरोगाध्यासस्य वैष्णवः॥

एतेऽय जायकाणेऽय तत्तचदारीण मार्गेत्।
तीव्रवेगं नकृत्यां शारीरं नच पीड्येत्॥

विकस्योद्धक्षिपि यत्नेन निवर्त्तत् शाहे: शाने:।
अत्रपानप्रसंधे तु न कुतूक्तम मार्गेत्॥

ज्ञानेन्द्रियस्हेश हस्तचापल्य पुरोमः।
अपूर्वं दृशोऽने चैव लोकपालाध्येषु च॥

मोच विच्छ प्रसंख्येऽय योगिनिच्छतत्र सुधः।
एतेऽय सत्त्वत्वेऽय विपश्येऽय दाने: शाने:॥

अक्षरविचारं पुंस: स्वयमव मदाभ्याः।
नच पूर्वं मनास्याय शास्तते विपश्य नन्॥
रहस्य नाम विश्वोद्यायः ॥

परिवक्तमश्रोपेण तस्माचारानन्धि संध्येऽत॥

ध्येयवाच्याबिरोपेन मार्गेण शिरिष्टोऽहुः॥ ॥

ताण सुद्रा शुभं दोपान (सर्वचंस्थास्)…पण्डितः॥

ढूङ्करा महुरात्रेति विषयः शुद्धिविजितः॥

सूर्यनाशयेन भोक्तियाय यहपायाः सर्वेदा॥

इति शुद्धिसमादय विषयेभ्यो निवर्तयेत्॥

तेभ्यो निवर्तमानस्य शुभं भवति मानसम्।

नित्यो रथ्युपायाः शुद्धिरंग परा मता॥

श्रुद्धावाद्यमानायां धीमत्सा विषयान्वति।

जायते सर्वेदा चिते तथा संसर्यते पुमान्॥

आहरेपु च सर्वेपु शायनाच्छादनेपु च।

पुराणेपु निवासेपु सलिलेपु च सर्वेदा॥

शुद्धिमेतेपु यतनेन पत्र्यन्यं भागवतो वृहः।

लयमेव न संसर्गि मधुचिपिविगचछति॥

अश्रुचीनामसंसर्गय बिंतमस्य प्रसीदति।

प्रसादे विषयाकाण्डः मन्दमस्य निवर्तते॥

विषयेभ्यो नित्यात्मस्तु महंतो भवति धुभम्।

महंतो योगमस्तुयः दुर्तरायेरश्चरितः॥

पूर्वपापविनिमुखः प्रामोदि परमां गतिमू।

इति ते श्रुद्धमाह्यात्म भया सर्वं पितामहः॥

एतच्छुत्वा नरो नित्यं कृत्यक्रमः भविष्यति॥

इति श्री पाश्चरात्रेये परससंहितायाः

रहस्य नाम

विश्वोद्यायः ॥
श्री:
अथेकत्रिशोधव्यायः

परमः

एवमेतनमया प्रोक्तं तच्च तच्च विशेषतः।
नेदं ज्ञानं लघुवाच्यं निःशोभेणादुक्तात्मनं॥
अवैश्यवस्य जिज्ञासो हुम्मेतरभिमानव॥
निर्गुणः सर्वधा प्रोक्त सत्त्रत्र त्रिविशेषतः॥

वस्तु मद्रक एव स्या देवकान्ते उदघटः।
कुलीनश्च विद्वीरक्ष तस्मै ज्ञानमिदं तच[वद्]॥

यादावावध महाभाषग्नुयः संशिनतवतः॥
वेददीपमुपप्प्य सर्वदा मामुपासते॥

तेपम् ज्ञानमिदं ज्ञेयं तच गल्वाचिरात्त्वया।
मया वाच्यमिदं तेभ्य स्तुद्धिः मम शासनात्॥

नचेते मामुपासीना: पार्थ्यानि वलान्तरस्॥
व्यमेचतु द्रास्त्यामि ज्ञानमेंपां युगे युगे॥

अत्सत्तवभिमहाप्प्यमिदं ज्ञानमोपतः।
तेभ्यः कथय तत्तचेन सममेदिद्विचसिः विषम॥

तेच तद्दीपयानानि महसधेम योगिनः।
तेभ्यासत एव द्रास्त्यानि ज्ञानमेतपितामहः॥

मार्कण्डेयः

एवमहत्रत्वाति तैः ग्रहः देवं देवम भाषत।

प्रास्तः श्रवणोद्धिः परिपूणेन तेजसा [छेतसा?]॥
भगवानपि गोविन्द स्त्रृंगित्रां विनिःस्वामिणीयत ॥
तदृश्च विस्मितस्त्रूपं वमृवं कमलासन: ॥
श्वेतद्रिप्त ततो ब्रह्मा प्रपेदे हृदिशासनात् ॥
अथ संनिहितं दृश्च ब्रह्माण्य सर्वे एव ते ॥
स्तुतिमिस्तोपपयामायु विसम्भेन समन्विता: ॥
अध्येनन्त्रवीद्द्वारा प्रस्त्रेनन्तरात्मना ॥
वाक्यं अख्तं भवं च विद्राघ्नानवः ॥
प्रस्तो व: परो देवः पुण्डरीकनिमेश्वरः ॥
ज्ञान मिच्छति द्रातु: च यः प्रमेव द्यानवित: ॥
तेभ्यो गतवा खर्च बुद्धि ज्ञानमिवभिच्छोद्वित: ॥
आगतोऽधूं पुरस्ताद स्त्रूपमाकं वराम्यहम् ॥
इत्युक्ता ब्रह्मण विद्राघ्नात् सर्वेदिपि पुनर्द्रुवन् ॥
सन्तकुमारः सनकः सन्नद्ध सनातनः ॥
पुरे शृङ्खलन्तु चतवार: प्रज्ञामेश्वरः विशेषः ॥
श्रोध्यामः पुनर्वेश्वरं वर्यं सूयो यथा सुखस् ॥
योगाचार्यं भवन्तवेते लज्जः जारात् पितामहः ॥
इति सिद्धेरुज्जाता आत्मारस्ते महर्षपेपः ॥
ज्ञानेन्तोझुद्द्वायुक्ता ब्रह्मणं पर्यवासस्यन: ॥
सृष्टिसंहारस्युक्तं मुक्किसंहारसंयुतम् ॥
तेभ्यो ज्ञानं दृढं सर्वं पञ्चरामनं सर्वेश: ॥
तत्स्तस्यावसानेतु मुखित्त्वेतमहर्पिभि: ॥
खर्च्यमूः पद्यस्त तेषा तत्तत्रुप्पान्तरधीयत: ॥
तेड्यपि तद्विज्ञान मासाय योगिन्यः खुतुष्यः 
दुःस्म्यंभोषिपिसिद्धेष घोषज्ञान मविधः पुनः \[21\]
येव तद्विपमणायन्ति बौद्धः सृष्टिनिष्ठतः 
भेड्यं क्षत्रे श्रविपमणे योगिन्यः \[22\]
तत्वसादेन ज्ञानसम्पदोऽयोगिन्यः 
यथा भजनुष्रा दिश्यो श्रविपमासाय तं श्रुभम् 
सनकस्यमुवालम पिदं तन्न्तु तु बौद्धः \[23\]
भूष: सनत्कुमारं तं सिद्धान्यांश्च श्रुश्वानः 
तैसः प्रच [द्वीर तद्वर? ] मार्गेण निद्रमन्वेः स्मीह देनवः \[24\]
निद्रान्हार धयोत्साहं स्थानेः िरमात्माः 
अनुवीतत [अस्मि? ] क्रियेऽ निवस्यामि बहुतुष सिद्धस्यराता-
नमुः \[25\]
गल्वा गत्वातु पद्यामि बौद्धः सुचिरायुपः 
तेभ्यंश श्रविपमालेन तदा श्रविपमान तह्यानः \[26\]
कच्चपेन्द्र मकुपार्शेष्ठो दीर्घेतरायुपः 
जीवनवं तथा सुवें प्रवेशपिवनिष्टयथम् \[27\]
जामदथर्थ तथा राम मत्तदिरिः संतथा 
प्रतान्यांश्च पद्यायि काळे गत्वातु बौद्धः \[28\]
तेड्यपि तद्विप मासाय सुनयः सृष्टिनिष्ठतः 
तत्वज्ञान मवापशङ्खः बौद्धः सुसमाहितः \[29\]
एकानिनो सुदायुक्ता चिक्षणम्भक्षिप्रायणः 
श्रव्यं निरोपेता चासुदेवशुपासते \[30\]
त्वम[त्वया] पेव मिदं ज्ञानं लब्धे देवः श्रुश्वास्य \[31\]
विध्यूष संस्थायाम् सर्वो नेतान्ती बौद्धः 
भवः
उपसंहारों नाम एकांशोऽध्यायः ।

नातःपरतां किंचित् पुरुषस्य ज्ञाबद्धयम् ।
एकान्तेन परं देवं पुरुषो यत्मपचयते ॥  32

नहि सर्वेणु लोकेषु सर्वकालेषु वा पुनः ।
बौद्धवेभ्यो विद्विष्णयन्ते पुरुषाः केवल कन्हित ॥  33

तेषां तु सफलं जनम संसारेऽदिम च संज्ञायः ।
एकान्तेन लभन्ते [भजन्ते?] ये पुरुषः पुरुषोपचयम् ॥  34

न हि तंपति [संपति?] पद्यामि सर्ववेदेशेपु देवल ।
यः कामेन विना भक्तो देवदेवे जनावङ्गे ॥  35

न चतुष्का नाभ्यं तस्य न जन्मान्तर संकमः ।
यस्य नर्म्यन्ते भक्तिरूप्यणे चरणामुजः ॥  36

अतस्तव वेददाश्चारणां सर्वं इर्गोपिनि सन् ।
सत्यमेव संसारापत्तिभक्तस्यदा भवेः ॥  37

तत स्तेनेव कालेन प्रत्येकं हृद्ये इह ।
खयमेव विनिद्यन्ते जनं ते सर्वसंज्ञायः ॥  38

अनुस्मारकः लभ्यन्ते तत्र तत्रैव देवल ।
न्यवसायमभक्तस्य न विनिद्यन्ति जागुरुचितः ॥  39

आनायो श्राप्न लभ्यन्ते विना यतनेन सर्वेतः ।
चेष्वः सकलमानोति ज्ञानं भक्तिसमन्वितम् ॥  40

अनेन जुपया यात्रां ये केवलेप्रस्थिता शुभी ।
मान्यः सर्वेऽव जायन्ते कीर्तनीयायशं देहिनः ॥  41

देव दानव गन्धर्वो यक्षराक्षसपद्भणः ।
विष्णुभक्तसृणु कुवर्मिति नामियाणि कदाचन ॥  42

भजन्ते ये नरा विष्णु मनसा कर्मणा गिरा ।
न तेषां हुर्मेम किंचि दिव्य लोके परत्रच ॥  43
स्थानरेभ्यो विशिष्ट्यन्ते ज[ज्ञात: स्वैरूपेयस्तदा?]\\n\\n44\\nजादुमेघस्तु पदशः पशुभ्यो मानुपः परा: ||
बैण्णवास्तु मनुष्येऽथ बौद्धस्तु: ||
विद्धव: साधितज्ञान ज्ञानिभ: संयतेन्द्रिया: ||
\\n45\\nसंयतेम्भ्य: परा: सिद्ध: सिद्धेयोधिः महर्ष्यः: ||
महर्ष्य: गतेभ्याः स्तेभ्योधिः समुस्वः: ||
\\n46\\nइति कक्ष्या: समुहिता श्रेष्ठनाना मधोपतः: ||
यासां ज्ञानान्याभोति बैण्णवर परम: तद्वः: ||
\\n47\\nईश्वरत्वं देवानां ज्ञानित्वं विपक्षिताम्: ||
बैण्णवत्वं महृद्यानं नाप्यन्य तमसः: [तपसः?]कल्मू: ||
उपजिष्मरणे युंसां बैण्णवानं फलानिते ||
इतरेपांतु महृद्यानं सुभवं तदनर्थकमू: ||
\\n49\\nतस्मात्वं देवल लक्ष्मा सर्वमन्यदिष्टितम्: ||
ज्ञातं सर्वभावेन परमात्मान मच्युमू: ||
\\n50\\nइत्येवं बैण्णवं तत्त्रं मया प्रोक्तं तवानः: ||
रहस्येन देवपुरुषं कर्मभेद सम्भवितमू: ||
\\n51\\nनचैवं परम: ज्ञातं देवदेवसुखात: च्युतमू: ||
अज्ञातमूलसंहाराय दातव्यं देवल त्यथा: ||
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52\\
तिष्यो दीर्घा: कृतं येन बैण्णवेन तपस्विना: ||
सां वेदं बैण्णवं ज्ञानमर्शिं बोधु महेन्ति: ||
\\
53\\
ये विज्ञान चतो [येषु जिज्ञासावो!] धीरा: बोधुमित्वेनति
\[देवः\] ||
\\
54\\
नतेभ्यो गुण वद्योधिः देवं ज्ञान मिदं तच: ||
उपसंहारो नाम एकविश्वायम् ।

सर्वपारस्म दानानां ज्ञानदानं विशिष्यते ।
संस्कृत्या फलसिद्धीनां ज्ञानस्य च विसर्जनात् ॥
यथैव पात्रसंपद्धि ज्ञानदानं विशिष्यते ।
एवं पात्रस्य दोषेण दातुभवति किलिचिप्स ॥
तस्मातपारां परिश्रेयः दात्त्वं ज्ञानमुत्तमम् ।
अष्टिनेण महत्त्वप्य ज्ञानदानाधिविचारति ॥

इति संक्षेपत: प्रोक्तं हितरथं तच्च देवल ।
पात्ररात्रं मया तन्न च स्वरुपायस्य सर्वं ॥
एतदु ज्ञानं ह्यं ग्राह्य मनुष्यप्रेतं देवल ।
चित्तनींचं सर्वं तेनं ते स्विध्यतीपितसं ॥

कवित्वं ज्ञानमिदं सर्वं धारितं देवल तथा ।
कवितो संज्ञाया नपदा: कवितो निधित्वाभित् ॥
एवं सुक्तसदावाक्यं मार्क्खेदयेन देवल: ।
प्रणस्य शिशुसः पादं वचनं चेदमकर्षित ॥

देवलः
एतदु ज्ञानं मया लघुं तत्वप्रसादान्महामुने ।
कृलकृतः भविष्यमाति नभए दुःखं तः ॥
दीर्घामे संस्कृतासर्वं समुपात्मकं निर्णयः ।
अहंत्या सहितां भक्ति रथमें भवति हुस्यम् ॥

यथा ज्ञानमिदं लघुं पावनानां सुपावनम् ।
एवेशेव करिष्यामि स्थितोहं च चनेन तव ॥
इत्येवं देवलं प्राप्य वैप्पवं ज्ञानमुच्चमस् ।
मार्क्खेदयं समामन्न्यं निर्जगाम यथेप्रितसं ॥
यहदं शुद्धयात्रानन्दं धैर्यायचः शुद्धमानसः।
तस्य पापानि नद्रयन्ति जन्मान्तर कृतान्तिः॥ 66

श्रुतवा य हरं तत्रसुपास्ते पुरुषोत्तमस्।
अचिरेणाच कारणेन तस्य देवः प्रसीदति॥ 67

यः पठे दातादेतत्क्षणपाठयति चा नरः।
तस्यापि पापं क्षरति विद्योपा भक्तिरिप्यते॥ 68

तस्मादनेन मार्गेण पूजयेनमधुसूदनम्।
पृथ्वीयमपवगः वा निवार्जमधिगच्छति॥ 69

इति श्रीपाष्ट्राच्छे परमसंहितायाः
उपसंहारो नाम
एकसन्निवोधयायः
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 Aṅgas 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 pained, 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, Markandeya!' 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 Svetadvipa situate amidst the Ocean of Milk the place of attainment to great Yogs (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 Svetadvipa, 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 Saints 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 Sanaka.

26-29 There having done him reverence I addressed him in the following words: 'Please understand I am Markandeya coming from another dvipt (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 Sanaka, making reverence to the Supreme God, said in reply "Be it so". The treatise which was then taught me by Sanaka, well pleased with my devotion, removed the doubts and darkness enveloping my soul. Effort arose (jñānah) in me and my mind became clear.

30. Continued meditation 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 acquired this in parts, many ascetics 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 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 Bhutas (primary elements), the Tanmatras (subtle elements), Ahankaram (individuation), Buddhi (thought), Ahvyaktas (the formless) these five have been described as the five ratra (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 Sāstra 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 Vaikunṭha (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 (kēsara) surrounding the pericap (karnkā), 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 (Pūtāmaha) 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 (Kshirasāgara).

57. He, the lotus-eyed, was in bed on the body of Ananta (the great snake Śeṣha), 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, Srivatsa, and the Jewel Kausūtha.
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 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 pericarp (varnika), 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 unmov ing, 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.

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58. He was dark of hue, wearing cloth of golden colour; Śri, His consort was sitting at His feet. He was of pleasing colour, and bore on His chest the mole, Śrivatsa, and the Jewel Kaustubha.
59 Vairācya (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 (gītana) and action (karma) Emancipation results from the active development of Gītana, and life (Samārat) results from the active development of Karma.

64 Action which is limited gives rise to result which is also measurable while Śrīma 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 (vignanam), even in a limited measure, possible though they be Yogins.

**Paramah**

66 The knowledge attained by worldly men does not avail to bring them emancipation at all but 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—means thereto are destroyed one becomes uto fato 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 Brahma, the three gunas (qualities), which act both in conjunction and separately, make three two kinds of sleep. By these men get bound

72. Sattva 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 Yogins 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 vishaya 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 (prakriti). 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 Prakriti (material cause). It is Prakriti 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 (Prakriti).
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. Maya is indeed the cause of this, according to my original disposition. Man however is overcome by Maya as a result of Karma (his own action)

81. To the Maya 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 Maya is not removed by my Grace, so long is worldly existence to man. When Maya 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 S\'astr\'as and the Agamas, 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 P\'anchar\'atra, Chapter I entitled "Questions and Answers" (Prasna-Pratishchanaam)
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 ween.

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 due order, and with devotion.

4. The primary origin of all created things (Bhavas) is Prakṛti, otherwise called Diśvā, 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 Mahāra, these five, the eleven Indriyas, the five Mahābhūtīs (material elements), Kṣetra (abode) in two forms, material and ethereal, and Kshetragīña 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 Svāt (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 (Svāt). 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 Sāttvica (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.

Brahma

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 is that which swallows them again. With Brahma's coming into existence is creation, his end brings destruction.

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

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

Brahma

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 Purusha?

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 (Karmāṇah).

19. The relation between Purusha and Prakṛti is universal pervasion (vyāplī), 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 Pumān or Vishaya, 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 Achut (inanimate), Chit (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 (Samsāra)

Paramah

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 inactive 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) Paramēshh, (2) Pumān, (3) Viṣā, (4) Nivṛth, (5) Sarta. These are said to be His Five powers (S'aktis) and are named Panchāpamushad (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 Parame-shu; in case of touch He is Puruṣha, in case of light He is Viṣvātma, in the case of taste (rāṣa) Nivrūti, in the case of smell Savātma. Parāḥ Puruṣha is the subject in each case. These are regarded as Panchātma and are described as of ethereal form (Sukshamaraṇīpa);

34. Incapable of realization in worldly life, comprehensible by concentration (Yoga), and eternal, this ethereal form (Sukṣhma S'ānīra) is said to be the means of emancipation (Muktī).

35. This ethereal form (Sukṣhma) 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. Jyesṭha, Vidyā, Kānti, S'ānti, S'raddhā, these five uncontaminated (nirmalā) powers form the source of Salīva (goodness).

37. Vīgśvāna, Kriyā, Kirti, Lakṣmi, Srishṭi, these five, being slightly contaminated, are regarded as the source of Rajas, the active principle.

38. Mohini, Avidyā Tamōvati, Mrtyuḥ, Māya and Malīnā 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 Gāṇas 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 Satvika forms are four, while the Rājasī is but one.

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

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

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

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

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

49. From the same tāyasā 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 Sparśa, the third Rūpa, the fourth Rasa and the fifth Gandhā in order to form the subtle body (Sūkshma Vigraha).

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

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

56. The five Karmāndriyas (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 (sukṣhma and sthūla) forms I shall now proceed to the embodied.

58 The powers (sakṣīs) 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 (Bhautikam S'attram) these beings by the influence of their previously acquired 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 (punāmsah), 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 (Prakṛti) 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 (svaritpam).

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 (tīlu), Savana (third of a day), Yāma (sixth of a day), Muhūrtam (16th of a day), Nādi (one sixtieth of a day), Kalā (1 minute or 48 seconds), Vinādi (sixtieth of a nādi) and Prāna (time for a single breath) these make up the twelve.

72. The lord of these is S'ainavahara (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. Ritus 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, rises and sets as do the planets and stars.

77. The Supreme Being (Parasha), 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 Gūnas, the eternal God remains busily doing, as if in play.

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

80-81 Yogeswarī, Sukhā, Pragīṇā. Pushṭi, Smrthi, Dīpā, Rāgā, Vāk, Nāth, Kāntā, Amtā, and Sarvālmukā S'akhi make 12 Saktis These having come to the earth remain for ever there.

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

83-86 The same Mūrtīpālas are to be understood as lords of the months, O Brahma The first is Vishnu in the month Madhu, Mudhushudana in Madhava Truskrama in Sukra, Vāmana in Suchi, Śrīdhara in Nabhas, Hrisukesa in Nabhasya, Padmanabha in Isha, Dāmodara in Vrja, Kesava in Sahas, Nārāyana in Śrīnī, Mādhava 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 same Glorious Bright one, the Supreme, the Highest Soul, manifests Himself in different forms in various classes of beings, Dēvata and other.

88-90(A) In what manner that a crystal bead, by the proximity of things of different colours, is seen in different colours, in 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, Saka, by blowing, Vayu, by bearing, Fire, by destroying, Hira, by Brahman deeds, Brahma, in this manner the differences in kind of the Devas are to be understood as different manifestations of his Sakti.

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

94 and 95. The first Purushas are said to be Brahma, Siva (Go) 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 Narayana Himself.

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

98. Being the common God of all these, He is called Vasudeva. 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, Vasudeva is regarded as Dharma, having attained to the highest perfection in Dharma, etc. Sankarshana is regarded as Gūña.

101–102 (A) Similarly Pradhyumna is Moksha, and Anruddha is all–Iśvara Wherever these four qualities appear clearly, the four Devas, 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 Devas 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, Āśrama, 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 (Parah Puṇān), 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 (Puṣṭha), Vishnu to be myself, lying on the bed of Śesha in the "Ocean of Milk" as if in sleep (Māya).

108 and 109. It is Me alone that all men please by sacrifices of all kinds. It is again Me that the Yāgins, 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 Sl. 103, the MSS reads 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 Sumluta of the Pāncharātrā, the second chapter entitled "the Order of Creation (Srīshī-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 (mukh) 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 unguents, flowers and things accepted as pure by the good, with due mantras (mystic prayers) is described as sacrifice by deed (Karma Yajña). 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 Śāstras), 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 forth.

28. These three are Sāttvika, Rūjak, and Thāmasi, the worship where the good predominates (Sāttvika) 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. Brahmaṇa, Kshatryya, Vaśya, Śūdra 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 saintly, 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 Purushottama, 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 (Vāsudeva).

**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 Bhagavān (Bhāgavatalah) offers worship to Bhagavān Hanī, 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 Samāchāra (approved practice), Svādhyāya (holy reading), Dravyasangraha (collecting materials for worship), Suḍdu (purifying), Yōga (worship), Stūt (prayer), Dhyānam (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, Dīkshita (initiated) and a-Dīkshita (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, Bhagavān alone is fit for our worship, and no other, as He is the cause of all.

41–42. Read constantly literature dealing with Bhagavān, 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 Śālvakas.
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 Nārāyana.

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

47. Never touch nor even speak to men of heretical persuasions (avajīka), 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 Bhāganā (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 Pāncharātra.
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, Nārāyāna 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 (Bhūgavāla). 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 (āhamāna) 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 obeisance and making yourself pure, mutter in due form, either the Ishtākshara or the Drūḍaṅkshara, 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 duly 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, but little and 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 Bhagavatas (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 Bhagavat (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 Vrithyalma.

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

73-75 Sprinkle water either over your head or your whole body, with the mantra Parameshhatalma. Performing the Sandhya worship according to prescription mutter the prayers in due form contemplating the indestructible Supreme Soul by means of Mano-mantra and, touching each of your organs of action separately with the Ahankara 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 Ruṣa mantra, see flowers, ornaments, etc.

78. Muttering Sparśa mantra, use auspicious dress and take seat, with S'abda 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 panchopanashad mantra, the urine, excreta, ghee, curds, and milk of a cow, making up five in all and taking the mixture muttering the paramēśhti, 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-śamsa for purification.

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

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

86-88. Having got into the water, mutter the Panchamantra in due form, and performing, in all humility, the Prānāyāma 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 Paramahāsīsa 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, Vasudēva, 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 Pitru (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 tarpana (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 siddha in a short time.

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

Brahma

1. O, Deva! 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-paushhad 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-Sīmputa 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 Purushatman 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 utma, 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 Sarla-mantra Bhava (spirit) placed in Mahendra.

12. With the North-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 āyūr mantras done in the manner prescribed above. In case of these Dharanas, contemplate the universe as if conjoined with that particular āyūra, remaining during the time in unshaken concentration. The way of attaining to Dharana is in order Pūraka (in breath), Rechaka (breathing out), Kumbhaka (the holding in of breath) and Nāmaraya (stop breathing altogether) for Bhava utama. 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 mantras 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 lus 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 murtis (forms of Vishnu) are to be understood as being seated on the lotus petals.

35 In the pistils are the fifteen S'aklis (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'aklis 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 S'akli 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 may 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 Parameshti having installed Him in the pranava form of the hands, invoke Him again by the mantra Purushatma.

42 Then contemplate by the mantra Visv alma the Supreme seated in the open hands and then uttering the mantra Aum! alma 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-Gunaandha, then by the mantra of Rayas S'akli give water for washing (padya) 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 Panchopamshad, present with the guna-mantra, the pair of cloths with the sacred thread (Yagūṇapāvita).

49. Then give the God ornaments if available or else mentally, and then with the Gandha-mañtra-Vidyā, the auspicious sandal as well as garlands and flowers.

50. Then present a looking glass with the ruṣa-mantra. Then present incense with Sparśa-mañtra and light with the Ruṣa 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-mañtra making due obeisance.

53-55. Go round saying the Dik-mañtra, and, making by Kāla-Mañtra 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 Prāṇava (the syllable Om) then give water to wash with the mantra Paramahamsa, and then prostrating and announcing yourself as His servant, send Him back.
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.

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

In the pistils are the fifteen śākhs (powers), at the base of the pericarp is the source of the three gunas in order.

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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.

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

Then contemplate by the mantra Vis alma the Supreme seated in the open hands and then uttering the mantra Viśatma make Him enter the body.

By the mantra Sarvalma 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 Satt-a-Gunavādyā, then by the mantra of Rajas Śākhi give water for washing (pādyā) 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 (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 guṇa-mantra, the pair of cloths with the sacred thread (Yagnopavita).

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 niṣpa-mantra. Then present incense with Sparśa-mantra and light with the Niṣpa 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 betal 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 Prāṇava (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 inimical 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 *Yoga* 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 (*Hrīd-Ākāśa*), perform all acts of worship by the mind. He who wishes to worship Him in a circle (*mandaḷa*) however, let him do worship as laid down below.

64. The worshipper shall place *Yoga, Aisvarya* and other *S'aktis* in the outer circle round the *Yoga pitha*, 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 Palas*) in the directions appropriated 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 Siddha (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 Dâya, 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. Janardhana 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 (Garuda) in the west. On the left of the God, Lakshmi and on the right, Sarasvati.

81. On the south-east Vyuddha (growth) and on the south-west Sudhru (accomplishment), on the north-west Math (wisdom) and on the north-east S'anthi (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 Kaustuba and wearing the mole Sri-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 Hansa-mantra in the place of the Parama-Hansa 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 Vaishnavas 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 Vaishnavas by means of proper instruction, carrying out without break, on the due occasion, of the vows enjoined on Vaishnavas, 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 \textit{apara} form (not the supreme), though that way of worship is described very elaborately.

\textit{In the Parama Samhita of the \textit{Sri P\={a}nchar\={a}tra}, the Fourth Chapter entitled \textit{Archan\={a} Vidh\={a}nam} (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. This 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 tāyumantra, 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 Panchö-pamshad 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'āla, sacrificial hall, standing here for the space marked out for worship) understand that the image has become clean. For Kuşa, etc., wiping makes them clean. For other things cleanliness consists in these being unused.

30. Taking your seat with darbha (Kuşa 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 (kunkumā), aloe 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, Kētaki (Pandarus odoritissimus. Tan. Tālai), Jāhmallikā (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. Vanji), Śamyakam (cassia fistulae Tam. Końra), Śvetārākam (white Calotropis Gigantia—Tam. Erükku), Kuṭaja (Koraiya; Tam. Pālai), Kandali (sweet potato Tam. a kind of vali-root), Vakul (minusoper elangi. Tam Makilam), Tulasī (basil), Navamallikā (double jessamine, Tamil Iruvatehu), Asana (yellow Sal, T. Vengai), Tāla (Palm, Tam. Panai), Tamālā (xanthoxylum pichorun), Maruṭa (Trigonella corculata, Tam. Nākai), Śami (Acasia Suma), Punnīga (Rottleria T. Pinnai), Vānśa Punnīga (Kṣudra Punnīga), Mālātā (jessamine with large flowers Tam. Jati), Śveṭa Kumūda (white-lily), Dévadāru (Pmus Devad), Utpala (water-lily, 2 kinds), Kōvidāra (mountain ebony), Nīga (Mesua terreca, Tam. Śrūnāgai), Sadī-bhadra (Dēva-dāru or Kadamba), Pnyanguka (Saffron), Bilva (Aegle marmelos, Tam. Vilva), Navamāḷā (a kind of Jessamine), Kāyāhāsti, 2 kinds, Āvīram (Kāryākāram (Pentapetes auripola, T. Königu), Vaśhnāvī, Śankha-pushpika, Kambushpika (Phyllis Flexuosa), Aśoka (2 kinds, Ionesia Aśoka, another name of vakulā), Kunda (a kind of jessamine), Gandhapūrṇa (a kind of kētaki), Sēpālikā (Nēbarī, Tam. Karunocchil), Kurevaka (Barlera crystata, Tam. Kurīn̄j), Pīta-kōrāṇḍa (Nandiyāvarta, 2 kinds, Tamernae montana coronaria, Tam. Nandiyāvattai), Kṣudra kētaka (small kētaki)

These are the flowers to be gathered for the worship of Vishnu (Purushottama).

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 Kōrāṇḍa Krishnavarṇam (Kōrāṇḍa, Canssu Carandas, Tam. Kīla), Kapittham (wood apple, Tam. Viḷā), Harīkarni (Cassia Fistulā and Calotropis Gigantea), Agīvibhitakam (Beleric myrrabolam, Terminalia Belerica, Tam Śami), Sirsha (Memonś Sirshā, Tam. Vākū), Madayanyuka (Arabian jessamine, Tam. Mallikā), Nirgundi (Vitex
Trifolia, Tam. Nocchil), Sindhuvara (Vitex Trifolia, and etc), Kimguka (Butea Frondosa, Tam. Murukkai) Silmali (silk cotton, Bombea Heptaphyllum, Tam Ilavu), Jipa (China rose, Hibiscus rose Tinensis, Tam. Sevarattai), Arka (Calotropis Gigantia, Tam Erukku), Kanakamatham (Thorn apple, Datura metal and Festuosa, several varieties, Tam. Umattai), Karanjam (Calidupa arbores, Tam. Pungai), Vishapadapam (Vishapushpaka, Vangucrea spinosa, Tam. Kandory variety), Bandhukam (Pentapetes Phoenicia, Tam. Mechi tilakam), Madhavi (Banisteria bengalensis, Tam. Kurukkattu), Nipam (Nanoba Cardufoha, Tam. Perumkadambu), Arjuna (River Söl tree, Tam. Attu-mararam), Pátalam (Bignonia suaveolens, Tam. Pádari), Chaudaña [pushpa?] (cloves), Sítaka, Atabu (long gourd, curcurbite lagenaris, Tam. Súrai), Sigru (Hesperanthera murunga, Tam. Pú-murungai).

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'tnai), linseed, none of these is acceptable for any worship.

49. Hariyali grass (dhúrva), Bhustînam (Andropogon Schne-nanthva, T. mttakkiyipul), 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 inauspicious should be avoided. Among roots lámañum (root of Viram grass Tam-nilàmacchait) is very acceptable to the Supreme Soul.

51. Incense made from Dèvadàru mixed with sandal and agaru, in fire without smoke, should be offered at worship.
52. Sal Sarjarasa (Vatica Robusta, Tam. narumirimam also marimam), Danda (Nagasara or Hedysarum Lagopodioides), 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 (dukiila) 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 jasmine flower, clear moon, pearl and chank, well prepared from the Sali variety of paddy and washed six times over.

58. Flour of sali 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 Palusa, Udumbari, Asvalla, 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. Induna (sticks thrown into the fire) should be one hasta (spn) long. Paradhu (placed round the fire) one bahu (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 auspicious 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 Janardana 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.
Those who will not take food or drink, without having offered worship before, will find nothing unattainable in this world or in the other.

Whatever you do, do with clean things from day to day, and with devotion, that is really pleasing to Vishnu.

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 Parama 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 Paramátma, the manner of their use, and the various results attainable thereby.

Parama

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 Pitámaha. The Omkāra in Pranava is of three mātras (short vowel lengths), while the makara in it, is half a mātra.

8. The seeds (bijā) of mantras, other than Pranava are regarded as various. After the bija, 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 śloka is corrupt.

10. Make the name coupled with Satvayōm, Rajoyōm and Tamoyōm, take the dative plural affix, and join it to the term parā, with a similar termination.
11. The first and the eleventh vowels (a and ai) coupled with bindu (ru) and Visarga () together with la constitute the five bijas of the five S'aktis beginning Jeyshta.¹

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 Vāgisvāri.² The five vowels beginning with the sixth form similarly the five bijas of S'aktis beginning Mohum.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 (o) in all other sound-combinations just as breath is in the body. O, Padmaja, dakāra is said to be the bija of the gunas. Regard it as the source (yoni) of the gunas.

16. The bija of Buddhi is ba-kāra, and its variation in the different forms of buddhi, then listen. For Dhātva and other forms of buddhi,⁴ (Sātvika form), the four letters beginning a form the bija.⁵

17. The first half is composed Ma-kāra forms the bija of the Ahaṅkāraś. In its variations the vowels other than guna (9 vowels excluding a, e, o)

18 Pakāra is the bija of manas (mind), and is the name of Sankalpa (wish), hakara is the bija of Kala, ha with visarga () is digbiya, (biya of direction or space).

19. The five letters beginning na form the bija of the five tamātrās beginning with S'abda,⁶ for the five buddhi indnyas five letters beginning na (karmāndnyas)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.
⁶. Ch. II, 50-51.
⁷. Ch. II, 55 (b).
⁸. Ch. II, 54.
21. For Vaisudeva and others let those well advanced in the Pāñcarātra make the bijā-akṣharas 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 chakārā and is placed in the middle of the circle. The bija of time, ha however, in combination with the twelve vowels (svarāḥ) become the bija of the signs of the zodiac beginning Meṣhu (Aries), and are put in the place of the spokes. To the left and the right of the rāṣṭis (zodiacal signs), the bijas of the tithis (lunar days) are in order the consonants up to the letter Sa. They are respectively considered S'ukla (bright) and Kṛishṇa (dark) in two parts.

26. For the bright fortnight take the first fifteen letters in order with a terminal bindu (anusvāra), for the dark make the terminal visarga (;). Nakṣatras beginning with Aries, and in order, have for their bija letters from na onwards to ka.

27. It is said these begin with Aśvayuk, 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 S'ri-bīyāṁ .......... ...

29. Sa-kāra and Ma-kāra are the bījas of the two halves of the felly. The bījas of the tattvas 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 bījas of the six organs and their names in order.

31. The guṇa vowels (a, e, o) together with at, 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 Prakti-mantra one gains perpetual health. By constant incantation of the mantra of Vāsudéva and others (vyūhas) a man gains fulfilment of Dharma, etc. [Dharma, (righteousness), Gnana -(wisdom), Vairāgya (non-desire), and Aisvāya (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 Svāha. 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, havis (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 Vaishnava 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 Vaishnava still cherishes a desire to achieve an attainable object, on such occasions let him offer worship to one of the attendents of that God. The great wheel with 12 spokes, glorious as the Sun, well made with nave and fellows, should be worshipped for gaining a kingdom. Hum is its bijam and its name Sudarśana.

52. Worship the great conch, Pānchajanya, if you desire fame. S'am is its bijam, its devata (deity) is S'abdapūrṇā.

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 Krtyā and Durgā, O, Pitāmaha (Brahman).

55. If wealth is the object desired, worship with devotion the Supreme One as Vaishravana. His bija is Kaṃ; by him that wished for object will be obtained.
56. One wishing to enjoy greatness should worship Fire every day. His bijam is ga, its nakshatra (asterism) Kyithika.

57–59. O Pitaamaha, 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 Kīma-bijas (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 Samhitā of the Pāncharātra the Sixth chapter, entitled Mantra Kōśi.
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 Dikshtta, one initiated? I am very anxious to learn these and therefore be so good as to expound these to me.

Parahmah

4–6  In holy bathing places where rivers join 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 Kshatriya red. Gold coloured earth is recommended to the Vaisy 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 given 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 Achārīa (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 Achārīa (the expert initiate) shall grant initiation to noble-minded Vaishnavas, in the holy “Yaga Śāla”, 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 water-pot 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 thiti or the full moon, the equinoxes, and the solstices, or in the asterism Śrādana (Vishnu Nakshatra)

22-23. He is called an Achārīa 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 Vaiṣya are considered worthy of initiation (*Dikṣa*), such Sudras 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 *aratnis* for Brahmans and Kṣatriyas, and for Vaiṣyas one sixth less, for women and Sudras 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 if 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 guru 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 Ṣvara (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, etc., 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 Īśūndeva mounted on this Chakra.

In the Parama Samhita of the Pāncharātra, 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 infirm 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 S'ästra 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 given 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 S'ästra.

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 features the Chakra (the mystic-wheel), the teacher should show it to the disciple receiving consecration. The disciple then becomes initiated into the community (Samaya Dikshita). Similarly drawing thereafter, the mystic chakra with coloured powder let the Acharya 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 (*mandala*) 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 *tejo-mantra*, fly whisk with *vāyu-mantra* and umbrella with *kṣiti-mantra*. Make the *agnī-kunda* (receptacle for fire) for Viśudēva 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 (*samid*) and sacrificial grass (*kṣaṭa* 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 *biya-mūsa* (the placing the *biya-aksharas* in their respective places).
20. Place the aksha-bija at the nave, the nābhi-bija at the centre (axle-hole), in the petals (of the lotus-chakra) the bijas of the various mūrtis should be placed, and in the filaments the bijas of the Ś'akhs.

21-22. In the spokes, place the kūla-bijas, which are the origin of the Ś'akhs from the point of view of the respective bijas. At the top of the spokes place the tattvas or bijas of Mūrti-pālas. On the rim place the bijas of the pakshas (fortnights) and līlus (days) in the proper order to the right and left of the cities of Loka-pālas marked on them.

23. In the rim of the circle and in the houses of the Dik-Pālas, make room for the bija-aksharas of the others (Naksatras, Gr̄has etc.), and in the outer circle place the bijas of the Bhūlas.

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 Śāstras.

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 a cubit) all round the fire-pit and do all else down to the complete formation of the circle. Then getting up worship the Supreme God in the prescribed form.

28-30 Mentally worship God up to the presentation Anyauna (face-mark) and then bring the mirror and present it. Then getting up from your seat take out a third of the cooked food (charu) in the vessel, and, having offered it first, then present to God whatever has been collected of food and other eatables (bhakṣya and bhōjya). 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 hjo-mantra.

31. Then offering worship and then making the fire-oblation with sticks, and then bringing the new spoon (for
32. Then again offer the ghee oblation by means of dharī (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 Panchopanashad-mantra, then the Sakhi-mantra; then Mūh-mantra, then Mūhpāla-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 (māndala).

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 toothpick (danta-dhavanam) with the Guna-mantra (guṇa-nāraṇa).

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 Vāsudeva-mantra make him sleep over a bed spread with darbha 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 Dikshita diverting them with stores 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 tatwás (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 (vratā) 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 Panchopamshadmantra.

52 The teacher may, with easier ceremonies, consecrate a disciple of his, possessed of learning, lineage and discipline in religion (śrāpas)
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 install 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 (śālī), black pulse (māsha), 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 (Sāstra 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 (Srishi-krama).

60. Having finished the ablution with all the pots of water, let the Achārya himself give him his seat (brši). 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.
'Be always mindful of God is taught in the Pancharaha. 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.

I et 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 obiscance.

'O Lovely one may you prosper in life and wealth. So saying let the Guru dismiss the pupil with affection. That disciple who gained his initiation at the Chukramandala 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.'

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.

Whoever performs worship without the permission of his Acharya the God of Gods is not pleased with his worship in the least.

Therefore seeing God shown to him by his teacher, in the middle of the Vandita and having gained the Guru's permission let him the disciple worship the Supreme God.

One who thus grants the Vishnu diksha and one who causes another to grant it both of them go to Heaven (S anka). He who declines to grant it shall go to Hell.

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 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 had him entering it after sunset, and then revoking everything, proceed the next morning to a holy bathing place for the closing bath. There get 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 expound next for the good of the devoted, O, Kamalāsana!

In the Parama Samhita of the Pāncharātra the Eighth Chapter, entitled Diksha.
63-64 "Be always mindful of God as taught in the Punchavaha. 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 Achara 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 (Sargam) 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 contempuously 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 had him dream, 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 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, Kamathsana?

In the Parama Samhita of the Pancharatra, the Eighth Chapter, entitled Diksha.
CHAPTER IX

Brahma

1 O, Jamardana! Please tell me how one practising the initiation of others in Diksha understands the significance to the novice, 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, asvattha (Ficus religiosa), plaksha (Indian fig), darbha (Poa cynosuroides) Bamboo, Atnakara, Apanargam, the pith of Apang (Achryanthes aspira Tamil Navurru), Dhatak (Gnslea Tomentosa Tm Veralhi), S'ami, (Acaciu Suma, Tm 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 Agni-hotra 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 Chandala, a washerman, painter, running barbarian (Mleccha) spies, a heretical ascetic, to him nothing, auspicious happens.
The mounting of an ass, a camel, a buffalo, a tiger, an anthill; being anointed 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 borne down a current, the eating of cooked meat, the falling of one's teeth, the shaving of one's head, becoming married, being shorn, rapidly borne down a current, treating of cookery, 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 inauspicious sights, and other such, no man attains to anything good, and there is no use further investigating this.

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.

Whichever Devas, Brahmans, cows, wearers of linga (a sect of S'rawas), the Fathers (manes), king, speak to one in a dream, that happens for certain.

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 (Sadakah) will increase without doubt.

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 Vishnu (Vishnu-lingam) or evil smell, if it will not glow into a flame or in the right direction, then it is inauspicious.

When the mandala is being made, if pouring rain falls or a storm blows, or a halo forms round the sun, the death of a relative, or something unpleasing to the Gods will happen.

1. Seems intended for the whirling of the fire. See Vishnu Nighanta.
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 mauspicious.

In the Parama Samhita of the Pāñcharātra
the ninth Chapter entitled “Knowledge of Omens.”
CHAPTER X

Brahma

1 O, Janardana!, expound to me, in due elaboration, the path of the Yoga (concentrated effort), as also all the essential parts constituting it, as I am very anxious to know!

Parama

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 performance, will not do the great good derivable from it, therefore practise the Yoga.

4–6 A That Yoga, as determined in the Sūtras, is of two kinds, viz., Gūṇa-Yoga and Kiṛya-Yoga by the proper classification of Karma on the one hand and by the varying attitude of the mind on the other. That is called Yoga, which keeps the mind steady and composed in regard to any particular matter.

6B–9 If a man fixes his mind and keeps it firm in doing any particular act or rite that is Karma-Yoga, which destroys 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 Gūṇa-Yoga, which is auspicious 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 Propitiation of him (worship) can be done by knowledge as well as by service. Control of body and discipline of mind (penance, etc.), it is laid down constitute Karma-Yoga.
Absence of desire and composure of mind are regarded as the features of Gūṇa-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.

The control exercised in this manner according to dharma is reputed Yama (self-control). Vows, fasts, and the giving of alms, these when used for controlling the senses (indriyas), are 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.

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).

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 (gūṇa) is the best means to the attainment of Yoga.

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 (Chittam) have long been infused with the association of worldly life. How can these be controlled by the instantaneous access of Gñana-Yoga?

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 Vaikuntha 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.
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 Yōga 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.

B. 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 Yōga arises. Being of undisturbed mind, let him then lead his mind into it.

Let him note what it is that is attractive to his mind, and, having investigated carefully, let him remove the cause of that attraction.

One who knows it, even if he be earnest in the pursuit of the Yōga, must know that this is subversive to his practising of the Yōga firmly.

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

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?

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?

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 Yогins 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 prey 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–Yajña) 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 Yогin 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
(hiranye), 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 Yôga, one attains, by the grace of the God
of Gods, to God Himself.

Brahma

60. What is the Yôga which is achieved by works, and
what is the Yôga 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 Yôga 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 Yôga 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 Vishnu 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 Vishnu, if
only one's mind finds pleasure in Yôga.

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 Yôga has been expounded
ed to you briefly as above.

68-69. Man can learn by the practice of the Yôga his own
nature; also the nature of the sense-organs (in trânas) and the
good and the evil propensities of the mind (citattu). 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 tālā).

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 (tulākā), month, year, measure its growth. Count their consequences as increasing stage by stage.

* Cf Padma Samhitā Yoga Pāda 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 Sauramana calendar when evil could befall him.

25. There is nothing finer than this method for determining length of life, O, Pitamaha! which discriminates from shortening and lengthening of the air in the lungs (Koshita).

26. If the activities of the other vital airs decline, a wise man will understand, even from this, the approach of death (aparântam).

27-28. The destruction of the powers of the indriyas (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 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 Pitamaha! 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 therefor, 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 (Suthus) 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, Raksahasa, 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 Pisacha, 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 Rākṣasas, 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 Brahmārākṣas (ghost of a Brahmna), 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 If 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.
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 Pārāṣāhṛī of the Pāñcharāḥa
the Eleventh Chapter, entitled Arīṣṭa
( 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 (Manāh), speech (Vāk) and work (Karma). Among these I shall now explain the (dharma) of the mind.

5. Interest (śraddhā), firmness (dhrīh), tranquility (pāśāda) 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 (Iṣṭak). 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 I 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 Sūtras 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 (panchārya).

25–26 O, Lotus-seated (Brahma)! three baths a day, lying on the floor, religious study and restraint (brahma-charya), observing of silence, food without salt and spice, steady sitting (vrūsana) 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 (panchārya).

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 exudations.

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, Pitamaha! Similarly, O, Pitamaha! 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 umeśyam, 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 (laukikā) 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 (vyās) 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 disapprobation 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 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 (dharma) described above, that is described as adharma.

54. Desisting by thought, speech and act, is to be understood as nṛṣṭ 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 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 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 Samsāra (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 ends, 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

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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-Játavédas, 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 Vausravana, the Lord of wealth, king of the Yakshas, the lord of the two great stores of wealth (Sūkha 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, Ganesa, 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 eatables. 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 (puṣhi) with lotuses and cooked food. One who desires learning should worship with lotus all white, but one who wishes power, etc., (Ṛjā-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 Skanda, 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 (karavīra) 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 Kṛttikā be worshipped, each of these deities grants favours peculiarly its own.

57. For all these deities bdellium mixed with ghee is prescribed as acceptable incense, but specially sweet smelling sandal mixed with camphor and agaloacham.

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 1,00,000 times. Having gone through the worship in this manner, his object is then attained.

In the Parama Samhūla 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, astram (spice 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 Sikha-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 S'tkha-Mudra upside down between the brows. It then becomes Nêtra-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-Nyåsa (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-Samputa 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 padmåsana, 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 Gadå 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 Garuḍa-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 destroy the poison of rodents and other poisonous insects.

29. Raising both hands with the fingers folded and stretched out you make the Prāṇihana-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 Kausūbra (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 nāmam and prāṇihani.
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 Pañcaratra
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.

Paramah

2. I have already expounded this to you in part, O, Pitaramaha!, 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 pūrasācharana (preliminary purification by mantras).

8. The purifying of the body by mantra is what is called pūrasācharana, 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 (jaṭā) 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 jaṭā (secret recital of the mantras), in the afternoon (aparāṇa) 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 jaṭā with devotion, reciting the mantras devoutly after.

16. A wise man should secretly recite the jaṭā, the mahāmantra 12,000 times—these being Sudarśana, Nṛśimha, Vārāha and Aparājīta.

17. If the mantra be composed of less than 12 letters, the jaṭā should be one lac for each letter. From the first letter of the ānga mantra, mark the position in 10 divisions.

18. If the mantra is of one syllable (bīja) make that alone all the āngas (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 āngas.
21. If one is unable to do this homa, let him perform the homa mentally by inaudible incantation of the homa mantra. A wise man should make his daily japa of the mantra terminate in the performance of a homa.

22. Churning the fire for the homa, 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 upāsaka's (practitioner's) relations in his dream and try to dissuade him by arguments of reason.

26. He is a wise sādhaka 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 homa 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 (Sanudhi).

32. If one desires increase of years the oblation is hanyāḥ 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'amt) 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 asper) as also in cases of great distress

35 One desiring place or position, should use the sticks of the Indian fig (S'amt) Those desiring food, cooked rice, while one desiring wisdom should use new ghee

36 One desiring wealth should use *bilwa* (Aegle marmelos) 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 run should offer oblation of *ratan* 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 *lunkara* 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-oblation Otherwise very evil consequences will follow as shown in *Vishnu Dhamra* 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 Samhitā of the Pāñcharātra.
Chapter XV, named Kamya (Wishes to be gained).
CHAPTER XVI

Paramah

1. I shall now tell you, O Padmaja! 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. Vaishnavas acclaim four mantras as the best among these, and they are Varāham, Nārasimham, S'ukaram 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, Pitāmaha! 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, unopposable, 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 (rasyānam), or vehicles, or women or fullness. One also fulfils his wish.
(siddha) 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 protecting oneself with mantra (paraschavana), 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 Bhutas, 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 Srikara 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 dhūra (hārya) 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'ala'apushpa (Anchitha 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 hilltop with a good supply of water, and by way of preliminary protection (*puraścharanaṇam*) 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'ri* 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 (*Deva*) 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 sets 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 (*Chakria*) 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 Rakṣasas, 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 Nārāyaṇa 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 Śrī (Lakṣmi).

55-56 Whatever one wishes to do to another, be the latter a Yaksha, Kinmra, 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 Parama Samhita of the Pañcaratra Chapter XVI named Kāmya (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 Brahmanas, let a man of merit have two large golden vessels (kalāha) 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.

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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 initiating into Veda-study (upanayana) in the prescribed form.

12 B and 13 A. Then make over the hiranya-garbha vessels to Brahmans 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 dasa. Give them the holy thread (upavita) and the upper cloth reciting the Guya-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 bina-mantra (pranava) either for secret muttering (japa), or contemplation (dhyana).

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 Ṛccharyaa 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 Vaśya, as well as for the Śudra.

28 B and 29 A. Make him sit on the skin, give him the bath himself (guṇu) 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 Mṛti-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 (Acharya) 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 Brahmans on occasions.
of worship (havāna). 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 (Puruṣottama) 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, Puruṣottama 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 intimitate 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 helpmates.

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 Vishṇu, 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 Vishṇu after enjoying the happiness of this world.

In the Parama Samhitā of the Pāñcharatra. 
Chapter XVII, entitled Īśvara. (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 (suddhu) without any doubt. Having founded places of worship of God, there is no man who gains no benefit.

8. O, Pitāmaha! 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 *Prasāda* and *Bhavana*, duly installed therein God bestows grace upon men.

18. Having been installed for worship in a *Prasāda* (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 (*garbhapāra*) 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 *dhwara* (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 Vishvakṣaṇa between the points of the compass Ṛṣaṇa (North-east) and Soma (North). Then let him get the surrounding pathway and wall, made with entrance towers (gopuras) at the doorways.

28–29. He should then nominate the officiating priest, of good conduct and expert in the Tantra (S’āstra or hand book 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 (adhivāsanam) 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 (Rāsi) 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 Vishā 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 (adhivāsanam–manḍapam) 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 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 (jalāāsam) 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 svastivāchana (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 ātmanyāsa (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 jalādhvāśana, 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 (māntrapā) 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 Vāri-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 (subtile element) and then bathed in water with the Sahita-udāya (water-mantra). After this have it bathed in water mixed with sandal-paste with the mantra of the earth (Kshiti-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 Tējas, Vāyu and Ākāsa, and then again having bathed it and worshipping it with the auspicious fresh sandal, present the image with a pair of cloths with the Sparśa-mantra and then the Yagñōpāsita (the sacrificial thread).
57. Then give the image the ornaments and ungents, uttering the Purusha-mana; then the garland, uttering the Viśva-mana; then the cloak uttering the Gnya-mana.

58-60 A. Then let the lamp be presented with the Tejó-mana, the umbrella with the Kšuti-mana, the canopy and the fly-whisks with the Vāyu-mana. Having done all this as described above, let the Guru bring the image to the adhvāsa-manta (the pavilion in the bathing-hall) furnished with a soft bed and lamps and incense, and brilliant with materials for worship and Vaishnavas (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-mana, 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 Murtapas 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 (ha:is) and ghee for the sacrifice, they shall offer the oblations to all the gods (dēvatā).
68. The sides are the places ordained for offerings to the twelve mūrīpālas; 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 Dig-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 Brahmans 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 mūrīpās the fees for their services (dakṣuṇā). 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 Sīlā) under it, keep the image out of use (adhvāsayē).

73. Let all these keep awake all night with dance, music etc., and let the whole of the adhvāsana 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 adhvāsana (preparing the image for worship) I shall henceforward explain the installation of the image in accordance with the accepted ordinances.

*In the Parama Sainhulā of the Pāñcharātra Chapter XVIII, entitled Adhvāsana (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 (ausvātya) 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 Rākshasas.

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 dependant upon another for his living, one who is without, or deprived of an organ of the body, should install an image of the Supreme Purusha.

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 unsupervised 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 Yaksas, Rakshasas 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 (achamya), and clothed in clean garments should go round the pavilion keeping it to the right, along with the murhipas. Then taking his seat to the south of the image, with his face to the east, he should make the mantra nyasa 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 murhipas, then begin the rites for the installation of the idol.

18 If evil dreams are experienced, or if inauspicious 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 Linearis) grass with the astra-mantra.

23. Again let the mūrhpas sweep all over with the Vāyu-mantra, having made sweeping brushes of Kusa 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 kusa grass, holy rice, and dhūrva grass; fumigate the whole place with incense, with the Ashľākshara-mantra pronounced over it.

27–30. Let the leading priest show round in all directions a lighted lamp, with the Teyō-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-Dēvata). Let him again offer oblations with the sacrificial sticks of aphpārāga (Achyranthes aspera), S'ami (Acacia Suma) and kha índra (Acacia Catechted) trees for propitiating the evil spirits of Yakshas, Rākshasas and Pīśāchas, 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 (chandanaustsa), 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 (pushpānyāli) at the place (or at the feet), let him cause those initiated to bring in the seat, the flat stone, (Brahma-S'īla) 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 (dravyamu) 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 (Trgūnātma).

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 (vaṇḍīrīya), sapphire (nilam), pearl (mauktikam), topaz (pushpa rāgani), conch (śanaka), 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 Aṣṭākṣara, letter by letter, and all letters together, in order.
45-46. Yellow orpiment \((lālam)\), red arsenic \((S'ilā-majjanam)\), antimony \((anyanam)\), iron sulphate \((kāśīsam)\), mercury \((pāradam)\), brass or bell-metal \((saurāśhtam)\), a yellow pigment \((rōchana)\), another pigment of the colour of honey \((makshā)\), and coral \((vidrnmam)\), iron \((kaslsam)\), mercury \((para)\), brass or bell-metal \((sauriishlram)\), a yellow pigment \((rochana)\), another pigment of the colour of honey \((makshpa)\), and coral \((vidrnmam)\), so also paddy \((viilu)\), black kidney bean \((masha)\), wild wheat \((gavi)\), gingly \((tīla)\), wheat \((gōdhuama)\), barley \((yava)\), wild paddy \((trna)\), pameum seed \((priyatiRu)\), and green kidney bean \((utttdRa)\), 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 Pancharatra, 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 \(piḥha\) with stone, or brick, set the seat \((piḥha)\) evenly, uttering the Piḥha-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 Bhāgavatlas (Vaishnava assistants) and make worship at the places, intended for the installation of Viṇēśa (Ganēśa) and Śrīa.

54. Let him make their place to the south of the sanctum and place Ganēśa to the East, and Śrīa to the West, in front of the gateway to the temple and near to it, let him make the place for Garūḍa (the Eagle-mount of Viṣṇu).
55-59 A. Behind the shrine let him make the place for Ananta (the great snake Adi-Sêsha); 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 Vishvakâsa, wearing the cast-off clothing of the God. So also just outside the ambulating path (prâkâra) 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 (Parvâra Dêvatas 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 Han 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. After wards 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 mûrtipas, 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 achârya 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, Ādityas, Manus, Sūdhyas, Vasus, Rudras, Ribhus, Aṣvins, Uragas, Siddhas, and the deities of the planets, asterisms, and stars. Contemplating thus, and having carried, with due care, the Yantra of Han 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 Śpanḍa-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 Vyōma-mantra (the mantra relating to Ḍākāśa).

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 Han 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 (filha), taking the thread up and centring 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 (pushpānjula). 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 (pārī-ḍāna) 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. Gāṇpati with elephant-face, and Ś'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 Virabhadrā 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 Bali-pittha, and having invoked all the remaining deities (Devalus) then let the āchārya instruct the patron (as to what he should do)

86. Gratify 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 Yajamāna (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 Pāncharatra
Chapter XIX Entitled Sthāpana
(Installation of the deity in a temple)*
CHAPTER XX

1. *Brahma*— O Punishottama! 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 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, *kūsha*-grass (*Poa Cynosuroides*), sand, rice, clean water, spoons, the sticks to be laid all round, sacrificial ladles, fire, fan, *kūsha* bound together (*kūrcha*), 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 officiating priest should begin the worship of *Han* (Vishnu) in the manner prescribed in the *tāntra* (*Pūrṇapārṇi* text).

6–7 Having invoked the deity, and given him water for washing hands, and then the *tāmbala* (*mukhāvita* 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 *Dīkṣā* (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-māṇḍala*, 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 Gṛṇa-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 dārī (the palāśa leaves with which ghee oblations are made), spoon, the vessel for ghee, the sticks of wood, flowers, rice and the stirring stick (meṣhāyam). Having got these in pairs, place them separately, as also the chamas (sacrificial drinking vessels). Place the kīṭcha (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 mṛth-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 (Dharma, Gīhā, Vairāgya, and Aṣṭavya), 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 pāātra, 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 Paramēṣṭhi-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 pāātra,
than throw it untied into the fire, uttering the Paramushri mantra. Then showing in the fire dārū, sruva, (flat spoons of wood) and the ends of kusa grass, and rubbing over the dārū both inside and out, uttering the Sparsa-mantra, and washing the sruva also similarly, throw the kusa grass into the fire.

23. Dropping a little ghee with the sruva, 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 (gandhamala = wild lemon), imagining those as having been cast off to the side of Vishakṣaṇa.

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 Tejo mantra bathe the God, present the dress with the S'akh-mantra, with the Tamo-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 pratigṛaha-pātha (receptacle for water) Then, having bathed the image well again with eight pots of water, and then, having performed the propitiatory rites with the three Mūla-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 upānīta (holy thread) made up of three threads each of three strands, then give the uttāra (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 ānga-rākṣa (cosmetic) for the body.
33-34. Then again washing the image, present two new cloths again as before. Then present the jewel chauna-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 (sikhānamu), 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 Sruatsa (image of Lakshmi), Kaus-tubha, 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 collyrum 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-parku (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 Panchopamshad-mantra, and, then having given water from another vessel, he will present betel-nut etc (mukhāśa).

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 sala-mantra, protect yourself with the Āstra-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 puridhi), 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 suaha.

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 (srutam) pronouncing the pitha-mantra ending in suaha.

51 Then wiping out the darsa (a spoon or a Buter frondosa 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 suva, and similarly eight times with the mantra ashtakshara (Narayani).

53 Again offer the oblation of a bolus of cooked food with ghee, with the Rudra mantra. Put aside the darsa after washing it.

54–56 Having placed one sacrificial stick, offer oblations of ghee with the sruti separately for each, with the mantras mith, sakh 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 (imitation).

56 Then again offer oblations in expiation 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 Sudra 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 pārī-homa. They must have attained to the position of Āchārya (acknowledged teacher), and be gratified with the presentation of gifts.

63. They alone shall assist by service who are selected by the Āchārya 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 Tautra (Pāncharaṭra Sāstra).

64. A worshipper, by always performing the fire-rite in the manner ordained, destroys sins, and attains to the eight great achievements (siddhānta).

In the Paramāsambhidā of the Pāncharaṭra the twentieth Chapter entitled agnīkārya (Fire-rite)
CHAPTER XXI

1 Briauna For Vukunda (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 Paramaha Having installed God in the manner described, and having performed the pashhna, 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 dramas (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 pashhna (a ring with a tail made of kusa grass,) again set the pots erect and sprinkle water thrice over with the parameshtita-mantra. Then let the acharya fill in these vessels with the thingst to be used for the bath, filtered through cloth and carefully examined having got the pots to be brought over by the murtipas, five in order should be filled first of all, with panchagavya with the incantation of panchopamsahad-mantra.

9-10 Then again, one pot should be filled with these all together. Another pot should be filled with water and kusa ends. Honey, gingelly 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 ācārya 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 ācārya 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 panchāpanshad-mantra in regular order, then with honey etc. uttering the guna-mantra, and then again with the juices of two plants.

17. Then with the eight other articles (dramas), the five subtle elements (tanmātas), and the three, namely, mind, individuation and understanding (manas, ahankāra and buddhi). These eight are the mantra.

18. If the bathing be with six articles (dramas), the six, the three egotisms and the three qualities arising from salva rānas and lāmas, 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 propitiatoryrite 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 accessory 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 Bhūtas (evil spirits about) in another secular fire, without any mantra. This is what is called outer offering (bāhyā-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 pājā 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 bring 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 kuśa (pājūtra), 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 unused 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 stūpa, with the conch 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 (pākāra), let him scatter the bali food on the altars, saying “Worship to the Bhūtas”.

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 (Vishnu), the bali offering cases to be made in that Vishnu 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 Deva (God), duly installed, worship should be made ending in bali offering, and this should not be given up. On occasions arising, the bathing 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 Tula 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 Padmanabha (Vishnu) should be performed by all desiring welfare.

43. Let all the vessels, cloths etc. be presented to the acharya; whatever may be available otherwise may be presented to the Vaishnavas as dakshina (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 Piśāchas, Grahas (other evil spirits) and Rākshasas.
46 Where Hari is daily worshipped with clean articles of worship, people there flourish with everything desirable and free from all 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 daily use by people should be kept out.

50 Let the devotee of Vishnu keep the articles with great care. Whenever he wishes to go out let him keep the temple door shut.

51 Let the Vaisnavi 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 Paramasamhitā of the Pancharatra the
Chapter XVI entitled (Snāpana) Bṛhūn.
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 Kamalôdbhava (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 astersm 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 Sûrû (carrying the bow).

10. When the nakshatra, 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 (mahayana)

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 acharyya, 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 yatra (jatra 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 (silpis), servants, dancing-women and women-servants of the temple, with four of his disciples accompanying him, should obtain the permission of the excellent Brahmans assembled, and then, going round the image of God and placing himself in front of the image, he should announce slowly let the tirthayatra (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.
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 (havis). Going out with band playing but himself silent, and, having reached the place where the car or elephant is waiting, let him place the Gauḍa on this (car or elephant), get up himself with the other four without fear.

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.

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 yegana (7½ miles). Beyond that, one should not go (for the river).

In between make festival with band playing, music, dance, and other sounds, carrying the deity on various vehicles for the gratification of God.

Having got near the water, make first of all an altar. Having got down the image from the vehicle, place it on the altar.

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.

Having remounted the image on the elephant saying the sarva-mantra, take it into the river, then, having, with the vāri-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-paramuṣṭi. Having approached the altar, offer to the God water for washing the feet and for taking the holy sip.

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 Brahmins to recite the mantra-āghamar-ṣāya, let him bathe, with all the people.
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 Han, as before, let him return without delay, reaching the temple the same day, as else great evil will befall 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 (bimba) at the end of festival as at the beginning of the water journey (jatradau). 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 Brahmins outside with food and drink.

42-44(a) Let him ask the Brahmins, 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 dakshina (fines). 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 S'arngin (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 yatra 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.
Then, on the auspicious day arriving, having gratified 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 aḍhārya 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 jūga, 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 aḍhārya 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 panchō-panshā-mantra 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 every one 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(v) 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(v) 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(v)-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 (Pancharatra) 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 Panchagamya 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 Paramasamhita of the Pâncharâtra
Chapter XXII, entitled Yâtâ (Festival).*
CHAPTER XXIII

1. Brahma. — 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, Saralā, Dēvādāru, Jāti, Asana, Timiṣa, 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 bandicoot, on the dug up surface. If, in some other stones, flaws appear in nature, that stone is to be understood as ashtagarbha, 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, śrīvala (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 inauspicious 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, beiam 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, Pitamaha!

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 vimāna, and the last paramāna in the S'astia. 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 bhaktvārthana (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 prāśada temples, or temples of the bhavana 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 (or other wind-hole)—the smallest ones moving about are called paramānu. Eight of these make a kīsa. Eight kīsas make a līkhyā. Eight līkhyās make one jūka. Eight jūkas make one jāva. That which measures eight jāvas is one angula. Twelve angulas make one stilasi or lālam. Two lālas 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 prāśāda 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 Sānti-maṅḍa, as well as for his own protection in performing ātma-raksha (self protection), and, as bringing about purity and holiness, in the washing of the articles of worship. Do not use sanmāṭṭa (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.
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 buddhi (comprehension) of the devotee, and thence 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 (pranidhānam) both alike are means to devotion to God.

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.

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.

This God, though He transcends the forms already described by me, from the undistinguished (a-yakta) 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.

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 Piyāyāva 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 Pitamaha! the method of contemplating Paramēśāt 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 (Pankunthia) 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 Anupalas, and decorated with festoons I have already described to you who, His worshippers and attendants, are (Such a wise man adopting this course of worship) attains, in a comparatively short time, Sri (Prosperity) unchanging

*In the Paramasamhita of the Panchavatra
Chapter XXIV, entitled Vid utpaya
(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 Dhāma (duly), O, Kamāśīva ! 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 Dhāma, 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.
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 (Airthas). 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 (Sadhus), places possessing vestiges of gods (Divankutas) are also such.

16. Holy places on the Bhagirathi and Sarasvati, are found along their course down to the sea; they are particularly holy for men.

17–18. Holy places there are in Kurukshetra, and on the Sdagrama River (R. Gandaki); so also on the Sri-parvata (Sri-Sulam) and in the holy Kumari (Comorin). Other holy places are the bridge built by Rama (Rama-seila), the holy place of Gokarna; so also Surparaka, Pushkara, and Naunisa (forest).

19–21 (a). Among the holy places, places dedicated to Vishnu 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, should live on alms or roots and fruits; and, keeping the giving himself to contemplation, let devote himself to worship of Repeating mantras daily.
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 Bhagavat take his plunge in silence in the holy water. Sprinkling the water over his head with the *pancho panishad 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 Vaishnava if desiring purity, should sprinkle it over himself, one day or three days.

27-28 A wise man will listen to the *Itihasas* 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 is 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 Vaishnavas are always devoted to their own duties of devotion to Vishnu, as else they would not be Vaishnavas.

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 Vishṇu), 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 Vishṇu.

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 parvas (new moon and full moon days).

38. Visit the principal ones among the places, on the twelfth day of the month S'ravaṇa (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 Vishṇu, 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 Vishṇu.

42. Even under great distress, a man devoted to Vishṇu should never accept even a little of money, from small mind-ed 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 Brahmārākshasas (evil spirits into which Brahmans 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 Pāncharātra  
Chapter XXV, entitled pilgrimage (Yātra)_
CHAPTER XXVI

1. Brahma—What is the root of life in this world (samsāra)? What is its end and what 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 Brahma-loka, 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 Samsāna 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), Antarkśha (the atmosphere), Svarga (heaven), Mahar-loka, Janaloka, Tapoloka and Satyaloka. These are the seven worlds in order, one above the other from the earth.

6-7. Below these are said to be the netherworlds (Naraka-bhūmayaḥ). Among these let me first of all describe to you the earth (Bhūmi), 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; Śīkādvīpa comes next around, after this Kuṣa and Kraunche dvīpas; then Śīlmalidvīpa and then Gūmēdha 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 Varsha—Pavāra, with many peaks and of great height, and stretching out from sea to sea. In between there are divisions called Varsha, and various Janapadas (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 Brahmaputra) flows round the root of the Mountain Meru, to the south of which is placed the Jambu (Engena Jambolana or rose apple) tree Very high, very extensive and producing all that one would desire.

17 (b)-18 (a) Around Mēru lies extensive land divisions Ilā, 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 Meru are three mountains making land divisions.

19. These are Nila (Blue), Śire (white), Triyuga (three-peaked) each slightly smaller than the preceding one. The first land division is called Ramyaka, and the next one is Hairanya (golden). With the Utrara Kuru these make three land divisions, O Lotus-born! To the south of Meru likewise, are three mountains making land divisions.

21-22 (a) These three are Nishada, Himaśāla and Himalaya (Himalayas) making the three The three land divisions are Han, Kimpurusha and Bhīta, diminishing in size in the order named.
22 (b)-23. To the east of Mēru however, lies the Gandhamādhana Mountain, extending from the Nila to the Nishada, and to the west lies Mālyavān. Outside these two lie Bhadrāśva and Kētumāla respectively.

24. The great land division (dvīpa) in between, is ten lacs of yojanas (prayūta) 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 Rākshasas (demons).

26. The southern land division is called Bhūrata. 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 “Śiṣkādvīpa”, 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 Pushkara-dvīpa lies the mountain Mānasottara. 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), *nakra* (crocodile), *kūrma* (tortoise), *nāga* (snake) and *dantūnah* (elephants of the sea, *h)ippopotamus*).

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 Lokaloka 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 Lokaloka (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 *Maruhs* (air) set one above the other.

41 In this region are clear-bodied planets, the asterisms, stars, the Great Bear (sages or *Rshus*). 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 Rshi, Dhrūva 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 *Dēvas* called Vibudhas.

45. There also live so many groups of thousands of *Dēvas* 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 *Vāsaa* (Indra), the *Adhyas, Vāsas and Rudras, Śādhyas, Rūhūs, Kīkāras, Karmadēvas*, *Pīrs* of various kinds, drinking the most excellent nectar placed in the middle of *Chakramanda*ila.

48. There live everywhere in this world *Dēvas*, brilliant with shining bodies of light, in eternal youth, living to the age of a *Kulpa*.
49. Their cows yield all they desire, and the Kalpa-Vr̥tkas (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 jñāna (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 Janaloka 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, Tatpoloka, live Suddhas, in perfect control of their activities to the age of one thousand kalpas, in an effort to conquer the great Bhūtas (the five material elements).

55. In the seventh, Satya-loka people called Pradhānas 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 Brähma, expert in the creation of the worlds, being therefore called Brähmaloka, 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-lands (Naraka-Bhūmanah) of various forms and inhabited by Pīsāchus for those of sinful deeds.

59-60(a) The first among them is Raurama, the next Maha Raurama, then Kulasilaśam, then Panchakashśam then come Tamstam and Andhalanamstam, thus marking the six, O Pitar maha!

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 Avichi 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 (Buddhi).

64. Outside of this Buddhi 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 life, men move about in life. Having moved 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 Samsāra (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 Han 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 seeds 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 fullness, all creation comes does to an end. All created things reach back to their cause (Kūrana) each its own, always.

85 (a) These causes (Kūranas) get absorbed in Ayakla, this in itself is absorbed in Paramātmā (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 nāḍīka (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 Paramasamhitā of Pāñcharāha
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. *Paramah.*—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 Nārāyana, 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 *Paucha-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 *tulśīman,* and betel and nut for chewing (*mukhāśam*) 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 (Kshit-mana), he should move reciting the Vayu-mana (mantra of air), he should speak with the invocation to the Akasa (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 Vishvakṣeṇa, 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 (**bhūtas**) 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 *Pushtā-jāga* (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 (**ākṣha**), 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 Chakrā-**maṇḍala** (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 duty 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 Sūtra (Pāchārātra), 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 *adhisthana* (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 every day 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 anharita ablution, let the image in festive array go on the *Tirthi-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 *bali* 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 Parama Samhita of the Pancharatra
Chapter XXVII, entitled Sangraha (abridgment)

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CHAPTER XXVIII

Chapter XXVIII entitled Amsgraha (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 S'aktis (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 alsharas) in their respective places in the name of the Devatas 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 shadanga–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-obliterations.
9 In making protection for the body, in prostration with the body, and in offering propitiatory worship, remain silent even by effort, as otherwise one cannot gain the benefit of worship.

10-11(a) The spatulas 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 sucham (covering spoon) of equal size with the srupa. 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 yavas. 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 Ashitakshara.

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 Vajr-mantra, in five offerings for the five Vajr-mantras namely Prana, Apana Vyana, Udana, Samana. These are to be understood the five Vajr-mantras by name.

* Here there is a lapse one sloka and three quarters which are found in Chapter \(\text{XIII}\). 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 Dānavaś (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 Guyamāya (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 Yōgus, 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 required, 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 "My feet, remun, in all my births, purely Vishnu is 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 for excellence, so should worship be offered to God.

37 O, Pradipapati! three things are essential to fire-rites, namely, sanudh (dried sticks of wood) hu 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 sru a (one of the ludes) 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 sru 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 *mānta* 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 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 Vaishānava.

45. If the āchārya should have to initiate into the *diksha*, many at one time, one course of ceremonies will be enough for all.

46. Let the āchārya however go through the initiating ceremony of a novice, and that of one of the twelve *mūlhapas* (assistants) in one process.

47-48 (a) Let not the *mūlhapas* offer cooked oblations, let the āchārya do it himself. Let him also offer, in the prescribed manner, ghee oblations to the twelve *mūrthas* (beginning Keśava), the twelve powers (*sākhs*), and to Vāsudēva 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 *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 cast 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.

23
56 If one is a Vanaprashta (retired to the forest in old age) he should offer cooled 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 (chalumasya) in the principal holy bathing places or in places sacred to Vishnu containing temples to Vishnu making the chakramandala (the circle of worship). He should make pilgrimage to holy bathing places and offer worship there. He should learn from worthy teachers works on Pinchhatri (lunham) with their esoteric explanations. When death approaches, he should make efforts even at great pains to attain the place regarded as the most secret.

59-64 (a) In the course of circumambulating a temple, a Vaishnava should not pass the god who wears the cast-off upapre (Vishvaksena the guardian deity). Go as far as the Vishvaksena 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 asvastra, should be placed outside the seat of worship as in the case of the placing of the Muris 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 kuśa grass, ghee, powdered gingelly, fruit, sandal-paste, flowers etc., haryāḷī grass.

72-73. Having taken the arghya from one vessel into another, present it with both your hands. A devoted worshipper of Viṣṇu (Vaishnava) should keep ever muttering the eight letters, or the twelve, daily, even though uninitiated; but one uninitiated should never mutter the Paramahāṁsa-mantra.

74-75. Ignorant people should mutter the two other mantras without the pranava. 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-śīha* (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 *Panchrātra*, advise should be followed without entertaining any doubt.

In the Parama Samhita of the *Pāncharātra*

Chapter XXIX, entitled *Karmāsena* (duties undetailed)
CHAPTER XXX

1-3 Brahma — O Bhagavan, Vaikuntha, Pundarikaksha! 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 Pitamaha! 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 rise 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 something 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 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 (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 Āgamās, 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 Vushnava 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 even an uncultured man attains to clearness by going to holy places, or by coming into the presence of hermits and saints, 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 (sāyujyam) with me.

82 Bialma—What is the lordliness (aisvaryam) 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 (mirth) and this lordliness which has been described by you as association (sayujyam) 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 (s'almah, 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 (siddhukamyd).
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 muktha (released).

94 Then, those having gained divine association (rajyaam) and being rigorously devoted to me, and virtuous in life, become my servants, and remain ever in that condition (mha) 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, (murtitah 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 Vedanta as Paramam Padam of Vishnu is this alone, as also Apavarga, Mukta, and Nirvanam 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, Pitarah! 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 Aisharya and Apavarga. 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 (Yoga).

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 (rajas) in his mind, then he gains complete lordliness (aishamsa). If, on the contrary, he gains salta (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. Brahma.—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 Yöga (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-elation 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 Siṣṭa, 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.
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 (Suddha).

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.

A wise Bhagavata (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.

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.

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.

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 Sambhata of the Pancharatra,
Chapter XXX, entitled the Secret Doctrine (Rahasya)
CHAPTER XXXI

1-2 (a). *Pramah:*—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 a 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 Śvētadvipa, 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 Śvētadvipa, give them this teaching completely and faithfully, if you desire to do what pleases me.

8. Those Yogins (saints) who go there by My grace, will in turn be taught by them, O, Pitāmaha!

9. Mārkandeya—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 Śvētadvipa, as commanded by Hari. Then the residents of Śvētadvipa 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, Siddhāḥ Paramaśākñūṣāḥ' 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, Sanalanah learn from you, as they are extraordinarily knowing and intelligent. We shall learn from them afterwards as it suits our convenience. O, Pitāmahā! 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 ratra).

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 Sanātka.

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 Dāśā (part of the world—Jambudīpa) 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, Aluḍāpara, the chief rishī Jāgishāya who remains untroubled even at the pāḷa (flood of destruction), similarly Rama, son of Jamadagni, Atri, Angirasa and other similar ones.

29-30. Even these rishis, regular followers of the path of Vishnu worship, going to Śvēḍvīpa and, gaining knowledge of the attainable truth, became single-minded (Ekāṇṭha), ever happy, always devoted to worship of Vishnu, and being always deeply interested in their devotion. They dedicate themselves to the service of Vāsudēva.

31-32. O, Devala. 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 wholeheartedly 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, Devala, who devotes himself to Janārdana, 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 Śrīsiras, 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, Devah! 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 (demi-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 (gnana) among these, those who have gained mastery over their senses among these the accomplished ones (siddhis) among the Siddhis is the great Mahinsutas among these those who have given up power (arya) among these again, those wishing for release (mukkshus) These are groups into which living things are placed by whom the Supreme abode of Vishnu is attainable by right knowledge (jnanam).

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 to others these bring only evil.

50 Therefore O Devah 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 Tantia) 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, Devala!

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 gīnunam O, Devala, 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 suitability 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, Devala! I have imparted, in an abbreviated form, the Pāncharātra Tantia (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, Devala! It should be contemplated upon always, and, by so doing, you will gain all you desire.

60-61. O, Devala! 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 Markandeya, Devala prostrated at the feet of Markandeya 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 Purushottama, 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 Pancharātra. He also gains lordliness, divine or absolute, without other effort.

In the Parnam Samhita of the Pancharātra, otherwise called Samsāra Saṅgraha, 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 rises 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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