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Unaltered Ritual in Transformed Religion.
The *pūjā* According to *Ahīrbudhnyasaṃhitā* 28
and the *Nityagrantha*¹

In their study on the Jaina *pūjā*, Caroline Humphrey and James Laidlaw have shown that ritual acts have no meaning that is intrinsic to them (Humphrey & Laidlaw 1994: esp. 5, 35, 41). There is no immediate correlation between the external appearance of a ritual and the meaning that is attributed to it. From the observation of a ritual action one cannot infer the meaning being ascribed to it by its performer.

Meaning can only be given to rituals by their performers.² The field study of Humphrey and Laidlaw has shown that the meaning attributed to one and the same ritual act by various worshippers can vary to a great degree.³ The same is true for the performer's intention or the object she or he pursues with a ritual, as the pursued object is often related to the meaning attributed to it. The form or identity of a ritual does not depend on the performer's aspirations. This is what Humphrey and Laidlaw call the non-intentionality of ritual (ibid.: 89).

If the meanings attributed to a ritual and the intentions being pursued are independent from the outer form of the ritual, the meanings and the performer's intentions can change without transforming the ritual itself. In addition, not only the meanings and intentions can change, but also all the underlying assumptions such as, in the case of a religious ritual, theological teachings or the concept of

1 I am grateful to Ute Hüsken and Srilata Raman for valuable suggestions and comments. I would also like to thank Cynthia Peck-Kubaczek for suggesting various stylistic corrections to the English manuscript.

2 Here, "performer" signifies any person who acts in a ritual, be it through his/her mere presence. By "ritual" I mean physical ritual activity. Of course, authors of texts who do not actually perform a ritual may also attribute meanings to it, as we will see in the texts examined below. However, a concrete physical ritual has this meaning only if its performer, having drawn it from the text, attributes it to his/her act (for this cf. also Humphrey & Laidlaw 1994: 191–210).

3 Cf. the meanings ascribed to the *puṣpapūjā*, ibid.: 34f.

God. I will exemplify this thesis by means of the *pūjā* described in *Ahīrbudhnyasaṃhitā* 28 and the *Nityagrantha*.

The *Ahīrbudhnyasaṃhitā* belongs to the Pāñcarātra tradition. We can date it chronologically but not absolutely. It is partly based on the *Jayākhyasaṃhitā* and the *Sātvatasāṃhitā* and also mentions their names (cf. Matsubara 1994: 25), and therefore was certainly written after these texts, which are, in addition to the *Pauṣkarasaṃhitā*, the oldest Pāñcarātra Saṃhitās. It probably also postdates the *Paramasaṃhitā*.⁴ The *Pādmasaṃhitā* and the *Pārameśvarasaṃhitā* are partly based on the *Ahīrbudhnyasaṃhitā* and were therefore definitely written later.⁵ The earliest absolutely datable text that quotes the *Ahīrbudhnyasaṃhitā* is the *Prapannaparijāta* of Vātsya Varadaguru, who was probably born between 1190–1200.⁶ It may be also noted that with regard to its contents, the *Ahīrbudhnyasaṃhitā* shows the influence of several other traditions, as for example Kashmirian Śaivism⁷ and Viśiṣṭādvaitavedānta.⁸

The *Nityagrantha* is traditionally ascribed to Rāmānuja. Although it is disputed whether he really authored this work (cf. Carman 1974: 18–22, 63f, and 298–300), I won't deal with this question here, since in our context it is not of importance. Crucial to us is that the *Nityagrantha* is an authority for the school of Viśiṣṭādvaitavedānta and highly valued by this tradition.⁹

The *Nityagrantha* is a description of the daily *pūjā* from the morning bath through to the proper worship of God. Its text is based on that of *Ahīrbudhnyasaṃhitā*.

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- 4 The use of the *pañcopaniṣanmantras* for the reestablishment of the worshipper's body after the purification of the elements (*bhūtaśuddhi*) in *Ahīrbudhnyasaṃhitā* 28.27ab probably originates from the *Paramasaṃhitā*, which teaches the concept of a subtle body of God consisting of the *pañcopaniṣats* (*Paramasaṃhitā* 2.29–34; cf. also Oberhammer 2000: 94f). Matsubara's (1994: 26) opinion that the *Paramasaṃhitā* is later than the *Ahīrbudhnyasaṃhitā*, based on the assumption that the more frequent use of the terms *bhāgavata* and *vaiṣṇava* in the *Paramasaṃhitā* are an indication of this, does not convince me.
- 5 See e.g. *Pādmasaṃhitā yogapāda* 2.12–13b (probably based on *Ahīrbudhnyasaṃhitā* 32.22); *Pārameśvarasaṃhitā* 23.2c–3b (*Ahīrbudhnyasaṃhitā* 25.14c–15b), 53ab (ibid. 26.16ab), 85cd (ibid. 26.53ab), 87 (ibid. 26.54).
- 6 *Ahīrbudhnyasaṃhitā* 37.30c–31 is quoted in *Prapannaparijāta* 2.27. Varadaguru does not explicitly say that this quotation comes from the *Ahīrbudhnyasaṃhitā*, but Venkaṭanātha also quotes this passage and ascribes it to the *Ahīrbudhnyasaṃhitā* (*Stotraratnabhāṣya* 76,3–5). For the dates of Vātsya Varadaguru cf. Stark 1990: 24f.
- 7 Cf. Schrader 1916: 90, 115, Sferra 1994: 61–64, and Torella 1998: 81.
- 8 Hints are, for e.g., the mention of “pure *sattva*” in *Ahīrbudhnyasaṃhitā* 3.13c and 41.16d (for the concept of *śuddhasattva* cf. Nayar 1992: 110, 161 and Oberhammer 2000: 74ff) and the formula of *śaraṅgati* (cf. ibid.: 126).
- 9 Cf. the references to the *Nityagrantha* in Venkaṭanātha's *Pāñcarātrarakṣā* (55,15f; 56,3; 57,14ff; etc.).

saṃhitā 28. It follows this chapter of the *Ahirbudhnyasaṃhitā* very closely and in large passages the words are the same, with the exception of some insertions that show that the *Ahirbudhnyasaṃhitā* is the source of the *Nityagrantha* and not vice versa.

There are only a few formal differences between the two texts. The *Nityagrantha* is written in prose, its source, as the other *Samhitās*, is in *ślokas*. The *Nityagrantha* sometimes describes the prescribed ritual acts in greater detail than the *Ahirbudhnyasaṃhitā*, and it adds passages that inform us about the mental attitude to be aspired to by the worshipper, and about the theology and cosmology that form the ritual background of worship as performed by a follower of the Rāmānuja school.

I would first like to give an analysis of both texts and a short description of the ritual prescribed by them, and then show the differing backgrounds of the ritual that, externally, is performed in an identical way. According to the ritual structure, the texts can be divided into the following units (the parallel wording of the two texts can be seen in the appendix of this paper).

<i>Ahirbudhnyasaṃhitā</i>	<i>Nityagrantha</i>	Contents	remarks ¹⁰
1ab	181,4	announcement of the content of the texts	e
1c-2	181,5-7	AS: purpose of worship; NG: <i>anusamdhāna</i> of the worshipper	d
3-9	181,7-21	morning bath, <i>sandhyā</i>	1
10abc	181,21-	going to the sacrificial place (<i>yāgabhūmi</i>),	1
	182,1	washing of hands and feet, sipping water	
10d-20b	182,1-6	AS: description of the sacrificial place; NG: taking refuge (<i>śaraṇāgati</i>), meditation on God	d
20c-21b	182,7-10	AS: declaration of worship; NG: <i>anusamdhāna</i>	e
21c-26	182,10-17	purification of the elements (<i>bhūtaśuddhi</i>)	1
27abc	182,17-21	placing of <i>mantras</i> on the body (<i>dehanyāsa</i>)	1
27d-28b	182,22-23	AS: invitation of Sudarśana to the heart; NG: sprinkling of oneself with nectar from the big toe of God's left foot	d
28c	182,23	beginning of worship	1

¹⁰ e = equivalent with regard to contents; 1 = in great parts literally the same; d = different with regard to contents; I = insertion.

28d	182,24	AS: placing of <i>mantras</i> on the hands (<i>karanyāsa</i>); NG: contemplation that God causes the performance of worship	d
29ab	182,24	worship in the heart (<i>hṛdyāga</i>)	l
29c-37	182,24- 183,10	preparation and purification of the sacrificial substances	l
	183,11- 186,2	NG: visualization of the throne for worshipping God, of God Himself and of his retinue	i
	186,3-4	NG: mention of various places suitable for worship	i
	186,5-8	NG: renewed visualization of God; offering of oneself to Him; beginning of worship	i
38-41	186,9-15	offering of <i>arghya</i> , <i>pādya</i> , <i>ācamaṇīya</i> , and other substances; offering of oneself (<i>ātmanivedana</i>) to God on the <i>mantra</i> -throne (<i>mantrāsana</i>)	l
42-51b	186,15-21	worship on the throne for bathing (<i>snānāsana</i>)	l
51c-61	186,22- 187,6	worship on the throne for adorning (<i>alaṃkārāsana</i>)	l
62-69	187,6-15	worship on the throne for feeding (<i>bhojyāsana</i>)	l
70-73b	187,16-18	worship on the <i>mantra</i> -throne	l
73c-77b	187,18-25	worship on the bed (<i>panyānkāsana</i>)	l
77c-80b	187,25- 188,5	<i>śaraṇāgati</i> ¹¹	l
	188,6	NG: offering of <i>arghya</i> , conclusion of worship	i

The parallel daily ritual described in both texts¹² starts with the morning bath. The bath consists mainly of purification of the worshipper's body with physical and ritual means. On the one hand mud and water are used to cleanse the body, physically, and on the other hand, rituals such as the recitation of *mantras*, the sprinkling of water upon one's head, and the visualization of oneself being be-

11 *Ahīrbudhnyasaṃhitā* 28.78c-79b = *Sātvatasāṃhitā* 6.187c-188b; *Nityagrantha* 188,1-4 = *Sātvatasāṃhitā* 6.187c-189b.

12 I give only the main features of the ritual here. For a translation and more detailed information about the ritual of the *Nityagrantha* cf. Esnoul 1972.

low God's feet, from which the river Gaṅgā emits, are performed (*Ahīrbudhnyasaṃhitā* 28.3–8b, *Nityagrantha* 181,7–16). Having finished the bath and got dressed, the worshipper offers libations to God and other divine beings (*Ahīrbudhnyasaṃhitā* 28.8c–9, *Nityagrantha* 181,16–21). This ritual is usually called *sandhyā*.¹³ The worshipper then goes to the sacrificial place (*yāgabhūmi*), prepares himself by washing his hands and feet and by sipping water, and then gives a declaration of his intention, that is, that he is now going to worship (*Ahīrbudhnyasaṃhitā* 28.10–21b, *Nityagrantha* 181,21–182,10). Then follows what is usually called “purification of the elements” (*bhūtaśuddhi*). This is a mental destruction and reconstruction of the elements that constitute the worshipper's body (*Ahīrbudhnyasaṃhitā* 28.21c–26, *Nityagrantha* 182,10–17). After the *bhūtaśuddhi* the worshipper prepares his body by placing *mantras* on it (*Ahīrbudhnyasaṃhitā* 28.27abc, *Nityagrantha* 182,17–21).

The first part of the actual worship is “worship in the heart” (*hr̥dyāga*). Here, the worship is mentally visualized and consists of the same parts as the ensuing physical worship (*Ahīrbudhnyasaṃhitā* 28.27d–29b, *Nityagrantha* 182,23f). Then the requisites and substances needed for external, i.e. physical, worship are prepared (*Ahīrbudhnyasaṃhitā* 28.29c–37, *Nityagrantha* 182,24–183,10).

Externally, God is worshipped in an idol on various thrones in succession. This form of external worship is widespread in the Pāñcarātra tradition. It is first described in the *Sātvatasāṃhitā*, which is possibly one of the *Ahīrbudhnyasaṃhitā*'s sources, and is also found in many later *Sāṃhitās*.¹⁴ The first throne where God is worshipped is the so-called *mantra*-throne (*mantrāsana*), where special waters such as *arghya*, water used for washing the feet (*pādyā*) and water for sipping (*ācamāṇīyā*) are offered to God, as well as perfumes, flowers, etc. (*Ahīrbudhnyasaṃhitā* 28.38–41, *Nityagrantha* 186,9–15). Then follows the throne for bathing (*snānapīṭha*, *snānārtham āsana*), where God is cleaned and bathed (*Ahīrbudhnyasaṃhitā* 28.42–51b, *Nityagrantha* 186,15–21). He is decorated with various embellishments (*Ahīrbudhnyasaṃhitā* 28.51c–61, *Nityagrantha* 186,22–187,6) on the throne for adorning (*alaṃkārasana*). Food is given to Him (*Ahīrbudhnyasaṃhitā* 28.62–69, *Nityagrantha* 187,6–15) on the throne for feeding (*bhojyāsana*). Then God is again worshipped on the *mantrāsana* (*Ahīrbudhnyasaṃhitā* 28.70–73b, *Nityagrantha* 187,16–18), and finally He is led to the *paryāṅkāsa*, His bed, where His worship is concluded, following which He is

13 For a description of the various parts of the *sandhyā* cf. Kane 1974 vol. 2: 312–321.

14 *Sātvatasāṃhitā* 6.23–75c, *Pādmasāṃhitā caryāpāda* 3.116–179, *Lakṣmītantra* 39.3c–32, *Viśvāmitrasāṃhitā* 10.136–183b. For a description of the various *āsanas* see *Pādmasāṃhitā kriyāpāda* 23.53ff.

put to sleep (*Ahīrbudhnyasaṃhitā* 28.73c–77b, *Nityagrantha* 187,18–25). The ritual is closed with the taking refuge (*śaraṇāgati*) with God (*Ahīrbudhnyasaṃhitā* 28.77c–80b, *Nityagrantha* 187,25–188,5).

This is the ritual as prescribed in both the *Ahīrbudhnyasaṃhitā* and the *Nityagrantha*. Externally it is almost identical, and an observer of a follower of the *Ahīrbudhnyasaṃhitā* and a follower of the *Nityagrantha* would hardly recognize a difference between the performance of their rituals. However, there are essential differences between them. These are (1) different purposes of worship, (2) different views of God and the relationship between God and His devotee, and (3) different cosmologies. I will now go into these three main differences in detail.

The beginning of *Ahīrbudhnyasaṃhitā* 28 states clearly why worship of God should be performed. Its first two *śloka*s are: “I shall briefly explain the prescription for worship, o Nārada, which bestows a long life, health, victory, land, money and grain, which is the best means for [fulfilling the] respective [wishes] of those who long for sons, cattle, and food, [and] which gives enjoyment and emancipation, appeases [and] effects the subjugation of enemies”.¹⁵ Here the purpose of worship is the fulfilment of various wishes. These wishes are mainly worldly-minded and, without exception, in the worshipper’s self-interest. The primary aim of worship here is not to please God, but, rather, worship is a means to obtain various goals.¹⁶ This attitude is characteristic of Tantric traditions.¹⁷

The *Nityagrantha* does not give explicit goals of worship as the *Ahīrbudhnyasaṃhitā* does, but there are nevertheless several hints as to its purpose. In its opening section, it gives as a precondition for the performance of worship that

15 *Ahīrbudhnyasaṃhitā* 28.1–2: *ārādhanavidhiṃ vakṣye samāsenaiṃ nārada | āyurārogyavijayabhūpradaṃ dhanadhānyadam || 1 putrapaśvannakāmānāṃ tattatsādhanam uttamam | bhuktimuktipradam śāntam parābhibhavakāraṇam || 2.*

16 Cf. also the concluding passage of *ibid.* 28: “One who worships for only one day in this way, Nārada, has emancipation in [his] hands, and how much more so, [the fulfilment of] all [his] wishes. All regents of the [eight] directions of the world and troops of deities, all Siddhas, Gandharvas, Yakṣas, Nāgas, and the troops of Apsaras are subdued through it, [and] how much more so, the human beings on earth. Bhūtas, Pretas, Piśācas, Kūsmāṇḍas, and the removers [of obstacles] will be the servants of this noble *sādhaka*” (*ibid.* 28.81c–84: *samārādhayatas tv evam ekāham api nārada || 81 muktiḥ kare sthitā tasya sarve kāmāś ca kiṃ punaḥ | anena lokapālāś ca sarve devagaṇāś tathā || 82 siddhagandharvayaḥ kṣāś ca nāgāś cāpsarasāṃ gaṇāḥ | sarve vaśyā bhavantiḥ kiṃ punar bhūvi mānavāḥ || 83 bhūtapretapiśācāś ca kūsmāṇḍāś ca vināyakāḥ | preṣyās tasya bhaviṣyanti sādhakasya mahātmanah || 84).*

17 Cf. e.g. the description of the *sādhaka*’s practice, through which everything can be attained, according to the *Jayākhyasaṃhitā* as discussed in Rastelli 2000.

one should “become one whose only pleasure is the service of the Venerable (*bhagavatkañkaryaikarati*), whose only aim is the Highest [God] (*paramaikāntin*)”.¹⁸ From this description we see that the worshipper has only one pleasure and thus, only one desire, the service (*kaiñkarya*) of God. Thus, his worship has, as it the *Nityagrantha* describes it, “the form of perfect service that is caused by the unmeasurable joy engendered by the experience of God”.¹⁹ This means that after having experienced God, the worshipper feels an unmeasurable joy that causes him to render service to God.²⁰

The worship’s purpose as being service (*kaiñkarya*) characterizes the text of the *Nityagrantha* throughout, and thus is specifically expressed several times in the course of the ritual. During his acts of offering the worshipper is humble and filled with fear as is proper for a servant.²¹ The purification of the elements (*bhūtaśuddhi*), which according to the *Ahīrbudhnyasaṃhitā* consists of three parts, namely the drying, burning, and re-creation of the body (*Ahīrbudhnyasaṃhitā* 28.21c–26), is supplemented by a fourth part in the *Nityagrantha*. This fourth part is the placement of one’s *ātman* under the big toe of Viṣṇu’s right foot through which the suitability for being a servant of God (*bhagavatkañkaratvayogyatā*) is attained by His grace.²² According to the *Nityagrantha*, the result of the complete process of purifying the elements is a nectar-made body that is attractive and suitable for the entire service (*sarvakaiñkaryamanohara*, *sarvakaiñkaryayogyā*) of God (*Nityagrantha* 182,17). This is in accordance with the *bhūtaśuddhi*’s usual purpose, the attainment of fitness for worship, but fit-

18 *Nityagrantha* 181,5: *bhagavatkañkaryaikaratiḥ paramaikāntī bhūtvā*.

19 See *ibid.* 182,5f: *tatas tadanubhavajanitātimātraprītikāritaparipūrṇakaiñkaryarūpapūjām ārabheta*.

20 For an understanding of the compound *tadanubhavajanitātimātraprītikāritaparipūrṇakaiñkarya* cf. Venkātānātha’s commentaries on *Śrīraṅgagadya* 1 (*Gadyatrayabhāṣya* 181,15–21) and *Śaraṅgagadya* 2 (*Gadyatrayabhāṣya* 138,10–20) which include similar compounds. Pleasure is also felt during worship itself, as shown by the description of the worshipper as “having bowed the head, the eyes opened wide in rapture, and rejoicing in the mind” (*Nityagrantha* 187,8: *avanataśirā harṣotphullanayano hṛṣṭamanā*) shows.

21 *Nityagrantha* 187,13f: “[Thinking] ‘accept this, which is exceedingly numerous, complete, dearest, and which endlessly causes *bhakti*’, he should make the offering while prostrating and bowing down on account of his exceeding fear and modesty” (*atiprabhūtam atisamagram atipriyatamam atyantabhaktikṛtam idaṃ svīkurv iti prañāmapūrvakam atyantasādhasavinayāvanato bhūtvā nivedayet*).

22 Cf. *ibid.* 182,13–15: “He should lead his *ātman* to the big toe of the Venerable’s right foot by means of the *mūlamantra*. Having obtained the suitability for the service of the Venerable through the Venerable’s grace by means of another breath exercise [...]” (*bhagavadakṣiṇapādāṅguṣṭhe mūlamantraṇa svātmānaṃ praveśayet. apareṇa prañāyāmena bhagavatprasādena bhagavatkañkaratvayogyatām āpādyā [...]*).

ness is defined in a way that is characteristic of the *Nityagrantha's* main goal of worship.²³

The worshipper's final aim is eternal service (*nityakimkaratva*) to God, that is, being eternally His servant in the divine world *Vaikuṅṭha*. The offering of oneself (*ātmanivedana*), which is performed in addition to the offering of other gifts to God,²⁴ is made with the aim of becoming an eternal servant of God. This is expressed by saying: "O Venerable, accept [me] for eternal service".²⁵ In the *Ahīrbudhnyasaṃhitā* the worshipper also offers himself as a servant to God,²⁶ but the concept of eternal service is not as emphasized.²⁷

With the worshipper's aim of serving God, we have already arrived at the second point, the relationship between God and His devotee. According to the *Nityagrantha*, the worshipper, being God's servant, does not operate actively and self-consciously, but is dependent upon God in his acts. The real agent is God and not the worshipper. God causes the devotee to worship Him. He uses the devotee as an instrument for pleasing Himself, just as the things that are offered to Him are. This is realized by the devotee through his use of a reflection (*anusamdhāna*) at the beginning of various ritual acts, namely, at the worship's actual beginning in the morning, before the purification of the elements (*bhūtaśuddhi*), and before the mental worship, and then at the end of the *pūjā*. At these four points, the formulations of this reflection are very similar. At the outset of worship the devotee should think: "The Venerable alone sets about having Himself and [His] whole retinue and attendants pleased by my self, who is His *śeṣa*, through his most auspicious objects of enjoyment that are honorific, are related

23 The *Ahīrbudhnyasaṃhitā* does not say anything about the result of the *bhūtaśuddhi*, but in other *Ṣaṃhitās* it is usually the fitness for worship; see e.g. *Jayākhyasaṃhitā* 10.16c–17b.

24 This is common in the *Pāñcarātra Ṣaṃhitās*; cf. e.g. *Ahīrbudhnyasaṃhitā* 28.41d, 59cd, *Sātvatasamhitā* 6.24c–25b, *Jayākhyasaṃhitā* 12.73c–74b, *Pādmasamhitā caryāpāda* 3.137c–139.

25 *Nityagrantha* 186,15: *bhagavan nityakimkaratvāya svīkuru*. Cf. also *Nityagrantha* 187,5: "having offered [his] *ātman* on account of eternal service" (*ātmānaṃ nityakimkaratayā nivedya*).

26 Cf. *Ahīrbudhnyasaṃhitā* 28.59cd: "He should offer himself to the Venerable for the purpose of service" (*svam ātmānaṃ bhagavate kimkaratvāya vedayet ||*) and 80b: "And accept me for service" (*dāsyena ca gṛhāṇa mām*).

27 The concept of eternal service is not unknown to the authors of the *Ahīrbudhnyasaṃhitā*. In *Ahīrbudhnyasaṃhitā* 44.16cd, *Sudarśana* is described as the "eternal servant of the Venerable, who dwells in the highest heaven" (*paramavyomanilayo bhagavannityakimkaraḥ ||*).

to touch, and consist of food”.²⁸ Before the *bhūtaśuddhi* he thinks: “The Venerable alone sets about offering Himself all the exceedingly numerous, complete, dearest, and endlessly *bhakti*-causing objects of enjoyment that are honorific, are related to touch, and consist of food, etc., which are made of His most auspicious substances, to Himself and [His] whole retinue and attendants for His pleasure by means of this *ātman*, whose only flavour is being His *śeṣa*, whose essential nature, existence, and activity are under His control, and by means of His body, sense organs and internal organ”.²⁹ Before mental worship he thinks simply: “The Venerable alone causes all things to be made”.³⁰ At the end of worship, analogously to the thought at the beginning of the purification of the elements he thinks: “The Venerable alone has offered Himself all exceedingly numerous, complete, dearest, and endlessly *bhakti*-causing objects of enjoyment

28 *Nityagrantha* 181,5f: *bhagavān eva svaśeṣabhūtena mayā svakīyais ca kalyānatamair aupacārikasāṃsparśikābhyavahārikair bhogair akhilaparijanaparicchadānviṭaṃ svātmānam prītaṃ kārayitum upakramate*. *Aupacārika*, *sāṃsparśika* and *ābhyavahārika* are three categories of objects of enjoyment (*bhoga*). The *Lakṣmītantra*, which differentiates four categories of *bhogas*, defines *sāṃsparśika* as follows: “Objects of enjoyment, which are gentle, pleasing, and soft to the touch, such as water used for washing the feet, *arghya*, and the throne, [all these] that satisfy the Unborn with touch are *sāṃsparśikas*” (*Lakṣmītantra* 36.89c–90b: *sukhā ramyā mṛdusparśāḥ sparśair ye tarpayanty aḥam || bhogāḥ sāṃsparśikās te syuḥ pādyaṅghyāsanapūrvakāḥ |*) and *ābhyavahārika* as follows: “Auspicious objects of enjoyment that continually satisfy [God] with [their] taste such as *prāpaṇa* (i.e., various food articles; cf. Gupta 1972: 246 n. 1), water for the [ritual] sipping, etc., are *ābhyavahārikas*” (*Lakṣmītantra* 36.88c–89b: *bhogāḥ śubhakarāḥ śaśvat tarpayanti rasair hi ye || prāpaṇācamaniyādyās te syur ābhyavahārikāḥ |*). The other two categories according to the *Lakṣmītantra* are *sāṃdr̥ṣṭika*, *bhogas* that please with their sight such as lamps, and *ābhimānika*, *bhogas* that consist of smells of cooked food, of sound such as praises (*stuti*) and music, and of humility, *añjalis*, etc. (*Lakṣmītantra* 36.87cd and 91–92b). The *Lakṣmītantra* does not mention *aupacārika bhogas*. Alaśiṅga Bhaṭṭa, while commenting on the word *aupacārikabhoga* in *Sātvatasamhitā* 6.61c, explains that *aupacārika* means the *sāṃdr̥ṣṭika* and the *ābhimānika bhogas*, which he bases on the passage of the *Lakṣmītantra* mentioned above (*Sātvatasamhitābhāṣya* 80,17–81,10). However, these are later interpretations that can not be applied to the *Nityagrantha* with certainty. *Nityagrantha* 182,8 gives *aupacārikasāṃsparśikābhyavahārikādi*; thus the three categories are simply chosen from a group of several.

29 *Ibid.* 182,7–9: *bhagavān eva svaniyāmyasvarūpasthitipravṛttisvaśeṣataikaraseṇānenātmānā svakīyais ca dehendriyāntahkaraṇaiḥ svakīyakalyānatamadravayamayān aupacārikasāṃsparśikābhyavahārikādisamastabhogān atiprabhūtān atisamagrān atipriyatamān atyantabhaktiktṛtān akhilaparijanaparicchadānviṭāya svasmai svapṛītaye svayam eva pratipādāyitum upakramate*. Here is meant the body, etc., of the worshipper, which is the body, etc., of God in the actual sense.

30 *Ibid.* 182,24: *bhagavān eva sarvaṃ kārayati*.

that are honorific, are related to touch, and consist of food, etc., which are made of His most auspicious substances, to Himself and [His] whole retinue and attendants for His pleasure by means of this *ātman*, whose only flavour is being His *śeṣa*, whose essential nature, existence, and activity are under His control, and by means of His body, sense organs and internal organ”.³¹

Through these repeated reflections the worshipper does not consider himself the agent of his worship, but an instrument through which God pleases Himself. This view is emphasized by his seeing himself as a *śeṣa* of God. The relationship between God and the individual soul, or between God and the world as that of a *śeṣin* and a *śeṣa* is one of the crucial teachings of Rāmānuja. *Śeṣa* literally means “remnant”, and a *śeṣin* is one who possesses remnants and is therefore the “principal element”, as expressed by Carman. Rāmānuja exemplifies the relationship between *śeṣin* and *śeṣa* as that of a master and his servant, and thus we can see the idea of the relationship between God and the worshipper: the latter is subservient and completely dependent on the former.³²

The reflections (*anusamdhāna*) at the beginning of ritual acts are functionally equivalent to the declaration (*saṃkalpa*) of one’s intention, usually made at the beginning of any worship. This declaration typically consists of a phrase such as “I perform worship” (cf. Bühnemann 1988: 113–115). In the *Nityagrantha*, this “declaration” assumes another form on account of the given theological background. The declaration of the worshipper according to the *Ahīrbudhnyasaṃhitā* is quite different: “He should say: ‘I, belonging to you, worship God with [objects of enjoyment] that are honorific, are related to touch, and consist of food, which have been given [to me] by you’”.³³ Here the worshipper is the active agent. God is not causing him to act. However, one must admit that also here a dependence on God is emphasized: the worshipper is God’s property (cf. *tvadīya*), and the substances used for worship have been given by God, that is, they are also His property. Although it is true that this emphasis of the worshipper’s dependence on God is not as strong as in the *Nityagrantha*, it nevertheless reveals a way of thinking that is quite different from that of the authors of other

31 Ibid. 187,20–23: *bhagavān eva svaniyāmyasvarūpasthitipravṛttisvaśeṣataikaraseṇānenā-tmanā svakīyaiś ca dehendriyāntaḥkaraṇaiḥ svakīyakalyāṇatamadavyamayān aupacāri-kaśāṃsparśikābhyavahārikādisamastabhogān atiprabhūtān atisamagrān atipriyatamān atyantabhaktikṛtān akhilaparijanaparicchadān vitāya svasmai svaprītaye svayam eva pratipāditavān.*

32 For Rāmānuja’s teachings on the *śeṣa-śeṣin* relationship see Carman 1974: 147–157; for its effects on the attitude of worship esp. 154–156.

33 *Ahīrbudhnyasaṃhitā* 28.20c–21b: *arcayāmi tvadīyo ’haṃ tvadattair aupacārikaiḥ || 20 sāṃsparśikair iti brūyād devam ābhyavahārikaiḥ |*

Samhitās in which the worshipper is the agent without reservation.³⁴ This manner of thought represents perhaps a middle way between the self-confident *sādhaka* of the Samhitās and the humble worshipper who is dependent on God in his whole nature and every activity in the *Nityagrantha*.

In addition to the reflections just described, there is another ritual means for realizing one's inferiority with respect to God. This is the taking refuge (*śaraṇāgati*), which, according to the *Nityagrantha*, is performed at the beginning and at the end of worship, and according to the *Ahīrbudhnyasaṃhitā* only at the worship's end. In the *Nityagrantha*, the *śaraṇāgati* is preceded by a reflection (*anusamdhāna*) on God as the final aim that should be reached (*prāpya*) and as the one who is leading (*prāpaka*) to that aim, as the one who keeps off the undesirable and leads to the desirable, and as the "expansion of essential nature, form, attributes, [eternal] realm, and instruments of sport as it is in reality" (*yathāvasthitasvarūparūpaṅuṇavibhūtililopakaraṇavistāra*).³⁵ The taking refuge itself is performed by reciting a formula given in the *Śaraṇāgatigadya*, which is a declaration of this act.³⁶ The aim of this ritual is the evocation of the grace of God, by which the activity of the worshipper's mind is strengthened.³⁷ This is a necessary prerequisite for worship, as worship consists to a great extent of mental visualizations and reflections.

According to the *Ahīrbudhnyasaṃhitā*, the *śaraṇāgati* is performed only at the end of worship. Its formula is given in *Ahīrbudhnyasaṃhitā* 37: "O Venerable, Conqueror of all, Thousand-spoked One, Unsurpassed One, I take refuge with you, who gives good fortune, the Venerable Sudarśana".³⁸ By this taking of refuge in Sudarśana, Viṣṇu's discus-shaped aspect who is the deity worshipped

34 Cf. e.g. *Pādmasaṃhitā caryāpāda* 3.133cd: "Now I devotedly worship You with objects of enjoyment such as *arghya*, etc., in the correct order" (*tvam bhaktyā pūjāyāmy adya bhogair arghyādibhiḥ kramāt* ||).

35 See *Nityagrantha* 182,2f: *tam eva prāpyatvena prāpakatvenāniṣṭānivarakatveneṣṭaprāpakatvena ca yathāvasthitasvarūparūpaṅuṇavibhūtililopakaraṇavistāram anusandhāya*. Also in *Śaraṇāgatigadya* 17 God is called *yathāvasthita(mat)svarūparūpaṅuṇavibhūtililopakaraṇavistāra*; cf. for this term Carman 1974: 143 and *Gadyatrayabhāṣya* 171,16–18.

36 *Nityagrantha* 182,3: "He should take refuge only with Him by means [of the words] *akhila* etc." (*tam eva śaraṇam upagacched akhiletyādīnā*). The formula for taking refuge consists of a series of invocations of God using his different names and the phrase: "having no other refuge, I want to take refuge with your pair of lotus-feet" (*Śaraṇāgatigadya* 5: [...] *ananyaśaraṇas tvatpādāravindayugalaṃ śaraṇam ahaṃ prapadye*.).

37 Cf. *Nityagrantha* 182,4: *evaṃ śaraṇam upagamyā tatprasādopabṛṃhitamanovrttiḥ*.

38 *Ahīrbudhnyasaṃhitā* 37.32: *bhagavan sarvavijayi sahasrārāparājita | śaraṇam tvam prapanno 'smi śrīkaraṃ śrīsudarśanam* ||

in *Ahīrbudhnyasaṃhitā* 28,³⁹ all sins are destroyed. Its effect is the same as that of all austerities (*tapas*), all visits to holy places (*tīrtha*), all sacrifices and donations, and through it final emancipation is attained.⁴⁰ Also here, we see the self-interested goals of worship that are characteristic of the *Ahīrbudhnyasaṃhitā*.

However, the *Ahīrbudhnyasaṃhitā* teaches still another formula of taking refuge that is devoted to Viṣṇu Himself: “I am a receptacle of sins, worth nothing, without resort. You be my means.’ This prayer of request, which is called ‘taking refuge’ should be applied with regard to this God”.⁴¹ This formula shows an influence of the Viśiṣṭādvaitavedānta on the *Ahīrbudhnyasaṃhitā*. Its description of the worshipper as helpless without God and completely dependent upon Him is characteristic of the Viśiṣṭādvaitavedānta’s way of thinking, rather than that of the Pāñcarātra tradition. The formula’s wording even leans partly on a Viśiṣṭādvaitic text, namely verse 22 of Yāmuna’s *Stotraratna*, which reads as follows: “I am not grounded on the *dharma*, I do not know the *ātman*, I am not devoted to your lotus-feet. I am worth nothing, without any other resort. O Yielder of Shelter, I take refuge with Your foot’s sole”.⁴² The close relation between this part of the *Ahīrbudhnyasaṃhitā* and the Viśiṣṭādvaitavedānta is also shown by Veṅkaṭanātha, who quotes extensively from chapter 37 of the *Ahīrbudhnyasaṃhitā*, it being an authority on *prapatti*, i.e., *śaraṅāgati*.⁴³ This and other traces of Viśiṣṭādvaitic teachings possibly are the reason why the *Ahīrbudhnyasaṃhitā* was chosen to be the source of the *Nityagrantha*.

39 Cf. *Ahīrbudhnyasaṃhitā* 28.27d.

40 Ibid. 37.33–35b: “All uninterrupted succession of sins of one who has taken refuge with the Venerable Sudarśana in this way are destroyed without doubt. Through it, O Best of Ascetics, all austerities are performed. Through it, all [visits of] holy places, all sacrifices, and all donations are performed immediately, and emancipation is in his hand without doubt” (*anenaiva prapannasya bhagavantam sudarśanam | tasyānubandhāḥ pāpmānaḥ sarve naśyanty asaṃśayam || 33 kṛtāny anena sarvāṇi tapāṃsi tapatām vara | sarve tīrthāḥ sarvayajñāḥ sarvadānāni ca kṣaṇāt || 34 kṛtāny anena mokṣas ca tasya haste na saṃśayaḥ |*).

41 Ibid. 37.30c–31: *aham asmy aparādhānām ālayo 'kiṃcano 'gatiḥ || 30 tvam evopāyabhūto me bhaveti prārthanāmātiḥ | śaraṅāgatir ity uktā sā deve 'smin prayujyatām || 31.*

42 *Stotraratna* 22: *na dharmaniṣṭho 'smi na cātmavedī na bhaktimāms tvaccaraṅāravinde | akiñcano 'nanyagatiḥ śaraṅya tvatpādamūlam śaraṅam prapadye ||*

43 *Stotraratnabhāṣya* ad *Stotraratna* 22, p. 76, 1–24. It is remarkable that Veṅkaṭanātha does not mention the *śaraṅāgati* formula devoted to Sudarśana, and he even quotes *Ahīrbudhnyasaṃhitā* 37.33ab (*anenaiva prapannasya bhagavantam sudarśanam |*) in a different version (*Stotraratnabhāṣya* 76,5: *anenaivaṃ prapannasya bhagavantam sanātanam |*). Obviously, the more self-confident *śaraṅāgati* with Sudarśana does not suit the Viśiṣṭādvaitavedānta’s way of thinking.

The third difference between the *Ahīrbudhnyasaṃhitā* and the *Nityagrantha* is their cosmology. When the throne, which serves as God's seat during His worship, is mentally visualized at the beginning of worship, the respective tradition's conception of the structure of the world becomes visible. This throne usually consists of entities that, together, represent the totality of the universe. According to the *Ahīrbudhnyasaṃhitā* it consists of the "supporting power" (*ādhāraśakti*), a tortoise (*kamaṭha*), the snake-king Ananta, the eight conditions of the *buddhi*, the four Vedas and the four *yugas*, a lotus, sun, moon, and fire, and the three *guṇas* of the primary matter *sattva*, *rajas*, and *tamas* (*Ahīrbudhnyasaṃhitā* 28.18). Compared to other older *Samhitās*, this form of the throne is a bit reduced,⁴⁴ but it corresponds more or less to the *āsanas* that are common in the *Pāñcarātra Samhitās*.

The throne described in the *Nityagrantha* reveals a cosmology that is different from that of the *Samhitās*. The base of the throne and thus of the world is also the "supporting power" (*ādhāraśakti*). However, above it are primary matter (*prakṛti*), a tortoise, the snake-king Ananta and the earth. On top of them the world of *Vaikuṅṭha* begins. It is described from larger to smaller units. The *Vaikuṅṭha*'s largest unit is *divyaloka*, the divine world. Then follow its divine people (*divyajana*), a divine town (*divyanagara*), a divine palace (*divyavimāna*), and a "pavilion-jewel" (*maṅṭaparātna*). God's proper throne is in this pavilion, and consists of Ananta, the eight conditions of the *buddhi*, again Ananta, a lotus, nine *śaktis*, a *yoga*-pedestal (*yogapīṭha*), a bed (*paryāṅka*), Ananta, and a footstool.⁴⁵ God is present here, together with His goddesses Śrī, Bhūmi, and Nīlā, and His other servants (*Nityagrantha* 183,11–186,2).

This conception of the world, and especially this topography of the heavenly world *Vaikuṅṭha*, seems to be, at least originally, a characteristic of the tradition of Viśiṣṭādvaitavedānta. We find a similar description of *Vaikuṅṭha* in Rāmānuja's *Śrīvaikuṅṭhagadya*: "[...] in the glorious divine world (*divyaloke*) *Vaikuṅṭha*, which is the range of Brahmā's, etc., mind and speech [and] which is called highest space (*paramavyoman*), which is full of innumerable, eternally emancipated noble divine men (*divyapuruṣaiḥ*), whose nature and sovereignty is inconceivable even to Sanaka, Vidhi, Śiva, etc., [and] whose only pleasure is the favour of the Venerable, [*Vaikuṅṭha*], which can not be circumscribed as 'also these have such a size, such a sovereignty, such a nature';⁴⁶ within [which is] a

44 For the *āsanas* in the *Jayākhyasaṃhitā* and the *Pauṣkarasaṃhitā* cf. Rastelli 1999: 73–80 and 2002: 10–17.

45 Cf. also the drawing of the throne in Esnoul 1972: 42.

very big, divine house (*divyāyatane*), which is encompassed by a hundred thousand divine enclosures, adorned by divine wishing trees [and] enclosed by a billion divine parks; within [which is] a divine hall of audience (*divyāsthāna-maṇḍape*) made of various divine jewels somewhere in it, adorned with a billion pillars made of divine jewels, decorated with *sthalas* made of various divine jewels, embellished with divine ornaments, [...]”.⁴⁷

Rāmānuja’s disciple Kūreśa describes a similar ambience in His *Sundarabāhustava*: “Remaining eternally [in Vaikuṅṭha] along with Lakṣmī, Bhū, and Nīlā inside the great jewelled *maṇḍapa* in the palace of bliss, [reclining] on the lord of serpents, and fit to be served only by His own countless, eternal, and divine attendants, Sundarabāhu is devoted to Vanādri!”.⁴⁸ Another disciple of Rāmānuja, Tirukkurukai Pirāṇ Pillāṇ, describes Viṣṇu’s setting as: “he sits in Heaven (*Tirunāṭu*) under a great canopy of gems (*tirumāmāṇimaṇṭapam*) in a divine court filled with ‘never-tiring immortals’ and others who are his servants”.⁴⁹ Also in later texts belonging to the Viśiṣṭādvaitavedānta, pictorial portrayals of God sitting in His *maṇḍapa* in Vaikuṅṭha can be found,⁵⁰ and even younger Pāñcarātra Saṃhitās incorporate this conception.⁵¹

46 This means that there is nothing that has a size, sovereignty, and nature that is as large as Vaikuṅṭha’s, and thus Vaikuṅṭha can not be described through a comparison with any other thing.

47 *Śrīvaikuṅṭhagadya* 179,2–6: [...] *paramavyomaśabdābhidheye brahmādīnām vānmanasā-gocare śrīmati vaikuṅṭhe divyaloke sanakavidhiśivādibhir apy acintyasvabhāvaiśvairyair nityasiddhair anantair bhagavadānukūlyaikabhogaiḥ divyapuruṣair mahātmabhir āpūrite teṣām apīyatparimāṇam iyadaiśvaryam idṛśasvabhāvam iti paricchettum ayogye divyāvaraṇaśatasahasrāvṛte divyakalpakatarūpaśobhite divyodyānaśatasahasrakoṭibhir āvṛte atipramāṇe divyāyatane kasmimścid vicitradivyaratnamaye divyāsthānamāṇḍape divyaraṇastambhaśatasahasrakoṭibhir upaśobhite divyanānāratnakṛtasthalavicitrite divyālaṃkā-rāṅkṛte [...].*

48 *Sundarabāhustava* 79: *ānandamandīramahāmaṇṭapāntar lakṣmyā bhuvāpy ahipatau saha nīlayā ca | nissamkhyanīyanījadivyajanaikasevyo nityam vasan sajati sundarador vanādrau ||* (Translation by Nayar 1994: 107).

49 Quoted from the translation by Carman & Narayanan 1989: 276 n. 11.

50 Cf. the quotation of the *Viṣvaksenasamhitā* (which is probably not identical with the edited version of the *Viṣvaksenasamhitā*) in Venkaṭanātha’s *Stotraratnabhāṣya* 89,7–13 (Venkaṭanātha remarks that such a visualization was taught by Rāmānuja in his *Nitya-grantha*: *evam eva dhyānam bhāṣyakārair nitye proktam* [*Stotraratnabhāṣya* 89,13]) and Śrīnivāsācārya’s description of Vaikuṅṭha in his *Yatīndramatadīpikā* 25,14–23, 35,11–21, 40,15–24. With the exception of *Yatīndramatadīpikā* 35,11–21, the passages mentioned have been translated into German by Oberhammer 2000: 109 n. 303, 108, and 112f.

51 *Pādmasamhitā jñānapāda* 12.54c–61, *Bṛhadbrahmasamhitā* 3.2.89c–96. The conception of Vaikuṅṭha in Viśiṣṭādvaitavedānta and Pāñcarātra and the mutual influences of the two traditions with regard to it is discussed in Rastelli (2003).

I come now to the conclusion. A follower of the *Nityagrantha* bases his rituals on a different purpose, a different view of his relationship to God, and a different cosmology than a worshipper following the *Ahīrbudhnyasaṃhitā*. As we have seen, this does not influence the actual act of worship. The physical performance of the rituals has not changed. Externally, both worshippers do the same. What has changed, however, is their inner attitude. The author of the *Nityagrantha* has adopted ritual worship from the *Ahīrbudhnyasaṃhitā*—perhaps because this text shows some affinities to Viśiṣṭādvaitic thoughts—but has supplemented it with mental reflections and visualizations through which a particular inner attitude is attained. Thus the *Ahīrbudhnyasaṃhitā*'s worship as a means for fulfilling various wishes has become, in the *Nityagrantha*, a ritual that is a well-conceived expression of a humble devotee's service of God.

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Appendix: Parallel Passages of *Ahīrbudhnyasaṃhitā* 28 and the *Nityagrantha*

Ahīrbudhnyasaṃhitā 28

*ārādhanavidhiṃ vakṣye
samāsenaiḥ nārada |*

*āyurārogyavijaya-
bhūpradaṃ dhanadhānyadam || 1
putrapaśvannakāmānāṃ
tattatsādhanam uttamam |
bhuktimuktipradaṃ śāntaṃ
parābhibhavakāraṇam || 2*

tīrthaṃ gatvā

śucau deśe mṛdam ādāya mantrataḥ |

dvidhā kṛtvaikabhāgena

*kuryād dehasya śodhanam || 3
snātvācamya*

grhītvānyaṃ mṛdbbhāgaṃ

Nityagrantha

181,4

*atha paramaikāntino bhagavadārādha-
naprayogaṃ vakṣye.*

181,5–7

*bhagavatkaikārikaratiḥ
paramaikāntī bhūtvā bhagavān eva
svaśeṣabhūtena mayā svakīyaśi ca
kalyāṇatamair aupacārikasāṃsparśi-
kābhayavahārikair bhogair akhilapari-
janaparicchadānviṭaṃ svātmānaṃ
prītaṃ kārayitum upakramata ity
anusandhāya,*

181,7–10

tīrthaṃ gatvā,

śucau deśe pādau prakṣālyācamya,

tīraṃ saṃśodhya,

*śucau deśe mūlamantreṇa mṛdam
ādāya,*

dvidhā kṛtvā śodhitatīre nidhāya,

ekenādhikabhāgena

dehamalaprakṣālanam kṛtvā,

nimajjya, ācamya,

prāṇāyāmatrayam āsīno bhagavantam

dhyāyan kṛtvā,

anyaṃ mṛdbbhāgaṃ ādāya

<i>vinyaset tridhā vāme pāṇau</i>	<i>vāmapāṇitale tridhā kṛtvā,</i>
<i>diśābandhaṃ vidadhyād ekabhāgataḥ </i>	<i>pṛthakpṛthak saṃprokṣya abhimantrya</i>
	<i>ekena digbandhanam agramantreṇa</i>
	<i>kuryāt.</i>
	181,11b
<i>gātrālepaṃ tataḥ kuryād</i>	<i>itareṇa gātrānulepanam.</i>
<i>anyenāṃśena nārada </i>	
	181, 11a
<i>saṃkalpayet tṛtīyāṃśaṃ</i>	<i>anyena tūrthasya pīṭham.</i>
<i>tīrthapīṭham ataḥ param 5</i>	
	181,12–182,1
	<i>tataḥ pāṇī prakṣālyā udakāñjalim ādāya</i>
	<i>tūrthasyārghyam utkṣipyā</i>
<i>gaṅgāṃ tatra smared viṣṇor vāmapāda-</i>	<i>bhaga<vad>vāmapādāṅguṣṭhavinis-</i>
<i>vinīḥsṛtām </i>	<i>sṛtagaṅgājalam saṃkalpitapīṭhe āvāhya,</i>
<i>arghyam asyai nivedyātha</i>	<i>arghyam datvā,</i>
	<i>mūlamantreṇābhimantrya,</i>
<i>tato hṛtvā jalāñjalim 6</i>	<i>udakāñjalim ādāya,</i>
<i>svamūrdhni siñcet tris tāvat saptakṛtvo</i>	<i>saptakṛtvo 'bhimantrya svamūrdhani</i>
<i>'bhimantritam </i>	<i>siñcet. evaṃ triḥ pañcakṛtvaḥ saptakṛtvo</i>
	<i>vā.</i>
	<i>dakṣiṇena pāṇinā jalam ādāya</i>
	<i>abhimantrya pūtvā ācamya svātmānaṃ</i>
	<i>saṃprokṣya (pariṣicya)</i>
<i>nimagnas tatra devasya</i>	<i>tūrthe nimagno bhagavat-</i>
<i>pādābjanyastamastakaḥ 7</i>	<i>pādāravindavinyastaśirasko</i>
<i>yathāśakti japeṇ mantram</i>	<i>yāvaccchakti mūlamantram japitvā,</i>
<i>tasya dhyānaparāyaṇaḥ </i>	
<i>tata uttīrya cācamya</i>	<i>uttīrya śuklavastradharo</i>
<i>dhṛtvā vastrottariyake 8</i>	<i>dhṛtottariyaś ca ācamya,</i>
<i>dhṛtordhvapuṅdraḥ</i>	<i>ūrdhvapuṅdrāṃs tattanmantreṇa</i>
<i>svācānto</i>	<i>dhārayitvā,</i>
<i>devādīn acyutātmakān dhyātvā</i>	<i>bhagavantam anusmṛtya,</i>
<i>saṃtarpayed anyad</i>	<i>tattanmantreṇa</i>
<i>āhnikam vidhivac caret 9</i>	<i>bhagavatparyantābhidhāyinā</i>
	<i>mūlamantreṇa ca jalam pitvā, ācamya,</i>
	<i>prokṣya, pariṣicya, udakāñjalim</i>
	<i>bhagavatpādayor nikṣipyā, prāṇān</i>
	<i>āyamyā, bhagavantaṃ dhyātvā,</i>

yāgabhūmim athāgamyā
kṣālitānṅhrikaro vaśī |
ācamyā

vāgyato bhūtvā
prārabheta samarcanam || 10
caturdvārayutaṃ ramaṃ
gatvā śaraṇam ātmavān |
dvāḥsthānaśeṣān abhyarcya
tato maṇḍapam āśrayet || 11
tuṅgaṃ maṅgalasaṃyuktaṃ
maṇikuṭṭimabhūṣitam |
sauvarṇair bahubhiḥ stambhair
maṇividrumabhūṣitaiḥ || 12
upetaṃ dīpikājālair
jātarūpamayair vṛtam |
vicitrābhiḥ patākābhis
torāṇair upaśobhitam || 13
maṇikiṅkiṅijālais ca
vitānaiḥ kṣaumakalpitaḥ |
virājamānaṃ sarvatra
maṇipīṭhvirājitam |
tasya maṇḍaparatanasya
madhye paramabhāsvarām |
padmarāgamayaiḥ stambhaiś
caturbhir upaśobhitām || 15
muktāmayavitānena
yuktāṃ ratnicatuṣkikām |
vaidūryaghaṭitotuṅga-
vedikāṃ dīpikāyutām || 16
evaṃ kartum aśaktaś ced

aṣṭottaraśataṃ mūlamantram āvartya,
parikramya, namaskṛtya, ādhāra-
śaktyādirthivyantaṃ tarpayitvā,
śrīvaikuṇṭhādipāriśadāntaṃ tarpayitvā,
devān ṛṣīn pitṛn bhagavadātmakān
dhyātvā saṃtarpya, vastraṃ śucau deśe
saṃpīḍya, ācamya, āvāhitatīrthaṃ
mūlamantreṇātmani samāhṛtya,
yāgabhūmim gacchet.
suprakṣālitapāṇipādaḥ
svācāntaḥ

182,1–6

śucau deśe 'tīmanohare niśśabde
bhuvāṃ saṃgrhya, tāṃ śoṣaṇādibhir
viśodhya, guruparaṃparayā
paramaguruṃ bhagavantaṃ upagamyā,
tam eva prāpyatvena prāpakatvenāni-
ṣṭānivārataveneṣṭaprāpakatvena ca
yathāvasthitasvarūparūpaṅga-
vibhūtilīloparānavistāram
anusandhāya, tam eva śaraṇam upa-
gacched akhiletyādinā.
evaṃ śaraṇam upagamyā tatprasādopa-
br̥ṃhitamanovṛtiḥ tam eva bhagavan-
taṃ sarveśvareśvaram ātmanas
svāmitvenānusandhāya, atyartha-
priyāvīrataviśadatamapratyakṣarūpānu-
dhyānena dhyāyann āsīta. tatas tadanu-
bhavajanitātimātraprītikāritaparipūrṇa-
kaiṅkaryarūpapūjām ārabheta.

evaṃ dhyāyīta pūjakaḥ |
 evaṃ caṭuṣkikāmadhye
 cakrābjamayaviṣṭare || 17
 ādhāraśaktikamaṭhā-
 nantadharmādidhārite |
 padme somaravījyotiḥ-
 sattvādiparivārite || 18
 evaṃ uktaparakāreṇa
 parivārain niṣevitam |
 vedair mantraiḥ tathā śāstrair
 astraiḥ śaktibhir āvṛtam || 19
 dhyāyet tadāsane devaṃ
 samāsīnaḥ samāsane |

arcayāmi tvadīyo 'haṃ

tvaddattair aupacārikaiḥ || 20
 sām̐sparsīkair iti brūyād
 devaṃ ābhyaṅgārikaiḥ |

saṃhared dehatattvāni
 pratisaṃcaravartmanā || 21
 tataḥ sthūlam idaṃ dehaṃ
 śoṣayitvātha saṃdahet |
 prāñyāmena cādyena
 mantram nābhyaṃ tu vinyaset || 22
 tadudbhūtena nādena
 suṣumnāmadhyavartinā |
 vāyumaṅḍalam abhyetya
 tadutthenaiva vāyunā || 23
 saṃśoṣayed imaṃ dehaṃ
 sthūlam suramune tataḥ |

182,7–14

bhagavān eva svanīyāmyasvarūpasthiti-
 pravṛttisvaśeṣataikaraseṇānenātmanā
 svakīyaś ca dehendriyāntahkaraṇaiḥ
 svakīyakalyāṇatamadrvyamayān
 aupacārika-
 sām̐sparsīkā-
 bhyaṅgārikādisamastabhogān
 atiprabhūtan atisagrān atipriya-
 tamān atyantabhaktikṛtān
 akhilaparijanaparicchadān vitāya
 svasmai svaprītaye svayam eva
 pratipādayitum upakramata ity
 anusandhāya,
 svadehe pañcopeniṣanmantrān
 saṃhārakrameṇa nyasya,

prāñyāmenaikena dakṣiṇena pāñinā
 nābhideśe mūlamantram nyasya,

mantrodbhūta caṅḍavāyavyāyitanābhī-
 deśasthavāyunā śarīram antarbaḥś ca
 sarvatattvamayaṃ tattvakrameṇa

*prāṇāyāmadvitīyena
hrdaye vinyasen manum || 24
manrotthenāgninā dehaṃ*

dahen maṇḍalavartinā |

*tṛtīyena svam ātmānaṃ
prāṇāyāmena deśikaḥ || 25
adho niveśayan viṣnor
vāmapādāmbujasya vai |*

*svaṃ tadaṅguṣṭhaniṣṭhyūta-
pīyūṣāplāvitaṃ smaret || 26*

*pañcaupaniṣadair mantrais tataḥ
samjātaviḡrahaḥ |*

*nyastāṅgo mantravin mantraiś
cintayitvā sudarśanam || 27
āvāhya brahmarandhreṇa
hrīpadme sūryamaṇḍalāt |*

*viśoṣya,
punar api prāṇāyāmenaikena
hrddeśe mūlamantram nyasya,
manrodbhūtacakrāgnijvālopaḡṛṃhita-
jāṭharāgninā
dagdhatattatsamaṣṭipralīnasarvatattva-
sarvakilbiṣasarvājñānatadvāsano
bhūtṵvā, bhagavaddakṣiṇapādāṅguṣṭhe
mūlamantreṇa svātmānaṃ praveśayet.
182,15–21
apareṇa prāṇāyāmena
bhagavatprasādena
bhagavatkiṅkaratvayogyatām āpādyā,
tasmād ādāya,
tadvāmapādāṅguṣṭhādḡhastān mantre-
ṇātmānaṃ vinyasya,
devavāmapādāṅguṣṭhanakhaṣītāmṣu-
maṇḍalanirgaladdivyāmṛtarasair
ātmānaṃ abhiṣicya, bhagavatprasādena
tadamṛtamayaṃ sarvakainkarya-
manoharaṃ sarvakainkaryayogyam
śarīraṃ labdhvā,
tasmin śarīre pañcopaniṣanmantrān,
sṛṣṭikrameṇa vinyasyet. oṃ ṣāṃ namaḥ
parāya parameṣṭhyātmane namaḥ iti
mūrdhni sṛṣet. oṃ yāṃ namaḥ parāya
puruṣātmane nama iti nāsāgre. oṃ rām
namaḥ parāya viśvātmane nama iti
hrdaye. oṃ vām namaḥ parāya
nivrṭtyātmane nama iti guhye. oṃ lām
namaḥ parāya sarvātmane nama iti
pādayoḥ. evaṃ nyāsaṃ kurvaṃs
tattacchaktimayam udbhūtadehaṃ
dhyāyet.*

*prārabheta tataḥ pūjāṃ
karanyāsaṃ vidhāya vai* || 28

*hṛdyāgaṃ prathamam kuryān
niyatendriyamānasaḥ |
ātmano dakṣiṇe pārśve
vāsītaiḥ pāvanair jalaiḥ ||
pūritam sthāpayet pātram*

mūlamantreṇa mantritam |

*vāmapārśve tathā sarvaṃ
vinyaset sādhanāntaram* || 30
*tato vistīrya purataḥ
śāṭikām atinirmalām |
tasyām āgneyadiḡbhāge
vinyased arghyapātrakam* || 31
*pādyapātram atho nyasyet
koṇe dakṣiṇapaścime |
pātram ācamanīyasya
vinyaset paścimottare* || 32
*snānīyapātram diḡbhāge
vinyasec chāṃkare tataḥ |*

*siddhārtham akṣataṃ caiva
kuśāgraṃ tilam eva ca* || 33
yavaṃ gandhaṃ phalaṃ puṣpam

182,22–23

*punar api prāṇāyāmenaikena
bhagavadvāmapādāṅguṣṭhavinissṛtā-
mṛtadhārayātmānam abhiṣicya
kṛtalāñchano dhṛtordhvapundro
bhagavadyāgam ārabheta.*

182,24–183,10

*bhagavān eva sarvaṃ kārayatīti
pūrvavat dhyātvā,
hṛdyāgaṃ kṛtvā,*

*saṃbhārān saṃbhṛtyātmano
vāmapārśve jalakumbhe toyam utpūrya,*

*gandhapuṣpayutaṃ kṛtvā,
saptakṛtvo 'bhimantrya,
viśoṣya, dagdhvā, divyāmṛtatoyam
utpādyā,*

*astramantreṇa rakṣāṃ kṛtvā,
surabhimudrāṃ pradarsya,
anyāni pūjādravyāṇy ātmano
dakṣiṇapārśve nidhāya,
ātmanaḥ puratas svāstīrṇe pīṭhe*

*krameṇāgneyādikoṇeṣv
arghya-
pādyā-*

ācamanīya-

snānīyapātrāṇi nidhāya,

*(astra)mantreṇa prakṣālya, śoṣaṇādinā
pātrāṇi viśodhya, saṃskṛtatoyena tāni
pūrayitvā,*

*arghyapātre gandhapuṣpa-
kuśāgrākṣatādīni nikṣipet.*

aṣṭāṅgaṃ cārghyam ucyate |
 dūrvā ca viṣṇuparnī ca
 śyāmākam padmam eva ca || 34
 pādyadravyāṇi catvāri
 sodakāni prakalpayet |
 lavaṅgajātītakkola-
 dravyāṇy ācamanīyake || 35

siddhārthakādi snānīye
 pūrvavat kalpayed budhaḥ |
 arghyaṃ saṅkalpayāmīti
 spr̥ṣej japtvārghyam āditaḥ || 36

pādyapātrādikeṣv evaṃ
 brūyāt suramune kramāt |

gandhatoyena saṃpūrya
 pātrāṇy etāni sarvaśaḥ || 37

dūrvām viṣṇuparnīm
 śyāmākam padmakam pādyapātre.

elālavaṅgatakkolalāmajjakajātīpuṣpāny
 ācamanīye.

[dve haridre murāśaileyatakkolaja-
 ṭāmāmsīmalayajagandhacampaka-
 puṣpāṇi snānīye]

siddhārthakādīni snānīye.

anyasmin pātre sarvārthatoyaṃ
 saṅkalpya tato 'rghyapātraṃ pāṇinā
 spr̥ṣtvā, mūlamantreṇābhimantrya, oṃ
 namo bhagavate 'rghyaṃ

parikalpayāmīty arghyaṃ parikalpayet.
 evaṃ pādyam parikalpayāmīti pādyam.
 ācamanīyam parikalpayāmīty
 ācamanīyam. snānīyam parikalpayāmīti
 snānīyam. śuddhodakam

parikalpayāmīti śuddhodakam. tato
 'rghyajālat jalam anyena pātreṇādāya
 yāgabhūmiṃ sarvāni yāgadravyāṇy
 ātmanāṃ ca [pratyekaṃ] prokṣyāsanam
 parikalpayet.

oṃ ādhāraśaktyai namaḥ,
 oṃ mūlaprakṛtyai namaḥ,
 oṃ akhilajagadādhārāya kūrmarūpiṇe
 nārāyaṇāya namaḥ,

oṃ bhagavate 'nantāya nāgarājāya
 namaḥ,

oṃ [bhūm] bhūmyai namaḥ iti
 yathāsthānam upary upari dhyātvā
 praṇamya,

oṃ śrīvaikuṅṭhāya divyalokāya namaḥ
 iti [śrīvaikuṅṭha]divyalokaṃ praṇamya,
 oṃ śrīvaikuṅṭhāya divyajanapadāya

namaḥ iti divyajanaḥpradaṃ praṇamya,
oṃ śrīvaikuṇṭhāya divyanagaraḥya
namaḥ iti divyanagaraḥ praṇamya,
oṃ śrīvaikuṇṭhāya divyavimānāya
namaḥ iti divyavimānaḥ praṇamya,
oṃ ānandamayāya
divyamaṇṭaparataṇāya namaḥ iti
maṇṭaparataṇaḥ praṇamya,
tasmin, anantāya [nāgarājāya] namaḥ
ity āstaraṇaḥ praṇamya,
tasminn upari, oṃ dharmāya namaḥ ity
āgneyyāḥ pādaḥ vinyasya,
oṃ jñānāya namaḥ iti nairrtyāḥ,
oṃ vairāgyāya namaḥ iti vāavyāḥ,
oṃ aiśvaryāya namaḥ ity aiśānyāḥ,
oṃ adharmāya namaḥ iti prācyāḥ pūṭha
gātraḥ vinyasya,
oṃ ajñānāya namaḥ iti dakṣiṇasyāḥ,
oṃ avairāgyāya namaḥ iti pratīcyāḥ,
oṃ anaiśvaryāya namaḥ ity uttarasyāḥ,
ebhiḥ paricchinnaṇaḥ pūṭhabhūtaḥ
sadātmakam anantaḥ vinyasya,
paścāt sarvakāryonmukhaḥ vibhum
anantaḥ—oṃ anantāya namaḥ iti
vinyasya,
tasminn upari oṃ padmāya namaḥ iti
padmaḥ vinyasya,
tatpūrvapatre oṃ vimalāyai
(cāmarahastāyai) namaḥ iti vimalāḥ
cāmarahastāḥ vinyasya,
tata ārabhya prādakṣiṇyenaiśānāntaḥ
patreṣu oṃ utkarṣiṇyai
(cāmarahastāyai) namaḥ,
oṃ jñānāyai (cāmarahastāyai) namaḥ,
oṃ kriyāyai (cāmarahastāyai) namaḥ
oṃ yogāyai (cāmarahastāyai) namaḥ,
oṃ prahvyai (cāmarahastāyai) namaḥ,
oṃ satyāyai (cāmarahastāyai) namaḥ,
oṃ īśānāyai (cāmarahastāyai) namaḥ—

iti sapta śaktīś cāmarahastā vinyasya,
 oṃ anugrahāyai (cāmarahastāyai)
 namaḥ iti karṇikāpūrvabhāge
 'nugrahāṃ cāmarahastāṃ vinyasya,
 oṃ jagatprakṛtaye yogapīṭhāya namaḥ
 iti yogapīṭhaṃ vinyasya,
 oṃ [divyāya yogaparyānkāya]
 divyayogapīṭhaparyānkāya namaḥ iti
 divyayoga[pīṭha]paryānkāya vinyasya,
 tasminn anantaṃ nāgarājyaṃ sahasra-
 phaṇāśobhitam oṃ anantāya
 nāgarājyāya namaḥ iti vinyasya,
 oṃ anantāya namaḥ iti purataḥ
 pādapīṭhaṃ vinyasya,
 sarvāṇy ādhārasākyādīni pīṭhāntāni
 tattvāni pratyekaṃ
 gandhapuṣpadhūpadīpair abhyarcya,
 sarvapariṅgāṇāṃ tattatsthāneṣu pad-
 māsanāni saṃkalpya,
 anantagaruḍaviśvakṣenānāṃ
 sapīṭhakaṃ padmaṃ vinyasya, sarvataḥ
 puṣpākṣatādīni vikīrya, yogapīṭhasya
 paścimottaradiḡbhāge
 oṃ asmādgurubhyo namaḥ iti gurūn
 gandhapuṣpadhūpadīpāis saṃpūjya,
 praṇamyānujñāpya bhagavayāgam
 ārabheta.

184,6

kalpīte nāgabhoge samāsīnaṃ
 bhagavantaṃ nārāyaṇaṃ
 puṇḍarikadalāmalāyataākṣaṃ kirīṭa-
 mukuṭakeyūrahārakaṭakādīsarvabhūṣa-
 ṇair bhūṣitaṃ ākuñcitadakṣiṇapādaṃ
 prasāritavāmapādaṃ jānuvinyasta-
 prasāritadakṣiṇabhujam
 nāgabhogavinyastavāmbhujam
 ūrdhvabhujadvayena
 śāṅkhacakraḍharam sarveṣāṃ sṛṣṭi-
 sthītipralayahetubhūtam añjanābhaṃ

kaustubhena virājamānaṃ
 cakāsatamudagrabuddha-
 sphuradapūrvācintyaparamasattva-
 pañcaśaktimayaviagrahaṃ
 pañcopaniṣadair dhyātvā,
 ārāadhanābhimukho bhaveti [mūlaman-
 treṇa] prārthya, mūlamantreṇa
 daṇḍavat praṇamya, utthāya, svāgataṃ
 nivedya, yāvad ārāadhanasamāpti
 sānnidhyayācanaṃ kuryāt.

184,12

anyatra svābhimatadeṣe pūjā ced evam
 āvāhanam—

mantrayogas samāhvānaṃ
 karapuṣpopadarśanam |
 bimbopaveśanaṃ caiva
 yogavigrahacintanam ||
 praṇāmaś ca samutthānaṃ
 svāgataṃ puṣpam eva ca |
 sānnidhyayācanaṃ ceti
 tatrāhvānasya satkriyāḥ ||

184,15

tato bhagavantaṃ praṇamya
 dakṣiṇataḥ, oṃ śrīṃ śrīyai nama iti
 śrīyam āvāhya praṇamya,
 vāmataḥ oṃ bhūṃ bhūmyai nama iti
 bhuvam āvāhya,
 tatraiva oṃ nūṃ nūlayai nama iti nūlām
 āvāhya,
 oṃ kirīṭāya makuṭādhīpataye nama ity
 upari bhagavataḥ paścimapārśve
 caturbāhuṃ caturvaktraṃ
 kṛtāñjalipuṭaṃ mūrdhni bhaga-
 vatkirīṭaṃ dhārayantaṃ
 kirīṭākhyadivyaṃ puṣpaṃ praṇamya,
 evam eva oṃ kirīṭāmaḥyāyāpīḍakātmane
 nama ity āpīḍakaṃ tatraiva (purastāt)
 praṇamya,
 oṃ dakṣiṇakuṇḍalāya makarātmane

nama iti dakṣiṇakuṇḍalaṃ dakṣiṇataḥ
 praṇamya,
 oṃ vāmakūṇḍalāya makarātmane nama
 iti vāmakūṇḍalaṃ vāmataḥ praṇamya,
 oṃ vaijayantyai vanamālāyai nama iti
 vanamālāṃ purataḥ praṇamya,
 oṃ śrītulasyai nama iti tulasīm (devīm)
 purataḥ praṇamya,
 oṃ śrīvatsāya śrīnivāsāya nama iti
 śrīvatsaṃ purataḥ praṇamya,
 oṃ hārāya sarvābharaṇādhipataye
 nama iti hāraṃ purataḥ praṇamya,
 oṃ śrīkaustubhāya sarvaratnādhipataye
 nama iti kaustubhaṃ purataḥ praṇamya,
 oṃ kāñcīguṇojjalāya pītāmbarāya
 nama iti pītāmbaraṃ purataḥ
 praṇamya,
 oṃ sarvebhyo bhagavadbhūṣaṇebhyo
 nama iti sarvabhūṣaṇāni sarvataḥ
 praṇamya,
 oṃ sudarśanāya hetirājāya nama iti
 sudarśanaṃ raktavarṇaṃ raktanetraṃ
 (dvi)caturbhujam kṛtāñjalipuṭam
 bhagavantam ālokayantaṃ
 taddarśanānandabrṃhitamukhaṃ mūr-
 dhni bhagavaccakraṃ dhārayantaṃ
 dakṣiṇataḥ praṇamya,
 oṃ nandakāya khaḍgādhipataye nama
 iti nandakātmānaṃ śīrasi
 bhagavatkhadgaṃ dhārayantaṃ tatraiva
 praṇamya,
 oṃ padmāya nama iti padmaṃ (padmaṃ
 śīrasi dhārayantaṃ) praṇamya,
 oṃ pāñcajanyaया सांख्यādhipataye
 nama iti saṅkhātmānaṃ sitavarṇaṃ
 (raktanetraṃ) dvibhujam kṛtāñjalipuṭam
 śīrasi bhagavacchaṅkhaṃ dhārayantaṃ
 vāmataḥ praṇamya,
 oṃ kaumodakayai gadādhipataye nama

iti gadātmānaṃ tatraiva praṇamya,
 tatraiva oṃ śārngāya cāpādhipataye
 nama iti śārngātmānaṃ praṇamya,
 oṃ sarvebhyo bhagavaddivyaṅyudhebhyo
 nama iti sarvāyudhāni paritaḥ
 praṇamya,
 oṃ sarvābhyo
 bhagavatpādāravindasaṃvāhinībhyo
 nama iti divyapādāravindasaṃvāhinīs
 samantataḥ praṇamya,
 oṃ anantāya nāgarājāya iti pṛṣṭhato
 (bhagavantaṃ) nāgarājaṃ caturbhujam
 halamusaladharaṃ kṛtāñjalipuṭam
 phaṇāmaṇisahasramaṇḍitottamāṅgam
 bhagavantam ālokayantaṃ bhagavat-
 sparśanānandabṛṃhitasarvagātraṃ
 dhyātvā praṇamya,
 oṃ sarvebhyo bhagavatparijanebhyo
 nama ity anuktānantaparijanān
 samantataḥ praṇamya,
 oṃ bhagavatpādukābhyāṃ nama iti
 bhagavatpāduke purataḥ praṇamya,
 oṃ sarvebhyo bhagavatparicchadebhyo
 nama iti sarvaparicchadān samantataḥ
 praṇamya,
 oṃ vainateyāya nama ity agrato
 (bhagavato bhagavantaṃ) vainateyaṃ
 āsīnaṃ dvibhujam kṛtāñjalipuṭam
 dhyātvā praṇamya,
 oṃ namo bhagavate viśvakṣenāyeti
 bhagavataḥ prāguttarapārśve
 dakṣiṇābhimukhaṃ bhagavantaṃ
 viśvakṣenam āsīnaṃ caturbhujam śaṅ-
 khacakradharaṃ kṛtāñjalipuṭam nīlame-
 ghanibhaṃ dhyātvā praṇamya,
 oṃ gaṃ gajānanāya namaḥ,
 oṃ jaṃ jayatsenāya nama,
 oṃ haṃ harivaktrāya namaḥ,
 oṃ kaṃ kālaprakṛtisaṃjñāya namaḥ,

*oṃ sarvebhyo bhagavadviṣvaksena-
 parijanebhyo namaḥ iti
 viṣvaksenaparijanān praṇamya,
 oṃ caṇḍāya dvārapālāya namaḥ,
 oṃ pracaṇḍāya dvārapālāya namaḥ iti
 pūrvadvārapārśvayoḥ praṇamya,
 oṃ bhadrāya dvārapālāya namaḥ,
 oṃ subhadrāya dvārapālāya namaḥ iti
 dakṣiṇadvārapārśvayoḥ praṇamya,
 oṃ jayāya dvārapālāya namaḥ,
 oṃ vijayāya dvārapālāya namaḥ iti
 paścimadvārapārśvayoḥ praṇamya,
 oṃ dhātre dvārapālāya namaḥ,
 oṃ vidhātre dvārapālāya namaḥ ity
 uttaradvārapārśvayoḥ praṇamet.
 ete dvārapālās sarve
 śaṅkacakraḡadādhara ājñāmudrāyutā
 dhyaṭavyāḥ.
 oṃ sarvebhyo bhagavaddvārapālebhyo
 nama iti sarvadvāreṣu sarvadvārapālān
 praṇamya,
 oṃ kumudāya gaṇādhipataye
 savāhanaparivārapraharaṇāya nama iti
 pūrvasyāṃ diśi pārśvadeśvaram
 kumudaṃ praṇamya,
 oṃ kumudākṣāya gaṇādhipataye
 savahānaparivārapraharaṇāya nama ity
 āgneyyāṃ kumudākṣaṃ praṇamya,
 oṃ puṇḍarikāya gaṇādhipataye
 savāhanaparivārapraharaṇāya nama iti
 dakṣiṇasyāṃ puṇḍarikaṃ praṇamya,
 oṃ vāmanāya gaṇādhipataye savāhana-
 parivārapraharaṇāya nama iti
 nairṛtyāṃ vāmanaṃ praṇamya,
 oṃ śaṅkukarṇāya gaṇādhipataye savā-
 hanaparivārapraharaṇāya nama iti
 paścimsyāṃ śaṅkukarṇaṃ praṇamya,
 oṃ sarpanetrāya gaṇādhipataye
 savāhanaparivārapraharaṇāya nama iti*

vāyavyāṃ sarpanetraṃ praṇamya,
 oṃ sumukhāya gaṇādhipataye
 savāhanaparivārapraharaṇāya nama ity
 udīcyāṃ sumukhaṃ praṇamya,
 oṃ supraṭiṣṭhitāya gaṇādhipataye
 savāhanaparivārapraharaṇāya nama ity
 aiśānyāṃ supraṭiṣṭhitaṃ praṇamya,
 oṃ sarvebhyo bhagavatpāriṣadebhyo
 nama iti sarvasmād bahiḥ praṇamet.
 186,3

anyatrāvāhya pūjāyāṃ āvāhanasthānāni
 paravyomakṣīrāṇavādityamaṇḍala-
 hṛdayāni madhurādvāarakāgo-
 kulāyodhyādīni divyāvātārasthānāni
 cānyāni paurāṇikāni śrīraṅgādīni ca
 yathāruci.

186,5

evaṃ bhagavantam nārāyaṇam
 devībhūṣaṇāyudhaparijanapari-
 cchadadvārapālapāriṣadais
 sevyamānam svādhīnatrividha-
 cetanācetasavarūpasthitipravṛtti-
 bhedaṃ kleśakarmādyāśeṣa-
 doṣāsamsprṣṭam svābhāvikāna-
 vadhikātiśayajñānabalaiśva-
 ryavīryaśaktitejaḥprabhṛtya-
 samkhyeyakalyāṇaguṇagaṇaughā-
 mahārṇavaṃ dhyātvā, praṇamya,
 mūlamantreṇa svātmānam devāya
 nivedya, praṇamyānujñāpya, bhagavat-
 pūjām ārabheta.

186,9–21

pātreṇa pūrvasthāpitārghyapātrād
 arghyajalam ādāya
 pāṇibhyāṃ mukhasamam uddhṛtya,
 bhagavan idam pratigṛhṇīṣveti cintayan
 bhagavanmukhe darśayitvā
 bhagavaddakṣiṇahaste kiṃcit
 pradāyārghyaṃ

arghyāt kiṃcit samuddhṛtya
 jalam pātrāntareṇa tu |

devasya dakṣiṇe pāṇau
 mūlamantreṇa vinyaset || 38

*puṣpaṃ dattvātha pādyaena
pādau devasya secayet |*

vastreṇa mārjayitvātha

dadyād ācamanīyakam || 39

*arghyādidattaśiṣṭāni
kṣipet pātrāntare tadā |
candanaṃ mālyadānaṃ ca
dhūpaṃ dīpaṃ diśet tataḥ || 40
punar ācamanīyaṃ ca
mukhavāsam ataḥ param |
tāmbūlaṃ ca nivedyātha
praṇamyātmānivedanam || 41*

*vidhāya
snānapīṭhaṃ tu
gandhapuṣpādīnārcayet |*

*vijñāpya pāduke dattvā
deve snānāsanaṃ gate || 42
vastrabhūṣaṇamālyāni
vyapanīya tataḥ param |*

*snānārthaṃ śāṭikāṃ dadyāt
pādyam ācamanīyakam || 43
pādapīṭhapradānaṃ ca
dantakāṣṭhaṃ diśet tataḥ |
jihvānirlekhaṇaṃ caiva
mukhaśodham atho diśet || 44*

*pratigrahapātre prakṣipet.
hastau prakṣālya
pādayoḥ puṣpāṇi samarpya pādya-pātrāt
pādayajalam ādāya pādayoḥ kiṃcid
datvā manasā pādau prakṣālayan
pādyaṃ pratigrahapātre nikṣipet.
(hastau prakṣālya)
vastreṇa pādau saṃmṛjya
gandhapuṣpāṇi datvā,
ācamanīya-pātrād ācamanīyam ādāya
bhagavadakṣiṇahaste kiṃcit pradāya
bhagavadvadane ācamanīyaṃ
samarpitam iti manasā bhāvayan śeṣam
ācamanīyaṃ pratigrahapātre nikṣipet.*

*tato gandhapuṣpa-
dhūpadīpa-
ācamana-
mukhavāsa-
tāmbūlādīnivedanaṃ kṛtvā,
praṇamyātmānaṃ ātmīyaṃ ca sarvaṃ
bhagavan nityakimkaratvāya svīkurv iti
bhagavate
nivedayet.
tataḥ snānārtham āsanam ānīya
gandhādibhir abhyarcya
bhagavantaṃ praṇamya
anujñāpya, pāduke pradāya,
tatropaviṣṭe
mālyabhūṣaṇavastrāṇy
apanīya,
viṣvaksenāya datvā,
snānaśāṭikāṃ pradāya,
pādya-ca<ma>nīya-
pādapīṭhapradāna-
dantakāṣṭha-
jihvānirlekhaṇa-
gaṇḍūṣamukhaprakṣāla-*

*punar ācamanīyaṃ ca
tathādarśopadarśanam |*

*punas tāmbūladānaṃ ca
tailābhyaṅgaṃ ataḥ param || 45*

*udvartanavidhānaṃ ca
dānaṃ āmalakasya ca |
toyadānaṃ tataḥ kuryāt
kaṅkataplotam eva ca || 46*

*tato vidadyād devasya
dehaśodhanaśātikām |
haridrālepanaṃ kuryāt
prakṣālanam ataḥ param || 47*

*vastrottariyake dadyād
upavītaṃ tathaiva ca |
pādyācamanake kuryād
vicitraṃ candanaṃ tathā || 48*

*gandhaṃ puṣpaṃ tathā dhūpaṃ
dīpaṃ ācamanaṃ tathā |
nṛttavādītraḡūdi-
sarvamaṅgalasaṃyutam || 49*

*abhiṣekaṃ tataḥ kuryān
nīrājanavidhiṃ tataḥ |
plotavastrottariye ca
upavītam ataḥ param || 50*

*tata ācamanīyaṃ ca
dattvā devāya deśikaḥ |*

*alaṅkārasanaṃ paścād
abhyarcya prokṣaṅādīnā || 51*

*vijñāpya pāduke dattvā
deve viṣṭaram āśrite |
arghyādīny atha pātrāṇi*

*ācamana-
ādarsāpradarśana-
hastaprakṣālanamukhavāsa-
tāmbūla-*

*tailābhyaṅga-
udvarta-
āmalaka-
toya-
kaṅkataplotā-*

*dehaśodhanaśātikāpradāna-
haridrālepana-
prakṣālana-
vastrottariya-*

*yajñopavītapradāna-
pādyācamana-
pavitrāpradāna-
gandhapuṣpadhūpa-*

*dīpācamana-
nṛttagītavādyādi-
sarvamaṅgalasaṃyukta-
abhiṣeka-
nīrājana-*

*ācamanadehaśodhana-
plotavastrottariya-
yajñopavīta-
ācamana-
kūrcaprasāraṇasahasradhārābhiṣeka-
nīrājanācamanadehaśodhanaplotā-*

*vastrottariyayajñopavītācamānāni
dadyāt.*

186,22–187,13

*tato 'laṅkārasanam
abhyarcya
praṇamya*

*anujñāpya, pāduke pradāya,
tatropaviṣṭe*

*pūrvavat snānīyavarjam arghyapādyā-
camanīyaśuddhodakāni mantreṇa*

pūrvavat kalpayet tataḥ || 52
arghyaṃ pādyaṃ tato dadyāt
tata ācamanīyakam |

gandhavaccandanādyaiś ca
dravyaiś cārghyādikaṃ caret || 53
tataś citrāṇi vāsāṃsi
prayacched bhūṣaṇāni ca |
yajñopavītādānaṃ ca
tata ācamanīyakam || 54

gandhapuṣpapradānaṃ cāpy

ādarśasya pradarśanam |
dhūpadīpau tathā dadyāt
punar ācamanīyakam || 55
tataḥ stotraṃ japec

chatracāmarāṇaṃ pradarśanam |
darśanaṃ vāhanānāṃ ca
tataḥ śaṅkharavaṃ tathā || 56

vīṅākāhalabheryādi-
ninādaśrāvaṇaṃ tathā |
nṛttavāditragūtādyair
arcayen mantratas tataḥ || 57
mūlamantreṇa dadyāt tu
puṣpaṃ devāya deśikāḥ |

kalpayitvā

bhagavate

gandhapuṣpapādasaṃmardana-

vastrottarīya-

bhūṣaṇa-

upavīta-

arghyapādyaācamanīyāni datvā,

sarvaparivārāṇāṃ

snānavastrādibhūṣaṇāntaṃ datvā,

gandhādīn devān antaraṃ sarvapari-

vārāṇāṃ pratyekaṃ pradāya,

dhūpadīpācamanīyāni dadyāt. athavā

sarvaparivārāṇāṃ gandhādīn eva

dadyāt.

gandhapuṣpapradāna-

alaṅkāraṅjanordhvaṇḍra-

ādarśa-

dhūpadīpa-

ācamanadhvajā-

cchatracāmara-

vāhana-

śaṅkhacihna-

kāhalabheryādi-

sakalanṛttagūtavādyādibhir

abhyarcya

mūlamantreṇa puṣpaṃ pradāya,

pratyakṣaraṃ puṣpaṃ pradāya

dvādaśākṣareṇa viṣṇuśadaḥkṣareṇa

viṣṇugāyatrīyā pañcopaniśadaiḥ

puruṣasūktargbhir anyaiś ca bhagavan-

mantraiś śaktaś cet puṣpaṃ pradāya,

devyādidivyaṇiśadāntaṃ

tattanmantreṇa puṣpaṃ datvā

*puṣpāñjaliṃ pratidiśaṃ
pradakṣiṇapurāḥsaram* || 58

*dattvā punaḥ praṇamyātha
stotrair devaṃ stuvīta vai |
svam ātmānaṃ bhagavate
kiṃkaratvāya vedayet* || 59
*tato dhyātvā japeṇ mantram
yathāśakti samāhitaḥ |
ācāryaṃ gandhapuṣpādyaiḥ
samabhyarcya mune tataḥ* || 60
*sarvabhogaḥ tu saṃpūrṇān
mantrāṃs tasmai nivedayet |
mukhavāsaṃ tato dadyāt
tāmbūlaṃ cārghyaṃ eva ca* || 61
*bhojyāsanam athābhyarcya
devaṃ vijñāpya pādūke |
dadyāt tatropaviṣṭe 'smin
pādyam ācamaṇaṃ tataḥ* || 62
*arhaṇaṃ ca tataḥ kṛtvā
dadhyājyākṣīramākṣikān |
gandhaṃ ca pātre nikṣīpya
śoṣaṇādikam ācaret* || 63
*saṃprokṣyārghyajaḥṇaiva
madhuparkam atho diśet |*

*tato dadyāt svarṇaṃ ca
gāṃ ca ratnāni pūjakaḥ* || 64
*susaṃskṛtānnaṃ ājyaṃ ca
dadhikṣīramadhūni ca |
mūlāni modakān snigdhaṇ
vyañjanāni phalāni ca* || 65
*yāni kālopapannāni
śucīni guṇavanti ca |*

*praṇamya,
pratidiśaṃ
pradakṣiṇapraṇāmapūrvakam
bhagavate puṣpāñjaliṃ
datvā purataḥ praṇamya,
śrūtisukhaiḥ stotrāiḥ stutvā,
ātmānaṃ
nītyakiṃkaratayā nivedya,
tathaiva dhyātvā, yathāśakti
mūlamantram japitvā,*

*sarvabhogaprapūraṇiṃ mātrāṃ datvā,
mukhavāsa-
tāmbūle pradāya, arghyaṃ datvā
bhojyāsanam abhyarcya praṇamya
anujñāpya pādūke pradāya,
tatropaviṣṭe
pādyācamaṇīya-
arhaṇāni datvā,
guḍaṃ māksikaṃ sarpiḥ dadhi kṣīraṃ
ceti pātre nikṣīpya
śoṣaṇādibhir viśodhya,
arghyajaḥṇaṃ saṃprokṣya,
madhuparkam
avanataśirā harṣotphullaṇayano
hr̥ṣṭamanā bhūtvā pradāyācamaṇīyaṃ
dadyāt. yat kiṃcid dravyaṃ bhagavate
dīyate tat sarvaṃ śoṣaṇādibhir
viśodhyārghyajaḥṇaṃ saṃprokṣya dadyāt.
tataś ca gāṃ svarṇaratnādikaṃ ca
yathāśakti dadyāt.
tatas susaṃskṛtānnaṃ ājyaḥ
dadhikṣīramadhūni ca
phalamūlavyañjanāni modakāṃś
cānyāni ca loke priyatamāny ātmanaś
ceṣṭāni sāstrāvīruddhāni saṃbhr̥tya*

*svādiṣṭhāni prabhūtāni
hṛdyāny anyāni yāni ca* || 66
*viśodhya śoṣaṇādyais tu
saṃprokṣyārghyajalena tu |
vidhāya rakṣām astreṇa*

havir arhaṇapūrvakam || 67

mudrām tu surabhiṃ kṛtvā

*devāyaitan nivedayet |
anuvāsam tato dadyād
darpaṇam ca tataḥ param* || 68

*dadyād ācamanīyaṃ ca
hastamārjanacandanam |
mukhavāsaṃ ca tāmbūlaṃ
pradāyāsmāi praṇamya ca* || 69
*atha mantrāsanam nyasya
kūrcena parimṛjya ca |
gandhapuṣpādīnābhyarcya
dadyād vijñāpya pāduke* || 70
*tathādhirūḍhe deveṣe
mālyādikam apohya tu |*

*pādyācamanake dattvā
tato dhūpaṃ nivedayet* || 71
svādiṣṭhāni phalāny asmai

*dadyāt tāmbūlam eva ca |
gītavāditranṛttādyair
devam abhyarcayet tataḥ* || 72
pradakṣiṇam vidhāyāsmāi

*śoṣaṇādibhir viśodhya
arghyajalena saṃprokṣya
astramantreṇa rakṣām kṛtvā,
187,13b
arhaṇapūrvakam havir nivedayet.
187,13a
surabhimudrām pradarsya
187,13–188,6*

*atiprabhūtam atisamagram
atipriyatamam atyantabhaktikṛtam idaṃ
svīkurv iti praṇāmapūrvakam
atyantasādhvasavinayāvanato bhūtvā
nivedayet.
tataś cānupānatarpaṇe pradāya
hastapraṁśālana-
ācamana-
hastasammārjanacandana-
mukhavāsatāmbūlādīni
datvā praṇamya
punar mantrāsanam
kūrcena mārjayitvā,
abhyarcya
anujñāpya, pāduke pradāya
tatropaviṣṭe
mālyādikam apohya
viṣvaksenāya datvā,
pādyācamanīya-
gandhapuṣpadhūpadīpācamanāpūpa-
phalādīni datvā,
ācamanamukhavāsa-
tāmbūla-
nṛtagītavādyādibhir
abhyarcya,
pradakṣiṇikṛtya*

praṇamed daṇḍavat tataḥ |
atha paryāṅkam abhyarcya
devaṃ vijñāpayet tataḥ || 73
tataḥ pādūpradānena
deve paryāṅkam āsthite |
pādyam ācamanīyaṃ ca
punar dattvā samāhitaḥ || 74
mālyabhūṣaṅakādīni
vyapanīya mahāmate |

śayanocitamālyāni
bhūṣaṅāny aṃśukāni ca || 75
sukhasparśāni cānyāni
dadyād yajñopavītakam |
dadyād ācamanīyaṃ ca
gandhaṃ puṣpam atho diśet || 76

mukhavāsaṃ ca tāmbūlaṃ
dattvā stotraih stuvīta tam |

aṣṭāṅgena praṇāmena

daṇḍavat praṇamya,
paryāṅkāsanam abhyarcya
anujñāpya
pādūke pradāya,
tatropaviṣṭe
pādyācamane
datvā
mālyabhūṣaṅavastrāṅy
apanīya
viśvakṣeṇāya datvā
sukhaśayanocitaṃ sukhasparśaṃ ca
vāsaś taducitāni bhūṣaṅāny

upavītaṃ ca pradāya
ācamanīyaṃ datvā
gandhapuṣpa-
dhūpadīpācamana-
mukhavāsatāmbūlādibhir abhyarcya
śrūtisukhaiḥ stotrair abhiṣṭīya
bhagavān eva svanīyāmyasvarūpasthiti-
pravṛttisvaśeṣataikaraseṇānenātmanā
svakīyaś ca dehendriyāntaḥkaraṇaiḥ
svakīyakalyāṇatamadravayamayān aupā-
cārikasāṃsparśikābhyavahārikādīsama-
stabhogān atiprabhūtān atisamagrān
atipriyatamān atyantabhaktikṛtān
akḥilaparijanaparicchadānvitāya
svasmai svaprītaye svayam eva
pratipāditavān ity anusaṃdhāya,
bhagavantam anujñāpya,
bhagavanniveditahaviśeṣād viśvakṣe-
nāya kiṃcid uddhṛtya nidhāyānyat
sarvaṃ svācāryapramukhebhyo
vaiṣṇavebhyo datvā, bhagavadyāgāvi-
śīṣṭair jalādibhir dravyair viśvakṣenam
abhyarcya, pūrvoddhṛtaṃ haviś ca
datvā, tadarcanam parisamāpya, bhaga-
vantam

aṣṭāṅgena praṇāmena

praṇāmya śaraṇaṃ vrajet || 77
pradakṣiṇasametena
devaṃ yogāsanasthitam |
manobuddhyabhimānena
saha nyasya dharātale || 78
kūrmavac caturaḥ pādāñ
chiras tatraiva pañcamam |

praṇāmya śaraṇam upagacchet.

manobuddhyabhimānena
saha nyasya dharātale |
kūrmavac caturaḥ pādāñ
śiras tatraiva pañcamam ||
pradakṣiṇasametena
tv evaṃrūpeṇa sarvadā |
aṣṭāṅgena namaskṛtya
hy upaviśyāgrataḥ prabhoḥ || [= SS
 6.187c-189b]
ity ukto 'ṣṭāṅgapraṇāmaḥ.
śaraṇāgatiprakāraś ca pūrvoktaḥ. tato
'rghyajalaṃ pradāya bhagavantam
anujñāpya pūjāṃ samāpayet.