# nitya-granthaḥ

Nityagranthah by Ramanuja from Srimad Vedanta Desika's Raksha Granthas (Ubhaya Vedanta Granthamala Series). Edited by Sri U.Ve. Abhinava Desika, Uttamur T. Viraraghavacharya. Published by Srimad Vedanta Desika Seventh Centenary Trust, Madras-4
(1969).

Ramanuja set the philosophical framework of Sri Vaisnavism through his commentaries on the Prastana Trayi with his Gita Bhasya, Sri Bhasya, Vedanta Dipa,  Vedanta Sara and Vedartha Sangraha. He then set about preaching the doctrine of surrender (prapatti) through his Saranagati Gadya and showed everyone the goal to be achieved in this world and the
next through his Sri Ranga Gadya and Vaikuntha Gadya. All that was left was for him to give detailed instructions on the actual performance of prapatti and service (kainkarya) to God. This he has done is the Nitya Grantha.

According to the Pancaratra Agamas the daily routine of a Vaisnava (worshiper of Visnu)  is to be divided into five parts. These five duties are Abhigamana, Upadana, Ijya, Svadhyaya and Yoga. The first, Abhigamana, includes morning bath and other personal preparations for
worship; the second, Upadana is collecting and getting ready the materials for worship; the third, Ijya is the actual ritualistic worship of the family icon. The fourth, Svadhayaya, is learning, research and teaching of scriptural literature and the fifth, Yoga, is single-minded meditation on the Lord. Though all five duties are mentioned the text centers around Ijya, the actual daily worship of the deity.

"Sri Ramanuja is reputed to be the author of nine works among which the nityam is one. This word means 'daily routine' i.e., the daily routine of a Sri Vaisnava has to follow. But the work almost wholly deals with the ritualistic worship (puja or tiruvaradhana) to the family deity.
This work is perhaps known least among Sri Vaisnavites of the present day." (From The Nityam of Sri Ramanuja by Dr. V. V. Ramanujam, Ramanuja Vani Magazine April 1987)

(text contributed by Keshava, 2004-06-29)

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śrīḥ

śrīmate rāmānujāya namaḥ,

tasmai ramānujāryāya namaḥ parama yogine,

yaḥ śruti smṛti sūtrāṇām antarjvaramaśīśamat.

śrī bhagavad rāmānuja viracitaḥ

# nitya granthaḥ

(bhagavad ārādhana prayoga pradhānaḥ nitya vyākhyānādhikāra mūlabhūtaḥ)

atha paramaikāntino bhagavad ārādhana prayogaṁ vakṣye-

bhagavat kaiṅkaryaikaratiḥ paramaikāntī bhūtvā, bhagavāneva svaśeṣabhūtena mayā svakīyaiśca dehendriyāntaḥ karanaiḥ svakīyaireva kalyāṇatamaiḥ aupacārika sāṁsparśika- ābhyavahārikairbhogaiḥ akhila parijana paricchānvitaṁ svātmānaṁ prītaṁ kārayitumupakramate" ity anusandhyāya

snānādi

tīrthaṁ gatvā, śucau deśe pādau prakṣālya ācamya, tīraṁ saṁśodhya, śucau deśe mūla mantreṇa mṛdamādāya dvidhā kṛtvā śodhita tīre nidhāya, ekena adhika bhāgena dehamalaprakṣālanaṁ kṛtvā nimajjya, ācamya praṇāyāma trayam āsīno bhagavantaṁ dhyāyan kṛtvā, anyaṁ mṛd bhāgamādāya vāma pāṇitale tridhā kṛtvā pṛthak samprokṣya abhimantrya, ekena digbandhanam astra mantreṇa kuryāt, anyena tīrthasya pīṭham, itareṇa gātra lepanam. tataḥ pāṇī prakṣālya, udakāñjalimādāya tīrthasya arghyārtham (arghyam) utkṣipya bhagavad vāma pādāṅguṣṭha vinissṛtagaṅga jalaṁ tīrthe(rthasya) saṅkalpita pīṭhe āvāhya, (arghyaṁ dattvā) mūla mantreṇābhimantrya udakāñjalimādāya sapta kṛtvo'bhimantrya svamūrdhna siñcet. evaṁ triḥ, pañca kṛtvaḥ, sapta kṛtvo vā. dakṣiṇena pāṇinā jalamādāya abhimantrya pītvā ācamya svātmānaṁ samprokṣya pariṣicya tīrthe nimagnaḥ bhagavat pādāravinda vinyastaśarasko yāvacchakti mūla mantraṁ japitvā, uttīrya śukla vastra dhavaḥ dhṛtottarīyaś ca ācamya, ūrdhva puṇḍrān tat tan mantreṇa dhārayitvā bhagavantam anusmṛtya, tat tan mantreṇa bhagavat paryantābhidhāyinā mūla mantreṇa (ca) jalaṁ pītvā, ācamya, prokṣya, pariṣicya, udakāñjalimādāya bhagavat pādāravindayor nikṣipya, prāṇān āyamya bhagavantaṁ dhyātvā, aṣṭottaraśataṁ mūla mantram āvartya parikamya namaskṛtya, ādhāra śaktyādi pṛthivyantaṁ tarpayitvā, śrī vaikuṇṭhādi pārṣadāntaṁ tarpayitvā - devān ṛṣīn pitṝn bhagavadātmakān dhyātvā santarpya, śucau deśe vastraṁ sampīḍya ācamya, āvāhita tīrtham ātmani mūla mantreṇa samāhṛtya yāga bhūmiṁ gacchet.

(yāga bhūmau śaraṇa varaṇam)

suprakṣālita pāṇi pādaḥ svācāntaḥ śucau deśe atimanohare niśśabde bhuvaṁ saṁgṛhya tāṁ śoṣaṇādibhirviśodhya guru paramparayā paramaguruṁ bhagavantam upagamya tam eva prāpyatvena prāpakatvena aniṣṭanivārakatveneṣṭaprāpakatvena ca yathāvasthitasvarūpa rūpa guṇa vibhūti līlopakaraṇa vistāramanusandhāya tam eva śaraṇam upagacchet- akhila heya- ityādinā. evaṁ śaraṇam upagamya tat prasādopabṛṁhita manovṛttiḥ, tam eva bhagavantaṁ sarveśvareśvaram ātmanaḥ svāmitvenānusandhāya atyarthapriya avirataviśadatamapratyakṣa rūpānudhyānena dhyāyan āsīt. tatas tad anubhava janitā mātra prīti kārita paripūrṇa kaiṅkarya rūpa pūjām ārabhet.

(yāgam upakramya bhūta śuddhi karaṇam)

'bhagavān eva svaniyāmya svarūpa sthiti pravṛtti svaśeṣataika rasena anena ātmanā svakīyaiś ca dehendriyāntaḥ karaṇaiḥ svakīya kalyāṇatama dravyamayān aupacārika sāṁsparśikābhyavahārikādi samasta bhogān atiprabhūtān atipriyatamān atisamagrān atyanta bhakti kṛtān akhila parijana paricchadānvitāya svasmai svaprītaye svayam eva pratipādayitum upakramate' ity anusandhāya,

svadehe pañcopaniṣanmantrān saṁhārakrameṇa nyasya, prāṇāyāmenaikena dakṣiṇapāṇinā nābhideśe mūlamantraṁ nyasya, mantrodbhūtacaṇḍavāyvāpyāyita nābhideśasthavāyunā śarīram antarbahiśca sarvatattvamayaṁ tattvakrameṇa viśoṣya, punaḥ prāṇāyāmenaikena hṛddeśe mūlamantraṁ nyasya mantrodbhūtacakrāgnijvālopabṛṁhitajāṭharāgninā dagdhvā, tattatsamaṣṭapralīnasarvatattvasarvakilbiṣasarvajñānatadvāsano bhūtvā bhagavaddakṣiṇapādāṅguṣṭhe mūlamantreṇa svātmānaṁ praveśayet. apareṇa prāṇāyāmena bhagavatprasādena bhagavatkiṅkaratāyogyatāmāpādya tasmādādāya, tadvāmapādāṅguṣṭhā[da]dhastāt mūlamantreṇa ātmānaṁ vinyasya devavāmapādāṅguṣṭhanakhāṁśumaṇḍalanirga(lādga)laddivyāmṛtarasairātmānamabhiṣiñcet,

evam ātmānam abhiṣicya, bhagavatprasādena tadamṛtamayaṁ sarvakaiṅkaryaikamanoharaṁ sarvakaiṅkaryaikayogyaṁ śarīraṁ labdhvā, tasmin śarīre pañcopaniṣanmantrān sṛṣṭikrameṇa vinyasyet 'oṁ ṣauṁ (ṣāṁ) namaḥ parāya parameṣṭhyātmane namaḥ' iti mūrdhna spṛśet 'oṁ yāṁ namaḥ parāya puruṣātmane namaḥ' iti nāsikāgre, 'oṁ rāṁ namaḥ parāya viśvātmane namaḥ' iti hṛdaye, 'oṁ vāṁ namaḥ parāya nivṛttyātmane namaḥ' iti guhye, 'oṁ lāṁ namaḥ parāya sarvātmane namaḥ' iti pādayoḥ. evaṁ nyāsaṁ kurvan (kuryāt) tattacchaktimayamudbhūtaṁ dehaṁ dhyāyet, punarapi prāṇāyāmena ekena devavāmapādāṅguṣṭhavinismṛtāmṛtadhārayā ātmānamabhiṣicya, kṛtalāñchanaḥ dhṛtordhvapuṇḍraḥ bhagavadyāgamārabhet..

(sāttvikatyāgahṛdyāgau)

bhagavāneva sarvān (sarvaṁ) kārayatīti pūrvavat dhyātvā hṛdyāgaṁ kṛtvā

(bāhyayāgārthamarghyādiparikalpanam)

saṁbhārān saṁbhṛtya, ātmano vāmapārśve jalabhājane toyamutpūrya gandhapuṣpayutaṁ kṛtvā saptakṛtvo'bhimantrya viśoṣya dagdhvā, divyāmṛtamayaṁ toyam utpādya astramantreṇa rakṣāṁ kṛtvā surabhimudrāṁ prasarśya anyāni pūjādravyāṇi dakṣiṇapārśve nidhāya, ātmanaḥ purastāt svāstīrṇe pīṭhe krameṇa āgneyādiṣu koṇeṣu arghya-pādya-ācamanīya-snānīyapātrāṇi nidhāya astramantreṇa prakṣālya śoṣaṇādinā pātrāṇi viśodhya saṁskṛtoyena tāni pūrayitvā, arghyapātre-siddhārthakagandhapuṣpakuśāgrākṣatādīni nikṣipet, pādyapātre-dūrvāṁ viṣṇuparṇāṁ śyāmākaṁ padmakam, ācamanīye-elālavaṅgatakkolalāmajjakajātīpuṣpāṇi, snānīye-dve haridre, murāśaileyatakkolajaṭāmāṁsīmalayajagandha-campakapuṣpāṇi. anyasmin pātre sarvārthatoyaṁ praikalpya-tataḥ arghyapātraṁ pāṇinā spṛṣṭvā mūlamantreṇa abhimantrya, 'oṁ namo bhagavate arghyaṁ parikalpayāmi' iti arghyaṁ parikalpayet, evameva pādyaṁ parikalpayāmīti pādyam, ācamanīyaṁ parikalpayāmīti acamanīyam, snānīyaṁ parikalpayāmīti snānīyam, śuddhodakaṁ parikalpayāmīti śuddhodakam.

(prokṣaṇam)

tataḥ arghajalāt jalamanyena pātreṇā''dāya yāgabhūmiṁ sarvāṇi ca yāgadravyāṇi ātmānaṁ ca pratyekaṁ samprokṣya, āsanaṁ parikalpayet.

(ādhāraśaktayādisatkaraṇam)

oṁ ādhāraśaktyai namaḥ, oṁ prakṛtyai namaḥ, oṁ akhilajagadādhārāya kūrmarūpiṇe nārāyāṇāya namaḥ, oṁ bhagavate anantāya nāgarājāya namaḥ, oṁ bhūṁ bhūmyai namaḥ' iti yathāsthānamuparyupari dhyātvā praṇamya,

'oṁ śrīvaikuṇṭhāya divyalokāya namaḥ' iti śrīvaikuṇṭhadivyalokaṁ praṇamya, oṁ śrīvaikuṇṭhāya divyajanapadāya namaḥ iti divyajanapadaṁ praṇamya, oṁ śrīvaikuṇṭhāya divyanagarāya namaḥ iti divyanagaraṁ praṇamya, oṁ śrīvaikuṇṭhāya divyavimānāya namaḥ iti divyavimānaṁ praṇamya, oṁ ānandamayāya divyamaṇṭaparatnāya namaḥ iti maṇṭaparatnaṁ praṇamya, tasmin, 'anantāya namaḥ' iti āgneyyāṁ[pīṭha] [ādaṁ vinyasya, 'oṁ jñānāya namaḥ' iti nairṛtyāṁ, 'oṁ vairāgyāya namaḥ' iti vāyavyāṁ, 'oṁ aiśvaryāya namaḥ' iti aiśānyām-'oṁ adharmāya namaḥ' iti prācyāṁ pīṭhagātraṁ vinyasya, 'oṁ ajñānāya namaḥ' iti dakṣiṇasyāṁ, 'oṁ avairāgyāya namaḥ' iti paścimāyāṁ(pratīcyāṁ), 'oṁ anaiśvaryāya namaḥ' iti uttarasyām, ebhiḥ paricchinnatanuṁ pīṭhabhṛ(bhū)taṁ sadātmakaṁ [anantaṁ vinyasya,] sarvakāryonmukhaṁ vibhumanantaṁ, 'oṁ anantāya namaḥ' iti vinyasya,

tasmin upari-'oṁ padmāya namaḥ' iti padmaṁ vinyasya, tatpūrvapatre, 'oṁ vimalāyai [cāmarahastāyai] namaḥ' iti vimalāṁ cāmarahastāṁ vinyasya, tat ārabhya prādakṣiṇyena aiśānāntapatreṣu- 'oṁ utkarṣiṇyai namaḥ, oṁ jñānāyai namaḥ, oṁ kriyāyai namaḥ, oṁ yogāyai namaḥ, oṁ prabhvyai(hvyai) namaḥ, oṁ satyāyai namaḥ, oṁ īśānāyai namaḥ' iti aṣṭa śaktīḥ cāmarahastā vinyasya (aṣṭa śaktayaḥ cāmarahastā vinyasitavyāḥ), 'oṁ anugrahāyai namaḥ' iti karṇikāpūrvabhāge anugrahāṁ cāmarahastāṁ vinyasyet.

'jagatprakṛtaye yogapīṭhāya namaḥ' iti yogapīṭhaṁ saṅkalpya, (vinyasya) 'oṁ divyāya yogaparyaṅkāya namaḥ', iti divyayogaparyaṅkaṁ vinyasya, tasmin anantaṁ nāgarājaṁ sahasraphaṇāśobhitaṁ, oṁ anantāya nāgarājāya namaḥ' iti nyasya, 'oṁ anantāya namaḥ' iti purastāt pādapīṭhaṁ vinyasya,

sarvāṇi ādhāraśaktyādīni pīṭhāntāni tattvāni pratyekaṁ gandhapuṣpadhūpadīpaiḥ saṁpūjya, sarvaparivārāṇāṁ tattatsthāneṣu padmāsanāni saṅkalpya,

anantagaruḍaviṣvaksenānāṁ sapīṭhakaṁ padmaṁ vinyasya, sarvataḥ puṣpākṣatān(dīni) vikīrya, yogapīṭhasya paścimottaradigbhāge 'oṁ asmadgurubhyo namaḥ' iti gurūn gandhapuṣpadhūpadīpaiḥ abhyarcya praṇamya anujñāpya bhagavadyāgamārabhet.

(bhagavaddhyānayācane)

kalipate nāgabhoge samāsīnaṁ bhagavantaṁ nārāyaṇaṁ puṇḍarīkadalāmalāyatākṣaṁ kirīṭahārakeyūrakaṭakādisarvabhūṣaṇairbhūṣitaṁ ākuñcatadakṣiṇapādaṁ, prasāritavāmapādaṁ jānunyasta?na?sāritadakṣiṇabhujaṁ nāgabhoge vinyastavāmabhujam ūrdhvabhujadvayena śaṅkhacakradharaṁ sarveṣāṁ sṛṣṭisthitipralayaketubhūtam, añjanābhaṁ, kaustubhena virājamānaṁ, cakāsataṁ, udagra-prabuddha-sphuradapūrvācintya-paramasattvapañcaśaktimayavigrahaṁ pañcopaṇiṣadaiḥ dhyātvā, ārādhanābhimukho bhaveti [mūlamantreṇa] prāthya, mūlamantreṇa daṇḍavat praṇamya, utthāya svāgataṁ nivedya, yāvadārādhanasamāptisānnidhyayācanaṁ kuryāt.

(kvācitkāvāhanaprakāraḥ)

anyatra svābhimate deśe pūjā cet, evamāvāhanam-

"mantrayogaḥ samāhvānaṁ karapuṣpopadarśanam.

bimbopaveśanaṁ caiva yogavigrahacintanam..

praṇāmaṁ ca samutthānaṁ svāgataṁ puṣpameva ca.

sānnidhyayācanaṁ ceti tatra(mantrā) hvānasya satkriyāḥ"

tato bhagavantaṁ praṇamya dakṣinataḥ, 'oṁ śrīṁ śriyai namaḥ' iti śriyamāvāhya praṇamya, vāme 'oṁ bhūṁ bhūmyai namaḥ' iti bhuvamāvāhya, tattraiva 'nīm nīlāyai namaḥ' iti nīlāmāvāhya,

'kirīṭāya mukuṭādhipataye namaḥ' iti upari bhagavataḥ paścimapārśve caturbhujaṁ caturvakūtraṁ kṛtāñjalipuṭaṁ mūrdhna bhagavatkirīṭaṁ dhārayantaṁ kirīṭākhyadivyabhūṣaṇaṁ praṇamya, evameva, 'oṁ kirīṭamālāyai āpīḍātmane namaḥ' iti āpīḍakaṁ tatrava purastāt praṇamya, 'oṁ dakṣiṇakuṇḍalāya makarātmane namaḥ' iti dakṣiṇakuṇḍalaṁ dakṣiṇataḥ praṇamya, 'oṁ vāmakuṇḍalāya makarātmane namaḥ' iti vāmakuṇḍalaṁ vāmataḥ praṇamya, 'oṁ vaiṁ vaijayantyai vanamālāyai namaḥ' iti vaijayantīṁ purastāt praṇamya, 'oṁ śrīmattulasyai namaḥ' iti tulasīṁ devīṁ purastāt praṇamya, 'oṁ śrīvatsāya śrīnivāsāya namaḥ' iti śrīvatsaṁ purataḥ praṇamya, 'oṁ hārāya sarvābharaṇādhipataye namaḥ' iti hāraṁ purataḥ praṇamya, 'oṁ śrīkaustubhāya sarvaratnādhipataye namaḥ' iti kaustubhaṁ sarvaratnādhipatiṁ purataḥ praṇamya, 'oṁ kāñcīguṇojjvalāya divyapītāmbarāya namaḥ' iti pītāmbaraṁ purataḥ praṇamya, 'sarvebhyo divyabhūṣaṇebhyo namaḥ' iti sarvabhūṣaṇāni purataḥ (sarvataḥ) praṇamya,

'oṁ śrīsudarśanāya hetirājāya namaḥ' sudarśanātmānaṁ raktavarṇaṁ raktanetraṁ dvibhujaṁ (caturbhujaṁ) kṛtāñjalipuṭaṁ bhagavantamālokayantam taddarśanānandopabṛṁhitamukhaṁ bhagavaccakraṁ mūrdhna dhārayantaṁ dakṣiṇataḥ praṇamya, tatraiva, 'oṁ nandakāya khaḍgādhipataye namaḥ' iti nandakātmānaṁ śirasi bhagavatkhaṅgaṁ dhārayantaṁ praṇamya, tatraiva, 'oṁ padmāya namaḥ' iti padmātmānaṁ śirasi padmaṁ dhārayantaṁ praṇamya, 'oṁ pāñcajanyāya śaṅkhādhipataye namaḥ' iti śanṅkhātmānaṁ śvetavarṇaṁ raktanetraṁ dvibhujaṁ kṛtāñjalipuṭaṁ śirasi śaṅkhaṁ dhārayantaṁ vāmataḥ praṇamya, tatraiva, 'oṁ kaumodakyai gadādhipataye namaḥ' iti gadāṁ devīṁ praṇamya, tatraiva , 'oṁ śārṅgāya cāpādhipataye namaḥ' iti śārṅgātmānaṁ praṇamya. 'oṁ sarvebhyo bhagavaddivyāyudhebhyo namaḥ' iti sarvāṇi bhagavadāyudhāni paritaḥ praṇamya,

'oṁ sarvābhyo bhagavatpādāravindasaṁvāhinībhyo namaḥ' iti divyapādāravindasaṁvāhinīḥ samantataḥ praṇamya, ['oṁ sarvebhyo bhagavatparicārakebhyo namaḥ' iti bhagavatparicārakān praṇamya, 'oṁ sarvābhyo bhagavatparicārikkābhyo namaḥ' iti bhagavatparicārikāḥ praṇamya] 'oṁ anantāya nāgarājāya namaḥ' iti pṛṣṭhataḥ anantaṁ nāgarājaṁ (bhagavantaṁ) caturbhujaṁ halamusaladharaṁ kṛtāñjalipuṭaṁ phaṇāmaṇisahasramaṇḍitottamāṅgaṁ bhagavaddarśanānandopabṛṁhitasarvāṅgaṁ dhyātvā praṇamya, 'oṁ sarvebhyo bhagavatparijanebho namaḥ iti anuktāsaṅkhyeyaparijanān samantataḥ praṇamya, 'oṁ vaiṁ vainateyāya namaḥ' iti agrato bhagavataḥ bhagavantaṁ vainateyaṁ āsīnaṁ dvibhujaṁ kṛtāñjalipuṭaṁ dhyātvā praṇamya,

'oṁ śrīmate (bhagavate) viṣvaksenāya namaḥ' iti bhagavataḥ prāguttare pārśve dakṣiṇābhimukhaṁ bhagavantaṁ viṣvaksenaṁ āsīnaṁ caturbhujaṁ śaṅkhacakradharaṁ nīlameghanibhaṁ dhyātvā praṇamya, 'oṁ gaṁ gajānanāya namaḥ oṁ jaṁ jayatsenāya namaḥ oṁ haṁ harivaktrāya namaḥ oṁ kaṁ kālaprakṛtiṁsajñāya namaḥ oṁ sarvebhyo bhagavadviṣvaksenaparijanebhyo namaḥ iti śrīviṣvaksenaparijanān praṇamya

'oṁ caṇḍāya dvārapālāya namaḥ, oṁ pracaṇḍāya dvārapālāya namaḥ' iti pūrvadvārapārśvayoḥ praṇamya, 'oṁ bhadrāya dvārapālāya namaḥ, oṁ subhadrāya dvārapālāya namaḥ' iti dakṣiṇadvārapārśvayoḥ praṇamya, 'oṁ jayāya dvārapālāya namaḥ, oṁ vijayāya dvārapālāya namaḥ' iti paścimadvārapārśvayoḥ praṇamya, 'oṁ dhātre dvārapālāya namaḥ, oṁ vidhātre dvārapālāya namaḥ' iti uttaradvārapārśvayoḥ praṇamet. [ete dvārapālāḥ sarve śaṅkhacakragadādharāḥ ājñāmudrādharāḥ dhyātavyāḥ.] 'oṁ sarvebhyo bhagavaddvārapālebhyo namaḥ' iti sarvadvāreṣu sarvadvārapālān praṇamya,

'oṁ kumudāya gaṇādhipataye savāhanaparivārapraharaṇāya namaḥ' iti pūrvasyāṁ diśi pārṣadeśvaraṁ kumudaṁ praṇamya, 'oṁ kumudākṣāyetyādinā āgneyyāṁ kumudākṣaṁ, oṁ puṇḍarīkāyetyādinā dakṣiṇasyāṁ puṇḍarīkaṁ, oṁ vāmanāyetyādinā nairṛtyāṁ vāmanaṁ, oṁ śaṅkukarṇāyetyādinā paścimāyāṁ śaṅkukarṇaṁ, oṁ sarva(rpa)netrāyetyādinā vāyavyāṁ sarv(rpa)nnetraṁ, oṁ sumukhāyetyādinā uttarasyāṁ sumukhaṁ, oṁ supratiṣṭhitāyetyādinā aiśānyāṁ supratiṣṭhataṁ praṇamya, oṁ sarvebhyo bhagavatpārṣadebhyo namaḥ iti iti sarvasmāsmadbahiḥ praṇamet.

anyatra āvāhya(bāhya)pūjāyāṁ āvāhanasthānāni [paramavyoma]- kṣīrārnavādityamaṇḍalahṛdayāni madhurādvārakā[gokulā]yodhyādīni divyāvatārasthānāni ca, anyāni paurāṇikāni śrīraṅgādīni ca, yathāruci.

evaṁ bhagavantaṁ nārāyaṇaṁ devībhūṣaṇāyudhaparijanaparicchad(daiḥ)dvārapālapārṣadaiḥ sevyamānaṁ svādhīnatrividhacetanācetanasvarūpasthitiprvṛttimedaṁkleśakarmādyaśeṣadoṣāsaṁspṛṣṭaṁ svābhāvikānavadhikātiśayajñānabalaiśvaryavīryaśaktitejaḥ prabhṛtyasaṅkhyeyakalpāṇaguṇaughamahārṇavaṁ dhyātvā praṇamya, mūlamantreṇa svātmānaṁ devāya nivedya, praṇamyānujñāpya, bhagavat pūjāmārabhet.

(mantrāsanam)

pātreṇa uddhariṇyā pūrvasthitādarghyapātrāt arghyajalamādāya, pāṇibhyāṁ ghrāṇasamamuddhṛtya, 'bhagavaddakṣiṇahaste pratigṛhṇīṣva' iti cintayan bhagavanmukhe darśayitvā, bhagavaddakṣiṇahaste kiñcit pradāya arghyaṁ patadgrahapātre prakṣipet. hatau prakṣālya pādayoḥ puṣpāṇi samarpya pādhyapātrāt pādhyajalamādāya pādayoḥ kiñcit samarpyamanasā pādau prakṣālyan pādhyaṁ patadgrahapātre prakṣipet. hastau prakṣālya pādau vastreṇa saṁmṛjya gandhapuṣpāṇi dattvā, ācamanīyapātrāt ācamanīyamādāya bhagavaddakṣiṇahaste kiñcit samarpya, bhagavadvadane ācamanīyaṁ samarpitamiti manasā bhāvayan śeṣamācamanīyaṁ patadgrahapātre prakṣipet, tato gandhapuṣpadhūpadīpācmanamukhavāsatāmbūlādinivedanaṁ kṛtvā praṇamya, 'ātmānaṁ ātmīyaṁ ca sarvaṁ bhagavan nityakiṅkaratayā svīkuru' iti bhagavate nivedayet.

(snānāsanam)

tataḥ snānārtham āsanamānīya gandhādibhiḥ abhyarcya bhagavantaṁ praṇamya anujñāpya pāduke pradāya tatropaviṣṭe(snānāsanopaviṣṭe) mālyabhūṣaṇavastrāṇi apanīya viṣvaksenāya dattvā snānaśāṭikāṁ pradāya pādyācamanīya pādapīṭhapradāna-dantakāṣṭha-jihvānirleha na-gaṇḍūṣa-mukhprakṣālana-ācamana-ādarśapradarśana-hastaprakṣālana-mukhavāsa-tāmbūla-tailābhyaṅga udvartana-āmalaka-toya-kaṅkataplotadehaśodhanaśāṭikāpradāna-haridrālepana-prakṣālana-vstrottarīya-yajñopatītapradāna-pādyācamanapavitradāna-gandhapuṣpa dhūpadīpācamananṛtagītavādyādisarvamaṅgalasaṁyuktābhiṣeka-nīrājanācamana-dehaśodhanaplotavastrauttarīyayajñopavīta-ācaman-kūrcaprasāraṇa-sahasradhārābhiṣeka-nīrājanācamanadehaśodhanaplotavastrottarīyayajñopavītācamanāni dadyat.

(alaṅkārāsanam)

tataḥ alaṅkārāsanamabhyarcya praṇamya anujñāpya, pāduke pradāya, tatra upaviṣṭe pūtvavat snānīyavarjam arghyapādyācamanīyaśuddhodakāni mantreṇa kalpayitvā, bhagavate arghyapādyācamanīyāni fattvā, gandhapuṣpapādasaṁmardanavastrottarˆˆyabhūṣaṇopavītācamanī yāni dattvā, sarvaparivārāṇāṁ snānavastrādibhūṣaṇāntaṁ dattvā, gandhādīn devānantaraṁ sarvaparivārāṇāṁ pratyekaṁ pradāya, dhūdīpācamanāntaṁ dadyāt. athavā sarvaparivārāṇāṁ gandhādīneva dadyāt. gandhapuṣpapradāna alaṅkarāñjanordhvapuṇḍra- ādarśa- dhūpadīpa- ācamana- dvajachatracāmaravāhanaśaṅkhacihnakāhalabheryādisakalanṛtagītavādyādibhitabhyarcya, mūlamantraṇa puṣpaṁ pradāya, pratyakṣaraṁ puṣpaṁ pradāya, dvādaśākṣareṇa viṣṇuṣaḍakṣareṇa viṣṇugāyatryā pañcopaniṣadaiḥ puruṣasūktaṛgbhiḥ puṣpaṁ pradāya anyaiśca bhagavanmantraiḥ śaktaścet puṣpaṁ pradāya, devyādipārṣadāntaṁ tattanmantreṇa puṣpaṁ dattvā, praṇamy, pratidiśaṁ pradakṣiṇapraṇāmapūrvakaṁ bhagavate puṣpāñjaliṁ dattvā, puratḥ praṇamya, śrutimukhaiḥ stotraiḥ stutvā, svātmānaṁ nityakiṅkaratayā nivedya tathaiva dhyātvā yathāśakti mūlamantraṁ japitvā-sarvabhogaprapūranīṁ mātrāṁ dattvā- mukhavāsatāmbūle pradāya, aghyaṁ dattvā,

(bhojāsānam)

bhojyāsanamabhyarcya, praṇamya, anujñāpya, pāduke pradāya, tatropaviṣṭe pādya-ācamanīya-arhaṇāni dattvā, guḍaṁ mākṣikaṁ sarpiḥ dadhi kṣīraṁ ceti pātre nikṣipya śoṣaṇādibhirviśodhya arghyajalena saṁprokṣya madhuparkam avanataśirāḥ harṣotphullanayanaḥ hṛṣṭamanāḥ bhūtvā pradāya, ācamanaṁ dadyāt. [yat kiñcit dradhyaṁ bhagavate deyam, tat sarvaṁ śoṣaṇādibhiḥ viśodhya, arghyjalena saṁprokṣya dadyāt] tataśca gāṁ suvarṇaratnādikaṁ ca yathāśakti dadyat. tat susaṁskṛtānnam ājyāḍhyaṁdadhikṣīramadhūni phalamūla vyañjanāni modakāṁśca anyāni ca loke priyatamāni, ātmanaśceṣṭāni, śāstrāviruddhāni saṁbhṛtya śoṣaṇādi kṛtvā, arghyajalena samprokṣya, astramantreṇa rakṣāṁ kṛtvā, surabhimudrāṁ pradarśya, arhaṇapūrvakaṁ havirnivedayet. "atiprabhūtam atipriyatamam atisamagram atyantabhaktikṛtam idaṁ svīkuru"iti praṇāmapūrvakam atyantasādhvasavinayāvanato bhūtvā nivedayet. tataśca anupānatarpaṇe pradāya, hastapraṣālana ācamana hastasaṁmārjanacandana mukhavāsatāmbūlādīni dattvā, praṇamya,

(punarmantrāsanam)

punarmantrāsanaṁ kūrcena mārjayitvā abhyarcya anujñāpya pāduke pradāya tatropaviṣṭe gandhamālyādikamapohya viśvaksenāya dattvā, mukhavāsatāmbūlanṛtagītavādyādibhirabhyarcya, pradakṣiṇadvayaṁ kṛtvā, (pradakṣiṇaukṛtya) daṇḍavat praṇamya,

(paryaṅkāsanam)

paryaṅkāsanamabhyarcya anujñāpya pāduke pradāya, tatropaviṣṭe pādyācamne dattvā, mālyabhūṣaṇavastrāṇi apanīya viśvaksenāya dattvā mukhaśayanocitaṁ mukhasparśaṁ ca vāsaḥ taducitāni bhūṣaṇāni upavītaṁ ca pradāya, ācamanīyaṁ dattvā, gandhapuṣpadhūpadīpācmanamukhavāsatāmbūlādibhiḥ abhyarcya śrutisukhaiḥ stotraiḥ stutvā, "bhagavāneva svaniyāmya svarūpasthiti pravṛtti svaśeṣataikarasena anena ātmanā kartrā svakīyaiśca dehendriyāntaḥkaraṇaiḥ svakīya kalyāṇatama dravyamayān aupacārika sāṁsparśika ābhyavahārikādi samasta bhogān atiprabhūtān atipriyatamān atisamagrān atyantabhaktikṛtān akhilaparijana paricchadānvitāya svasmai svaprītaye svayameva pratipāditavān" ityanusandhyāya bhagavantam anujñāpya, bhagavan niveditāt haviṣaḥ (tahaviśśeṣāt) viśvaksenāya kiñcit uddhṛtya nidhāya, anyat sarvaṁ svācārya pramukhebhyaḥ vaiṣṇavebhyaḥ pradāya, bhagavad yāgāvaśiṣṭaiḥ jalādibhiḥ dravyaiḥ viṣvaksenam abhyarcya pūrvoddhṛtaṁ haviśca dattvā tadarcanaṁ parisamāpya, bhagavantam aṣṭaṅgena praṇamya śaraṇam upagcchet.

"manobuddhyabhimānena saha nyasya dharātale. kūrmavat caturaḥ pādān śirastatraiva pañcamm. pradakṣiṇa sametena caivaṁ rūpeṇa sarvadā. aṣṭāṅgena namaskṛtya hyupaviśyāgrato vibho. " ("urasā śirasā caiva vapuṣā manasā girā, padbhyāṁ karābhyāṁ jānubhyāṁ praṇāmo'ṣṭānga ucyate." ityuktaḥ aṣṭāṅga praṇāmaḥ. śaraṇāgati prakāraś ca pūrvoktaḥ.

tataḥ arghya jalaṁ pradāya, bhagavantam anujñāpya pūjāṁ samāpayet.

iti śrī bhagavad rāmānuja viracitaḥ nitya granthaḥ

(bhagavad ārādhana prayogaḥ.)

śubham astu