## dvitīyo vilāsaḥ

# daikṣikaḥ

**taṁ śrīmat-kṛṣṇa-caitanyaṁ vande jagad-gurum |**

**yasyānukampayā śvāpi mahābdhiṁ santaret sukham ||1||**

**namaḥ śrī-kṛṣṇāya bhagavate bhadra-vana-candrāya |**

**andhaḥ paśyati śāstrāṇi śilā tarati vāridhim |**

**yasya prabhāvato vande taṁ śrī-caitanyam īśvaram ||**

kartavyāṁśasya vijñānam avaśyaṁ samyag iṣyate | ato yas tatra saṅkṣipto granthaḥ so’yaṁ prapañcyate | tatrādau vividha-matākulita-dīkṣā-vidhi-likhane paramāśaktasyāpy ātmano bhagavad-anugraheṇa śaktatāṁ sambhāvayann iva prāripsita-siddhaye pūrvavad guru-rūpam iṣṭa-daivataṁ praṇamati tam iti | śrīmān kṛṣṇaś cāsau catianya-devaś ca paramātmeti tam | pakṣe śrī-kṛṣṇa-caitanyeti vikhyāta-devam īśvaram | sākṣāt tasyopadeṣṭṛtvāsambhave’pi cittādhiṣṭhātṛtvādinā sarveṣām api jīvānāṁ parama-gurutayāmano’pi sa eva gurur ity abhipretya likhati jagad-gurum iti | pakṣe sarvatraiva bhagavan-nāma-saṅkīrtana-pradhāna-bhakti-pracāraṇāj jagatāṁ gurutvena viśeṣato dīna-jana-viṣayaka-samagropadeśānugrahaṇe gurum iti ||1||

**atha dīkṣā-vidhiḥ**

dīkṣā-vidhir likhyate’trānusṛtya krama-dīpikām |

vinā dīkṣāṁ hi pūjāyāṁ nādhikāro’sti karhicit ||2||

krama-dīpikām anusṛtyeti śrī-keśavācārya-viracita-krama-dīpikākhya-granthoktānusāreṇaiva, na tu tad-ukta-virodhenety arthaḥ | dīkṣā-vidhi-likhane hetuḥ vineti | hi yataḥ ||2||

āgame—

dvijānām anupetānāṁ sva-karmādhyayanādiṣu |

yathādhikāro nāstīha syāc copanayanād anu ||3||

tathātrādīkṣitānāṁ tu mantra‑devārcanādiṣu |

nādhikāro 'sty ataḥ kuryād ātmānaṁ śiva‑saṁstutam ||4||

anupetānām akṛtopanayanānām | upanayanāt yajñopavītadānāt anu anantaraṁ tu adhikāraḥ syād eva | śiva-saṁstutam iti dīkṣitam ity arthaḥ | pradhānatvena śrī-viṣṇu-dīkṣā-grahaṇāt śrī-śivasyāpi samyak stutir viṣayam iti bhāvaḥ | evaṁ ca dīkṣāṁ vinā pūjāyām anadhikārāt | tathā—

śālagrāma-śilā-pūjāṁ vinā yo’śnāti kiñcana |

sa cāṇḍālādi-viṣṭhāyām ākalpaṁ jāyate kṛmiḥ ||

ity ādi vacanaiḥ pūjāyāś cāvaśyakatvād dīkṣāyā nityatvaṁ sidhyati | śrī-śālagrāma-śilādhiṣṭhānaṁ vargeṣu mukhyatvāt sarvāṇy eva bhagavad-anuṣṭhānāny upalakṣayati | nityatvam eva brahma-vacanena sādhayati te narā iti | janārdano yair nārcita iti dīkṣāṁ vinārcanāsiddheḥ ||3-4||

skānde kārttika-prasaṅge śrī-brahma-nārada-saṁvāde—

te narāḥ paśavo loke kiṁ teṣāṁ jīvane phalam |

yair na labdhā harer dīkṣā nārcito vā janārdanaḥ ||5||

adīkṣayā dīkṣā-vidhi-vyatirekeṇa | devatānāṁ sarvāsām eva, tan-mantrādhiṣṭhātṛ-devatāyā vā śāpaḥ | yadyapi pūrvaṁ likhitāyāḥ śrī-gurūpasatter nityatayā dīkṣāyā api nityatā siddhaiva tathāpy upasatter āśrayaṇ-mātratā-vivakṣayā dīkṣāyāś ca savidhi-mantra-grahaṇādi-rūpatayā pṛthag ullekha iti dik ||5||

tatraiva śrī-rukmāṅgada-mohinī-saṁvāde, viṣṇu-yāmale ca—

adikṣitasya vāmoru kṛtaṁ sarvaṁ nirarthakam |

paśu-yonim avāpnoti dīkṣā-virahito janaḥ ||6||

viśeṣato viṣṇu-yāmale—

snehād vā lobhato vāpi yo gṛhṇīyād adīkṣayā |

tasmin gurau sa-śiṣye tu devatā-śāpa āpatet ||7||

viṣṇu-rahasye ca—

avijñāya vidhānoktaṁ hari-pūjā-vidhi-kriyām |

kurvan bhaktyā samāpnoti śata-bhāgaṁ vidhānataḥ ||8||

nanu yathā-kathañcid bhagavad-arcanena mahā-phalaṁ śrūyate ato guroḥ sakāśād dīkṣā-grahaṇe ko’yam āgrahas tatrāha--avijñāyeti | hari-pūjā-vidheḥ kriyānuṣṭhānaṁ vidhānoktāṁ pūrva-pūrvair upadeṣṭṛbhir yathā-vidhy evopadiṣṭāṁ śrī-guru-mukhād vijñāya viśeṣeṇājñātvā vidhānato bhaktyā kurvann api śatāṁśānām ekam aṁśaṁ labhate | gurv-anapekṣayā pūrva-pūrva-śiṣṭa-darśita-mārgānādareṇa pūjā-phalaṁ na samyag bhavatīti bhāvaḥ ||8||

divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam |

tasmād dīkṣeti sā proktā deśikais tattva‑kovidaiḥ ||9||

nityatvam eva draḍhayan nityatve’pi darśapaurṇamāsādivat phala-viśeṣaṁ ca darśayan dīkṣā-māhātmyaṁ likhati divyam iti tribhiḥ | tapasvina iti | śreṣṭhā jñānādi-niṣṭhebhyaḥ paramottamāḥ | nṝṇāṁ sarveṣām eva dvijatvaṁ vipratā ||9||

ato guruṁ praṇamyaivaṁ sarvasvaṁ vinivedya ca |

gṛhṇīyād vaiṣṇavaṁ mantraṁ dīkṣā‑pūrvaṁ vidhānataḥ ||10||

skānde tatraiva śrī-brahma-nārada-saṁvāde—

tapasvinaḥ karma-niṣṭhāḥ śreṣṭhās te vai narā bhuvi |

prāptā yais tu harer dīkṣā sarva-duḥkha-vimocinī ||11||

tantra-sāgare ca—

yathā kāñcanatāṁ yāti kāṁsyaṁ rasa‑vidhānataḥ |

tathā dīkṣā‑vidhānena dvijatvaṁ jāyate nṛṇām ||12||

**atha dīkṣā-kālaḥ— tatra māsa-śuddhiḥ**

āgame—

mantra-svīkaraṇaṁ caitre bahu-duḥha-phala-pradam |

vaiśākhe ratna-lābhaḥ syāj jyaiṣṭhe tu maraṇaṁ dhruvam ||13||

āṣāḍhe bandhu-nāśāya śrāvaṇe tu bhayāvaham |

prajā-hānir bhādrapade sarvatra śubham āśvine ||14||

kārttike dhana-vṛddhiḥ syān mārgaśīrṣe śubha-pradam |

pauṣe tu jñāna-hāniḥ syān māghe medhāvi-vardhanam |

phālgune sarva-vaśyatvam ācāryaiḥ parikīrtitam ||15||

kvacic ca—

samṛddhiḥ śrāvaṇe nūnaṁ jñānaṁ syāt kārttike tathā |

phālgune’pi samṛddhiḥ syān malamāsaṁ parityajet ||16 ||

phala-bhedāpekṣayā mata-bhedena vā jñeyaḥ | evam agre’pi ||16||

gautamīye—

mantrārambhas tu caitre syāt samasta-puruṣārthadaḥ |

vaiśākhe ratna-lābhaḥ syāt jyaiṣṭhe tu maraṇaṁ dhruvam ||17||

āṣāḍhe bandhu-nāśaḥ syāt pūrṇāyuḥ śrāvaṇe bhavet |

prajā-nāśo bhaved bhādre āśvine ratna-sañcayaḥ ||18||

kārttike mantra-siddhiḥ syāt mārga-śīrṣe tathā bhavet |

pauṣe tu śatru-pīḍā syāt māghe medhā-vivardhanam |

phālgune sarva-kāmāḥ syur mala-māsaṁ parityajet ||19||

skānde tatraiva śrī-rukmāṅgada-mohinī-saṁvāde—

kārttike tu kṛtā dīkṣā nṝṇāṁ janma-nikṛntanī |

tasmāt sarva-prayatnena dīkṣāṁ kurvīta kārttike ||20||

śrīmad-gopāla-mantrāṇāṁ dīkṣāyāṁ tu na duṣyati |

caitra-māse yad uktā tad dīkṣā tatraiva deśikaiḥ ||21||

evaṁ niṣiddhe’pi caitre śrī-gopāla-mantra-dīkṣām anujānāti—śrīmad iti | yad yasmāt teṣāṁ śrī-gopāla-mantrāṇāṁ dīkṣā caitra eva uktā śrī-keśavācāryādibhiḥ | tathā ca krama-dīpikāyāṁ (5.1)—caitre kṛtvaiva tan māsi karmeti || trailokya-sammohana-tantre ca—

 madhu-māse tu samprāpte dvādaśyāṁ samupoṣitaḥ |

āpūryamāṇa-pakṣe tu saṁśuddhiṁ bhāvayet tataḥ || iti ||21||

### atha bāra-śuddhiḥ

**ravau gurau tathā some kartavyaṁ budha-śukrayoḥ ||22||**

### atha nakṣatra-śuddhiḥ

nārada-tantre—

rohiṇī śravaṇārdrā ca dhaniṣṭhā cottarātrayaḥ |

puṣyaṁ śatabhiṣaś caiva dīkṣā-nakṣatram ucyate ||23||

kvacic ca—

aśvinī-rohiṇī-svāti-viśākhā-hastabheṣu ca |

jyeṣṭhottarā-trayeṣv eva kuryān mantrābhiṣecanam ||24||

aśvinyādi-nakṣatreṣv atra pūrvoktena virodha-bhāve’pi tato viśeṣa-lābhena kvacic ceti prayogaḥ | evam agre’pi | mantrābhiṣecanaṁ dīkṣām ||24||

**atha tithi-śuddhiḥ**

sāra-saṅgrahe—

dvitīyā pañcamī caiva ṣaṣṭhī caiva viśeṣataḥ |

dvādaśyām api kartavyaṁ trayodaśyām athāpi ca ||25||

kvacic ca—

pūrṇimā pañcamī caiva dvitīyā saptamī tathā |

trayodaśī ca daśamī praśastā sarva-kāmadā ||26|| iti |

**evaṁ śuddhe dine śukla-pakṣe śukra-gurūdaye |**

**sal-lagne candra-tārānukūle dīkṣā praśasyate ||27||**

śukrasya guroś ca bṛhaspater ūdaye sati, na tu asta-samaye ||27||

### athātrāpavādaḥ (viśeṣa-vidhiḥ)

rudra-yāmale—

sat-tīrthe’rka-vidhu-grāse tantu-dāmana-parvaṇoḥ |

mantra-dīkṣāṁ prakurvīta māsa-rkṣādi na śodhayet ||28||

tantu-parvaḥ śrāvaṇe pavitrāropaṇotsavaḥ | dāmana-parvaḥ caitre damanakāropaṇotsavas tayoḥ ||28||

sulagna-candra-tārādi-balam atra sadaiva hi |

labdho’tra mantor dīrghāyuḥ-sampat-santati-vardhanaḥ ||29||

atra sat-tīrthādau ||29||

sūrya-grahaṇa-kālena samāno nāsti kaścana |

yatra yad yat kṛtaṁ sarvam ananta-phaladaṁ bhavet |

na māsa-tithi-vārādi-śodhanaṁ sūrya-parvaṇi ||30||

sat-tīrthādiṣv api madhye sūrya-parvaṇaḥ prāśastyaṁ darśayati sūryeti sārdhena ||30||

tattva-sāgare ca—

durlabhe sad-gurūṇāṁ ca sakṛt saṅga upasthite |

tad-anujñā yadā labdhā sa dīkṣāvasaro mahān ||31||
grāme vā yadi vāraṇye kṣetre vā divase niśi |

āgacchati gurur daivād yadā dīkṣā tadājñayā ||32||

yadaivecchā tadā dīkṣā guror ājñānurūpataḥ |

na tīrthaṁ na vrataṁ homo na snānaṁ na japa-kriyā |

dīkṣāyāḥ karaṇaṁ kintu svecchā-prāpte tu sad-gurau ||33||

tatra tatrāpi punar apavādaṁ darśayati—yadaiveti sārdhena ||33||

### atha maṇḍapa-nirmāṇa-vidhiḥ

**kriyāvatyādi-bhedena bhaved dīkṣā caturvidhā |**

**tatra kriyāvatī dīkṣā saṅkṣepeṇaiva likhyate ||34||**

ādi-śabdena kalātmā kalāvatī varṇamayī vedhamayī ca | tathā ca sāradā-tilake—

 caturvidhā sā sandiṣṭā kriyāvatyādibhedataḥ |

 kriyā-mayī varṇa-mayī kalātmā vedhamayy api || iti ||34||

**bhūmiṁ saṁskṛtya tasyāṅ cārcayitvā vāstu-devatāḥ |**

**sapta-hasta-mitaṁ kuryān maṇḍapaṁ ramya-vedikam ||35||**

saṁskṛtya tuṣa-keśāṅgārāsthi-śarkarādi-doṣāpasāreṇopaskṛtya vāstu-devatārcana-vidhis tu prasiddha eva sāradā-tilakādi-grantha-sammato’gre prāsāda-nirmāṇe lekhyo bāhulya-bhayād atra na likhyate | saptabhir hastaiḥ parimitam, kecic ca ṣaḍbhir aṣṭabhir dvādaśabhiḥ ṣoḍaśabhir vā hastair mitaṁ maṇḍapam icchanti | tathā ca vaśiṣṭa-saṁhitāyām—ṣaḍ-dvādaśāṣṭabhir hastaiḥ ṣoḍaśair vā samantataḥ iti | ramyā atyanta-dairghya-hrasvocca-nīcatvādi-rāhityena śobhanā vedikā yasmin tat, tāṁ ca maṇḍapa-madhye racayet | tathā coktam—

 pañca-hasta-mitāṁ tatra caturasrāṁ caturmukhām |

 hasta-mātrocchritāṁ ramyāṁ madhye vedīṁ prakalpayet || iti |

vaśiṣṭa-saṁhitāyāṁ ca—

vāyavye vātha aiśānye pūjā-vedīṁ prakalpayet |

hastonnatāṁ ca vistīrṇāṁ caturasrāṁ samantataḥ || iti |

atra ca virodho mata-bhedādinā maṇḍapa-bhedena pariharaṇīyaḥ | maṇḍapānumānenaiva madhye vedīm uttamāṁ racayed iti sthitiḥ ||35||

**aṣṭa-dhvajaṁ caturdhāraṁ kṣīra-pādapa-toraṇam |
triguṇīkṛta-sūtrāḍhyaṁ kuśamālābhiveṣṭitam ||36||**

maṇḍapam eva viśinaṣṭi—aṣṭeti | aṣṭa-dikṣu aṣṭau dhvajā yasmin tat, kṣīra-yuktaiḥ pādapaiḥ plakṣādibhir hasta-mātraṁbhūmy-antar-nikhātais toraṇaṁ bahir-dvāraṁ yasmin tat | tathā ca matsya-purāṇe—

plākṣaṁ dvāraṁ bhavet pūrvaṁ yāmyam auḍumbaraṁ bhavet |

pañcād aśvattha-ghaṭitaṁ naiyagrodhaṁ tathottaram || iti |

triguṇīkṛtena sūtreṇa āḍhyayā yuktayā abhito veṣṭitam | sarvato nibaddha-kuśa-jātena triguṇita-sūtreṇa parivṛtam ity arthaḥ | kecic ca trisūtryā kuśamaya-rajjopaveṣṭitam ity āhuḥ ||36||

### atha kuṇḍa-nirmāṇa-vidhiḥ

tasmiṁś ca diśi kauveryāṁ catuṣkoṇaṁ trimekhalam |

kuṇḍe kuryāc caturviṁśaty-aṅguli-pramitaṁ budhah ||37||

tasmin maṇḍape | tisro mekhalāḥ khātād bahir upary upari yathāvidhi nirmāyamāṇā vaprā yasmin tat ||37||

khātaṁ trimekhalocchrāya-sahitaṁ tāvad ācaret |

tasmāt khātād bahiḥ kuryāt kaṇṭham ekāṅgulaṁ dhruvam ||38||

tāvac caturviṁśaty-aṅguli-parimitaṁ khātaṁ ca tisṛṇāṁ mekhalānām ucchrāyo navāṅgula-parimitas tena sahitam eva kuryāt | na tu bhūmy-antare ca tāvat sarvaṁ khātaṁ khaned ity arthaḥ | evaṁ ca mekhalā-trayād adhaḥ pañcadaśāṅgulāni khanet | tena ca mekhalā-trayocchrāyeṇa ca militvā caturviṁśaty-aṅgula-garta-sampattyā yathoktaṁ kuṇḍaṁ sidhyatīti jñeyam | kecic ca manyante—bhūmy-antare caturviṁśaty-aṅguli-parimitaṁ khātaṁ kuryāt, tasmād upari mekhalā-trayaṁ pṛthag eveti, yat khātaṁ mekhalā-trayādho-bhūmy-antaḥ kṛtam asti tasmāt | dhruvam avaśyam eva ||38||

tatrādy-mekhalocchrāya-vistārau catur-aṅgulau |

try-aṅgulau tau dvitīyāyās tṛtīyāyā yugāṅgulau ||39||

tatra kuṇḍe | ādyāyāḥ prathamāyā mekhalāyā ucchrāya uccatā vistāraḥ | dvitīya-mekhalāyās tu tau ucchrāya-vistārau | yugāṅgulau dvy-aṅgulau | evam āsām ucchrāyo navāṅgula-parimitaḥ ||39||

yoniṁ ca paścime bhāge mekhalā-tritayopari |

ṣaḍ-aṅgulāṁ ca vistāre dairghye ca dvādaśāṅgulām ||40||

ekāṅgulāṁ tathocchrāye madhye chidra-samanvitām |

gadādharākṛtiṁ kuryād vidhivan mekhalānvitām ||41||

yoniṁ ca kuṇḍasya paścima-bhāge kuryād iti dvābhyām anvayaḥ | gajasya hastino’dharasya oṣṭhasyevākṛtiḥ | agre saṅkucitādho-vistṛtādho-vistṛtā aśvattha-dala-sadṛśī yasyās tām | vidhivad iti—sā ca prāṅmukhī | tasyāḥ paritaś caikāṅgulā mekhalā kāryā | kuṇḍa-madhye ca praviṣṭaṁ yony-agram ekāṅgulaṁ yoni-mūle ca gaja-kumbha-dvayākṛti vṛtta-dvayam arghya-pātrasyaiva kāryam ity arthaḥ | tathā ca vaśiṣṭa-saṁhitāyāṁ—

gṛhasyaiśāna-bhāge tu maṇḍapaṁ kārayed budhaḥ |

ṣaḍ-dvādaśāṣṭabhir hastaiḥ ṣoḍaśair vā samantataḥ ||

caturdvāra-samāyuktaṁ toraṇādyair alaṅkṛtam |

kuṇḍaṁ tan-madhya-bhāge tu kārayec caturasrakam ||

vitasti-dvaya-khātaṁ yat kuṇḍaṁ sa-caturaṅgulam |

viprāṇāṁ kṣatriyāṇāṁ tad-aṅgula-traya-saṁyutam ||

vaiśyānāṁ dvy-aṅgulādhikyaṁ śūdrāṇāṁ hasta-mātrakam |

prathamā mekhalā tatra dvādaśāṅgula-vistṛtā ||

caturbhir aṅgulais tasyāś connatatvaṁ samantataḥ |

tasyāś copari vapraḥ syāc caturaṅgulam unnataḥ ||

vapro mekhalā—

aṣṭābhir aṅgulaiḥ samyag vistīrṇas tu samantataḥ |

tasyopari punaḥ kāryo vapraḥ so’pi tṛtīyakaḥ ||

caturaṅgula-vistīrṇaś connataś ca tathā-vidhaḥ |

yoniś ca paścime bhāge prāṅ-mukhā madhya-saṁsthitā ||

ṣaḍ-aṅgulaiś ca vistīrṇā cāyatā dvādaśāṅgulaiḥ |

pṛṣṭonatā gajauṣṭhy eva sac-chidrā madhyamonnatā ||

kaṇṭho’ṣṭa-yava-mātraḥ syāt kuṇḍaṁ ca kara-mātrake |

kaṇṭho yatnena kartavyo bhukti-mukti-phalepsubhiḥ |

nābhir apy athavā kuṇḍam eka-mekhalakaṁ bhavet || iti ||40-41||

śatārdha-home kuṇḍaṁ syād ūrdhva-muṣṭi-karonmitam |

śata-home’ratni-mātram sahasre pāṇinā mitam ||42||

aparam api kiñcid viśeṣaṁ likhati—śatārdheti | sahasre homānāṁ, evam agre’pi ||42||

lakṣe caturbhir hastaiś ca koṭau tair aṣṭabhir mitam |

caturasraṁ kuṇḍa-khātaṁ kurvītādhaś ca tādṛśam ||43||

taiḥ hastaiḥ | tādṛśam iti yāvad dairghye vistāre ca tāvad adhastād api khātaṁ kuryād ity arthaḥ | tac ca mekhalocchrāya-sahitam eva jñeyam iti pūrvaṁ likhitam eva ||43||

homas tv adhika-saṅkhākaḥ kuṇḍe vai nyūna-saṅkhyayā |

kṛte kāryo na c anyūna-saṅkhyākaḥ saṅkhayādhike ||44||

tatraivāparam api viśeṣaṁ likhati--homas tv iti | nyūnatā homa-saṅkhyāto’lpayā saṅkhyayā kṛte kuṇḍe adhikā kuṇḍa-saṅkhāto bahulā saṅkhyā yasya sa kāryaḥ |

nyūna-saṅkhyayā hy adhika-saṅkhyāyām antarbhāvāt | na ca nyūna-saṅkhyāko homo’dhika-saṅkhyāke kuṇḍe kārya ity arthaḥ | yad uktaṁ cābhiyuktaiḥ—

 nyūna-saṅkhyodite kuṇḍe’dhiko homo vidhīyate |

 anukta-kuṇḍo nyūnas tu nādhike śasyate kvacit || iti ||44||

yathāvidhy eva kartavyaṁ kuṇḍaṁ yatnena dhīmatā |

anyathā bahavo doṣā bhaveyur bahu-duḥkhadāḥ ||45||

yathokta-vidhi-kuṇḍa-nirmāṇe guṇaṁ, tad-ullaṅghane ca doṣaṁ likhati—yatheti ||45||

tad uktaṁ tāntrikaiḥ—

evaṁ lakṣaṇa-saṁyuktaṁ kuṇḍam iṣṭa-phala-pradam |

aneka-doṣadaṁ kuṇḍaṁ yatra nyūnādhikām bhavet ||46||

tasmāt samyak parīkṣyaiva kartavyaṁ śubham icchatā |

hasta-mātraṁ sthaṇḍilaṁ vā saṁkṣipte homa-karmaṇi ||47||

hārītenāpi—

vistārādhikya-hīnatve alpāyur jāyate dhruvam |

khātādhikye bhaved yogī hīne tu dhana-saṁkṣayaḥ |

kuṇḍe vakre ca santāpo maraṇaṁ chinna-mekhale ||48||

śokas tu mekhalonatve tadādhikye paśu-kṣayaḥ |

bhāryā-nāśo yoni-hīne kaṇṭha-hīne śubha-kṣayaḥ ||49||

mekhalāyā ūnatve nyūnatāyāṁ satyām | tasyā mekhalāyā ādhikye ||49||

aṅguli-parimāṇaṁ coktam—

tiryag-yavodarāṇyaṣṭāv ūrdhvā vā brīhayas trayaḥ |

jñeyam aṅguli-mānaṁ tu madhyamā madhya-parvaṇā ||50|| iti |

**viśeṣo’pekṣito’nyatra srak-sruva-prakriyādikaḥ |**

**jñeyo granthāntarāt so’trādhikya-bhītyā na likhyate ||51||**

kuṇḍa-nirmāṇādāv apekṣyam aṅgula-mānaṁ ca likhati | madhyamāyā aṅgule madhyaṁ parva vā | anyatrāpy uktam—

āhur mantra-vido’ṅgulaṁ vasu-yavais tiryak ca saṁsthāpitais

tālaṁ dvādaśabhiś ca taiḥ parimitaṁ hasto dvitālaḥ punaḥ |

tau dvau kiṣkur imau dhanuś ca dhanuṣāṁ krośaḥ sahasraṁ bhavet

tau gavyūtim udāharanti munayas tābhis tribhir yojanam || iti |

vasu-yavaiḥ aṣṭabhir yavaiḥ tair aṅgulaiḥ, imau dvau kiṣkuḥ, sruk-sruvayor homārthaka-pātrayoḥ, prakriyā nirmāṇādi-vidhiḥ, tat-prabhṛtiko’tra kuṇḍādi-nirmāṇa-karaṇe yo’nyo viśeṣo’pekṣitaḥ syāt, sa ca vaśiṣṭa-saṁhitādi-granthād vijñātavyo’bhijñaiḥ | ādi-śabdena aṅkurāropaṇa-vidhy-ādiḥ, atra granthe ca ādhikya-bhītyā grantha-vistāra-bhayena sa na likhyate | sruk-sruva-lakṣaṇaṁ ca vaśiṣṭa-saṁhitāyām uktam—

sruvaṁ bāhu-pramāṇena homārthaṁ vidadhīta vai |

caturasraṁ vidhāyādau sapta-pañcāṅgula-kramāt ||

tṛtīyāṁśena gartaṁ syāt tad-antar-vṛtta-śobhitam |

snātvā samaṁ tiryag ūrdhvaṁ tad-adhaḥ śodhayed bahiḥ ||

caturthāṁśaṁ cāṅgulasya śeṣāc cārdhaṁ tad-antataḥ |

ramyāṁ ca mekhalāṁ khāte śiṣṭenārdhena kārayet ||

kuryāt tirbhāga-vistāram aṅguṣṭhena samāyutam |

sārdham aṅguṣṭhakaṁ ca syāt tad-agre tu mukhaṁ bhavet ||

catuṣkaṁ śobhanaṁ vṛttiṁ dvy-aṅgulaṁ vidadhīta vai |

yathālpa-paṅke goḥ pādaṁ ruciraṁ dṛśyate tathā ||

palāśa-patre niśchidre rucire sruk-sruvau mune |

vidavyād vāśvattha-patre saṅkṣipte homa-karmaṇi || iti |

śāradā-tilake ca—

prakalpayet sruvaṁ vidvān vakṣyamāṇena vartmanā |

śrī-parṇī-śiśapā-kṣīra-śākhiṣv ekatamaṁ budhaḥ ||

gṛhītvā vibhajed dharata-mātraṁ ṣaṭtriṁśatā punaḥ |

viṁśaty-aṁśair bhavet kuṇḍo vedī tair aṣṭabhir bhavet ||

ekāṁśena mitaḥ kaṇṭhaḥ sapta-bhāga-mitaṁ mukham |

vedī-try-aṁśena vistāraḥ kaṇṭhasya parikīrtitaḥ ||

agraṁ kaṇṭha-samānaṁ syān mukhe mārgaṁ prakalpayet |

kaniṣṭhāṅguli-mānena sarpiṣo nirgamāya ca ||

vedī-madhye vidhātavyā bhāgenaikena karṇikā |

vidadhīta bahis tasyā ekāṁśena nābhito’vaṭaḥ ||

tasya khātaṁ tribhir bhāgair vṛttam ardhāṁśato bahiḥ |

aṁśenaikena parito dalāni parikalpayet |

mekhalā-mukha-vedyoḥ syātparitordhāṁśamānataḥ ||

daṇḍa-mūlāgrayoḥ kuṇḍī guṇa-vedāṁśakaiḥ kramāt |

kuṇḍī yama-yugāṁśe syād daṇḍasyānāha īritaḥ ||

ṣaḍbhir aṁśaiḥ pṛṣṭha-bhāgo vedyāḥ kūrmākṛtir bhavet |

haṁsasya vā hastino vā patriṇo vā mukhaṁ likhet ||

mukhasya pṛṣṭha-bhāge syāt suprokṣaṁ lakṣaṇaṁ srucaḥ |

srucaś caturviṁcśatibhir bhāgair vā racayet sruvam ||

dvāviṁśatyā daṇḍamānam aṁśair etasya kīrtitam ||

caturviṁśatir ānāhaḥ karṣājya-grāhi tac-chiraḥ |

aṁśa-dvayena nikhanet paṅke mṛga-padākṛtim |

daṇḍa-mūlāgrayoḥ kuṇḍī bhavet kaṅkaṇa-bhūṣitā || iti ||50-51||

### atha dīkṣā-maṇḍala-vidhiḥ

**athokṣite pañca-gavyair gandhāmbhobhiś ca maṇḍape |**

**yathāvidhi likhed dīkṣā-maṇḍalaṁ vedikopari ||52||**

adhuṇā maṇḍala-vidhiṁ darśayati—atheti tribhiḥ | ukṣite prokṣite pañca-gavyaiḥ sugandhibhir jalaiś ca, yathā-vidhīti sarvatrāgre’py anuvartanīyaṁ, vedikāyā maṇḍapāntar viracitāyā vedyā upari ||52||

**tan-madhye cāṣṭa-patrābjaṁ bahir vṛtta-trayaṁ tataḥ |**

**tato rāśīṁs tataḥ pīṭhaṁ catuṣpāda-samanvitam ||53||**

**tasmād bahiś caturdikṣu likhed vīthī-catuṣṭayam |**

**śobhāpaśobhā-koṇāḍhyaṁ tato dvāra-catuṣṭayam ||54||**

tasya maṇḍalasya madhye’ṣṭa-patraṁ padmaṁ likhed iti pareṇa pūrveṇa vānvayaḥ | tatas tasmād abjād bahir-vṛtta-trayam | tato vṛtta-trayād bahiḥ rāśīn meṣādīn dvādaśa | tebhyo bahiḥ pāda-catuṣṭaya-yuktaṁ pīṭham āsanam | tasmād bahiś catasro vīthyaḥ | tasmād bahiś catvāri dvārāṇi | tad-ubhayataḥ sarvatra śobhām | tat-pārśvataś copaśobhām | tat-prānteṣu catvāri koṇānīty arthaḥ | tatrāyaṁ sanniveśaḥ | ādau saptadaśordhva-rekhā likhet paścāt tad-upari sama-bhāgena tāvatīri (?) tiryag-rekhāṁ likhet | evaṁ ṣaṭ-pañcāśad adhikaṁ koṣṭhānāṁ śatadvayaṁ bhavati | teṣu ca madhye ṣoḍaśa koṣṭhāṇi mārjayitvā tatra padmam | tad-bahir vṛtta-trayaṁ cāṅkayet | tad-bahir eka-paṅkti-sthāni ṣaṭ-triṁśat mārjayitvā pīṭhaṁ tatraiva koṇeṣu tatra pāda-catuṣkaṁ ca kalpayet | tad-bahir eka-pakti-sthāni catuścatvāriṁśat mārjayitvā catur-dikṣu catur-vīthīḥ prakalpayet | tad-bahiś ca paṅkti-dvaya-sthair dvādaśādhika-śata-koṣṭhaiś catur-dikṣu catvāri dvārāṇi, tad-ubhayataḥ śobhām | tad-anantaram upaśobhām, tad-anantaraṁ ca catuṣkoṇānīti | tatrāpy ayaṁ prakāraḥ bāhya-paṅkti-stha-madhya-koṣṭha-catuṣṭayaṁ tad-abhyantara-paṅkti-stha-madhya-koṣṭha-dvayaṁ cety evaṁ koṣṭha-ṣaṭkenaikaṁ dvāraṁ bhavati | dvārasya ekasmin bhāge tathā paṅkti-stham ekaṁ koṣṭhaṁ tad-abhyantara-paṅkti-stha-koṣṭha-trayaṁ ca cety evaṁ koṣṭha-catuṣṭayenaikā śobhā bhavati | tathā bāhya-paṅktisthaṁ koṣṭha-trayaṁ tad-abhyantara-paṅkti-stham ekaṁ cety evaṁ koṣṭha-catuṣṭayenaikopaśobhā bhavati | koṣṭha-catuṣkeṇa koṇam iti | evam aparsminn api bhāge śobhopaśobhā koṇāni jñeyāni | evam evānya-dik-traye’pīti militvā dvādaśādhika-koṣṭha-śataṁ bhavatīti dik ||53-54||

### atha dīkṣāṅga-pūjā

**prātaḥ-kṛtyaṁ guruḥ kṛtvā yathā-sthānaṁ nyaset tataḥ |**

**śaṅkhaṁ pūjopacārāṁś ca puro-lekhya-prakārataḥ ||55||**

adhunā kalasa-sthāpana-vidhiṁ darśayati—prātaḥ-kṛtyam ity ādinā bhojyārpaṇāvadhīty antena | prātaḥ-kṛtyaṁ prātaḥ-snānam ārabhyātmārpaṇāntaṁ bhagavad-arcanaṁ yāvan nitya-karma kṛtvā samāpya | katham ? puro’gre lekhya-prakāreṇa tat-prakāraś cāgre mukhya-pūjā-prasaṅge vyakto bhāvīty arthaḥ | evam anyatrāpy agre sarvatra boddhavyam | yathā-sthānam iti prāṅ-mukho maṇḍalasyāgre svāsanopaviṣṭo dīkṣā-saṅkalpaṁ vidhāya mātṛkādi-nyāsān kṛtvā sva-vāmāgre śaṅkhaṁ pūjopacārāṁś cārghyādi-dravyāṇi sva-sva-pātre paripūrya yathottaraṁ sthāpayitvā dakṣiṇa-bhāge ca puṣpādīni nyased ity ādikaṁ jñeyam | etac cāgre mukhya-pūjā-prakaraṇe prapañcya lekhyam eva ||55||

### tatrādau kumbha-sthāpana-vidhiḥ

**gurūn gaṇeśaṁ cābhyarcya pīṭha-pūjāṁ vidhāya ca |**

**padma-madhye nyaset śālīṁs taṇḍulāṁś ca kuśāṁs tathā ||56||**

gurūn nija-guru-parama-gurv-ādīn śrī-nāradādīṁś cānyān api pūrva-siddhān bhāgavatān maṇḍalāntaḥ-pīṭhasyottare vāyavya-koṇād aiśāna-koṇa-paryantam abhyarcya, caturthī-namo’ntais tat-tan-nāmabhir gandhādinā sampūjya praṇāma-mudrāṁ radarśyānujñām ādāya gaṇeśaṁ ca tad-dakṣiṇa-bhāge vīthyāṁ yathokta-kramam abhyarcya nirvidghnatāṁ prārthya maṇḍala-madhya-bhāge pīṭhasya pūjāṁ ca lekhya-vidhinaiva kṛtvā padmasya maṇḍalāntar-likhitasya madhye karṇikopari śālīn dhānyāni ekāḍhaka-parimitāni | tathā tad-aṣṭamāṁśa-parimita-śukla-taṇḍulāny api nyasya tad-upari darbhān vinyased ity evaṁ granthāntarānusāreṇa vijñeyam | tatra ca kūrcākṣata-yutān darbhān iti jñeyam | kūrco’tra kuśa-traya-ghaṭita-brahma-granthiḥ | kuśa-muṣṭir iti kecid āhuḥ ||56||

**vahner daśa-kalā yādi-varṇādyāś ca kuśopari |**

**nyasyābhyarcya japaṁs tāraṁ nyaset kumbhaṁ yathoditam ||57||**

kuśānām upari ca vahner daśa-kalāḥ prādakṣiṇyena nyasya gandha-puṣpādinā tā eva pūjayitvā tāraṁ praṇavaṁ japan san tad-darbhopary eva kalasaṁ sthāpayet | kathambhūtāḥ ? ya-kāra ādir yeṣāṁ te varṇā ādyā ādi-sthitā yāsāṁ tāḥ ya-kārādi-kṣa-kārānta-daśākṣara-śiraskā ity arthaḥ | yathoditaṁ śāstravidbhir uktam anatikramya, anena navaṁ lohitam avraṇaṁ triguṇīkṛtya kanyā-kartita-śobhana-kārpasa-sūtrair astra-mantreṇa trir veṣṭitam aguru-dhūpāmoditam ity ādikaṁ boddhavyam | yathoditam ity etad agre’py anuvartanīyam ||57||

tāś coktāḥ—

dhūmrārcir uṣmā jvalanī jvālinī visphuliṅinī |

suśrīḥ surūpā kapilā havya-kavyavahe api ||58|| iti |

havya-vahā kavya-vahā ceti dve | prayogaś cāyaṁ—dhūmārciṣe nama ity ādi | kecic ca daśa-dala-kamalaṁ sañcintya tat-karṇikāyāṁ maṁ vahni-maṇḍalāya namaḥ iti nyasya tad-daśa-daleṣu daśa vahni-kalā nyased ity āhuḥ | evam eva hṛdi dvādaśa-dalaṁ bhrū-madhye (kaṇṭha-madhye) ca ṣoḍaśa-dalaṁ kamalaṁ sañcintya aṁ arka-maṇḍalāya namaḥ, uṁ soma-maṇḍalāya namaḥ iti krameṇa tat-tat-karṇikayor nyasya tat-tad-daleṣv eva sūrya-soma-kalā nyased ity āhuḥ | anye ca āsām aṣṭa-triṁśato vahny-ādi-kalānām anyāsāṁ ca pañcāśataḥ praṇava-kalānāṁ śuddha-jala-pūrṇe śaṅkha eva nyāsam āhuḥ ||58||

**kādyaiṣ ṭhāntair yutā bhādyair ḍāntaiś cārṇair vilomagaiḥ |**

**sūryasya ca kalāḥ kumbhe dvādaśa nyasya pūjayet ||59||**

adhunā tasmin kuṇḍe sūrya-kalānāṁ nyāsādikaṁ likhati—kādyair iti | kakārādyaiṣ ṭha-kārāntair arṇair varṇair yutā dvādaśāpi kalāḥ | ca-kāraḥ samuccaye | bha-kārādyair ḍa-kārāntair varṇair api yutāḥ | nanu, bha-kārādīnāṁ dvādaśa-varṇānāṁ ḍa-kārāntatā kathaṁ syāt ? krameṇa kṣa-kārāntatā-prāptes tatrāha—vilomagaiḥ vyutkrama-prāptaiḥ | ayam arthaḥ—anuloma-paṭhita-ka-kārādyaikaikam akṣaraṁ pratiloma-paṭhita-bha-kārādy-ekaikākṣareṇa sahitam ādau sūrya-kalāsu saṁyojya nyāsādikaṁ kuryād iti | prayogaś ca kaṁ bhaṁ tapanyai nama ity ādi ||59||

tāś coktāḥ—

tapanī tāpanī dhūmrā bhrāmarī jvālinī ruciḥ |

suṣumṇā bhogadā viśvā bodhinī dhāriṇī kṣamā ||60|| iti |

**kumbhāntar nikṣipen mūla-mantreṇa kusumaṁ sitam |**

**sākṣataṁ sasitaṁ svarṇaṁ sa-ratnaṁ ca kuśāṁs tathā ||61||**

tataś cokta-prakāreṇādhāra-rūpam agniṁ kumbha-rūpaṁ sūryaṁ ca vicintya kumbhasya tasya antar madhye śukla-kusumādikaṁ kṣipet | sa-sitaṁ sa-śarkaram | tad uktam—

 prottolayitvā tan-madhye śukla-puṣpaṁ sitāyutam |

 svarṇaṁ ratnaṁ ca kūrcaṁ ca mūlenaiva vinikṣipet || iti |

yac ca mūla-granthaārthād adhikaṁ kiñcil likhyate, tat-pūrva-gatasya yathoditam ity asyānuvartanād iti jñeyam ||61||

**kumbhaṁ ca vidhinā tīrthāmbunā śuddhena pūrayet |**

**jale cendukulā nyasya sasvarāḥ ṣoḍaśārcayet ||62||**

vidhineti—pīṭha-kumbhayor aikyaṁ vicintya viloma-paṭhitaiḥ kṣa-kārādyair a-kārāntair mātṛkākṣarair vāra-trayaṁ mūla-mantra-japena kumbhaṁ taṁ kevala-vimala-tīrthodakena pūrayet | atra ca śaktau karpurādi-jalaiḥ gavya-dugdhaiḥ pañca-gavyaiḥ sarvauṣadhi-jalaiḥ kṣīra-drumādi-kvārtha-jalair anyair vā mahauṣadhi-toyaiḥ pūrayed iti | svarā a-kārādyāś caturdaśa, sāhacaryād visargānusvārau ceti ṣoḍaśa | tat-sahitā indoḥ kalāḥ ṣoḍaśa kumbhodakair vidhinā krameṇa nyasya puṣpādinā pūjayet ||62||

tāś coktāḥ—

amṛtā mānadā pūṣā tuṣṭiḥ puṣṭī ratir dhṛtiḥ |

śaśinī candrikā kāntir jyotsnā śrīḥ prītir aṅgadā |

pūrṇā pūrṇāmṛtā ca ||63|| iti |

jyotsnā caikā śrīś caikā, pūrṇā caikā pūrṇāmṛtā caikā iti dve prayogaś ca | aṁ amṛtāyai nama ity ādi ||63||

**śuddhāmbu-pūrite śaṅkhe kṣiptvā gandhāṣṭakaṁ kalāḥ |**

**āvāhya sarvās tāḥ prāṇa-pratiṣṭhām ācaret kramāt ||64||**

atha śaṅkha-pūraṇa-vidhiṁ darśayati—śuddheti | pūrva-ślokastha-vidhinety anuvartata eva | ato hi mūla-mantreṇa śuddhāmbunā paripūrite, śaktau ca pūrvavat karpūra-jalādinā pūrita iti jñeyam | tāḥ pūrvoktāḥ | vahny-arkendu-kalāḥ sarvāḥ śaṅkha eva kramāt pṛthak pṛthag āvāhya tāsāṁ prāṇa-pratiṣṭhāṁ krameṇaiva kuryāt | tat-tat-prāṇa-pratiṣṭhā-prakāraś ca śrī-puruṣottama-vana-viracita-krama-dīpikā-ṭīkādi-granthāntarato vijñeyaḥ ||64||

gandhāṣṭakaṁ coktam—

uśīraṁ kuṅkumaṁ kuṣṭhaṁ bālakaṁ cāgurur murā |

jaṭā-māṁsī candanaṁ cetīṣṭaṁ gandhāṣṭakaṁ hareḥ ||65|| iti |

ity etat gandhāṣṭakaṁ hareḥ śrī-kṛṣṇasya iṣṭaṁ priyam ||65||

**kaiścic candana-karpūrāguru-kuṅkuma-rocanāḥ |**

**kakkola-kapi-māṁsyaś ca gandhāṣṭakam idaṁ matam ||66||**

kapiḥ śihlakaḥ ||66||

**tathaivākārajā varṇaiḥ kādibhir daśabhir daśa |**

**ukārajāṣṭakārādyaiḥ pa-kārādyair ma-kāra-jāḥ ||67||
catasro bindujāḥ ṣādyaiś caturbhir nāda-jāḥ kalāḥ |**

**svaraiḥ ṣoḍaśabhir yuktā nyasec chaṅkhe ca ṣoḍaśa ||68||**

atha pañcāśat praṇava-kalānāṁ nyāsaṁ likhati—tathaiveti | a-kārajā daśa-kalāḥ ka-kārādibhir daśabhir varṇair yuktās tasminn eva śaṅkhe nyased iti dvābhyām anvayaḥ | daśeti daśabhir iti cānuvartata eva | ata u-kārajā daśa ṭa-kārādyair daśabhir varṇair yuktāḥ | daśeti—ma-kārajāś ca daśa pa-kārādyair daśabhir yuktā iti jñeyam | ṣa-kārādyaiś caturbhir varṇair yuktāś catasro bindujāḥ kalā nyaset | nādajāḥ ṣoḍaśa ca kalāḥ ṣoḍaśabhiḥ svaraiḥ | a-kārādibhir yuktā nyaset ||67-68||

tāś coktāḥ—

sṛṣṭir ṛddhiḥ smṛtir medhā kāntir lakṣmīr dhṛitḥ sthirā |

sthitiḥ siddhir akārotthāḥ kalā daśa samīritaḥ ||69||

jarā ca pālinī śāntir aiśvarī rati-kāmike |

varadā hlādinī prītir dīrghā cokāra-jāḥ kalāḥ ||70||

tīkṣṇā raudrā bhayā nidrā tantīr kṣut krodhanī kriyā |

utkārī caiva mṛtyuś ca makārākṣarajāḥ kalāḥ ||71||

nivṛttiś ca pratiṣṭhā ca vidyā śāntis tathaiva ca |

indhikā dīpikā caiva recikā mocikā parā ||72||

sūkṣmā sūkṣmāmṛtā jñānājñānā cāpy āyanī tathā |

vyāpinī vyoma-rūpā ca anantā nāda-sambhavāḥ ||73|| iti |

nivṛttyādayo nādajāḥ ṣoḍaśa | kvacic ca sūkṣma-sūkṣmeti pāṭhaḥ | tataś ca sūkṣmā ekā, sūkṣmāmṛtā caikā pūrṇā pūrṇāmṛtā cetivat | keṣāṁcin mate ca ananta iti bahu-vacanāntaṁ nāda-sambhavā ity asya viśeṣaṇam | tathā ca sāradā-tilake—anantāḥ svara-yutāḥ iti | tataś ca sūkṣmā ekā, asūkṣmā caikā | amṛtā caiketi tisraḥ ||72-73||

**nyāsaṁ kalānāṁ sarvāsāṁ kuryād ekaikaśaḥ kramāt |**

**nāmoccārya caturthāntaṁ tat-tad-varṇair namo’ntakam ||74||**

nyāsa-prakāraṁ likhati—nyāsam iti | tais taiḥ prāg-uddiṣṭair varṇaiḥ saha | prayogaś ca—kaṁ sṛṣṭyai namaḥ ity ādi | kecic ca praṇavādyam eva sarvaṁ tat-tan-nyāsam āhuḥ | tathānye ca a-kāra-kalānāṁ pāda-dvaya-sandhy-agreṣu, u-kāra-kalānāṁ ca kara-dvaya-sandhy-agreṣu, ma-kāra-kalānāṁ ca gudādy-aṅgeṣu daśasu, bindu-kalānāṁ ca kaṇṭha-cibuka-bhrū-dvayeṣu, nāda-kalānāṁ ca tat-tan-nyāsa-sthāneṣu prakāra-bhedena nyāsam āhuḥ | tat-tat-pratiṣṭhādi-vidhiś ca śrī-puruṣottama-vana-viracita-krama-dīpikā-ṭīkādi-granthato viśeṣeṇāvagantavyaḥ ||74||

**pūrvaṁ prāṇa-pratiṣṭhāyās tāsām āvāhanāt param |**

**ṛcaḥ pañca yathā-sthānaṁ paṭhet tāś cārcayet kalāḥ ||75||**

**haṁśaḥ śuciṣad ity ādau pratad viṣṇus tataḥ param |**

**tryambakaṁ tat savitur viṣṇur yonim iti kramāt ||76||**

kiṁ ca, pūrvam iti tāsām akārajādi-kalānāṁ, yathā-sthānam iti | śaṅkha-jale a-kāra-prabhavānāṁ kalānām āvāhanānantaraṁ prāṇa-pratiṣṭhāyāś ca prāk haṁsaḥ śuci-ṣad ity ṛcam | u-kāra-prabhavāṇāṁ ca pratad viṣṇur iti | ma-kāra-prabhavāṇāṁ ca | triyambakam iti viṣṇu-prabhavāṇāṁ ca tat-savitur iti | nāda-prabhavāṇāṁ ca viṣnur yonim iti | kramāt paṭhed iti jñeyam | kvacic ca tryambakam iti pāṭhaḥ ||75-76||

**tac ca śaṅkhodakaṁ kumbhe mūla-mantreṇa nikṣipet |**

**pidadhyāt tan mukhaṁ śakra-vallī-cūtādi-pallavaiḥ ||77||**

tat kalā-nyāsa-saṁskṛtaṁ ca śaṅkhastham udakaṁ kumbhe prāk sthāpite tasmin arpayet | tasya kumbhasya mukhaṁ śakra-vallyā indra-vallyā āmrādi-pallavaiś cācchādayet | ādi-śabdād aśvatthādi ||77||

**śarāvenātha puṣpādi-yuktenācchādya tat punaḥ |**

**saṁveṣṭya vastra-yugmena tataḥ kumbhaṁ ca maṇḍayet ||78||**

tat kumbha-mukhaṁ puṣpādi-sahitena śarāveṇa punar upari ācchādya | ādi-śabdeana phala-taṇḍulādi | punaś ca tan-mukham eva vastra-dvayena veṣṭayitvā maṇḍayet puṣpa-candanādinā ||78||

### atha kumbhe śrī-bhagavat-pūjā-vidhiḥ

**tasminn āvāhya kalase paraṁ tejo yathā-vidhi |**

**sakalīkṛtya cācāryaḥ pūjayed āsanādibhiḥ ||79||**

paraṁ tejaḥ narākṛti paraṁ brahma śrī-kṛṣṇam | yathā-vidhīti mūla-mantreṇa śrī-mūrtiṁ sañcintya karābhyāṁ puṣpāñjalim ādāya pravahan nāsā-puṭena hṛdayād deva-tejaḥ puṣpāñjalāv ānīya kalasādi-kalpita-mūrtāv āvāhanaṁ tan-mantreṇa kuryād ity arthaḥ | āsanādibhir upacāraiḥ | te cāgre nitya-pūjā-prasaṅge vistārya lekhyāḥ ||79||

sakalīkaraṇaṁ coktam—

**devatāṅge ṣaḍ-aṅgānāṁ nyāsaḥ syāt sakalī-kṛtiḥ ||80||**

**kecic cāhuḥ kara-nyāsau vinākhilaiḥ |**

**nyāsais tat-tejasaḥ sāṅgīkaraṇaṁ sakalīkṛtaḥ ||81||**

kim āhus tad eva likhati—karety ādi | tasya brahma-svarūpasya tejasaḥ sāṅgīkaraṇaṁ dhyānena sākāratāpādanam ||81||

**evaṁ ca kumbhe taṁ sāṅgopāṅgaṁ sāvaraṇaṁ prabhum |**

**agrato lekhya-vidhinārcayed bhojyārpaṇāvadhi ||82||**

taṁ narākṛti para-brahma-rūpaṁ, prabhuṁ śrī-kṛṣṇam | evam āvāhanādinā naivedya-samarpaṇāntam arcayet | katham ? agre nitya-pūjā-prasaṅge mukhya-sthāne lekhyena prakāreṇa atas tatraiva tat-sarva-prakāro vistārya lekhyas tad-dṛṣṭyātrāpi tathaiva pūjā kartavyā | adhunā tal-likhanenālam ity arthaḥ ||82||

**naivedyārpaṇataḥ paścān maṇḍalasya ca sarvataḥ |**

**sa-dīpān paiṣṭikān nyasyet sa-bījāṅkura-bhājanāt ||83||**

bījāṅkura-pātra-sahitān sataḥ uttamān gavya-vṛtādi-sādhitān samyag ullvalitān dīpān maṇḍalasya paritaḥ sthāpayet | paiṣṭikān piṣṭena yava-cūrṇādinā nirmitān pātrān ity arthaḥ ||83||

### atha dīkṣā-homa-vidhiḥ

**tato dīkṣāṅga-homārthaṁ kuṇḍalasya ca sarvataḥ |**

**saṁmārjya darbha-mārjanyā yathā-vidhy upalepayet ||84||**

**vikīrya sarṣapāṁs tatra gavyaiḥ samprokṣya pañcabhiḥ |**

**madhye sampūjayed vāstu-puruṣaṁ dikṣu tat-patīn ||85||**

dīkṣā-homa-vidhiṁ likhati—tata ity ādinā yathoditam ity antena | yathā-vidhīti | vāyu-bīja-japta-darbha-mārjanyādi-samam āgneyīm ārabhya prādakṣiṇyena saṁmārjya tathaiva varuṇa-bījena lepanaṁ kuryād ity arthaḥ | yathāvidhīty asyāgre’pi sarvatrānuvartanaṁ kāryam | tat-tat-prakāra-viśeṣaś ca granthāntarato jñeyaḥ | sarṣapān astra-mantra-japtān | tatra kuṇḍe dikṣu ca daśasu tat-patīn dik-pālān ||84-85||

**śoṣaṇādīni kuṇḍasya kṛtvā prokṣya kuśāmbubhiḥ |**

**ullikhya cāsmin yony-ādi-sahitaṁ maṇḍalaṁ likhet ||86||**

ādi-śabdena dahana-plāvana-kāṭhinyādīni, kuśa-yuktair ambubhiḥ | ullikhya ullekhanaṁ ca kṛtvā | asmin kuṇḍe ādi-śabdāc cakra-vṛttādi ||86||

**śrī-bījaṁ madhya-yonau ca vilikhyābhukṣya pūjayet |**

**nidhāya tatra puṣpādi-viṣṭaraṁ sādhu kalpayet ||87||**

 athāgni-saṁskāraṁ likhiṣyann ādau tat-pratiṣṭhāṁ likhati—śrī-bījam iti tribhiḥ | puṣpādinā yad-viṣṭaraṁ śayyā tat | yad vā, puṣpādikam eva viṣṭaratvena kalpayitvā tatra madhyayonāv eva nidhāya | ādi-śabdena akṣata-kūrcau ||87||

**tatra lakṣmī-mṛtyu-snānāṁ viṣṇuṁ cāvāhya pūjayet |**

**tāmrādi-pātreṇānīyāgrato’gniṁ sthāpayec chubhram ||88||**

śubham ānanditam | tathā coktaṁ—

praṇamya vidhinaivāgnim āhitāgner gṛhād api |

ānīya cādadhītātra kuśaiḥ prajvālya yatnataḥ || iti ||88||

**gandhādināgnim abhyarcya viṣṇoḥ sakrīḍataḥ śriyā |**

**reto-rūpaṁ vicintyāmuṁ kuṇḍaṁ tāreṇa cārcayet ||89||**

śriyā saha saṅkrīḍata ādya-rasam anubhavataḥ | amum agnim | tāreṇa praṇavena ||89||

**vaiśvānareti mantreṇācchācyāgniṁ taṁ sad-indhanaiḥ |**

**cit-piṅgaleti prajvālyopatiṣṭhed agnim ity amum ||90||**

evam agneḥ pratiṣṭhā-vidhiṁ likhitvopasthāna-vidhiṁ likhati—vaiśveti | vaiśvānareti mantrasyādyākṣarāṇi | evam agre’pi | sadbhir uttamair vihitair uttamair indhanair ācchādya | cit-piṅgaleti mantreṇa | agnim iti mantreṇa amum agnim upatiṣṭhet ||90||

**jihvā nyasyet sapta tsminn apy aṅgeṣv aṅga-devatāḥ |**

**ṣaṭsu ṣaṭ nyasya mūrtīś ca nyasyāṣṭābhyarcayec ca tāḥ ||91||**

atha saṁskārārtham eva prathamaṁ nyāsādikaṁ likhati—jihvā iti caturbhiḥ | ṣaṭsu aṅgeṣu mūrdhādiṣu ṣaṭ aṅga-devatā nyasya aṣṭau mūrtīś ca nyasya tāś ca jihvāṅga-devatā-mūrtīḥ pratyekaṁ caturthī-namo’ntas tat-tan-nāmabhiḥ pūjayet ||91||

sapta-jihvāś coktāḥ—

**hiraṇyā gaganā raktā tathā kṛṣṇā ca suprabhā |**

**bahu-rūpāti-rūpā ca sapta jihvā vasor imāḥ ||92||**

vasor agneḥ | kecic ca padmarāgāḥ suparṇīty ādyā sapta jihvā atra manyante ||92||

### athāṅga-devatāḥ

**sahasrārciḥ svasti-pūrṇa uttiṣṭha-puruṣas tathā |**

**dhūma-vyāpī sapta-jihvo dhanurdhara iti smṛtaḥ ||93||**

### aṣṭa-mūrtayaś ca

**jāta-vedāḥ sapta-jihvo havya-vāhana eva ca |**

**aśvodaraja-saṁjñaś ca tathā vaiśvānaro’paraḥ |**

**kaumāra-tejāś ca tathā viśvadeva-mukhāhvayau ||94|| iti |**

viśvamukho devamukhaś ceti dvau | tathā ca sāradā-tilake—

jātavedāḥ sapta-jihvo havya-vāhana-saṁjñakah |

aśvodaraja-saṁjño’nyas tathā vaiśvānarāhvayaḥ |

kaumāra-tejāḥ syād viśvamukho devamukhas tathā || iti ||94||

**tato vahniṁ paristīrya saṁskṛtājyaṁ yathā-vidhi |**

**hutvā ca vyāhṛtīḥ paścāt trīn vārān juhuyāt punaḥ ||95||**

**tato’sya garbhadhānādīn vivāhāntān yathākramam |**

**saṁskārān ācared ukta-mantreṇāṣṭāhutais tathā ||96||**

paristīrya kuśāṅkurādinā agneḥ paristaraṇaṁ kṛtvā, yathāvidhīti sarvatraiva sambandhanīyam | tataś ca tāpanābhidyotanādinājya-saṁskārādi-prakāraś ca yājñikeṣu suprasiddha eva | atrāpekṣitaś cet śrī-puruṣottama-vana-viracita-krama-dīpikā-ṭīkā-granthato jñeyaḥ | paścāt praṇava-vyāhṛtīr yathāvidhi hutvā vaiśvānaerty ādinā agner mūla-mantreṇa punas triḥ kṛtyo juhuyāt ca | śāstroktena mantreṇa svāhānta-praṇavenānyena ca tat-tat-karma-viṣayakeṇa mantreṇa āhuty-aṣṭakena ca asya vahneḥ saṁskārān krameṇa kuryāt | tat-tad-vidhir api tat-tad-granthata eva viśeṣataḥ jñeyaḥ ||95-96||

**itthaṁ hi saṁskṛte vahnau pīṭham abhyarcya tatra ca |**

**devam āvāhya gandhādi-dīpānta-vidhinārcayet ||97||**

tatra tasmin pīṭhe, gandhārpaṇam ārabhya dīpārpaṇa-paryantam arcayed ity arthaḥ | dīpāntārcanaṁ cāgni-jihvāyāḥ punar bhogāpekṣayā | pīṭhārcana-devāvāhanādi-vidhiś cāgre vyakto bhāvī ||97||

**taṁ cāgniṁ deva-rasanāṁ saṁkalpyāṣṭottaraṁ budhaḥ |**

**sahasraṁ juhuyāt sarpiḥ-śarkarā-pāyasair yutaiḥ ||98||**

taṁ saṁskṛtam agniṁ ca devasya bhagavato jihvātvena saṅkalpya yutair militaiḥ ||98||

**hutvājyenātha mahatī-vyāhṛtīr vidhinā kṛtī |**

**graharkṣa-karaṇādibhyo baliṁ dadyād yathoditam ||99||**

athānantaraṁ mahā-vyāhṛtīr vidhinā śāstrokta-prakāreṇa ājyena hutvā | kṛtīti | evaṁ homaṁ samāpyātmānaṁ śiṣyaṁ ca prasādāmbubhir abhyukṣya huta-bhasmanā tilakaṁ kuryād ity ādikaṁ kṛtitvaṁ jñeyam | yathoditam iti maṇḍala-madhye rāśi-sthāneṣu tat-tan-mantrais tat-tat-krameṇa homāvaśiṣta-pāyasa-tṛtīyāṁśena grahādibhyo baliṁ dadyāt | tat-tat-prakāra-viśeṣo’pi tathaiva jñeyaḥ | ādi-śabdāc ca mīna-meṣayor antarāle siṁha-vyāghra-varāha-khara-gaja-vṛṣabhādīnāṁ balir jñeyaḥ | tathā caturthāṁśena maṇḍalasya dakṣiṇa-bhāge gomayopalipta-pradeśe’gnaye tejo’dhipataye viṣṇu-pārṣadebhyaś ca sarvebhyo balir deya ity ādi boddhavyam | tatra ca sarve tat-tan-mantrā jala-gandha-puṣpa-dāne namo’ntāḥ | bali-dāne svāhāntāḥ | punar jala-dāne tu tṛpyatām ity antā avagantavyā iti dik | yathoditam ity asyāgre’py anuvartanaṁ kāryam ||99||

### atha homa-dravyādi-parimāṇam

**karṣa-mātraṁ ghṛtaṁ home śukti-mātraṁ payaḥ smṛtam |**

**uktāni pañca-gavyāni tat-samāni manīṣibhiḥ ||100||**

**tat-samaṁ madhu-dugdhānnam akṣa-mātram udāhṛtam |**

**dadhi prasṛti-mātraṁ syāt lājāḥ syuḥ muṣṭi-saṁmitāḥ ||101||** ity ādi |

**atha natvāmbu-pānārthaṁ pradāyācamanāni ca |**

**ātmārpaṇāntam abhyarcya lekhyena vidhinācaret ||102||**

atha bali-dānānantaraṁ praṇāmaṁ kṛtvā pānārthaṁ saṁskṛtaṁ jalaṁ paścād ācamanārhtaṁ ca jalaṁ pradāya, tat-tat-prakāro’py apekṣito nitya-pūjā-prasaṅge vyakto bhāvy eva | ambu-pradānānantaram anyat kṛtyaṁ viṣvaksenāya naivedyāṁśa-pradānaṁ bhagavate ca gaṇḍūṣādy-arpaṇam ārabhyātmārpaṇāntaṁ sarvaṁ samāpayet | tac cāgre nitya-pūjā-prasaṅge lekhya-prakāreṇaivety arthaḥ ||102||

### atha guru-śiṣya-niyamādiḥ

**vrata-sthaṁ vāg-yataṁ śiṣyaṁ praveśyātha yathā-vidhi |**

**tad-dehe mātṛkāṁ sāṅgāṁ nyasyāthopadiśec ca tām ||103||**

athānantaram upavāsa-paraṁ mauninaṁ śiṣyaṁ pūrva-śiṣyaiḥ praveśya | yathāvidhīti praṇāmaṁ kārayitvā prokṣaṇī-vāriṇāstra-mantreṇa taṁ samprokṣya kiñcit pañca-gavya-prāśanaṁ kārayitvā ca tad-dehe mātṛkāṅgāni mātṛkāṁ ca nyasya dhyāna-pūrvāṁ mātṛkāṁ tasmai gurur upadiśed ity arthaḥ ||103||

**devaṁ sāvaraṇaṁ kumbha-gataṁ cānusmaran guruḥ |**

**japtvāṣṭottara-sāhasraṁ śayīta prāśya kiṁcana ||104||**

yathāviedhīty anuvartata eva | ataś ca āvaraṇa-sahitaṁ bhagavantaṁ tat-sthāpita-kalasa-gataṁ cintayan san tat-kalasa-jalaṁ spṛṣṭvāṣṭottara-sahasraṁ japtvā puṣpāñjaliṁ kṛtvābhivandya pañcagavyādikaṁ kiñcit prāśya dīkṣā-sambandhi-kriyā-kāṇḍādikaṁ cānusandadhānaḥ pavitra-śayyāyāṁ śayanaṁ kuryād ity arthaḥ ||104||

**darbhoparyajine tvaiṇe niviṣṭo mātṛkāṁ smaran |**

**guruṁ ca śiṣyo nidrāṇaṁ tāṁ śayīta japan vratī ||105||**

śiṣyo’pi mātṛkopadeśaṁ prāpya darbhopari kṛṣṇājinopaviṣṭaḥ san mātṛkāṁ guruṁ ca dhyāyan mātṛkāṁ nidrāvaśāntaṁ japan kṛtopavāsaḥ pūrva-śiraska uttara-śirasko vā śayīteti ||105||

**iti pūrva-dina-kṛtyam |**

### atha tad-dina-kṛtyāni

**prātaḥ-kṛtyaṁ guruḥ kṛtvā kumbhaṁ cābhyarcya pūrvavat |**

**hutvā dattvā baliṁ karmānyat kuryāt svārpaṇāvadhi ||106||**

prātaḥ-kṛtyaṁ prātaḥ-snānam ārabhyātmārpaṇāntaṁ yāvad aśeṣaṁ karma samāpya, kumbhasthaṁ bhagavantaṁ pūrvavad abhyarcya homaṁ ca tatraiva kṛtvā baliṁ ca dattvā bali-dānānantaraṁ yad anyat pānārtha-jala-samarpaṇādi karma ātmārpaṇāntaṁ sarvam eva punaḥ kumbhe kuryād ity arthaḥ ||106||

**saṁhāra-mudrayā kṛṣṇe saṁyojyāvṛtti-devatāḥ |**

**tam cāmṛta-mayaṁ dhyātvā svasmiṁś cāgniṁ vilāpayet ||107||**

āvaraṇa-devatā guru-gaṇeśa-vyatiriktā bhavati | udvāsanena saṁyojya līnā iti vibhāvya taṁ ca devam amṛta-mayaṁ niṣkala-pūrṇānanda-rūpeṇāvasthitaṁ dhyātvā vilāpayet līnatvena cintayet ||107||

**dhvaja-toraṇa-dik-kumbha-maṇḍapādy-adhidevatāḥ |**

**sarvā vibhāvya cid-rūpāḥ kumbhe saṁyojya pūjayet ||108||**

dhvajādīnām adhiṣṭhātṛ-devatāḥ | ādi-śabdena maṇḍala-kuṇḍādi ||108||

**ato guruṁ gaṇeśaṁ ca viṣvaksenaṁ ca pūjayet |**

**udvāsya kalasaṁ spṛṣṭvā śatam aṣṭottaraṁ japet ||109||**

ata iti guruṁ śirasy udvāsyābhyarcya gaṇeśaṁ cākāśa udvāsyābhyarcya yāgāvaśiṣṭa-dravyeṇa viṣvaksenaṁ cābhyarcyākāśa evodvāsyety arthaḥ ||109||

**kṛtopavāsaḥ śiṣyo’tha prātaḥ-kṛtyaṁ vidhāya saḥ |**

**śukla-vastraḥ suveśaḥ san viprān dravyeṇa toṣayet ||110||**

prātaḥ-kṛtyaṁ snānādyāvaśyakaṁ karma, sa dīkṣārthī śukle vastre yasya tathābhūtaḥ san, suśobhano veśo’laṅkāro yasya tathābhūtaḥ san | homādi-kṛto viprān go-bhūmi-vastra-dhānyādi-dravyeṇa toṣayet ||110||

**guruṁ ca bhagavad-dṛṣṭyā parikramya praṇamya ca |**

**dattvoktāṁ dakṣiṇāṁ tasmai sva-śarīraṁ samarpayet ||111||**

bhagavad-dṛṣṭyā bhagavān evāyaṁ sākṣād ity evaṁ buddhyety arthaḥ | uktāṁ śāstreṇa, tathā hi—sva-vittārdhaṁ caturthāṁśaṁ daśāṁśaṁ vātha śaktitaḥ iti | eṣā ca guru-santoṣaṇārthā prathamā dakṣiṇā cānyā mantra-dānānantaraṁ lekhyā ||111||

### atha dīkṣāṅga-pūjā

tathā ca daśama-skandhe [bhā.pu. 10.80.41]—

iyad eva hi sac-chiṣyaiḥ kartavyaṁ guru-niṣkṛtam |

yad vai viśuddha-bhāvena sarvārthātmārpaṇaṁ gurau ||112||

niṣkṛtaṁ pratyupakāraḥ | sarveṣām arthānām ātmanaś cārpaṇam ||112||

### athābhiṣecana-vidhiḥ

**yāgālayād uttarasyām āśāyāṁ snāna-maṇḍape |**

**pīṭhe niveśya taṁ śiṣyaṁ kārayec choṣaṇādikam ||113||**

guru-kṛtyaṁ likhati—yāgety ādi ṣaḍbhiḥ | āśāyāṁ diśi | atra cāyaṁ vidhir draṣṭavyaḥ—gomayādinopalipte vivikte vitānādy-alaṅkṛte maṇḍape padma-svastikādikam uddhṛtya tatra pīṭhaṁ sthāpayitvā tasmiṁś ca śiṣyaṁ pūrvābhimukham upaveśya svayaṁ ca tad-abhimukham upaviśya śoṣaṇa-dahana-plāvanādi-rūpāṁ bhūta-śuddhiṁ tasya kārayed iti ||113||

**pīṭha-nyāsāntam akhilaṁ mātṛkānyāsa-pūrvakam |**

**nyāsaṁ śiṣya-tanau kṛtvā pīṭha-mantreṇa pūjayet ||114||**

pūjayet tad-deha eva bhagavantam uddiśya puṣpāñjaliṁ kuryād ity arthaḥ ||114||

**sa-dūrvākṣata-puṣpāṁ ca mūrdhni śiṣyasya rocanām |**

**nidhāya kalasaṁ tasyāntike vādyādinā nayet ||115||**

dūrvākṣata-puṣpa-sahitāṁ gorocanām | tayā tilakaṁ tasya kārayed iti kecid āhuḥ | tasya śiṣyasyāntike kalasaṁ pūrva-saṁskṛta-kumbhaṁ viśvasta-sādhu-jana-hastena nayet | ādi-śabdena viprāśīrvāda-maṅgala-ghoṣa-gīta-kīrtanādi ||115||

**śrī-kṛṣṇam atha samprārthya guruḥ kumbhasya vāsasā |**

**nīrājya śiṣyaṁ tan-mūrdhni nyaset tat-pallavādikam ||116||**

athānantaraṁ he bhagavan madīyāntaḥkaraṇe sannidhi-viśeṣaṁ kṛtvā śiśor asya sādhu-guṇa-sampannasyānugrahaṁ kartum arhasīti samprārthya | svayam uttarābhimukho vāma-hastena kumbhaṁ dhārayan | kumbha-mukha-varti-vastreṇa śiṣyaṁ nīrājya | tat-kumbha-mukhastha-pallavādikaṁ śiṣyasya mastake’rpayed iti vidhir atra draṣṭavyaḥ ||116||

tad uktam—

vidhivat kumbham uddhṛtya tan-mukhasthān sura-drumān |

śiśoḥ śirasi vinyasya mātṛkāṁ manasā japet ||117||

tad evābhivyañjayati—vidhivad iti | sura-drumān—kumbha-mukha-nyastān aśvattha-pallavān ity arthaḥ ||117||

tataḥ kumbhāmbhasā śiṣyaṁ prokṣya trir mūla-mantrataḥ |

viprāśīr maṅgalodghoṣair abhiṣiñcen manūn paṭhan ||118||

vāra-trayaṁ mūla-mantreṇa prathamaṁ prokṣya paśāt kumbhaṁ taṁ karābhyāṁ gṛhītvā tajjalena śiṣyasya sarvāṅgaṁ pūrayan mūrdhany abhiṣekaṁ kuryād ity arthaḥ | manūn mantrān ||118||

### athābhiṣeka-mantrāḥ

vaśiṣṭha-saṁhitāyām—

surās tvām abhiṣiñcyaṁ tu brahma-viṣṇu-maheśvarāḥ |

vāsudevo jagannāthas tathā saṅkarṣaṇo vibhuḥ ||119||

pradyumnaś cāniruddhaś ca bhavantu vibhavāya te |

ākhaṇḍalo’gnir bhagavān yamo vai nirṛtis tathā ||120||

varuṇaḥ pavanaś caiva dhanādhyakṣas tathā śivaḥ |

brahmaṇā sahitā hy ete dik-pālāḥ pāntu vaḥ sadā ||121||

kīrtir lakṣmīr dhṛtir medhā puṣṭiḥ śraddhā kriyā gatiḥ |

buddhir lajjā vapuḥ śāntir māyā nidrā ca bhāvanā ||122||

etās tvām abhiṣiñcantu rāhuḥ ketuś ca pūjitāḥ |

deva-dānava-gandharvā yakṣa-rākṣasa-pannagāḥ ||123||

ṛṣayo munayo gāvo deva-mātara eva ca |

deva-patnyo dhruvā nāgā daityā apsarasāṁ gaṇāḥ ||124||

dānavā danoḥ putrāḥ daityā diteḥ putrā iti bhedaḥ ||123-124||

astrāṇi sarva-śastrāṇi rājāno vāhanāni ca |

auṣadhāni ca ratnāni kālasyāvayavāś ca ye ||125||

astrāṇi śarādīni | śastrāṇi khaḍgādīni ||125||

saritaḥ sāgarāḥ śailās tīrthāni jaladā nadāḥ |

ete tvām abhiṣiñcantu dharma-kāmārtha-siddhaye ||126||

### atha mantra-kathana-vidhiḥ

**paridhāyāṁśuke śiṣya ācānto yāga-maṇḍape |**

**gatvā bhaktyā guruṁ natvā guror āsīta dakṣiṇe ||127||**

aṁśuke vastra-yugmaṁ, navaṁ sitaṁ paridhāya snāna-vāso’spṛśan kṛtācamanaḥ san | bhaktyā natveti—bhagavad-buddhyā bahuśo’ṣṭāṅga-praṇāmaṁ sapāda-grahaṇaṁ kṛtvety arthaḥ | guros tasya pūrvābhimukham upaviṣṭasya prāg eva kṛta-prāṇāyāma-ṣaḍ-aṅga-nyāsādikasya dakṣiṇa-bhāge tad-eka-citto’bhimukho baddhāñjaliḥ san upaviśed iti jñeyam ||127||

**guruḥ samarpya gandhādīn puruṣāhāra-saṁmitam |**

**nivedya pāyasaṁ kṛṣṇe kuryāt puṣpāñjaliṁ tataḥ ||128||**

ādi-śabdena puṣpa-dhūpādīn ||128||

**sāmpradāyika-mudrādi-bhūṣitaṁ taṁ kṛtāñjalim |**

**pañcāṅga-pramukhair nyāsaiḥ kuryāt śrī-kṛṣṇa-sāc-chiśum ||129||**

sāmpradāyikaṁ guru-paramparā-siddham | mudrā tilaka-mālādi svarṇāṅgulīyakādi ca tena bhūṣitam | śiśuṁ nija-śiśutvena vartamānam iti sneha-viṣayatā sūcitā | taṁ śiṣyam | śrī-kṛṣṇa-sāt śrī-kṛṣṇāya samarpayet ||129||

**nyasya pāṇi-talaṁ mūrdhni tasya karṇe ca dakṣiṇe |**

**ṛṣy-ādi-yuktaṁ vidhivan mantraṁ vāra-trayaṁ vadet ||130||**

**dīrgha-mantraṁ ca śiṣyasya yāvad āgrahaṇaṁ paṭhet |**

**guru-daivata-mantraikyaṁ śiṣyas taṁ bhāvayan paṭhet ||131||**

tasya śiṣyasya mūrdhni sva-kara-talaṁ nidhāya | vidhivad ity atrāyaṁ vidhir draṣṭavyaḥ | nimīlita-nayanaṁ śiṣyaṁ paṭāntarita upaviṣṭo gurur idaṁ vadet—divya-dṛṣṭyā bhagavantam avalokaya iti | tataḥ suvarṇa-śalākayā taṁ vakṣasi spṛśet | atha śiṣyo mahā-phalam ekaṁ dattvā vaded idaṁ—mayi prasīda locanābhyāṁ vilokaya iti | ajñāna-timirāndhasya ity ādi paṭhec ca | athonmīlita-nayanasya śiṣyasya tanau bhagavantam āvirbhūtaṁ bhāvayan gandhādibhir alaṅkṛtya pañcopacāraiś ca sampūjya sumuhūrte gīta-vādyādi-maṅgala-ghoṣeṇa śiṣyasya śirasi kara-talaṁ nyasya ṛṣi-cchedo devatādikam upadiśya mūla-mantraṁ vāra-trayaṁ dakṣiṇa-karṇe brūyād iti | ā samyak grahaṇaṁ yāvat śiṣyeṇa mantro yāvatā dhṛto bhavet tāvad vāraṁ paṭhed ity arthaḥ | guruś ca devatā ca mantraś ca teṣām aikyaṁ cintayan taṁ mantram uccārayet ||131||

**sākṣataṁ gurur ādāya vāri śiṣyasya dakṣiṇe |**

**kare’rpayed vadan mantro’yaṁ samo’stv āvayor iti ||132||**

itaḥ-param ayaṁ mantro mama tava ca samo’stu tulya-phalado bhavatv ity etad vadan ||132||

**svasmāj jyotirmayīṁ vidyāṁ gacchantīṁ bhāvayed guruḥ |**

**āgatāṁ bhāvayec chiṣyo dhanyo’smīti viśeṣataḥ ||133||**

svasmād gacchantīṁ mantrātmikāṁ vidyām | dhanyo’smīti ca viśeṣato bhāvayet ||133||

**mahā-prasādaṁ śiṣyāya dattvā tat-pāyasaṁ guruḥ |**

**nidadhyād akṣatān mūrdhni tasya yacchan śubhāśiṣam ||134||**

**guruṇā kṛpayā dattaṁ śiṣyaś cāvāpya taṁ manum |**

**aṣṭottara-śataṁ japtvā samayān śṛṇuyāt tataḥ ||135||**

tad bhagavan-niveditaṁ puruṣāhāra-parimitaṁ mahā-prasāda-rūpaṁ pāyasaṁ dattvā | śubhāśiṣaḥ—āyur ārogyam aiśvaryam avināśaḥ svayaṁ jayaḥ | saubhāgyaṁ ca—punaś cāyur yuṣmākaṁ cāstu sarvadety ādy uktāḥ | japtvā āvartya, tatas tasmād guroḥ sakāśāt samayān ācārān nyāsa-dhyānādīn anyān api vaiṣṇava-dharmān śṛṇuyāt ||134-135||

### atha samayāḥ

śrī-nārada-pañcarātre—

sva-mantro nopadeṣṭavyo vaktavyaś ca na saṁsadi |

gopanīyaṁ tathā śāstraṁ rakṣaṇīyaṁ śarīravat ||136||

vaiṣṇavānāṁ parā bhaktir ācāryāṇāṁ viśeṣataḥ |

pūjanaṁ ca yathā-śakti tān āpannāṁś ca pālayet ||137||

śāstraṁ śrī-bhāgavatādi pūjādi-sambandhi vā, āpannān āpad-gatān sataḥ ||136-137||

prāptam āyatanād viṣṇoḥ śirasāṁ praṇato vahet |

nikṣiped ambhasi tato na pated avanau yathā ||138||

prāptaṁ nirmālyādi | ata evoktaṁ tatraiva prāyaścitta-prakaraṇe—

viṣṇor niveditaṁ prāpya nikṣipet yatra kutracit |

ayogyasyāthavā dadyāt so’yam aṣṭa-śataṁ japet || iti ||138||

soma-sūryāntara-sthaṁ ca gavāśvatthāgni-madhyagam |

bhāvayed daivataṁ viṣṇuṁ guru-vipra-śarīragam ||139||

yatra yatra parivādo mātsaryāc chrūyate guroḥ |

tatra tatra na vastavyaṁ niryāyāt saṁsmaran harim ||140||

yaiḥ kṛtā ca guror nindā vibhoḥ śāstrasya nārada |

nāpi taiḥ saha vastavyaṁ vaktavyaṁ vā kathañcana ||141||

vibhoḥ bhagavataḥ ||141||

pradakṣiṇe prayāṇe ca pradāne ca viśeṣataḥ |

prabhāte ca pravāse ca sva-mantraṁ bahuśaḥ smaret ||142||

svapne vākṣi-samakṣaṁ vā āścaryam atiharṣadam |

akasmād yadi jāyeta na khyātavyaṁ guror vinā ||143||

pañcarātrāntare—

samayāṁś ca pravakṣyāmi saṁkṣepāt pañcarātrakāt |

na bhakṣayen matsya-māṁsaṁ kūrma-śūkarakāṁs tathā ||144||

matsya-māṁse niṣiddhe’pi punaḥ kūrmādi-niṣedhaḥ kadācid rogādinā māṁsāśino’py avaśyaṁ tad-varjanāya ||144||

kāṁsya-pātre na bhuñjīta na plakṣa-baṭa-patrayoḥ |

devāgāre na niṣṭhīvet kṣutaṁ cātra vivarjayet |

na sopānatka-caraṇaḥ praviśed antaraṁ kvacit ||145||

devāgāra ity agre’py anuvartata eva | tataś ca antaraṁ devāgārābhyantaram ity arthaḥ | kvacit kadācid api | yad vā, kasmiṁścid api devāgāre ||145||

ekādaśyāṁ na cāśnīyāt pakṣayor ubhayor api |

jāgaraṁ niśi kurvīta viśeṣāc cārcayed vibhum ||146||

viśeṣād iti anya-tithibhyo viśeṣeṇa ekādaśyāṁ tatrāpi viśeṣato jāgaraṇenārcayed ity arthaḥ ||146||

sammohana-tantre ca—

gopayed devatām iṣṭāṁ gopayed gurum ātmanaḥ |

gopayec ca nijaṁ mantraṁ gopayen nija-mālikām ||147|| iti |

**catur-yuk-śata-saṅkhyeṣu prāg guroḥ samayeṣu ca |**

**śiṣyeṇāṅgīkṛteṣv eva dīkṣā kaiścana manyate ||148||**

samaya-śravaṇe matāntaraṁ likhati—caturyug iti | prāk prathamaṁ guroḥ sakāśād aṅgīkṛteṣv eva ||148||

tathā ca viṣṇu-yāmale—

guruḥ parīkṣayec chiṣyaṁ saṁvatsaram atandritaḥ |

niyamān vihitān varjyān śrāvayec ca catuḥśatam ||149||

vihitān vidheyān ity arthaḥ | caturyuktaśatam ||149||

brāhme muhūrta utthānaṁ mahā-viṣṇoḥ prabodhanam |

nīrājanaṁ ca vādyena prātaḥ-snānaṁ vidhānataḥ ||150||

viśuddhāhata-yug-vastra-dhāraṇaṁ devatārcanam |

gopī-candana-mṛtsnāyāḥ sarvadā corddhva-puṇḍrakam ||151||

viśuddhaṁ ca pavitram | āhataṁ ca nūtanam | pāṭhāntare viśuddhena janenāhṛtam ānītaṁ yat yug-vastraṁ vastra-yugmaṁ tasya dhāraṇam | devatāyā nijeṣṭa-daivatasya arcanaṁ tarpaṇādinā jale pūjanam | pāṭhāntare’pi sa evārthaḥ ||151||

pañcāyudhānāṁ vidhṛtiś caraṇāmṛta-sevanam |

tulasī-maṇi-mālādi-bhūṣā-dhāraṇam anvaham ||152||

śālagrāma-śilā-pūjā pratimāsu ca bhaktitaḥ |

nirmālya-tulasī-bhakṣas tulasya-vacayo vidheḥ ||153||

śālagrāma-śilāyāṁ pūjā pratimāsu ca pūjayety eṣa eko niyamaḥ | nirmālya-tulasyā bhakṣaḥ bhakṣaṇaṁ | bhūṣeti vā pāṭhaḥ | bhūṣaṇatvena mastakādau dhāraṇam ity arthaḥ | vidher yathāvidhīty arthaḥ ||153||

vidhinā tāntrikī sandhyā śikhā-bandho hi karmaṇi |

viṣṇu-pādodakenaiva pitṝṇāṁ tarpaṇa-kriyā |

mahārājopacāraiś ca śaktyāṁ sampūjanaṁ hareḥ ||154||

śaktyāṁ śaktau satyām | śaktyeti pāṭhe’pi sa evārthaḥ | evam agre’pi ||154||

viṣṇu-bhakty-avirodhena nitya-naimittikī kriyā |

bhūta-śuddhy-ādi-karaṇaṁ nyāsāḥ sarve yathā-vidhi ||155||

yā viṣṇu-bhaktyā saha viruddhā na bhavatīty arthaḥ | pāṭhāntaraṁ spaṣṭam ||155||

navīna-phala-puṣpāder bhaktitaḥ saṁnivedanam |

tulasī-pūjanaṁ nityaṁ śrī-bhāgavata-pūjanam ||156||

tri-kālaṁ viṣṇu-pūjā ca purāṇa-śrutir anvaham |

viṣṇor niveditānāṁ vai vastrādīnāṁ ca dhāraṇam ||157||

purāṇānāṁ śrī-bhāgavatādīnāṁ śrutiḥ śravaṇam ||156-157||

sarveṣāṁ puṇya-kāryāṇāṁ svāmi-dṛṣṭyā pravartanam |

gurv-ājñā-grahaṇaṁ tatra viśvāso guruṇodite ||158||

svāmi-dṛṣṭyā bhagavad-ājñā-buddhyā | yathā niyukto’smi tathā karomīti buddhyā vā | yad vā, svāmīti-buddhyā dāsa-bhāvenety arthaḥ ||158||

yathā-sva-mudrā-racanaṁ gīta-nṛtyādi bhaktitaḥ |

śaṅkhādi-dhvani-māṅgalya-līlādy-abhinayo hareḥ |

nitya-homa-vidhānaṁ ca bali-dānaṁ yathā-vidhi ||159||

yathāsvaṁ nija-mantra-devatānusāreṇa mudrāṇāṁ racanaṁ bandhanam | tathā sveti pāṭhe’pi sa evārthaḥ ||159||

sādhūnāṁ svāgataṁ pūjā śeṣa-naivedya-bhojanam |

tāmbūla-śeṣa-grahaṇaṁ vaiṣṇavaiḥ saha saṅgamaḥ ||160||

viśiṣṭa-dharma-jijñāsā daśamyādi-dina-traye |

vrate niyamataḥ svāsthyaṁ santoṣo yena kena vai ||161||

parvayātrādi-karaṇaṁ vāsarāṣṭaka-sad-vidhiḥ |

viṣṇoḥ sarvartu-caryā ca mahārājopacārataḥ ||162||

svāgataṁ pūjā cety eka eva niyamaḥ | viśeṣato dharmasya vaiṣṇava-kṛtyasya | yad vā, viśiṣṭa-dharmasya bhagavad-dharmasya jijñāsā | daśamyādi-dina-trayeṣu daśamy-ekādaśī-dvādaśīṣu yad-vrataṁ ca bhakṣaṇādi-niyamas tasmin niyamena niścayena svāsthyaṁ śraddhayā sthairyam ity arthaḥ | parva janmāṣṭamyādi-mahotsavaḥ | yātrā devālayādi-gamanaṁ, ādi-śabdena tulasī-puṣpa-vāṭikādi-tat-tad-vidhānaṁ | vāsarāṣṭakaṁaṣṭa mahā-dvādaśyaḥ | tasya sad-vidhiḥ satkāraḥ | yathā-vidhi pratipālanam ity arthaḥ | sarveṣu ṛtuṣu vasantādiṣu caryā tat-tat-kālīna-puṣpādibhiḥ paricaryā dolāndolanādi-kriyā vā | sā ca mahārājopacārataḥ śaktau satyām iti jñeyam ||160-162||

sarveṣāṁ vaiṣṇavānāṁ ca vratānāṁ paripālanam |

gurāv īśvara-bhāvaś ca tulasī-saṅgrahaḥ sadā ||163||

śayanādy-upacāraś ca rāmādīnāṁ ca cintanam ||164||

śayanaṁ śayyā | ādi-śabdāt pāda-saṁvāhanādiḥ | tat-tad-rūpo vā upacārah | rāmādīnāṁ cintanaṁ—

rāmaṁ skandaṁ hanūmantaṁ vainateyaṁ vṛkodaram |

śayane yaḥ smaren nityaṁ duḥsvapnaḥ tasya naśyati || ity ādy ukteḥ ||164||

sandhyayoḥ śayanaṁ naiva na śaucaṁ mṛttikāṁ vinā |

tiṣṭhatācamanaṁ naiva tathā gurvāsanāsanam ||165||

adhunā varjyān dvipañcāśan niyamān āha—sandhyayor ity ādinā sadety antena | tathā-śabdena naiveti sarvatrāgre’py anuvarṇyate ||165||

gurv-agre pāda-vistāra-cchāyāyā laṅghanaṁ guroḥ |

śaktau snāna-kriyā-hānir devatārcana-lopanam ||166||

devatānāṁ gurūṇāṁ ca pratyutthānādya-bhāvanam |

guroḥ purastāt pāṇḍityaṁ prauḍha-pāda-kriyā tathā ||167||

pratyutthānādnām abhāvanam akaraṇam ity arthaḥ | prauḍha-pāda-lakṣaṇam uktam—

 āsanārūḍha-pādas tu jānunor vātha jaṅghayoḥ |

 kṛtāvasakthiko yas tu prauḍha-pādaḥ sa ucyate ||167||

amantra-tilakācāmo nīlī-vastra-vidhāraṇam |

abhaktaiḥ saha maitry-ādi asac-chāstra-parigrahaḥ |

tuccha-saṅga-sukhāsaktir madya-māṁsa-niṣevaṇam ||168||

mantraṁ vinā tilakaṁ ācāmaś cācamanam iti | dvābhyām eka eva niyamaḥ ||168||

mādakauṣadha-sevā ca masurādy-anna-bhojanam |

śākaṁ tumbī kalañjādi tathābhaktānna-saṅgrahaḥ |

avaiṣṇava-vratārambhas tathā japyam avaiṣṇavam ||169||

ādi-śabdena dagdhānnādi | ādi-śabdāt vṛntākādi | abhaktān avaiṣṇavāt annasya saṅgrahaḥ parigrahaḥ | saṅgraha-śabdena kṣut-pīḍayodara-bharaṇa-mātrānna-grahaṇam anujñātam ||169||

abhicārādi-karaṇaṁ śaktyā gauṇopacārakam |

śokādi-pāravaśyaṁ ca dig-viddhaikādaśī-vratam ||170||

śuklā-kṛṣṇāvibhedaś cāsad-vyāpāro vrate tathā |

śaktau phalādi-bhuktiś ca śrāddhaṁ caikādaśī-dine ||171||

dig daśamī-vrate asad-vyāpāraḥ dyūta-krīḍādi ||170-171||

dvādaśyāṁ ca divā-svāpas tulasyāvacayas tathā |

tatra viṣṇor divā-snānaṁ śrāddhaṁ hary-aniveditaiḥ ||172||

tatra dvādaśyām ||172||

vṛddhāv atulasī-śrāddhaṁ tathā śrāddham avaiṣṇavam |

caraṇāmṛta-pāne’pi śuddhy-arthācamana-kriyā ||173||

vṛddhau vṛddhi-śrāddhe | tulasīṁ vinā śrāddham | avaiṣṇavaṁ vaiṣṇava-jana-rahitaṁ bhagavad-aniveditānnādi-vihitaṁ vā caraṇāmṛta-pāne saty api śuddhy-artham itara-jala-pāna-vihitācamanaṁ yathā kathañcit pūrvajāta-śuddheḥ pāvitryāyācamanam ity arthaḥ ||173||

kāṣṭhāsanopaviṣṭena vāsudevasya pūjanam |

pūjā-kāle’sad-ālāpaḥ kara-vīrādi-pūjanam ||174||

kara-vīra-śabdena gṛha-kara-vīram | ādi-śabdāc cārkādi jñeyam | tena yad bhagavataḥ pūjanaṁ tat ||174||

āyasaṁ dhūpa-pātrādi tiryak-puṇḍraṁ pramādataḥ |

pūjā cāsaṁskṛtair dravyais tathā cañcala-cittataḥ ||175||

pramādato’pi ||175||

eka-hasta-praṇāmādi akāle svāmi-darśanam |

paryuṣitādi-duṣṭānām annādīnāṁ nivedanam ||176||

ādi-śabdena eka-pradakṣiṇādi | yadyapi etat sarvam agre lekhya-tat-tat-prakaraṇe viśeṣato’bhivyaktaṁ bhāvi | tathāpi sukha-bodhāyātra kiñcid vivṛtam ||176||

saṅkhyāṁ vinā mantra-japas tathā mantra-prakāśanam |

sadā śaktyāṁ mukhya-lopo gauṇa-kāla-parigrahaḥ ||177||

śaktyāṁ śaktau satyam api | kadāsaktyeti-pāṭhe kutsita-karmādy-abhiniveśena mukhya-kālasya lopaḥ | ata eva gauṇa-kālasya parigraha ity eka eva niyamaḥ ||177||

prasādāgrahaṇaṁ viṣṇor varjayed vaiṣṇavaḥ sadā |

catuḥ-śataṁ vidhīn etān niṣedhān śrāvayed guruḥ ||178||

aṅgīkāre kṛte bāḍhaṁ tan-nīrājana-pūrvakam |

deva-pūjāṁ kārayitvā dakṣa-karṇe mantraṁ japet ||179|| iti |

bāḍham aṅgīkāre śiṣyeṇa teṣāṁ svīkāre kṛte sati, tasya śiṣyasya nīrājana-pūrvakam ||179||

**tataś cotthāya pūrṇātmā daṇḍavat praṇamed gurum |**

**tat-pāda-paṅkajaṁ śiṣyaḥ pratiṣṭhāpya sva-mūrdhani ||180||**

tasya guroḥ pāda-paṅkajaṁ svīya-mūrdhani pratiṣṭhāpya ciraṁ bhaktyā nidhāya ||180||

**atha nyāsān guruḥ svasmin kṛtvāntar-yajanaṁ tathā |**

**sāṣṭaṁ sahasraṁ tan-mantraṁ sva-śakty-akṣataye japet ||181||**

**śiṣyaḥ kumbhādi tat sarvaṁ dravam anyac ca śaktitaḥ |**

**dattvābhyarcya guruṁ natvā viprān saṁpūjya bhojayet ||182||**

tam upadiṣṭaṁ mantram aṣṭottara-sahasra-vārān japet | sva-śakteḥ akṣataye ahānaye sva-sāmarthya-rakṣaṇārtham ity arthaḥ | tat dīkṣārthānītaṁ maṇḍapa-sthitaṁ kumbhādikaṁ sarvam eva dravyam | anyac ca mantra-dakṣiṇādi-rūpam | tad uktaṁ—

prakārāntaram ālambya guruṁ yatnena toṣayet |

guru-putra-kalatrādīṁs toṣayet kanakādibhiḥ || iti |

viprān ṛtvijo’nyān sad-brāhmaṇān śaktyā samyak pūjayitvā ||181-182||

**śrī-guror brāhmaṇānāṁ ca śubhāśīrbhiḥ samedhitaḥ |**

**tān anujñāpya gurvādīn bhuñjīta saha bandhubhiḥ ||183||**

**iti dīkṣā-vidhānena yo mantraṁ labhate guroḥ |**

**sa bhāgyavān cirañjīvī kṛta-kṛtyaś ca jāyate ||184||**

samedhitaḥ samyag vardhitaḥ | iti anenoktena | guroḥ sakāśāt ||183-184||

tathā ca saṁmohana-tantre śrī-śivomā-saṁvāde—

evaṁ yaḥ kurute martyaḥ kare tasya vibhūtayaḥ |

ataḥ paraṁ mahā-bhāge nānyat karmāsti bhūtale |

yasyācaraṇa-mātreṇa sākṣāt kṛṣṇaḥ prasīdati ||185||

evam ukta-prakāreṇa, he mahābhāge devi ||185||

**prāyaḥ prapañca-sārādāv ukto’yaṁ tāntriko vidhiḥ |**

**dīkṣāyā likhyate divyo vidhiḥ paurāṇiko’dhunā ||186||**

ayaṁ likhito yo dīkṣā-vidhiḥ sa prāyas tāntrikaḥ | yataḥ prapañcasārādau tantroktānusāriṇi granthe uktaḥ | tathā ca krama-dīpikāyām—prapañcasārādau-prathitātra dīkṣety ādi | divya iti purāṇānāṁ māhātmya-viśeṣāt | tathā ca pādme śrī-śiva-pārvatī-saṁvāde—vedārthād adhikaṁ mānyaṁ purāṇārthaṁ ca bhāmini iti | yad vā, nija-priyatamāṁ śrī-dharaṇīṁ prati pṛthvī-samuddhārakeṇa śrī-bhagavatā sākṣād-uktatvāt ||186||

**atha varāha-purāṇokta-dīkṣā-vidhiḥ**

idānīṁ śṛṇu me devi pañca-pātaka-nāśanam |

yajanaṁ deva-devasya viṣṇoḥ putra-vasu-pradam ||187||

iha janmani dāridrya-vyādhi-kuṣṭhādi-pīḍitaḥ |

alakṣmīvān aputras tu yo bhavet puruṣo bhuvi |

tasya sadyo bhavel lakṣmīr āyur vittaṁ sutāḥ sukham ||188||

he devi dharaṇi yajanaṁ pūjā-vidhim | yad yadi svayam evāyaṁ bhagavān viṣṇus tathāpi parama-vinayādinā ātmānaṁ sākṣād anirdiśan viṣṇor ity uktavān | evam agre’pi boddhavyam ||187-188||

dṛṣṭvā tu maṇḍale devi devaṁ devyā samanvitam |

nārāyaṇaṁ paraṁ devaṁ yaḥ paśyati vidhānataḥ ||189||

kuto lakṣmy-ādikaṁ bhavati ? tadāha—dṛṣṭveti dvābhyām | maṇḍale sarvatobhadrādau darśana-prakāram evāha—nārāyaṇam iti | navanābhe cakre ṣoḍaśāre’ṣṭa-patraṁ vety arthaḥ | etac cāgre vyaktaṁ bhāvi | ācāryopadiṣṭaṁ mantra-mūrtiṁ devaṁ yaḥ paśyati mantraṁ samyak jānāti | tasya laksṁyādikaṁ sadya eva bhavatīty arthaḥ ||189-190||

pūjitaṁ nava-nābhe tu ṣoḍaśābja-dale tathā |

ācārya-darśitaṁ devaṁ mantra-mūrtim ayonijam ||190||

kārttike māsi śuddhāyāṁ dvādaśyāṁ tu viśeṣataḥ |

sarvāsu ca yajed devaṁ dvādaśīṣu vidhānataḥ ||191||

saṅkrāntau ca mahābhāge candra-sūrya-grahe’pi vā |

yaḥ paśyati hariṁ devaṁ pūjitaṁ guruṇā śubhe |

tasya sadyo bhavet tuṣṭiḥ pāpa-dhvaṁso’py aśeṣataḥ ||192||

dīkṣā-kālam āha—kārttika iti sārdhena | śuddhāyāṁ śuklāyām | sarvāsv iti mārgaśīrṣ-māghādi-catuṣṭaya śrāvaṇāśvinānāṁ śuklā-dvādaśīṣu ceti granthāntarānusārato jñeyam | tathā saṅkrāntāv iti | tat-tan-māsa-saṅkṛāntiṣv apīty arthaḥ | evam agre’pi boddhavyam ||191-192||

sa sāmānyo hi devānāṁ bhavatīti na saṁśayaḥ ||193||

devānāṁ brahmādīnāṁ sāmānyaḥ sadṛśa ity arthaḥ ||193||

brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parīkṣaṇam |

saṁvatsaraṁ guruḥ kuryāj jāti-śauca-kriyādibhiḥ ||194||

dīkṣādhikāriṇa āha—brāhmaṇeti sārdha-dvayena | bhaktānām iti pāṭhe’pi sevakānāṁ śūdrāṇām ity arthaḥ ||194||

upasannāṁs tato jñātvā hṛdayenāvadhārayet |

te’pi bhaktimato jñātvā ātmanaḥ parameśvaram |

saṁvatsaraṁ guror bhaktiṁ kuryur viṣṇāv ivācalām ||195||

upasannān nikaṭāgatān prati, tataḥ saṁvatsarānantaram eva, jātyādi jñātvā dīkṣāyā yogyā ayogyā veti manasā vicārayet | yad vā, sahavāsādinā nikaṭa-vartinaḥ satas tān jñātvā vyavahārādinā parīkṣya hṛdayena parīkṣya hṛdayena buddhyā avadhārayet, dīkṣāyogyatvena niścinuyāt | yad vā, upasannān kṛtopasattikān dīkṣādhikāriṇa iti dṛḍhaṁ jānīyād ity arthaḥ | upapannān iti pāṭhe’pi tathaivārthaḥ | bhaktimato bhakti-yuktān ātmanaḥ svān prati parameśvaraṁ guruṁ jñātvā | yad vā, ṣaṣṭhy-antam eva pada-dvayaṁ | tataś ca bhaktimata ity ātmano viśeṣaṇaṁ | yad vā, bhaktmantaḥ prīti-yuktāḥ santaḥ | gurum ātmanaḥ parameśvaraṁ jñātvā | tataś ca bhaktimata ity ārṣam ||195||

saṁvatsaraṁ tataḥ pūrṇe guruṁ caiva prasādayet ||196||

teṣu yaḥ parīkṣitaḥ śiṣyaḥ sa prasādayet ||196||

bhagavaṁs tvat-prasādena saṁsārārṇava-tāraṇam |

icchāmas tv aihikīṁ lakṣmīṁ viśeṣeṇa tapodhana ||197||

tat-prakāram evāha—bhagavann iti | icchāma iti bahutvaṁ nija-putrādy-apekṣayā ||197||

evam abhyarthya medhāvī guruṁ viṣṇum ivāgrataḥ |

abhyarcya tad-anujñāto daśamyāṁ kārttikasya tu ||198||

kṣīra-vṛkṣa-samudbhūtaṁ mantritaṁ parameṣṭhinā |

bhakṣayitvā śayītorvyāṁ devadevasya sannidhau ||199||

abhyarthya prārthya abhyarcya dhanādinā saṁmānya tena guruṇānujñātaḥ san, kārtikasya daśamyāṁ kṣīra-yukta-vṛkṣodbhūtāṁ danta-kāṣṭhaṁ parameṣṭhinā mūla-mantreṇa mantritaṁ sāyaṁ sandhyānantaraṁ bhakṣayitvā devālaye bhūmai śayīta ||198-199||

svapnān dṛṣṭvā guror agre śrāvayeta vicakṣaṇaḥ |

tataḥ śubhāśubhaṁ tadvad ālapet paramo guruḥ |

ekādaśyām upoṣyātha snātvā devālayaṁ vrajet ||200||

tadvad iti | svapnānusāreṇety arthaḥ | tad uktam—

krūra-svapne’dhamā dīkṣāduṣta-svapne tu madhyamā |

uttama-svapna-pūrvā tu dīkṣā sarvottamā matā || iti ||200||

guruś ca maṇḍalaṁ bhūmau kalptāyāṁ tu vartayet |

lakṣaṇair vividhair bhūmiṁ lakṣayitvā vidhānataḥ ||201||

ṣoḍaśāraṁ likhec cakraṁ nava-nābham athāpi vā |

aṣṭa-patram atho vāpi likhitvā darśayed budhaḥ ||202||

kalpitāyāṁ saṁskṛtāyāṁ, vartayet viracayet, vidhānata iti | puṇyāhaṁ svasty-ādikaṁ vācayitvety ādikaṁ boddhavyam | evam agre’py asya padasyānuvartanād vijñeyam iti dik | pañca-varṇena rajasā yathā-śobhanaṁ likhet ||201-202||

netra-bandhaṁ prakurvīta sita-vastreṇa yatnataḥ |

varṇānukramataḥ śiṣyān purṣpa-hastān praveśayet ||203||

śukla-vastreṇa netra-bandhaṁ śiṣyāṇāṁ kuryāt | śiṣyāṇāṁ praveśanaṁ ca maṇḍalāntaḥ-sthāpita-kalaseṣu bhagavataindrādīnāṁ ca pūjānantaram eva jñeyam ||203||

nava-nābhaṁ yadā kuryān maṇḍalaṁ varṇakair budhaḥ |

tadānīṁ pūrvato devam indram aindryāṁ tu pūjayet ||204||

varṇakaiḥ pañca-varṇaiś cūrṇādibhiḥ | indram aindryāṁ pūjayed ity atra diṅ-maṇḍale ca vinyasyety ādi-vakṣyamāṇa-vacanato granthānusārataś caivaṁ vidhānaṁ jñeyam | nava-nābha-maṇḍale prāgādi-krameṇāṣṭaṣu dikṣv aṣṭa-kalasān | madhye caikam ity evaṁ nava-kalasān ekākārānavraṇānudadhy-akṣata-vastra-yugma-puṣpa-mālā-gandhālaṅkṛtān antaḥ-prakṣipta-pañca-pallava-sapta-mṛttikā-tīrthodaka-paripūritān upari-sthāpita-yava-śāly-anyatara-pūrṇa-sa-dīpa-śarāva-mukhān yavānāṁ brīhīṇāṁ copari vinyasyādau madhya-kalase mūla-mantreṇa bhagavantam āvāhanādi-gandha-puṣpāntair upacāraiḥ sampūjya paścād indraṁ pūrvasyāṁ diśi agny-ādīṁś ca sva-sva-diśi krameṇa pūjayed iti ||204||

loka-pālam athāgneyyām agniṁ sampūjayed dvijaḥ |

yamaṁ tad anu yāmyāyāṁ nairṛtyāṁ nirṛtiṁ nyaset |

vāruṇyāṁ varuṇaṁ caiva vāyavyāṁ pavanaṁ yajet ||205||

dvijo guruḥ | nyased iti | tatra sthāpita-kalase āvāhya pūjayed ity arthaḥ ||205||

dhanadaṁ cottare nyasya rudram aiśāna-gocare |

sampūjyaivaṁ vidhānena dik-patreṣu viśeṣataḥ |

adhaḥ-patre tathā viṣṇum arcayet parameśvaram ||206||

sampūjya pūjayitvā, vidhānenety ukter evaṁ jñeyam—vyāhṛtibhiḥ śuklākṣataiḥ indrāgacchety ādi-prayogenāvāhya praṇavādinā caturthī-namo’ntena tat-tan-nāma-mantreṇa sa-śaktikān sa-parivārān sāyudhān savāhanān sa-gandha-puṣpādyair upacāraiḥ sampūjyeti vidhāneneti padam agre’py anuvartanīyam ||206||

pūrva-patre balaṁ pūjya pradyumnaṁ dakṣiṇe tathā |

aniruddhaṁ tathā pūjya paścime cottare tathā |

pūjayed vāsudevaṁ tu sarva-pātaka-śāntidam ||207||

tato madhyama-kalasasyaiva paritaḥ pūrva-dakṣiṇa-paścimottara-patreṣu śrī-saṅkarṣaṇa-pradyumnāniruddha-vāsudevān krameṇa tathaiva pūjayed ity āha—pūrveti sārdhena ||207||

aiśānyāṁ vinyasec chaṅkham āgneyyāṁ cakram eva ca |

saumyāyāṁ tu gadā pūjyā vāyavyāṁ padmam eva ca ||208||

nairṛtyāṁ muṣalaṁ pūjyaṁ dakṣiṇe garuḍaṁ tathā |

vāmato vinyasel lakṣmīṁ devadevasya buddhimān ||209||

dhanuś caiva ca khaḍgaṁ ca devasya purato nyaset |

śrīvatsaṁ kaustubhaṁ caiva devasya purato’rcayet ||210||

evaṁ pūjya yathā-nyāyaṁ devadevaṁ janārdanam |

diṅ-maṇḍale ca vinyasya cāṣṭau kumbhān vidhānataḥ |

vaiṣṇavaṁ kalasaṁ caiva navamaṁ tatra kalpayet ||211||

yathā-nyāyaṁ yathocitaṁ pūjya sampūjya | tac ca krama-dīpikādy-anusāreṇa draṣṭavyam ||211||

snāpayen mukti-kāmāṁs tu vaiṣṇavena ghaṭena tu |

śrī-kāmān snāpayet tadvad aindreṇātha ghaṭena tu ||212||

jaya-pratāpa-kāmāṁs tu āgneyenābhiṣecayet |

mṛtyuñjaya-vidhānena yāmyena snāpanaṁ tathā ||213||

duṣṭa-pradhvaṁsnāyālaṁ nairṛtena vidhīyate |

śāntaye vāruṇyenātha pāpa-nāśāya vāyavam ||214||

dravya-sampatti-kāmasya kauvareṇa vidhīyate |

raudreṇa jñāna-hetus tu loka-pāla-ghaṭās tv ime ||215||

tato dhūpa-dīpādyair aśeṣair upacārair bhagavantam indrādīṁś ca pūjayitvā śiṣyāya maṇḍalaṁ darśayitvā puṣpāñjali-pūrvakaṁ praṇāmaṁ kārayitvā vaiṣṇavādibhir navabhir eva kalasaiḥ śiṣyaṁ snāpayed iti jñeyam | tatra ca kalasa-bhedena phala-bhedam āha—snāpayed iti caturbhiḥ ||212-215||

ekaikena naraḥ snātaḥ sarva-pāpa-varjitaḥ |

bhaved avyāhata-jñānaḥ śrīmāṁś ca puruṣaḥ sadā ||216||

kiṁ punar navabhiḥ snāto naraḥ pātaka-varjitaḥ |

jāyate viṣṇu-sadṛśaḥ sadyo rājāthavā punaḥ ||217||

punaś caikaikena snānasya phala-viśeṣaṁ samucitaiś ca tair mahā-phalam āha—ekaikeneti dvābhyām ||216-217||

athavā dikṣu sarvāsu yathā-saṅkhyena lokapān |

pūjayet sva-sva-nāmnā tu ṣaḍ-bhinnena vidhānataḥ ||218||

pūjāyāṁ pakṣāntaram āha—athaveti | sva-sva-nāmnā sva-sva-nāma-mantreṇa hṛdayādi-krameṇa ṣaḍbhinnena indrādīnāṁ ṣaḍ-aṅga-pūjā kāryety arthaḥ ||218||

evaṁ sampūjya devāṁs tu loka-pālān prasanna-dhīḥ |

paścāt parīkṣitān śiṣyān baddha-netrān praveśayet ||219||

āgneya-dhāraṇā-dagdhān vāyunā vidhūtāṁs tataḥ |

somenāpy āyitān paścāc chrāvayen niyamān budhaḥ ||220||

atha parihita-śukla-nava-vastraṁ tādṛg-uttarīyam ācāntam alaṅkṛtaṁ śukla-vastra-bandha-netraṁ śiṣyaṁ maṇḍalaṁ pradakṣiṇena praveśya prāṅ-mukham upaviṣṭaṁ taṁ vāyv-agni-varuṇa-bījaiḥ kṛta-bhūta-śuddhiṁ praṇataṁ prahvī-bhūtaṁ samayān śrāvayed ity āha—evam iti dvābhyām | āgneyyā dhāraṇayā dagdhān iti tad-dagdhatvaṁ dhyānenaiveti jñeyam | evam agre’pi ||219-220||

na ninded abrāhmaṇān devān viṣṇuṁ brāhmaṇam eva ca |

rudram ādiyam agniṁ ca loka-pālān grahāṁs tathā |

vandeta vaiṣṇavaṁ cāpi puruṣaṁ pūrva-dīkṣitam ||221||

samayān evāha—na ninded iti sārdhena | pūrva-dīkṣitaṁ dīkṣā-krameṇa svasmāt jyeṣṭham ity arthaḥ | brāhmaṇādīnām eteṣāṁ vandanādinā sammānanaiva kāryā, na tu kadācid api ninded ity arthaḥ ||221||

evaṁ tu samayān śrāvya paścād dhomaṁ tu kārayet |

tattvāni śiṣya-deheṣu vinyasya ca viśodhayet ||222||

oṁ namo bhagavate viṣṇave sarva-rūpiṇe huṁ svāhā ||223||

ṣoḍaśākṣara-mantreṇa homayej jvalitānalaḥ |

garbhādhānādikāś caiva kriyāḥ sarvāś ca kārayet ||224||

tribhis tribhir āhutibhir devadevasya sannidhau |

tato’panīya dṛg-bandhaṁ puraḥ śiṣyaṁ niveśya ca |

prāyaḥ pūrvokta-vidhinā mantraṁ tasmai gurur diśet ||225||

śrāvya śrāvayitvā śiṣyeṇa saharṣaṁ tad-aṅgīkāre kṛte paścād dhomaṁ kuryāt | tattvāni vinyasya krama-dīpikād yukta-tattva-nyāsādikaṁ kṛtvā tad-dehāt viśodhayet | homa-vidhim āha—ṣoḍaśeti sārdhena homayet homaṁ kuryāt | tat-prakāram eva śiṣyaṁ viśiṣya darśayati—garbheti | ādi-śabdena puṁsavana-sīmantonnayana-jātakarma-nāmakaraṇānna-prāśana-cauḍopanayana-snāna-vivāhākhyāḥ saṁskārāḥ | atra cāyaṁ prakāro granthāntarānusāreṇa draṣṭavyaḥ | ṣoḍaśāra-cakre’ṣṭadala-kamale vā pīṭha-pūjāṁ kṛtvāvāhanādibhir upacārair bhagavantam abhyarcya sva-gṛhyokta-vidhināgni-sthāpanādi-karma pūrva-likhitavad-vidhāyātroktena ṣoḍaśākṣara-mantreṇāgner garbhādhānādi-saṁskārān kuryāt | tatra ca pratyeka-saṁskāram āhuti-trayaṁ juhuyād iti | kiṁ ca, anantaram ājya-bhāgānte mūlamantreṇāgnau devam āvāhya gandhādibhir upacārair abhyarcya ṣoḍaśākṣara-mantreṇāṣṭottaraṁ sahasraṁ śataṁ vā saṁskṛtyājyena juhuyāt | tataḥ sviṣṭa-kṛtādi-homa-śeṣaṁ samāpya pūrṇāhutiṁ dattvā vaiśvānaraṁ praṇavādi-namo’nta-mantreṇa gandhādibhir upacārair abhyarcya śiṣyaṁ praṇamayya maṇḍalasyaiśāna-diśi puṣpādi-bhūṣitāyāṁ bhuvi racitaṁ bhadrapīṭham ānīyāstra-mantrābhimantritaiḥ puṣpaiḥ sambhāvya pāśa-nirākaraṇa-buddhyā netra-bandhana-vastram apanīya jñāna-rūpa-haima-śalākayā nayane unmīlya puṣpāñjaliṁ grāhayitvā—

ajñāna-timirāndhasya jñānāñjana-śalākayā |

cākṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ || iti |

guru-pādayor datta-puṣpāñjaliṁ bhadra-pīṭhe purata upaviṣṭo guruḥ svanyastāsane tam upaveśya śakty-uccalana-mārgeṇa nija-madhyama-nāḍīṁ tan-madhyama-nāḍyāṁ samāviśantīṁ vicintya śaktiṁ ca tan nāṁśikatayā tad-dhṛdaye samullasantīṁparibhāvya sva-hṛdayāc ca para-vidyāṁ varṇa-rūpeṇa cid-ānanda-sphuliṅga-mālām iva tad-vadanaṁ praviśantīṁ dhyāyet | tataś ca mūla-mantraṁ triḥ śiṣya-karṇe śrāvayet | paścād arghya-pātra-jalena amuka-rṣim amuka-chandaskam amuka-devatākam mauka-nāmne mad-aṁśāya tubhyam ahaṁ sampradade | ayaṁ cāvayoḥ samāna-phala-prado bhavatv iti tad-dhaste nikṣipet | tathaiva śiṣyo’pi guru-devatā-mantraikyaṁ bhāvayan yathā-śakti japed iti ||222-225||

homānte dīkṣitaḥ paścād dāpayed guru-dakṣiṇām |

hasty-aśva-ratna-kaṭakaṁ hema-grāmādikaṁ nṛpaḥ ||226||
dāpayed gurave prājño madhyamo madhyamāṁ tathā |

dāpayed itaro yugmaṁ sahiraṇyaṁ yathā-vidhi ||227||

tataś ca puṇyāhaṁ vācayitvā gurave dakṣiṇāṁ dadyād ity āha—homānta iti | dīkṣitaḥ gṛhīta-dīkṣākaḥ san, nṛpa iti rāja-tulya-śaktiś ced ity arthaḥ | yugmaṁ vastra-dvayam, tat-paścāc caivam atra vidhānaṁ jñeyam | adya-prabhṛti yāvaj-jīvaṁ śrī-viṣṇu-prīti-kāmaḥ pratyahaṁ bhagavantaṁ śrī-kṛṣṇaṁ pūjayiṣya iti saṅkalpya devaṁ gurūpadiṣṭa-mārgeṇa pūjayitvā sarva-devatā udvāsya brāhmaṇān bhojayitvā dīkṣopakaraṇa-jātaṁ gurave nivedya svajanān api sammānayed iti ||226-227||

evaṁ kṛte tu yat puṇyaṁ māhātmyaṁ jāyate dhare |

tad aśakyaṁ tu gaditum api varṣa-śatair api ||228||

dīkṣā-phalam āha—evam ity ādinā śrutir ity antena ||228||

dīkṣitātmā guror bhūtvā vārāhaṁ śṛṇuyād yadi |

tena vedāḥ purāṇāni sarve mantrāḥ susaṅgrahāḥ ||229||

japtāḥ syuḥ puṣkare tīrthe prayāge sindhu-sāgare |

devahūte kurukṣetre vārāṇasyāṁ viśeṣataḥ ||230||

graheṇa viṣuve caiva yat phalaṁ japatāṁ bhavet |

tat phalaṁ dviguṇaṁ tasya dīkṣito yaḥ śṛṇoti ca ||231||

devā api tapaḥ kṛtvā dhyāyanti ca vadanti ca |

kadā me bhārate varṣe janma syād bhūta-dhāriṇi ||232||

dīkṣitāś ca bhaviṣyāmo vārāhaṁ śṛṇumaḥ kadā |

vārāhaṁ ṣoḍaśātmānaṁ yuktā dehe kadācana |

paśyāmaḥ paramaṁ sthānaṁ yad gatvā na punar bhavet ||233||

jaya-mādhava-śabdāḍhya-mānasollāsa-pustakāt |

dīkṣā-paddhatim ālocya ṭīkeyaṁ likhitā mayā ||

vārāhaṁ varāha-purāṇaṁ, ṣoḍaśānāṁ śrī-bhāgavata-vyatirikta-padma-purāṇādīnām, ātmānam āśrayaṁ pravartakaṁ vā prathamaṁ śrī-vyāsatas tasyaivāvirbhāva-prasiddheḥ | dehe yuktvā śravaṇādinā saṁyujya | yad vā, ṣoḍaśānāṁ tattvānām ātmānam adhiṣṭhātāraṁ ṣoḍaśa-yajña-mūrtiṁ vā śrī-varāha-rūpaṁ bhagavantaṁ dehe manaḥ-pradhāne indriyādyātmake vā dhyānādinā sākṣād iva sphorayitvā ||229-233||

evaṁ jalpanti vibudhā manasā cintayanti ca |

vārāha-yāgaṁ kārttikyāṁ kadā drakṣyāmahe dhare ||234||

kiṁ cintayanti ? tad āha—vārāha-yāgam iti | he dhare iti tac-cintanaṁ kathayan śrī-varāha-bhagavān dharaṇīṁ sambodhayati ||234||

eṣa te vidhir uddiṣṭo mayā te bhūta-dhāriṇi |

deva-gandharva-yakṣāṇāṁ sarvathā durlabho hy asau ||235||

uddiṣṭaḥ saṅkṣepeṇa kathitaḥ ||235||

evaṁ yo vetti tattvena yaś ca paśyati maṇḍalam |

yaś cemaṁ śṛṇuyād devi sarve muktā iti śrutiḥ ||236||

### atha saṅkṣipta-dīkṣā

**saṅkṣiptaś cātha dīkṣāyā vidhir eṣa vilikhyate |**

**mukhya-kalpe hy aśaktasya janasya syād dhitāya ca ||237||**

aśaktasya hitāya yaḥ syāt ||237||

**su-muhūrte’tha samprāpte sarvatobhadra-maṇḍale |**

**nūtanaṁ gandha-puṣpādi-maṇḍitaṁ kalasaṁ nyaset ||238||**

**vastrāvṛtaṁ payaḥ pūrṇaṁ pañca-pallava-saṁyutam |**

**sarvauṣadhi-pañca-ratna-mṛtsnā-saptaka-garbhitam ||239||**

### mṛttikāś ca saptoktāḥ—

aśva-sthānād gaja-sthānād valmīkāc ca catuṣpathāt |

rāja-dvārāc ca goṣṭhāc ca nadyāḥ kūlān mṛdaḥ smṛtāḥ ||240|| iti |

**kṛṣṇam abhyarcya taṁ kumbhaṁ kuśa-kūrcena deśikaḥ |**

**deya-mantreṇa sāṣṭaṁ tu sahasram abhimantrayet ||241||**

sāṣṭām aṣṭottaraṁ sahasram ||241||

**tad-adbhiḥ pūrvavac chiṣyam abhiṣicya diśen manum |**

**śiṣyo’rcayed guruṁ bhaktyā yathā-śakti dvijān api ||242||**

diśet kathayet ||242||

athopadeśas tattva-sāgare—

atrāpy aśaktaḥ kaścic ced abjam abhyarcya sākṣatam |

tad-ambhasābhiṣicyāṣṭa vārān mūlena ke karam ||243||

nidhāyāmuṁ japet karṇe upadeśeṣv ayaṁ vidhiḥ |

candra-sūrya-grahe tīrthe siddha-kṣetre śivālaye |

mantra-mātra-prakathanam upadeśaḥ sa ucyate ||244||

ke mastake | karaṁ nidhāya | amuṁ mūla-mantram ||243-244||

tatra tatraiva viśeṣaḥ śrī-nārada-pañcarātre—

vitta-lobhād vimuktasya svalpa-vittasya dehinaḥ |
saṁsāra-bhaya-bhītasya viṣṇu-bhaktasya tattvataḥ ||245||

agnāv ājyānvite bījaiḥ salilaiḥ kevalaiś ca vā |

dravya-hīnasya kurvīta vacasānugrahaṁ guruḥ ||246||

pūrva-likhita-vistīrṇe saṅkṣipte ca vidhāv apavādaṁ likhati—vitteti sārdhaiḥ pañcabhiḥ | bījair yavādibhiḥ | vacasaiva vā ||245-246||

yaḥ samaḥ sarva-bhūteṣu virāgo vīta-matsaraḥ |

jitendriyaḥ śucir dakṣaḥ sarvāṅgāvayavānvitaḥ ||247||

karmaṇā manasā vācā bhīte cābhayadaḥ sadā |

sama-buddhi-padaṁ prāptas tatrāpi bhagavan-mayaḥ ||248||

pañca-kāla-paraś caiva pañcarātrārthavit tathā |

viṣṇu-tattvaṁ parijñāya ekaṁ cāneka-bhedagam |

vīkṣayen medinīṁ sarvāṁ kiṁ punaś copasannatān ||249||

nanu tathā dīkṣā-vidhiḥ kathaṁ sampūrṇo’stv ity āśaṅkyāha—ya iti sārdha-tribhiḥ | sarvair aṅgasya dehāsyāda-yavair anvitaḥ sama-buddhīnāṁ jñānināṁ padam | pañcasu kāleṣu yat kṛtyaṁ tat-para ity arthaḥ | ekam apy aneka-bheda-prāptam iti bhedābheda-siddhāntāpekṣayā, upasannatān bhaktyā prapannān ity arthaḥ ||247-249||

### atha mantra-dāna-māhātmyam

skānde brahma-nārada-saṁvāde—

iha kīrtiṁ vadānyatvaṁ prajā-vṛddhiṁ dhanaṁ sukham |

vidyā-dānena labhate sāttviko nātra saṁśayaḥ ||250||

vidyā mantra evātra sarva-puruṣārthopāyatvāt | ata eva krama-dīpikāyāṁ—vidyāṁ na yaḥ saṁvivitsuḥ iti | kīrtiṁ pratiṣṭhāṁ vadānyatvaṁ ca dāna-śīlatām | yad vā, vadānyatva-rūpāṁ kīrtiṁ kṛta-mahā-dānatvāt | sāttvikaḥ niṣkapaṭaḥ śraddhāvān vā ||250||

yathā surāṇāṁ sarveṣāṁ paramaḥ parameśvaraḥ |

tathaiva sarva-dānānāṁ vidyā-dānaṁ paraṁ smṛtam ||251||

yāvac ca pātakaṁ tena kṛtaṁ janma-śatair api |

tat sarvaṁ nāśam āpnoti vidyā-dānena dehinām ||252||

vidyā-dānāt paraṁ dānaṁ na bhūtaṁ na bhaviṣyati |

yena dattena cāpnoti śivaṁ parama-kāraṇam ||253||

dehināṁ dehinaḥ prati | śivaṁ maṅgala-rūpaṁ parama-sukhātmakaṁ vā | parama-kāraṇaṁ śrī-brahma śrī-kṛṣṇaṁ vā ||252-253||

iti śrī-gopāla-bhaṭṭa-vilikhite śrī-bhagavad-bhakti-vilāse

daikṣiko nāma dvitīyo vilāsaḥ |

||2||