### saptadaśo vilāsaḥ

# pauraścaraṇikaḥ

namo bhagavate vāsudevāya

**kasmāccid-āśrayādyasya prodyad-bhakti-vilāsataḥ |**

**dīno’pi rañjayed viśvaṁ taṁ śrī-caitanyam āśraye ||1||**

idānīṁ puraścaraṇaṁ likhiṣyan tatra sarva-śakti-vihīnasyāpy ātmano bhagavati bhakti-prayantābhāsenāpi jagad-rañjakatām api sambhāvya taṁ śaraṇaṁ yāti—kasmāccid iti | yasya śrī-caitanyasya kasmāccid apy āśrayāt prapatter yaḥ prakarṣeṇa udyan udayaṁ prāpnuvan bhakter vilāsas tena dīnaḥ sarva-śakti-rahito’pi jano viśvaṁ jagad api rañjayet | tam āśraye śaraṇatvena prapadye ||1||

**pratyahaṁ pratipakṣaṁ ca pratimāsam api kramāt |**

**vilikhya kṛtyam adhunā kādācitkaṁ vilikhyate ||2||**

evam abhīṣṭa-susiddhaye parama-guruṁ bhagavantam āśritya idānīṁ vilāsa-catuṣkeṇa lekhyaṁ pratijānīte—pratyaham iti | pratyahaṁ yat kṛtyaṁ pratipakṣaṁ ca yat kṛtyaṁ, pratimāsam api yat kṛtyaṁ, tat kramāt yathākramaṁ vilikhyādhunā kādācitkaṁ kadācit karaṇīyaṁ kṛtyaṁ karma likhyate ||2||

### atha puraścaraṇam

**śrī-guror mantram āsādya puraścaraṇa-karmaṇi |**

**dīkṣāṁ kṛtvā punas tenānujñātaḥ prārabheta tat ||3||**

śrī-guroḥ sakāśāt puraścaraṇa-karmaṇi nimitte punar dīkṣāṁ kṛtvā tena śrī-guruṇānujñātaḥ san tat puraścaraṇa-karma-prakarṣeṇārabheta | tathā ca krama-dīpikāyām (5.1)—

caitre kṛtvaitan māsi karmāccha-pakṣe

puṇya-rkṣe bhūyo deśikāt prāpya dīkṣām |

tenānujñātaḥ pūrva-sevāṁ dvitīye

māsi dvādaśyām ārabhetāmalāyām || iti ||3||

### atha puraścaraṇāvaśyakatā

āgame—

**vinā yena na siddhaḥ syān mantro varṣa-śatair api |**

**kṛtena yena labhate sādhako vāñchitaṁ phalam ||4||**

yena puraścaraṇena ||4||

**puraścaraṇa-sampanno mantro hi phala-dāyakaḥ |**

**ataḥ puraskriyāṁ kuryān mantravit siddhi-kāṅkṣayā ||5||**

**kiṁ homaiḥ kiṁ japaiś caiva kiṁ mantrāyāsa-vistaraiḥ |**

**rahasyānāṁ hi mantrāṇāṁ yadi na syāt puraskriyā ||6||**

mantreṣu āyāsa-vistarair anyair api bahula-śramaiḥ kim ? ||6||

**puraskriyā hi mantrāṇāṁ pradhānaṁ vīryam ucyate |**

**vīrya-hīno yathā dehī sarva-karmasu na kṣamaḥ |**

**puraścaraṇa-hīno hi tathā mantraḥ prakīrtitaḥ ||7||**

vīryaṁ śaktiḥ | bījam iti pāṭhe kāraṇaṁ mūlam ity arthaḥ ||7||

### atha puraścaraṇa-māhātmyam

agastya-saṁhitāyām—

**saṁsāre duḥkha-bhūyiṣṭhe ya icchet sukham ātmanaḥ |**

**pañcāṅgopāsanenaiva rāmaṁ bhajatu bhaktitaḥ ||8||**

**pañcāṅgopāsanaṁ bhaktaiḥ puraścaraṇam ucyate |**

**etad dhi viduṣāṁ śreṣṭhan saṁsāra-ccheda-kāraṇam ||9||**

viduṣāṁ śreṣṭha he sutīkṣṇa ||9||

**nānena sadṛśo dharmo nānena sadṛśaṁ tapaḥ |**

**nānena sādhanaṁ kiñcid iṣṭārthasya tapodhana ||10||**

anena puraścaraṇena ||10||

**pūjā traikālikī nityaṁ japas tarpaṇam eva ca |**

**homo brāhmaṇa-bhuktiś ca puraścaraṇam ucyate ||11||**

pañcāṅgopāsanam eva viśiṣyāha pūjeti ||11||

**guror labdhasya mantrasya prasādena yathāvidhi |**

**pañcāṅgopāsanaṁ siddhyai puraś caitad vidhīyate ||12||**

pañcāṅopāsanasyāsya puraścaraṇam iti nāma nirvakti—guror iti | guroḥ prasādena labdhasya mantrasya etat-pañcāṅgopāsanaṁ puraḥ prathamaṁ vidhīyata iti puraścaraṇam ucyata iti pūrveṇaivānvayaḥ | prasanneneti pāṭhe prasanna-cittena satā vidhīyate | yad vā, bhāve kta-pratyayaḥ | arthaḥ pūrvavad eva ||12||

**niṣkāmāṇām anenaiva sākṣātkāro bhaviṣyati |**

**artha-siddhiḥ sakāmānāṁ sarvā vai bhaktim ālabhet ||13||**

**pañcāṅgam etat kurvīta yaḥ puraścaraṇaṁ budhaḥ |**

**sa vai vijayate loke vidyaiśvarya-sutādibhiḥ ||14||**

vidyādibhir loke vijayate paramotkṛṣṭā bhavati ||14||

krama-dīpikāyām (3.60)—

**ya imaṁ bhajate vidhiṁ naro**

**bhavitāsau dayitaḥ śarīriṇām |**

**api vāk-kamalaika-mandiraṁ**

**paramaṁ te samupaiti tan-mahaḥ ||15||** iti |

vidhiṁ vidhānaṁ puraścaraṇa-lakṣaṇam | acirāt śīghraṁ kamalāyāḥ sarva-sampatter ekaṁ mukhyaṁ mandiraṁ ca bhājanaṁ bhavati | api vāk-kamalaika-mandiram iti pāṭhāntare vācaḥ sarasvatyāḥ kamalāyāś caika-mandiram api bhavati ||15||

**gopālopāsanā-grantha-sāra-śrī-krama-dīpikām |**

**prāyo’nusṛtya likhyeta pauraścaraṇiko vidhiḥ ||16||**

tatra ca bahu-vidheṣu puraścaraṇa-vidhiṣu madhye krama-dīpikoktānusāreṇa puraścaraṇa-vidhi-likhanaṁ pratijānīte—gopāleti | gopālopāsanāyā grantheṣu madhye sāraṁ śreṣṭha-bhūtā yā śrīmatī krama-dīpikā tām anusṛtya tatroktānusāreṇety arthaḥ | prāyo bāhulyeneti tat-tad-viśeṣa-jñānādy-artham anyākara-granthoktam api kiṁcid anusṛtya lekhyam ity arthaḥ ||16||

### atha tatra sthāna-niyamaḥ

**giri-śṛṅgaṁ sarit-tīraṁ bilva-mūlaṁ jalāntaram |**

**goṣṭhaṁ viṣṇv-ālayo’śvattha-talaṁ vāthāmbudhes taṭam ||17||**

jalasya antaraṁ madhyam ||17||

kvacic ca—

**puṇya-kṣetraṁ nadī-tīraṁ guhā-parvata-mastakam |**

**puṇya-pradeśa-sindhūnāṁ saṅgamaḥ pāvanaṁ vanam ||18||**

**udyānāni viviktāni bilva-mūlaṁ taṭaṁ gireḥ |**

**tulasī-kānanaṁ goṣṭhaṁ vṛṣa-śūnyaḥ śivālayaḥ ||19||**

**aśvatthāmalakī-mūlaṁ go-śālā-jala-madhyataḥ |**

**devatāyatanaṁ kūlaṁ samudrasya nijaṁ gṛham ||20||**

aśvatthasya āmalakyāś ca mūlam ||20||

**gurūṇāṁ saṁnidhānaṁ ca cittaikāgrya-sthalaṁ tathā |**

**preta-bhūmyādikaṁ caiva tat-tat-kalpa-prakāśitam |**

**eṣām anyatama-sthānam āśritya japam ācaret ||21||**

tasya tasya mantra-sādhanasya kalpena kalpākhyena śāstreṇa prakāśitam, eṣāṁ madhye anyatamam ekam ||21||

**anyatra ca—**

**samudragāyāḥ saritaḥ saṅgamaḥ pāpa-nāśanaḥ |**

**paścimābhimukhaṁ liṅgaṁ purāṇoktaṁ svayambhuvam ||22||**

**sarvotkṛṣṭaṁ mahā-viṣṇoḥ sthānaṁ cānyat manoramam |**

**gṛhaṁ vā śuci saṁskāra-svabhāvābhyāṁ prasiddhikṛt ||23||**

śuci pavitraṁ gṛhaṁ vā, satkāreṇa sthānādi-śodhanena svabhāvena ca nija-śauśīlyena, prakṛṣṭāṁ siddhiṁ karotīti tathā | etac ca sarveṣām eva viśeṣaṇam ||23|

### atha sthāna-viśeṣe phala-viśeṣaḥ

uktaṁ ca śrī-yājñavalkyena—

**gṛhe tv eka-guṇaṁ japyaṁ nadyāṁ tu dviguṇaṁ smṛtam |**

**gavāṁ goṣṭhe daśa-guṇaṁ agnyāgāre daśādhikam ||24||**

japyaṁ japo japa-phalaṁ vā ||24||

**siddha-kṣetreṣu tīrtheṣu devatānāṁ ca saṁnidhau |**

**sahasraṁ śata-koṭīnām anantaṁ viṣṇu-saṁnidhau ||25||**

devatānāṁ śrī-rudrādīnām ||25||

### atha tatra bhūmi-parigrahaḥ

**śubhe dine ca saṅkalpya sva-vihārādi-hetave |**

**krośam ekam ubhau vā tau sva-kṣetraṁ parikalpayet ||26||**

ādi-śabdena āhārādi-ceṣṭā | tau krośau vyāpya ||26||

**kṣīra-vṛkṣa-bhavān aṣṭa kīlakān dvādaśāṅgulān |**

**daśa-kṛtvo’stra-mantreṇa pratyekam abhimantrayet ||27||**

**tato’bhyarcyāṣṭa-dik-pālān kṣetra-pālaṁ ca madhyataḥ |**

**baliṁ dattvā ca nikhanet kīlakān aṣṭa-dikṣu tān ||28||**

tathā ca āgame—

**grāme krośa-mitaṁ sthānaṁ nadyādau svecchayā mitam |**

**nagarādāv atha krośaṁ krośa-yugmam athāpi vā |**

**āhārādi-vihārārthaṁ tāvatīṁ bhūmim ākramet ||29||**

**kṣīri-vṛkṣodbhavān kīlān astra-mantrābhimantritān |**

**nikhaned daśa-dig-bhāge teṣv astraṁ ca prapūjayet ||30||**

**kṣetre ca kīlite mantrī na vighnaiḥ paribhūyate |**

**kṣetra-pālādikaṁ tatra pūjayed vidhivat tataḥ ||31||**

**dik-patibhyo baliṁ dattvā tataḥ kṣetraṁ samāśrayet |**

**kṣetra-madhyaṁ samāśritya kūrma-cakraṁ vicintayet ||32||**

kiṁ ca—

**kūrma-cakreṇa saṁśodhya dīpa-sthāne kuṭīṁ śrayet |**

**caturasra-catur-hastāṁ hastonnata-suvedikām ||33|**|

kuṭīṁ viśinaṣṭi—caturasreti sārdhena ||33||

**candrātapa-patākābhyāṁ toraṇair apy alaṅkṛtām |**

**viviktām abhiliptāṁ ca prākāreṇābhiveṣṭitām ||34||** iti |

### atha kūrma-cakram

tad uktam—

**vartulaṁ nava-koṣṭhaṁ tat kṛtvā kūrmākṛtiṁ likhet |**

**kūrmasyāṅgāni cāṣṭau syur mukhaṁ hastau ca pārśvakau |**

**pādau puccham iti proktaṁ praśastaṁ mukham eva tu ||35||**

yathā kūrmasyāṅgāni, tathātrāṣṭa-koṣṭhānīty evaṁ kūrmākṛtitve hetum āha—kūrmasyeti ||35||

**svara-dvandvaṁ kramād dikṣu pūrvādiṣv aṣṭasu nyaset |**

**tathā kādīn sapta-vargān nyasec chiva-diśaṁ vinā ||36||**

svarāṇām ākārādīnāṁ ṣoḍaśānāṁ dvandvaṁ a-ā-ity evam aṣṭa-yugalaṁ pūrvādiṣu aṣṭasu dikṣu tatratya-koṣṭheṣu nyaset | kādayaḥ pañca-vargāḥ | yādayo’ntya-sthā eko vargaḥ | śādaya uṣmāṇaś caiko vargaḥ | eva sapta-vargān nyaset | śiva-diśaṁ vineti—aiśanyāṁ na kiṁcin nyased ity arthaḥ ||36||

**grāma-nāmādya-varṇas tu yasyāṁ diśi ca tiṣṭhati |**

**tatra kūrma-mukhaṁ jñeyam anyāṅgānītaratra ca ||37||**

grāma-śabdena kṛtya-japa-kṣetraṁ tasya yan nāma mathurādi tasyādyo varṇaḥ ma-kārādir ity arthaḥ | tathā ca śāradā-tilake—

caturasrāṁ bhuvaṁ bhittvā koṣṭhānāṁ narakaṁ likhet |

pūrva-koṣṭhādi vilikhet sapta-vargān anukramāt ||

lakṣam īśe madhya-koṣṭhe svara-yugmaṁ kramāl likhet |

dikṣu pūrvādito yatra kṣetrākhyādyākṣaraṁ sthitam |

mukhaṁ tat tasya jānīyāt iti ||37||

**kvacic ca—**

**svara-yugmaṁ krameṇaiva aindrādy aṣṭasu dikṣu ca |**

**kādīn vargān kṣamaiśānyān tathā madhya-sthalādhipam ||38||**

keṣāṁcin mate kṣetrādhipasya nāmādyākṣaram iti matāntaraṁ darśayan hastādi-vibhāgaṁ tat-tat-phalādikaṁ ca likhati svara-yugmam iti pañcabhiḥ | kādīṁś ca vargān krameṇaivendrādy-aṣṭa-dikṣu likhet | kṣa-kāraṁ ca aiśanyāṁ diśi | sthalādhipañcādhiṣṭhātāraṁ madhye koṣṭhe likhet ||38||

**tan-nāmādyākṣaraṁ yatra kūrmāsyaṁ tac ca dīpakam |**

**tat-pārśva-koṣṭhau hastau dvāv adho’dhaḥ kukṣi-pādakau ||39||**

tasya sthādhipasya yan nāma, tad-ādyākṣaram yat syāt tat kūrmasyāsyaṁ, tac ca dīpakaṁ dīpa-sthānam ity arthaḥ | tathā coktam—

yugmaṁ svarāṇāṁ kramato vilikhya

kādīṁś ca vargān kramataḥ kṣamīśe |

sthānādhipasyākṣaram asti yan na

taṁ dīpadeśaṁ munayo vadanti || iti ||39||

**śeṣa-koṣṭhaṁ bhavet pucchaṁ mukhe siddhir anuttamā |**

**kara-sthāne mahā-kleśaḥ kukṣau duḥkham avāpnuyāt ||40||**

**pāde hānis tathā pucche pīḍā syād bandhanāni ca |**

**dīpa-sthāne japaḥ kāryaḥ sarva-kāryam abhīpsubhiḥ ||41||**

**kūrma-vakram avijñāya yaḥ kuryāj japa-saṁjñakam |**

**tasya japya-phalaṁ nāsti sarvārathāya kalpate ||42||**

### atha bhakṣya-niyamaḥ

tantre—

**śākaṁ mūlaṁ phalaṁ vāpi gavyaṁ kṣīraṁ ca vā dadhi |**

**sādhubhyo bhakṣyam annaṁ vā śaktavaḥ pāyasaṁ hi vā ||43||**

śaktavo yava-nirmitā jñeyāḥ | tathā ca śāradā-tilake—

bhaikṣyaṁ haviṣyaṁ śākāni vihitāni phalaṁ payaḥ |

mūlaṁ śaktur yavotpanno bhakṣyāṇy etāni mantriṇām || iti |

kvacic ca—

**vaidikācāra-yuktānāṁ śucīnāṁ śrīmatāṁ satām |**

**sat-kula-sthāna-jātānāṁ bhikṣā-śīlo’gra-janmanām ||44||**

**bhuñjāno vā haviṣyānnaṁ śākaṁ yāvakam eva vā |**

**payo mūlaṁ phalaṁ vāpi yad yad yatropapadyate ||45||**

uktānāṁ madhye yad-yad-dravyam anāyāsena yatropapadyate | tad eva vā bhuñjānaḥ ||45||

nārada-pañcarātre—

**mṛdu koṣṇaṁ supakvaṁ ca kuryād vai laghu-bhojanam |**

**nendriyāṇāṁ yathā vṛddhis tathā bhuñjīta sādhakaḥ ||46||**

kiṁ ca—

**brahma-patre cabhuñjīta madhya-patra-vivarjite |**

**dakṣaṁ brahmottaraṁ viṣṇur madhya-patraṁ maheśvaraḥ ||47||**

brahma palāśa-vṛkṣas tasya patre | patreṣv iti pāṭhe madhya-patraṁ vivarjayed iti pāṭhaḥ | dakṣaṁ dakṣiṇa-patram | uttaraṁ vāma-patram ||47||

### athāvaśya-varjyāni

saṁhitāsu—

**madhu māṁsaṁ tathā kṣāra-lavaṇaṁ tailam eva ca |**

**svinnaṁ paryuṣitaṁ caiva niḥsnehaṁ kīṭa-dūṣitam ||48||**

**kāñjikaṁ gṛñjanaṁ bilvaṁ kalañjaṁ laśunam bisam |**

**masūraṁ kodravaṁ māṣaṁ maṇḍukaṁ caṇakādikam |**

**tāmbūlaṁ kāṁsya-pātraṁ ca divābhojanam eva ca ||49||**

niḥsnehaṁ rukṣam ||48|| viṣam iti mūrdhany anta-pāṭhe auṣadhādi-prayuktam api | ādi-śabdena rāja-māṣādi ||49||

kiṁ ca—

**asat-saṅgaṁ parānnaṁ ca varjayed anya-pūjanam |**

**vinā karmocitaṁ nityam atha naimittikaṁ caret ||50||**

ucitaṁ nija-varṇāśrama-yogyaṁ | nityaṁ naimittakaṁ ca yat karma | tad vinānyat kāmyaṁ varjayed ity arthaḥ ||50||

**strī-śūdra-patita-vrātya-nāstikocchiṣṭa-bhāṣaṇam |**

**asatya-bhāṣaṇaṁ jaihmya-bhāṣaṇaṁ ca parityajet ||51||**

**satyenāpi na bhāṣeta japa-homārcanādiṣu |**

**varjayed gīta-vādyādi-śravaṇaṁ nṛtya-darśanam ||52||**

**abhyaṅgaṁ gandha-lepaṁ ca puṣpa-dhāraṇam eva ca |**

**maithunaṁ tat-kathālāpaṁ tad-goṣṭhīṁ parivarjayet ||53||**

**āsnātāṁś ca dvijān śūdrān striyo naiva spṛśet tathā |**

**tyajed uṣṇodaka-snānam anivedita-bhojanam ||54||**

kiṁ ca—

**vihāya vahniṁ na hi vastu kiñcid**

**grāhyaṁ parebhyaḥ sati sambhave ca |**

**asambhave tīrtha-bahir-viśuddhāt**

**parvātirikte pratigṛhya japyāt ||55||**

**tatrāsamartho’nudinaṁ viśuddhād**

**yācate yāvad dina-mātra-bhakṣyam |**

**gṛhṇāti rāgād adhikaṁ na siddhiḥ**

**prajāyate kalpa-śatair amuṣya ||56||**

### atha kṛtyāni

vaiśampāyana-saṁhitāyām—

**snānaṁ trisavanaṁ proktam aśaktau dviḥ sakṛt tathā |**

**asnātasya phalaṁ nāsti na vā tarpayataḥ pitṝn ||57||**

**śayīta darbha-śayyāyāṁ śuciḥ prayata-mānasaḥ |**

**tad-vāsaḥ kṣālayen nityam anyathā vighnam āvahet ||58||**

tad-vāsaḥ śayana-vāsaḥ | yad vā, yena vāsasā japtaṁ tat ||58||

kiṁ cānyatra—

**mantraṁ sādhayamānas tu trisandhyaṁ devam arcayet |**

**dvi-sandhyam eka-sandhyaṁ vā na mantraṁ kevalaṁ japet ||59||**

**eka-grāma-sthito nityaṁ gatvā vandeta svaṁ gurum |**

**nityaṁ naimittikaṁ kuryāt saṅgamaṁ sādhubhiḥ sadā ||60||**

**snāyāc ca pañca-gavyena kevalāmalakena vā |**

**śruti-smṛti-purāṇokta-mantraiḥ snāyād anantaram ||61||**

kiṁ ca—

**grāsa-dānādinā kurvan gavāṁ śuśrūṣaṇaṁ sadā |**

**bhūtānukampī prajapet śubhra-padmākṣa-mālayā ||62||**

**pañca-viṁśati-bārāṁś ca prajaptena sva-mantrataḥ |**

**śirombhasābhiṣiñcet triḥ snāna-kāle nijaṁ budhaḥ ||63||**

pañcaviṁśati-vārān sva-mantrato nija-mantreṇa japtam abhimantritaṁ yad-ambho jalaṁ tena nija-śiro vāra-trayam abhiṣiñcet ||63||

**tathaivācamanaṁ kuryād bhojanāvasare’pi ca |**

**annaṁ ca sapta-kṛtvas tan-mantra-japtaṁ hi bhakṣayet ||64||**

tathaiveti | pañcaviṁśati-vāra-sva-mantra-japtena jalena snāna-kāle bhojana-kāle cācamanaṁ kuryād ity arthaḥ | tena svakīyena mantreṇa japtam | tathā ca krama-dīpikāyām (5.4)—

kurvann ātmīyaṁ karma varṇāśrama-sthaṁ

mantraṁ japtvā triḥ snāna-kāle’bhiṣiñcet |

ācāman pāthas-tattva-saṅkhyā-prajaptaṁ

bhuñjānaś cānnaṁ sapta-japtāñcanādi || iti ||64||

**yasya deve ca mantre ca gurau triṣv api niścalā**

**na vyavacchidyate buddhis tasya siddhir adūrataḥ ||65||**

**mantrātmā devatā jñeyā devatā guru-rūpiṇī**

**teṣāṁ bhedo na kartavyo yadīcched iṣṭam ātmanaḥ ||66||**

na vyavacchidyate na bhidyate ||65|| mantrātmā mantrātmikā ||66||

### athāsana-niyamaḥ

**sarva-siddhyai vyāghra-carma jñāna-siddhyai mṛgājinam |**

**vastrāsanaṁ roga-haraṁ vetrajaṁ śrī-vivardhanam |**

**kauśeyaṁ pauṣṭikaṁ proktaṁ kambalaṁ duḥkha-mocanam ||67||**

**abhicāre kṛṣṇa-vastraṁ raktaṁ vaśyādi-karmaṇi |**

**śāntike dhavalaṁ proktaṁ vicitraṁ sarva-karmasu ||68||**

karma-viśeṣe vastrādīnāṁ varṇa-viśeṣaṁ likhati—abhicāra iti | vicitraṁ vividha-varṇam ||68||

kiṁ ca—

**kuśājināmbareṇāḍhyaṁ caturasraṁ samantataḥ |**

**eka-hastaṁ dvi-hastaṁ vā caturaṅgulam ucchritam ||69||**

### atha japa-mālā

vārāhe—

**yas tu bhāgavato bhūtvā na gṛhṇāti gaṇitrikām |**

**āsurī tasya dīkṣā tu na sā dharmāya vidyate ||70||**

gaṇyate’nayeti gaṇayitrikā japa-mālā, tām ||70||

**gaṇitrikāṁ gṛhītvā yo mantraṁ cintayate budhaḥ |**

**janmāntara-sahasrāṇi cintito’haṁ ca tena vai |**

**māṅgalyā kuśalā siddhā sarva-saṁsāra-mokṣanī ||71||**

tenāhaṁ cintito bhavāmi, siddho siddha-karīty arthaḥ ||71||

### atha mālā-maṇi-nirṇayas tat-parimāṇādi ca

tatraiva—

**parimāṇaṁ tu vakṣyāmi śṛṇu tattvena mādhavi |**

**uttamā madhyamā caiva kanyasī tu gaṇitrikā ||72||**

mādhavi he dharaṇi ! kanyasī kanīyasī ||72||

**aṣṭottara-śataiḥ pūrvā pañcāśadbhis tu madhyamā |**

**kanyasī pañca-viṁśatyā parimāṇaṁ vidhīyate ||73||**

aṣṭottara-śata-maṇibhiḥ pūrvā uttamā ||73||

**rudrākṣaiś cottamāṁ tāṁ ca putra-jīvaiś ca madhyamām |**

kuśaiḥ kanīyasīṁ vidyād etat te kathitaṁ mayā ||74||

tatrāpi maṇi-bhedena trividhatvam āha—rudrākṣair iti | putraṁjīvair iti sānunāsikaṁ ca kvacit ||74||

śrī-nārada-pañcarātre—

aṣṭottara-śataṁ pūrṇaṁ tad ardhaṁ padam eva vā |

kuryāt tatra vidhānoktaṁ vidhinā sarva-karmasu ||75||

hārīta-smṛtau—

śaṅkha-rūpya-mayī mālā kāñcanī nīrajotpalaiḥ |

padmākṣaiś cāpi rudrākṣair vidrumair maṇi-mauktikaiḥ ||76||

nīrajāni padmāni | utpalāni ca kumudāni, taiḥ | tathā coktaṁ—

rudrākṣa-śaṅkha-padmākṣa-putrajīvaka-mauktikaiḥ |

sphaṭikair maṇiratnaiś ca sauvarṇair vidrumais tathā ||

kuśaiḥ padmair dvādaśa syur gṛhasthasyākṣa-mālikā || iti ||76||

nirmitendrākṣakair mālā tathaivāṅguli-parvabhiḥ |

putra-jīva-mayī mālā sā śastā japa-karmaṇi ||77||

gautamīye—

athāmalaka-sambhūtais tulasī-kāṣṭha-nirmitaiḥ ||78|| iti |

āgame ca—

ādikṣāntārṇa-yogatvād akṣamāleti kīrtitā |

tad-dharṇa-saṅkhyair maṇibhir japa-mālāṁ prakalpayet ||79||

ādikṣāntānām a-kārādi-ksa-kārāvasānānāṁ arṇānāṁ mātṛkā-varṇānāṁ yogatvāt niyojanīyatvāt gaṇanīyatvād vā | tad-varṇa-saṅkhyaiḥ pañcāśadbhir ity arthaḥ | kṣa-kārasya merutvena kalpanīyatvāt ||79||

kiṁ ca—

anuloma-vilomārṇair mātṛkāyāḥ sa-bindukaiḥ |

kṣamerukaiḥ kāṣṭavargair mālā syād yogināṁ śubhā ||80||

mukhyatamām akṣamālām āha—anulometi ||80||

**atha mālānāṁ maṇi-viśeṣeṇa vaiśiṣṭhyam**

āgneye—

hiraṇya-śaṅkha-maṇibhir japyaṁ śata-guṇaṁ bhavet |

sahasra-guṇam indrākṣaiḥ padmākṣair ayutaṁ bhavet ||81||

hiraṇya-śaṅkhayor maṇibhir japyaṁ japa ity arthaḥ ||81||

niyutaṁ cāpi rudrākṣair bhadrākṣaiś ca na saṁśayaḥ |

puttra-jīvaka-japyasya parisaṅkhyā na vidyate ||82||

bhadrākṣair iti rudrākṣa-viśeṣaṇaṁ phala-viśeṣair vā ||82||

śiva-purāṇe—

aṅgulyā parisaṅkhyānam evam evam udāhṛtam |

rekhayāṣṭa-guṇaṁ vidyāt puttrajīvair daśādhikam ||83||

rekhayā rekhāntaritāṅguli-parvaṇety arthaḥ | bhūmi-likhitāṅkena vā | aṅgulībhir japasya saṅkhyānaṁ gaṇanam ||83||

śataṁ syāc chaṅkha-maṇibhiḥ pravālaiś ca sahasrakam |

sphāṭikair daśa-sāhasraṁ mauktikair lakṣam ucyate ||84||

padmākṣair daśalakṣaṁ tu rājateḥ koṭir ucyate |

sauvarṇaḥ sā daśaguṇā sarvair daśa-guṇā smṛtā ||85||

sā koṭir daśa-guṇā daśa-koṭaya ity arthaḥ | sarvaiḥ putrajīvādibhiḥ sauvarṇāntair daśa-guṇā daśa-koṭi-guṇitā | yad vā, sauvarṇebhyo daśa-guṇeti daśa-koṭi-guṇeti jñeyam | evaṁ mata-bhedaś ca mantra-bhedena kā#a-phalādibhedena ca | evam anyatrāpy ūhyam iti pūrva-likhitam eva ||85||

kuśa-granthyā ca rudrākṣair ananta-guṇitaṁ phalam |

śveta-padmākṣa-mālābhir api syād amitaṁ phalam |

mātṛkaṁ varṇa-sambhūta-mālāyāṁ tu tad eva hi ||86||

**atha mālā-nirmāṇa-vidhiḥ**

śivāgame—

mukhe mukhaṁ prakartavyaṁ mukhaṁ mūle vivarjayet |

dhātrī-phala-pramāṇena śreṣṭham etad udāhṛtam ||87||

etat mālāyā akṣam ||87||

badarāṇḍa-pramāṇena gadyate madhyamādhame |

navatri-tantunā caitad grnathanīyam asaṁspṛśat |

ūrdhva-vaktraṁ ca merv-ākhyaṁ kartavyaṁ tan na laṅghayet ||88||

badarasyāṇḍaṁ bījaṁ tat-pramāṇena cety arthaḥ | kramān madhyamam adhamaṁ codāhṛtam | pāṭhāntare—badara-phalasya tad-aṇḍasya ca pramāṇena kramān madhyamādhame gaṇite | navena nūtanena, tri-tantunā triguṇīkṛta-sūtreṇety arthaḥ | yad vā, naveti nava-saṅkhyā-prāptena tantu-trayeṇa prathamaṁ triguṇīkṛtya paścāc ca triguṇīkṛtya nava-guṇīkṛtena sūtreṇety arthaḥ | triguṇaṁ triguṇīkṛtyety agre lekhyatvāt | asaṁspṛśat anyo’nyaṁ sparśam aprāpnuvat sat, etat akṣaṁ granthanīyaṁ, pratyeka-madhye brahma-granthir viracanīya ity arthaḥ ||88||

śrī-nārada-pañcarātre ca—

akṣāsthimātrair maṇibhir jyaiṣṭhaṁ kuryāt vārtulam |

dhātrī-phalānāṁ garbheṇa pramāṇaṁ madhyamaṁ smṛtam |

vadarāsthi-pramāṇena kanyasaṁ samudāhṛtam ||89||

akṣaṁ rudrākṣaṁ vibhītakaṁ vā tad-asthi-pramāṇaiḥ | kanyasaṁ kanīyasaṁ ||89||

kiṁ ca—

granthi-bandhāvadhau tatra maṇi-saṅkhyādhikaṁ dvijāḥ |

meruṁ prakalpayen madhye ekena guṇakena tu ||90||

granthi-bandhasya vadhau ante |

śivāgame tatraiva rudrākṣān uddiśya—

eka-vaktrais trivaktraiś ca catur-vaktraiś ca pañcabhiḥ |

ṣaḍ-vaktrair vātha kartavyaṁ mitho miśrāṁs tu varjayet ||91||

kiṁ cānyatra—

kṛta-nitya-kriyaḥ śuddha ukteṣv akṣeṣu mantravit |

yathākāmaṁ yathālābham akṣāṇy ānīya yatnataḥ ||92||

anyonya-sama-rūpāṇi nātisthūla-kṛśāni ca |

kīṭādibhir aduṣṭāni ajīrṇāni navāni ca ||93||

granthais tu pañcabhis tāni prakṣālya tu pṛthak pṛthak |

tato dvijendra-puṇya-strī-nirmitaṁ granthi-varjitam ||94||

tri-guṇaṁ tri-guṇīkṛtya sūtraṁ prakṣālya pūrvavat |

śuklaṁ raktaṁ tathā kṛṣṇaṁ śānti-vaśyābhicārike ||95||

sūtraṁ saṁsthāpayed vidvān paṭṭa-sūtram athāpi vā |

aśvattha-patrair navakaiḥ padmākāreṇa kalpitaiḥ |

sūtraṁ maṇīṁś ca gandhādbhiḥ kṣālitāṁs tatra nikṣipet ||96||

navakair nūtanair aśvattha-patraiḥ sahitam | gandhādbhir aśvatthasya patrāṇy api kṣālayed ity arthaḥ | tatra padmākāra-kalpitāśvattha-patreṣu ||96||

tāraṁ śaktiṁ mātṛkāṁ ca sūtre caiva maṇiṣv atha |

vinyasya pūjayed ādau juhuyāc caiva śaktitaḥ ||97||

tāraṁ praṇavam | śaktiṁ māyā-bījam ||97||

homa-karmaṇy aśaktaś ced dviguṇaṁ japam ācaret |

maṇim ekaikam ādāya sūtre ca yojayet sudhīḥ ||98||

mukhe mukhaṁ tu saṁyojya pucche pucchaṁ tu yojayet |

go-puccha-sadṛśī kāryā yad vā sarpākṛtiḥ śubhā ||99||

tat-sajātīyam ekākṣaṁ merutvenāgrato nyaset |

ekaika-maṇi-madhye tu brahma-granthiṁ prakalpayet |

japa-mālāṁ vidhāyetthaṁ tat-saṁskārān samācaret ||100||

### atha mālā-saṁskāraḥ

śivāgame—

kṣālayet sadyo-jātena vāma-devena gharṣayet |

dhūpayed apy aghoreṇa lepayet puruṣeṇa tu ||101||

kṣālayet pañca-gavyenottama-jalena ca prakṣālayet | tad uktaṁ—kṣālayet pañca-gavyena sadyo-jātena sajjalaiḥ | iti | sadyojātādikaṁ prāyo mantrādya-varṇair mantra-nāma—oṁ sadyojātaṁ prapadyāmi sadyojātāya vai namaḥ | bhave bhave nābhibhave bhajasva māṁ bhavodbhavāya namaḥ | gharṣayec candanādibhiḥ | tathā coktaṁ—candanāguru-gandhādyair vāmadevena gharṣayet | oṁ vāmadevāya namo jyeṣṭhāya namo rudrāya namaḥ kālāya namaḥ kala-vikaraṇāya namo bala-vikaraṇāya namo balāya namo bala-pramathanāya namaḥ sarva-bhūta-damanāya namo manonmanāya namaḥ | oṁ aghorebhyo’tha ghorebhyo ghora-ghoratarebhyaḥ sarvataḥ sarva-sarvebhyo namas te astu rudra-rūpebhyaḥ śivebhyaḥ | lepayec candanādinā—oṁ tat-puruṣāya vidmahe mahādevāya dhīmahi tan no rudraḥ pracodayāt ||101||

mantrayet pañcamenaiva pratyekaṁ tu śataṁ śatam |

meruṁ ca pañcamenaiva tathāghoreṇa mantrayet ||102||

pañcamaś cāyaṁ—oṁ īśānaḥ sarva-vidyānām īśvaraḥ | sarva-bhūtānāṁ brahmādhipatir brahmaṇo’dhipatir brahmā śivo me’stu sadā-śivom iti | nanu mantreṇa dravyābhimantraṇasya saṅkhyādi-niyamaḥ sarvatra śrūyate, tad atra kathaṁ mantrayed ity apekṣāyām āha—pratyekam ekaika-maṇiṁ śataṁ śataṁ vārān mantrayed iti | kecic ca kṣālanādikam api tat-tan-mantreṇa pratyekaṁ maṇiṁ śataṁ vārān kuryād ity āhuḥ | kecit tu sadyojātādi-mantrānām ekaikaṁ mantraṁ kṣālanādi-karmaṇi vāra-śataṁ paṭhed iti vyācakṣate | atra ca yathā-sampradāyaṁ vyakta-hartavyam iti dik ||102||

mudrāṣṭakaṁ darśayitvā pratyekaṁ pūjayet kramāt |

grathitaṁ pañcabhiḥ pūjya pūrvavac ca yathā-śiraḥ ||103||

mudrāṣṭakam āvāhanādikam | saṁskṛtyaiva budho mālāṁ tat-prāṇān sthāpayet tataḥ ity ukteḥ | pūjā pūjayitvā yathā-śiraḥ mastaka-krameṇa grathitam | mālā ca prathamaṁ sva-guru-hastād eva grāhyā | guruṁ sampūjya tad-dhastād gṛhṇīyāt sarva-siddhaye iti tantrokteḥ ||103||

### atha mālā-bhedenādhikāri-bhedaḥ

nārada-pañcarātre—

kuśa-patrair japed vipraḥ suvarṇa-maṇibhir nṛpaḥ |

puttra-jīva-phalair vaiśyaḥ padmākṣaiḥ sarva eva ca ||104||  
mokṣārthī pañcaviṁśatyā dhanārthī triṁśatā japet |

puṣṭy-arthī spataviṁśatyā na pañcadaśabhiḥ kvacit ||105||

japasya gaṇanāṁ cāhuḥ padmākṣair bhakti-vardhanaiḥ |

athāṅgulībhir evāpi japam anvaham ācaret ||106||

bhakti-vardhanair iti bhagavad-bhakty-arthī padmākṣair japed ity arthaḥ ||106||

kiṁ cānyatra—

rudrākṣa-mālikā-sūtre japena sva-manorathān |

padmākṣair vihitā mālā śatrūṇāṁ nāśinī matā ||107||

kuśa-grantha-mayī mālā sarva-pāpa-vināśinī |

puttrajīva-phalaiḥ kḷptā kurute puttra-sampadaḥ ||108||

kḷptā racitā ||108||

nirmitā rūpya-maṇibhir japa-mālepsita-pradā |

hiraṇmayair viracitā mālā kāmān prayacchati ||109||

pravālair vihitā mālā prayaccet puṣkalaṁ dhanam |

saubhāgyaṁ sphāṭikī mālā mauktikair vihitā śriyam ||110||

nirmitā śaṅkha-maṇibhiḥ kurute kīrtim akṣayām |

sarvair etair viracitā mālā syān muktaye nṝṇām ||111||

kiṁ ca—

tulasī-kāṣṭha-ghaṭitair maṇibhir japa-mālikā |

sarva-karmāṇi sarveṣām īpsitārtha-phala-pradā ||112||

gautamīye—

puṇḍarīka-bhavā mālā gopāla-manu-siddhidā |

āmalakyā bhavā mālā sarva-siddhi-phala-pradā |

tulasī-sambhavā yā tu sā mokṣaṁ tanute’cirāt ||113||

### atha japāṅguly-ādi-nirṇayaḥ

śivāgame—

anāmā-madhyamākramya japaṁ kuryāt tu mānasam |

madhyamāmadhyamākramya japaṁ kuryād upāṁśukam |

tarjanīṁ tu samākramya japaṁ naiva tu kārayet ||114||

ekaika-maṇim aṅguṣṭhenākarṣan prajapen manum |

merau tu laṅghite devi na mantra-phala-bhāg bhavet ||115||

anyatra ca—

tatrāṅguli-japaṁ kurvan sāṅguṣṭhāṅgulibhir japet |

aṅguṣṭhena vinā karma kṛtas tad aphalaṁ bhavet ||116||

sāṅguṣṭhābhir aṅgulībhiḥ | atra hetuḥ—aṅguṣṭheneti ||116||

kaniṣṭhānāmikā madhyā caturthī tarjanī matā |

tisro ’ṅgulyas tri-parvā syur madhyamā caika-parvikā ||117||

tisraḥ kaniṣṭhānāmikā-tarjanyaḥ ||117||

parva-dvayaṁ madhyamāyā japa-kāle vivarjayet |

evaṁ meruṁ vijānīyād brahmaṇā dūṣitaṁ svayam ||118||

evaṁ madhyamā-parva-dvayam ||118||

ārabhyānāmikā-madhyāt pradakṣiṇam anukramāt |

tarjanī-mūla-paryantaṁ kramād daśasu parvasu ||119||

daśasu parvasu gaṇayed iti śeṣaḥ ||119||

aṅgulir na viyuñjīta kiñcit saṅkocayet talam |

aṅgulīnāṁ viyoge tu chidreṣu sravate japaḥ ||120||

kvacic ca—

ārabhyānāmikāmūlāt prādakṣiṇyna vai kramāt |

madhyamāmūla-paryantaṁ japed daśasu parvasu ||121||

gautamīye—

ārabhyānāmikā-mūlāt parivarteta vai kramāt |

tarjanī-madhya-paryantaṁ japed daśasu parvasu ||122||

ārabhyānāmikā-madhyād ity atra matāntaram ārabhyānāmikā-mūlād iti ||122||

**atha mālāyā niyamāntaram**

**tarjanyā na spṛśet sūtraṁ kamapyen na vidhūnayet |**

**aṅguṣṭha-parva-madhyasthaṁ parivartaṁ samācaret ||123||**

sūtram iti mālām ity arthaḥ | na kampayet | no vidhūnayec ca na prakṣipet ||123||

kiṁ ca—

**na spṛśed vāma-hastena kara-bhraṣṭāṁ na kārayet ||124||**

kiṁ ca—

**aśucir na spṛśed enāṁ kara-bhraṣṭāṁ na kārayet |**

**aṅguṣṭha-sthām akṣa-mālāṁ cālayen madhyam agrataḥ ||125||**

**tarjanyā na spṛśet so’yaṁ muktido gaṇana-kramāt |**

**bhuktau muktau tathā kṛṣṭo madhyamāyāṁ japet sudhīḥ ||126||**

**aṅguṣṭhānāmikabhyāṁ tu japed uttama-karmaṇi |**

**tarjanayaṅguṣṭha-saṁyogād vidveṣoccāṭane japet |**

**kaniṣṭhāṅguṣṭha-saṁyogāj japen māraṇa-karmaṇi ||127||**

uttama-karmaṇi śānti-svastyayanādau | vidveṣe uccāṭane ca ||127||

kvacic ca—

**aṅguṣṭhaṁ mokṣadaṁ vidyāt tarjanīṁ śatru-nāśinīm |**

**madhyamā dhana-siddhyai syāc chānti-karmaṇy anāmikā |**

**kaniṣṭhā-karṣaṇe jñeyā japa-karmaṇi siddhidā ||128||**

tatraiva matāntaraṁ likhati—aṅguṣṭham iti | ākarṣaṇe ākṛṣṭi-karmaṇi ||128||

**atha japa-guṇāḥ**

mantrārṇave—

manaḥ-saṁharaṇaṁ śaucaṁ maunaṁ mantrārtha-cintanam |

avyagratvam anirvedo japa-sampatti-hetavaḥ ||129||

manasaḥ saṁharaṇaṁ viṣayebhyaḥ pratyāhāraḥ ||129||

anyatra ca—

japānya-kāle mālāṁ tu pūjayitvā sugopayet |

guruṁ prakāśayed vidvān mantraṁ naiva prakāśayet ||130||

japād anyasmin kāle | gurum api prakāśayet ||130||

akṣa-mālāṁ ca mudrāṁ ca guror api na varśayet |

bhūta-rākṣasa-vetālāḥ siddha-gandharva-cāraṇāḥ |

haranti prakaṭaṁ yasmāt tasmād guptaṁ japet sudhīḥ ||131||

guroḥ guruṁ praty api ||131||

**atha jape doṣāḥ**

nārada-pañcarātre—

apavitra-karo nagnaḥ śirasi prāvṛto’pi vā |

pralapan vā japed yāvat tāvan niṣphalam ucyate ||132||

apavitraḥ kuśa-hīnaḥ karo yasya saḥ ||132||

kiṁ ca—

vadan na gacchan na svapan nānyat kim api saṁsmaran |

na kṣuj-jṛmbhaṇa-hikkādi-vikalīkṛta-mānasaḥ |

mantra-siddhim avāpnoti tasmād yatna-paro bhavet ||133||

kiṁ ca—

strī-śūdrābhyāṁ na bhāṣeta rātrau japa-paro na ca ||134||

vyāsa-smṛtau—

aṅguly-agreṣu yaj japtaṁ yaj japtaṁ meru-laṅghane |

asaṅkhyātaṁ ca yaj japtaṁ tat sarvaṁ niṣphalaṁ bhavet ||135||

vaiśampāyana-saṁhitāyām—

naikavāsā japen mantraṁ bahu-vastrākulo na ca |

upary adho bahir vastre puraścaraṇa-kṛt tyajet ||136||

upari adhaś ca ye bahir vastre paridhānottarīya-vyatiriktaṁ vastra-dvayaṁ te tyajet ||136||

ata eva mantrārṇave—

uṣṇīṣī kañcukī nagno mukta-keśo galāvṛtaḥ |

apavitra-karo’śuddhaḥ pralapan na japet kvacit ||137||

gale āvṛtaḥ vastrādi-prāvṛtaḥ, aśuddhaḥ śaucādi-rahitaḥ ||137||

aprāvṛta-karo bhūtvā śirasi prāvṛto’pi ca |

cintā-vyākula-citto vā kruddho bhrāntaḥ kṣudhānvitaḥ ||138||

anāśanaḥ śayāno vā gacchann utthita eva vā |

rathyāyām aśive sthāne na japet timirāntare ||139||

aśive amaṅgale sthāne śmaśānādau, yac ca preta-bhūmy-ādikam iti sthāna-niyame likhitaṁ, tac ca tāmasānāṁ duṣkāma-viśeṣopekṣayā | timirasya andhakārasya antare madhye ||139||

upānad-gūḍha-pādo vā yāna-śayyā-gatas tathā |

prasārya na japet pādāv utkaṭāsana eva vā ||140||

yāna-gataḥ śayyā-gato vā ||140||

yājñavalkya-saṁhitāyām—

na caṅkraman na ca hasan na pārśvam avalokayan |

nāpāśrito na jalpaṁś ca na prāvṛta-śirās tathā ||141||

caṅkramann itas tato bhraman, apāśritaḥ kiñcid avaṣṭabdhavān san ||141||

na padā padam ākramya na caiva hi tathā karau |

na cāsamāhitamanā na ca saṁśayāno japet ||142||

na ca karau ākramya saṁśayānaḥ saṁśayaṁ kurvan ||142||

dhyāyeta manasā mantraṁ jihvoṣṭhau na tu cālayet |

na kampayec chiro grīvāṁ dantān naiva prakāśayet ||143||

grīvāṁ ca na kampayet ||143||

yakṣa-rākṣasa-bhūtāni siddha-vidyādharā gaṇāḥ |

haranti prasabhaṁ yasmāt tasmād guptaṁ samācaret ||144||

evaṁ sarvathā japaṁ naiva prakāśayed ity abhipretaṁ, tatra hetum āha—yakṣeti ||144||

strī-śūdra-patitāṁś caiva rāsabhaṁ ca rajasvalām |

japa-kāle na bhāṣeta vrata-homādikeṣu ca ||145||

trailokya-saṁmohana-tantre ca—

na cchāyām ākramed vidvān vibhītaka-karañjayoḥ |

na dadyāt kasyacit kiñcin na gṛhṇīyāj japāntare ||146||

### atha doṣa-prāyaścittāni

tatraiva—

tūṣṇīm āsīta saṁjalpaś cāṇḍāla-patitādikān |

dṛṣṭvā tān vāry-upaspṛśyābhāṣya snātvā punar japet |

ācamya payato nityaṁ japed aśuci-darśane ||147||

ābhāṣya sambhāṣya, aśucīnāṁ mala-mūtrādīnāṁ darśane sati ||147||

kiṁ ca—

yadi vā yama-lopaḥ syāj japādiṣu kathañcana |

vyāhared vaiṣṇavaṁ mantraṁ smared vā viṣṇum avyayam ||148||

yamaḥ japa-viṣayaka-niyamas tasya lopo bhaṅgaḥ | vāmyam eti pāṭhe monalopaḥ | mantraṁ nāmātmakaṁ viṣṇu-mantrāntaraṁ vā ||148||

mantrārṇava—

patitānām antyajānāṁ darśane bhāṣaṇe śrute |

kṣute’dho-vāyu-gamane jṛmbhaṇe japam utsṛjet ||149||

bhāṣaṇe sambhāṣaṇe | śrute ca śravaṇe sati | yad vā, bhāṣaṇe ca vacane śrute sati | aśubha iti pāṭhe darśanādīnāṁ sarveṣām eva viśeṣaṇam | utsṛjed ity atra hetutvena ||149||

prāptāv ācamya caiteṣāṁ prāṇāyamaṁ ṣaḍ-aṅgakam |

kṛtvā samyag japec cheyaṁ yad vā sūryādi-darśanam ||150||

eteṣāṁ patitāntyaja-darśanādīnāṁ prāptau satyāṁ prāṇāyāmaṁ ṣaḍ-aṅga-nyāsaṁ ca kṛtvā ||150||

mārjāraṁ kukkuṭaṁ krauñcaṁ śvānaṁ śūdraṁ kharaṁ kapim |

dṛṣṭvācamyācaret karma spṛṣṭvā snānaṁ vidhīyate ||151||

karma japa-lakṣaṇam ||151||

nārada-pañcarātre ca—

sakṛd-uccārite śabde praṇavaṁ samudīrayet |

prokte cācamya vāṇyāpi prāṇāyāmaṁ sakṛd uccaret ||152||

bahu-pralāpe cācamya nyasyāṅgāni tato japet |

kṣute’py evaṁ tathāspṛśya-sthānānāṁ sparśane bhavet ||153||

kiṁ cānyatra—

jīrṇe sūtre punaḥ sūtraṁ grathayitvā śataṁ japet |

pramādāt patite hastāc chatam aṣṭottaraṁ japet |

tāvān niṣiddha-saṁsparśe kṣālayitvā yathoditam ||154||

tāvad aṣṭottara-śataṁ yathoditam iti pūrva-likhita-mantra-pañca-gavyādinā prakṣālyety arthaḥ ||154||

### atha japa-bhedāḥ, tal-lakṣaṇādi ca

nārasiṁhe—

trividho japa-yajñaḥ syāt tasya bhedān nibodhata |

vācikaś ca upāṁśuś ca mānasaś ca tridhā mataḥ |

trayāṇāṁ japa-yajñānāṁ śreyān syād uttarottaraḥ ||155||

yad ucca-nīca-svaritaiḥ spaṣṭa-śabdavad-akṣaraiḥ |

mantram uccārayed vyaktaṁ japa-yajñaḥ sa vācikaḥ ||156||

ucca-nīca-svaritaiḥ uccena nīcena tvaritena vā udāttānudātta-svarita-saṁjñaiḥ svarair ity arthaḥ | svareṇa yuktaiḥ spaṣṭa-śabdavadbhir akṣaraiḥ | ata eva vyaktaṁ mantram uccārayed yat ||156||

śanair uccārayen mantram īṣad auṣṭhau pracālayet |

kiñcic chabdaṁ svayaṁ vidyād upāṁśuḥ sa japaḥ smṛtaḥ ||157||

svayam eva vidyāj jānīyāt śṛṇuyād ity arthaḥ ||157||

dhiyā yad akṣara-śreṇyā varṇād varṇaṁ padāt padam |

śabdārtha-cintanābhyāsaḥ sa ukto mānaso japaḥ ||158||

varṇād ekasmāt krameṇānya-varṇaṁ vyāpya | evaṁ padāt padaṁ vyāpya | itthaṁ śabdasya arthasya ca yac cintanam anusandhānaṁ tasya abhyāsaḥ punaḥ punar āvṛttiḥ ||158||

tatra ca yājñavalkyaḥ—

upāṁśu-japa-yuktasya tasmāc-chata-guṇo bhavet |

sahasro mānasaḥ prokto yasmād dhyāna-samo hi saḥ ||159||

upāṁśu-japa-yuktasya japaḥ śata-guṇaḥ syād vācikāj japāc chata-guṇo bhaved ity arthaḥ ||159||

mantrārṇave—

paśu-bhāve sthitā mantrāḥ kevalaṁ varṇa-rūpiṇaḥ |

sauṣumṇādhvany uccaritāḥ prabhutvaṁ prāpnuvanti hi ||160||

sauṣumṇye suṣumṇākhya-nāḍī-sambandhini adhvani cchidra-mārge uccāritāḥ santaḥ | prabhutvaṁ sāmarthyam ||160||

na doṣo mānase japye sava-deśe’pi sarvadā |

japa-niṣṭho dvija-śreṣṭhāḥ sarva-yajña-phalaṁ labhet ||161||

ata eva mānaso japaḥ paramottama ity āha—na doṣa iti | dvija-śreṣṭhā iti tatratya-viprāṇāṁ sambodhanam | dvija-śreṣṭha ity eka-vacanānta-pāṭho’pi kvacit ||161||

aśucir vā śucir vāpi gacchaṁs tiṣṭhan svapann api |

mantraika-śaraṇo vidvān manasaiva sadābhyaset ||162||

mantraika-śaraṇa ity anena puraścaraṇādi-paras tu yathokta-deśa-kālādāv evābhyased ity abhipretam ||162||

kiṁ cānyatra—

mānasaḥ siddhi-kāmais tu puṣṭi-kāmair upāṁśukaḥ |

vāciko māraṇoccāṭe praśasto japa īritaḥ ||163||

### atha japa-māhātmyam

yājñavalkya-saṁhitāyām—

pāka-yajñāś ca catvāro vidhi-yajña-samanvitāḥ |

sarve te japa-yajñasya kalāṁ nārhanti ṣoḍaśīm ||164||

pāka-yajñā brahma-yajña-vyatiriktā deva-yajñādayaḥ | vidhi-yajñā jyotiṣṭomādayaḥ ||164||

padmanābhīye—

yāvantaḥ karma-yajñāś ca pradīptāni tapāṁsi ca |

sarve te japa-yajñasya kalāṁ nārhanti ṣoḍaśīm ||165||

japena devatā nityaṁ stūyamānā prasīdati |

prasannā vipulān bhogān dadyān muktiṁ ca śāśvatīm ||166||

śāśvatīṁ muktim | śrī-vaikuṇṭha-loka-prāpti-lakṣaṇām ||166||

### tatra japa-prakāra-viśeṣeṇa phala-viśeṣāḥ

trailokya-saṁmohana-tantre śrī-mahādevomā-saṁvāde—

athedānīṁ pravakṣyāmi mantra-japya-vidhiṁ priye |

kevalaṁ japa-mātreṇa yasya sidhyanti siddhayaḥ ||167||

kevalaṁ pūjādikaṁ vināpīty arthaḥ ||167||

śrī-bīja-puṭitaṁ mantraṁ yadi japyeta mantravit |

kamalā tad-vaśe tiṣṭhed yathā kṛṣṇe rameta sā ||168||

kamalā—sarva-sampattir ity arthaḥ ||168||

kāmena puṭitaṁ mantraṁ prajaped yadi bhāmini |

mohayaty eva sakalaṁ jagad eva na saṁśayaḥ ||169||

kāmena—tad-bījena ||169||

māyā-bījena puṭitaṁ mantraṁ yadi japyed mahā-manum |

aṣṭaiśvaryāṇi sambhūya tasya pāde gatāni vai ||170||

vāg-bhavenāpi puṭitaṁ yadi japyet sa mohitaḥ |

veda-vedāṅga-pārajñaḥ sarvajño bhavati dhruvam ||171||

vāg-bhavena—sarasvatī-bījena ||171||

dhruveṇa puṭitaṁ mantraṁ yadi japyen maheśvari |

bījaṁ kūṭaṁ vicchidya mukti-bhāgī bhaven naraḥ ||172||

dhruveṇa praṇavena | bīja-rūpaṁ kūta-rūpaṁ ca karma vicchidya nirasya ||172||

idānīṁ śṛṇu devi tvaṁ kevalasya manor vidhim |

daśa-kṛtvo japen mantram āpat-kalpena mucyate ||173||

āpat-kalpena sarvopadraveṇa ||173||

viṁśatyā japa-mātreṇa rakṣayen mantra eva hi |

śata-japtena mantreṇa dina-pāpaiḥ pramucyate ||174||

viṁśatyā viṁśati-vārān ity arthaḥ | mantra eva rakṣayed iti dvāra-pāla-yāmikādi-vyatirekeṇāpi tasya sarvatra duṣṭādibhyo rakṣā syād ity arthaḥ ||174||

sahasra-japtena tathā mucyate mahatainasā |

ayutasya japenaiva mahā-pātaka-nāśanam ||175||

atha lakṣa-japān mantrī devavan modate divi |

koṭi-japtena mantreṇa mukti-bhāgī bhaven naraḥ ||176||

ahar-niśaṁ japed yas tu mantrī niyata-mānasaḥ |

sa paśyati na sandeho gopa-veśa-dharaṁ harim ||177||

athavā yāni mantrasya padāni kathitāni te |

teṣām anyatamaṁ japyād yatra vai rocate manaḥ ||178||

teṣāṁ madhye yatra yasmin pade mano rocate, tad-anyatamam ekaṁ padaṁ japet ||178||

bījaṁ japtvā viśālākṣi bhaumaiśvaryeṇa yujyate |

dvitīyena sukhāsvādaṁ kurute mantri-sattamaḥ ||179||

sukhāsvādaṁ svarga-bhogam ||179||

jñānavān syāt tṛtīyena turīyeṇa jagad-guruḥ |

bhavet pañcama-japyena mukti-bhāgī na saṁśayaḥ ||180||

turīyeṇa caturthena | jagad-guruḥ sarva-śāstrārtha-tattvopadeṣṭā ||180||

ajñānī ca japed vāpi nija-rucy-anusārataḥ |

prathamaṁ jñāna-siddhiṁ tu dvitīyaṁ tv aṇimādikam ||181||

prathamaṁ jñāna-siddhiṁ prayacchatīty uttareṇānvayaḥ | evam agre’pi ||181||

tṛtīyaṁ sarva-saukhyaṁ ca caturthaṁ devatātmatām |

pañcamaṁ vaiṣṇavaṁ lokaṁ ṣaṣṭhaṁ muktiṁ prayacchati ||182||

devatātmatāṁ śrī-kṛṣṇa-sārūpyaṁ tad-eka-cittatāṁ vā ||182||

### atha japa-vidhiḥ

**guruṁ sampūjya viprāṁś ca santarpyānna-rasādibhiḥ |**

**mārabheta japaṁ kāle maṅgale’nujñayā guroḥ ||183||**

puraścaraṇa-karmārambhe prathamaṁ śrī-guru-pūjāṁ brāhmaṇa-bhojanādikaṁ ca likhati—gurum iti | maṅgale śubhe kāle guror anujñayā japam ārabheta | tathā coktam—

viprān santarpayed anna-bhojanācchādanādibhiḥ |

bahubhir vastra-bhūṣābhiḥ sampūjya gurum ātmanaḥ |

ārabheta japaṁ paścāt tad-anujñā-puraḥsaram || iti ||183||

**prātaḥ snānādikaṁ kṛtvā dattvā cārghyaṁ vivasvate |**

**ācamya japa-saṅkalpaṁ vidadhīta yathā-vidhi ||184||**

tatra nitya-kṛtyaṁ likhati—prātar iti pañcabhiḥ | yathā-vidhīty asya pūrveṇāpi sarveṇa sambandhaḥ | tatra saṅkalpa-vidhiś cāyam—adyāṣṭādaśākṣara-saṁmohana-mantrasya siddhi-kāma iyat-sāṅkhya-japa-tad-daśāṁśāmukadravyaka-homa-tad-daśāṁśāṁśāmuka-tarpaṇa-tad-daśāṁśa-brāhmaṇa-bhojanātmaka-puraścaraṇaṁ kariṣye iti ||184||

**vidhāya vidhinā pūrvaṁ likhitenārcanaṁ prabhoḥ |**

**ātmārpaṇāntraṁ śaktyātha japaṁ pūrāṅgam ācaret ||185||**

pūrvaṁ nitya-kṛtya-likhane likhitena vidhinā prabhoḥ śrī-kṛṣṇa-devasyārcanam ātmārpaṇāntaṁ vidhāya pūjāyā āṅga-bhūtaṁ japam ācaret | sva-mantraṁ japet | śaktyā yathā-śaktīty arthaḥ | tataś ca śaktau satyām aṣṭottara-sahasram anyathāṣṭottara-śatam | tathā śaktau saptāvaraṇa-sahitasya | anyathāvaraṇa-sahitasya kevalasya dhyāna-mātreṇa vety ādikam ūhyam | etac cāgre spaṣṭaṁ bhāvi ||185||

**samarpya taṁ ca dattvārghyaṁ kṛtvā puṣpāñjaliṁ punaḥ |**

**stutvā kṛṣṇaṁ praṇamyātha prāśnāyāc caraṇāmṛtam ||186||**

taṁ ca japam ||186||

**kṣamasveti vadan prārthya ced udvāsyaṁ hṛd-ambuje |**

**udvāsya vidhivan mānasopacārair yajet punaḥ ||187||**

**kṛṣṇe samarya cātmānam ṛṣy-ādi-nyāsa-pūrvakam |**

**nijaṁ mantraṁ japed bhaktyā sampradāyānusārataḥ ||188||**

agni-purāṇe—

darbha-hastas tathāsīno darbheṣūdaka-pāṇinā |

prāṅ-mukhodvartayen mālāṁ sahasraṁ śatam eva vā ||189||

darbheṣu āsīnaḥ prāṅ-mukhaḥ san | udaka-yukta-pāṇinā mālam udvartayet parivartayet | visarga-lope’pi sandhir ārṣaḥ sahasraṁ vārān | aśaktau ca śataṁ vā | etac ca pūrjāṅga-nitya-japābhiprāyeṇoktam | darbha-hastatvādikaṁ ca samānam evety atra likhitam ||189||

mantra-deva-prakāśinyām—

sūryasyāgre guror indor dīpasya ca jalasya ca |

viprāṇāṁ ca gavāṁ caiva sannidhau sammukhe japet ||190||

nārada-pañcarātre ca—

śanaiḥ śanaiḥ suvispaṣṭaṁ na drutaṁ na vilambitam |

na nyūnaṁ nādhikaṁ vāpi japaṁ kuryād dine dine ||191||

kiṁ ca—

samūjyātha japaṁ kuryād vāvad vai prahara-dvayam |

tad ūrdhvaṁ pūrvavat snātvā viśeṣeṇa vidhāna-vit ||192||

atha snānānantaram ||192||

nyāsāvasānam akhilaṁ sarvaṁ kuryāt puroditam |

pūjāgni-homa-paryantaṁ tataś ca japam ācaret ||193||

yāvad dināvasānaṁ tu bhūyaḥ snāyāt tato dvija |

upāsya vidhivat sandhyāṁ deveśaṁ pūjayet punaḥ ||194||

visarjya bhojanaṁ kuryāt satataṁ tārakodaye |

bhuktvā śayīta śayane mṛt-snigdhe vātha bhūtale ||195||

visarjya devam ||195||

ardha-rātre samutthāpya pāda-śaucaṁ cared dvija |

ācamya devaṁ saṁsmṛtya śīghraṁ sampūjya pūrvavat |

japaṁ kuryād yathā-śatki arpayec ca tatheśvare ||196||

prātaḥ-kālam ārabhya madhyāhna-paryantaṁ japaṁ kuryād ity atroktam | nārada-pañcarātre ca śrī-bhagavatoktam—madhyāhnāt parato na hi ity ādi bhedo mantra-bhedena śakty-ādi-bhedena vā draṣṭavyaḥ ||196||

anyatra ca—

nairantarya-vidhiḥ proktas tad-dinaṁ nātilaṅghayet |

divasātikramāt teṣāṁ siddhi-rodhaḥ prajāyate ||197||

kiṁ ca—

ananya-mānasaḥ prātaḥ kālān madhyandināvadhi ||198|| iti |

**ataḥ kuryāj japaṁ nityaṁ śaktyā niyata-saṅkhyayā |**

**saṅkhyā-pūrtau ca kurvīta prāṇāyāmaṁ punaḥ kṛtī ||199||**

śaktyā yathā-śakti | yā niyatā nitya-niyamitā japa-saṅkhyā, tayaiva nityaṁ japaṁ kuryāt | na nyūnaṁ nādhikaṁ vāpi japaṁ kuryāt dine dine ity ādy ukteḥ | saṅkhyāyās tasyāḥ pūrtau ca samāptau satyām ||199||

### atha homa-niyamaḥ

nārada-pañcarātre—

japasya tu daśāṁśena homaḥ kāryo dine dine |

athavā lakṣa-paryantaṁ homaḥ kāryo vipaścitā ||200|| iti |

lakṣa-saṅkhyāyāṁ pūrṇāyām ekaika-lakṣa-jape sampūrṇe sati | etac ca phala-viśeṣārtha-lakṣa-catuṣṭayādi-japābhiprāyeṇa ||200||

**home ca kuṇḍa-nirmāṇādikasya likhito vidhiḥ |**

**pūrvaṁ dīkṣā-vidhāv atra viśeṣaḥ ko’pi likhyate ||201||**

pūrvaṁ dīkṣā-vidhau likhitaḥ | atra ca puraścaraṇa-vidhau ko’pi viśeṣo likhyate ||201||

**kuryād raktāmbujair homaṁ guḍājya-madhu-samplutaiḥ |**

**tad-alābhe pāyasena sitāsarpir yutena hi ||202||**

tad eva likhati kuryād iti | tad-alābhe raktāmbujādy-aprāptau satyām ||202||

**homāśaktau japaṁ homa-saṅkhyās tu caturguṇam |**

**ṣaḍ-guṇaṁ cāṣṭa-guṇitaṁ yathā-saṅkhyaṁ dvijātayaḥ ||203||**

mukhya-kalpāśaktau gauṇa-kalpaṁ likhati—homāśaktāv iti | trayo dvijā vipra-kṣatriya-vaiśyāḥ | kramāt homa-saṅkhyāyāḥ | homasya yāvatī saṅkhyā likhitā japa-daśamāṁśa-rūpā | tasyāś caturguṇaṁ japaṁ vipraḥ | ṣaḍ-guṇaṁ kṣatriyaḥ | aṣṭa-guṇaṁ vaiśyaḥ kuryād ity arthaḥ | tathā coktam—homāśaktau japaṁ kuryāt homa-saṅkhyā caturguṇam | ṣaḍ-guṇaṁ cāṣṭa-guṇitaṁ yathā-sāṅkhyaṁ dvijātayaḥ || iti ||203||

kecic cāhuḥ—

homa-karmaṇy aśaktānāṁ viprāṇāṁ dviguṇo japaḥ |

itareṣāṁ tu varṇānāṁ triguṇo hi vidhīyate ||204||

itareṣāṁ kṣatriya-vaiśya-śūdrāṇāṁ triguṇādiḥ | kṣatriyasya triguṇaḥ | vaiśyasya caturguṇaḥ | śūdrasya pañca-guṇa ity arthaḥ ||204||

### atha japa-saṅkhyā-niyamaḥ

**sa-homas tu trivarṇānāṁ tulya eva japaḥ smṛtaḥ |**

**japo yo homa-rahitas teṣāṁ tad-yoṣitāṁ hi saḥ ||205||**

evaṁ homāsamarthasya varṇa-trayasya homa-parivartakṛtyaṁ japa-bhedaṁ likhitvedānīṁ homa-samarthasya tat-trayasya japaḥ samāna eveti japa-niyamaṁ likhati—sa-homaś ceti | tri-varṇānāṁ homa-rahito yo japaś caturguṇādi-rūpaḥ saḥ | tad yoṣitām api | vipra-strīṇāṁ viprataś caturguṇo japas, tathā kṣatriya-strīṇāṁ ṣaḍ-guṇo, vaiśya-strīṇāṁ cāṣṭa-guṇa iti | tathā ca krama-dīpikāyāṁ (5.11)—

aśaktānāṁ home nigama-rasanāgendra-guṇito

japaḥ kāryaś ceti divja-nṛpa-viśām āhur apare |

sahomaś ced eṣāṁ sama iha japo homa-rahito

ya ukto varṇānāṁ sa khalu vihitas tac-cala-dṛśām || iti |

asyārthaḥ—home asamarthānāṁ vipra-kṣatriya-vaiśyānāṁ yathā-sāṅkhyaṁ nigamā vedāś catvāraḥ rasāḥ ṣaṭ nāgendrā aṣṭau etair guṇito japaḥ kāryaḥ | tv-arthe vā-śabdaḥ | apara iti—homa-karmaṇy asugamam eveti ||205||

**svāmi-striyā japo yaś ca śūdrasya vihitaḥ sa hi |**

**evam aṣṭādaśārṇas tu mantro japyo’yuta-dvayam ||206||**

śūdrasya japa-niyamaṁ likhati—svāmīti | svāmī bhartā gurur vā | tasya striyā yaṁ japaḥ | sa eva śūdrasya vihita ācāryaḥ | tathā ca krama-dīpikāyāṁ (5.12)—

yaṁ varṇam āśrito yaḥ śūdraḥ sa ca tan-nata-bhruvām |

vidadhīta japaṁ vidhivac chraddhāvān bhakti-bharāvanamra-tanuḥ || iti |

evaṁ varṇādi-bhedena japa-saṅkhyā-bhedaṁ likhitvedānīṁ pauraścaraṇika-mūla-mantra-japa-niyamaṁ likhati—evam iti | likhitam asaṅkhyā-bhedena—ayuta-dvayaṁ viṁśati-sahasrāṇi | tathā ca krama-dīpikāyāṁ (5.6)—

prajaped ayuta-catuṣkaṁ daśākṣaraṁ manu-varaṁ pṛthak kramaśaḥ |

aṣṭādaśākṣaraṁ ced ayuta-dvayam ity udīritā saṅkhyā || iti |

atra ca kramaśaḥ iti yatrokteṣv adri-śṛṅgādy-aṣṭa-sthāneṣu kramāj japed ity arthaḥ | tatra ca pratisthānam ayuta-dvayaṁ japed iti na mantavyaṁ, kintu tatra tatrādri-śṛṅga-krameṇa tathā japtavyam | yathā sarvatra kṛtena taj-japenāyuta-dvaya-saṅkhyā syāt | anyathāṣṭa-sthāneṣu śrityekam ayuta-dvaya-japena ṣoḍaśāyuta-japaḥ syāt | sa ca sāradādi-mūla-granthoktena virudhyata iti dik ||206||

tathā ca sāradāyāṁ—

mantram etaṁ yathā-nyāyam ayuta-dvitayaṁ paṭhet |

juhuyād aruṇāmbhojais tad-daśāṁśaṁ samāhitaḥ ||207||

ata eva sāradādy-uktaṁ likhati—mantram iti sārdhena ||207||

prapañca-sāre’pi—

japaḥ syād asamarthasya ayuta-dvitayāvadhiḥ ||208|| iti |

**śrīmat-sanat-kumārādi-proktasya tv anusārataḥ |**

**mantraṁ phala-viśeṣāya japel lakṣa-catuṣṭayam ||209||**

evaṁ mahā-mantra-varasyāsyāyuta-dvayenaiva puraścaraṇa-siddhir bhaved eva, tathāpi phala-viśeṣārtham adhikādhikam api japed iti likhati—śrīmad ity ādinā pañcakam ity antena | mantram aṣṭādaśākṣaram ||209||

tathā ca sanat-kumāra-kalpe—

uktaṁ lakṣaṁ kṛta-yuge tretāyāṁ tu dvayaṁ smṛtam |

lakṣa-trayaṁ dvāpare ca caturlakṣaṁ kalau yuge ||210||

trailokya-saṁmohana-tantre ca—

veda-lakṣaṁ japen manum ||211|| iti |

nigadena—sākṣād uktyā | etac ca sarva-yuge krameṇaiva jñeyam ||211||

ata evoktam—

yasmiṁś ca nigadenaiva japa-saṅkhyā vidhīyate |

tatra sarvatra mantrāṇāṁ saṅkyā-vṛddhir yuga-kramāt ||212||

kalpoktaiva kṛte saṅkhyā tretāyāṁ dviguṇā smṛtā |

dvāpare triguṇā jñeyā kalau saṅkhyā caturguṇā ||213|| iti |

sadyaḥ phala-viśeṣārthaṁ japed vā lakṣa-pañcakam |

homaṁ kuryāt tad-daśāṁśaṁ vidhinā likhitena hi ||214||

sadyaḥ acirād eva phala-viśeṣa-siddhy-artham | vā-śabdo lakṣa-catuṣṭayāpekṣayā | vikalpe lakṣa-pañcakaṁ japet | tasya lakṣa-catuṣṭayasya lakṣa-pañcakasyāpi daśānām aṁśānām ekam aṁśaṁ likhitena kuryād raktāmbujaiḥ ity ādi-vidhinaiva kuryāt | tatra lakṣa-catuṣṭaye catvāriṁśat-sahasrāṇi, lakṣa-pañcake cārdha-lakṣam iti | tathā ca krama-dīpikāyāṁ (5.10)—

śuṣira-yugala-varṇaṁ cen manuṁ pañca-lakṣaṁ

prajapatu juhuyāc ca prokta-kḷptyārdha-lakṣam | iti |

asyārthaḥ—śuṣira-yugala-varṇam aṣṭādāśākṣaraṁ mantraṁ yadi japet tadā lakṣa-pañcakaṁ japatu | pūrvokta-vidhinā ardha-lakṣaṁ juhuyāc ca, homasya japa-daśāṁśakatvād iti ||214||

kecic ca pūrva-sevākhyaṁ śuddhy-arthaṁ taj-japaṁ puraḥ |

ayuta-dvayam ante ca manyante lakṣa-pañciakam ||215||

tatraiva sadyaḥ phala-viśeṣāpekṣayā matāntaraṁ likhati—kecic ceti | ayuta-dvayaṁ likhitam, tasya vāṣṭādaśākṣara-mantrasya japaṁ śuddhy-arthaṁ mantrādi-śuddhaye punaḥ puraścaraṇādau manyante | ataḥ pūrva-sevety ākhyā yasya tam | ante ca tat-samāptau lakṣa-pañcakaṁ manyante | tathā ca krama-dīpikāyāṁ (5.7)—ekaṁ caiṣām aśaktau gaditam iha mayā pūrva-sevā-vidhānam | kiṁ ca--nirvṛtte’smin punaś ca prajapatu vidhivat siddhaye sādhakeśaḥ ity ādi | asyārthaḥ—aśaktau pūrvoktādri-śṛṅgādy-aṣṭa-sthāna-gamanāsāmārthye tathā tatra tatra krameṇokta-śākādy-aṣṭāhārm āśritya japaṁ kuryāt | anena ca prakāreṇa iha granthe prakāra-viśeṣeṇa vā pūrva-sevābhidhānaṁ puraścaraṇa-karma | yad vā, pūrva-seveti nāma-vidhānaṁ mayoktam | asmin pūrva-sevākhya-karmaṇi nivṛtte samāpte satu siddhaye viśiṣṭa-phala-siddhy-arthaṁ punaḥ prajapatu | puraścaraṇa-japa-viśeṣaṁ karotu | tac ca yugala-śuṣira-varṇam ity ādi vakṣyamāṇaṁ likhitam eveti ||215||

**ante mahotsavaṁ kurvan kṛṣṇaṁ bhaktyārcayen mahat |**

**guruṁ santoṣayed viprān bhojayet prīṇayet parān ||216||**

evaṁ puraścaraṇe sampūrṇe ca kṛtyaṁ likhati—anta iti | yathā likhita-japa-samāptau satyām, mahad yathā syāt tathā, parān duḥkhitān dīnān, te cāgre lekhyāś ca dināndhety ādinā ||216||

**puraścaraṇam evaṁ hi sidhyed iti mataṁ budhaiḥ |**

**tathāpi kuryāt pūrveṣāṁ sammataṁ tarpaṇādikam ||217||**

evaṁ tarpaṇādi-niyamaṁ vināpi kevala-homa-mahitena homāśaktau ca caturguṇādinā japenaiva puraścaraṇa-siddhiḥ syād iti keṣāṁcit prāmāṇikānām ācāryāṇāṁ matam aṅgīkṛtya bahula-sādhu-kula-sammata-tarpaṇādi-niyamaṁ ca likhati—pura iti | evaṁ lihita-prakāreṇaiva, pūrveṣāṁ purātanānāṁ sādhu-janānām ||217||

### atha tarpaṇādi

trailokya-sammohana-tantre—

akhaṇḍair aruṇāmbhojair madhuroktair daśāṁśataḥ |

pāyasena ghṛtāktena tilair ārapyakaiś ca vā ||218||

juhuyāt tad-daśāṁśena tarpayec chuddha-vāriṇā |

viprāṁś ca bhojayet paścād guruṁ santoṣayet tataḥ ||219||

anyatra ca—

homād daśāṁśataḥ kuryāt tarpaṇaṁ devatā-mukhe |

tarpaṇasya daśāṁśena mārjayed ātma-mūrdhani |  
mārjanasya daśāṁśena kuryād brāhmaṇa-bhojanam ||220||

### atha tatra tarpaṇam

**tarpayec ca vidhānena śrī-kṛṣṇaṁ śuddha-vāriṇā |**

**puṣpākṣatādi-yuktena jale saṁjapya pūrvavat ||221||**

pūrvavad iti | pūrvaṁ prātaḥ-snāne yathā likhitaṁ tathety arthaḥ ||221||

### atha mārjanam

**toyair añjalinā śuddhair abhiṣiñcet sva-mūrdhani |**

**daśāṁśaṁ devatā-buddhyā tarpaṇasya tataḥ param ||222||**

devatā-buddhyeti | nijeṣṭa-deve svātmānaṁ samarpyety arthaḥ ||222||

### atha brāhmaṇa-bhojanam

**pādyārghyair arcayed iṣṭa-deva-buddhyā hi bhūsurān |**

**bhakṣyair nānā-rasopetair bhojayed bhakti-bhāvitaḥ ||223||**

kiṁ ca—

**evaṁ pratidinaṁ kuryād yāvat saṅkhyā prapūryate |**

**tad-ante mahatīṁ pūjāṁ kuryād viprāṁś ca toṣayet ||224||**

evaṁ tarpaṇādikaṁ homavat tāvat pratidinaṁ kuryāt | yāvaj japokta-saṅkhyā-pūrtir bhavati | tad-ante saṅkhyā-pūrtau ca satyām ||224||

**gandha-mālyāmbaraiś caiva bhakṣya-bhojyaiḥ sadakṣiṇaiḥ |**

**dīnāndha-kṛpaṇā-nāthān prīṇayed bhojanādinā ||225||**

**go-bhū-hiraṇya-vastrādyaiḥ sampūjya gurum ātmanaḥ |**

**miṣṭānnaṁ bandhubhiḥ sārdhaṁ bhuñjītotsāha-pūrvakam ||226||**

**kecij japād daśāṁśaṁ hi manyante tarpaṇaṁ budhāḥ |**

**apekṣyo’nyo viśeṣo’tra jñeyo’nya-granthataḥ sa ca ||227||**

homa-daśāṁśaṁ tarpaṇaṁ likhitam | tatra matāntaraṁ likhati—kecid iti | nanu puraścaraṇa-kartuḥ sandhyādi-samaye katamaḥ kṛtya-viśeṣaḥ ? ity apekṣāyāṁ likhati apekṣya iti | atra puraścaraṇa-japādi-vidhau | yo’nyo viśeṣaḥ kaścid apekṣyaḥ syāt | sa cānya-granthataḥ sāradā-tilakādi-pañcarātrādi-śāstrebhyo’pi jñeyaḥ | atra ca grantha-vistara-bhayān na vistārya likhita iti bhāvaḥ ||227||

### atha tatra rikta-pūraṇam

uktaṁ ca—

yad yad aṅgaṁ vihīyeta tat-saṅkhyād dviguṇo japaḥ |

sāṅgatā-siddhyai kartavyas tac cāśaktyā na bhaktitaḥ ||228||

aṅgaṁ tarpaṇādi | tasya aṅgasya saṅkhyāyāḥ dviguṇaḥ sāṅgasya puraścaraṇasya siddhy-arthaṁ japaḥ kartavyaḥ | tac ca dviguṇa-japa-karaṇaṁ tatra tatrāśaktyaiva, na ca bhaktitaḥ | bhaktyā ca prayatnataḥ sarvam anuṣṭheyam evety arthaḥ | śaktita iti pāṭhe’pi śaktau satyāṁ mukhya-kalpa-tarpaṇādi-parityāgena pravṛtter agre doṣoktyā prayatnato mukhya-kalpena sāṅgaṁ kuryād evety arthaḥ ||228||

sarvathā bhojayed viprān kṣata-sāṅgatva-hetave |

viprārādhana-mātreṇa vyaṅgaṁ sāṅgatvam āpnuyāt ||229||

nanu rikta-nivāraṇārthaṁ japāśakty-ādau kiṁ kāryam ? tatrāha—sarvatheti | vyaṅga-sāṅgaatārthaṁ sadyaḥ phala-viśeṣa-siddhy-artham evety ādi-sarva-prakāreṇa | viśeṣataś ca kṣatasya vyaṅgasya sāṅgatva-hetave | yad vā, sarvatheti bhakṣya-bhojyādi-nānā-prakāreṇety arthaḥ ||229||

anyatra ca—

yad yad aṅgaṁ vihīyeta japas tad dviguṇo mataḥ |

tāvat puṣpa-pradānaṁ vā tāvatī vā namaskriyā ||230||

tatrāpy aśaktau likhati—yad yad iti | namaskriyā praṇāmaḥ ||230||

### atha saṅkṣipta-puraścaraṇam

tad uktam—

**pūjāṁ vistarataḥ kartuṁ yo na śaknoti sādhakaḥ |**

**sa vināṅgendra-vajrādyaiḥ pūjayed iṣṭa-daivatam ||231||**

aṅgādyāvayavair vinā nijeṣṭa-deva-mātraṁ pūjayet ||231||

**athavā devatā-mātraṁ dhyātvā samyak prapūjayet |**

**athavā mānasīṁ kuryāt pūjām ātmārpaṇāvadhi ||232||**

devatā-mātraṁ kevala-nijeṣṭa-devam eva dhyātvā, na tu tat-tad-upacāra-samarpaṇādy-ukta-tat-tad-dhyānaṁ kṛtvā ||232||

**athavā kevalāṁ pūjāṁ bāhyaṁ kuryād vicakṣaṇaḥ |**

**sampūjyaivaṁ japaṁ kuryān na mantraṁ kevalaṁ japet ||233||**

kevalāṁ—mānasika-pūjā-vyatiriktām ||233||

**pūrva-pūrvasya cāśaktāv uttarottaram ācaret |**

**prabhuḥ prathama-kalpasya yo’nukalpena vartayet |**

**na sāmparāyikaṁ tasya durmater jāyate phalam ||234||**

prathama-kalpasya mukhya-pakṣasya prabhus tatra samarthaś cet, anukalpena gauṇa-pakṣeṇa vartayet karma kuryāt | sāmparāyikaṁ pāralaukikam ||234||

**athavānya-prakāreṇa puraścaraṇam iṣyate |**

**grahaṇe’rkasya cendor vā śuciḥ pūrvam upoṣitaḥ ||235||**

pūrvam upoṣitaḥ | grahaṇa-pūrva-dine kṛtopavāsaḥ san ||235||

**nadyāṁ samudra-gāminyāṁ nābhimātrodake sthitaḥ |**

**grahaṇādi-vimukty-antaṁ japen mantraṁ samāhitaḥ ||236||**

**anantaraṁ daśāṁśena kramād dhomādikaṁ caret |**

**tad-ante mahatīṁ pūjāṁ kuryād brāhmaṇa-bhojanam ||237||**

**tato mantra-prasiddhy-arthaṁ guruṁ sampūjya toṣayet |**

**evaṁ ca mantra-siddhiḥ syāt devatā ca prasīdati ||238||**

**athavānya-prakāro’yaṁ pauraścaraṇike vidhau |**

**candra-sūryoparāge tu snātvā prayata-mānasaḥ ||239||**

athavānya-prakāro’yam ity atra samudra-gāmi-nadī-jalāntaḥ-sthiti-vyatirekeṇa | saṅkṣepe pūrvato viśeṣaḥ ||239||

**sparśād vimukta-paryantaṁ japen mantraṁ samāhitaḥ |**

**sarvaṁ pūrvavad evātha kuryād dhomādikaṁ kṛtī ||240||**

sparśāt grāsam ārabhya ||240||

**athavā devatā-rūpaṁ guruṁ dhyātvā pratoṣayet |**

**tasya cchāyānusārī syād bhakti-yuktena cetasā ||241||**

kevala-śrī-guru-prasādenaiva puraścaraṇa-siddhiḥ syād iti prakārāntaram āha—athaveti tribhiḥ ||241||

**guru-mūlam idaṁ sarvaṁ tasmān nityaṁ guruṁ bhajet |**

**puraścaraṇa-hīno’pi mantrī siddhyen na saṁśayaḥ ||242||**

yathā coktam—

yathā siddha-rasa-sparśāt tāmraṁ bhavati kāñcanam |

sannidhānād guror eva śiṣyo viṣṇumayo bhavet ||243||

**atha tatraiva-prakārāntaram**

gautamīye—

gavānugamanaṁ kāryaṁ go-grāsaṁ go-pradakṣiṇam |

nityaṁ tāsu prasannāsu gopālo’pi prasīdati ||244||

**atha siddha-mantrasya lakṣaṇam**

uktaṁ ca bodhāyanena—

siddhasya trīṇi cihnāni dātā bhoktāpy ayācakaḥ |

siddha-mantrasya tantroktāḥ pravartante’tra siddhayaḥ ||245||

dātā bhoktāpi san ayācakaḥ kam ai na yācata ity arthaḥ | na caitan-mātram eva, kintu sarvajñatvādi-siddhayo’pi tasya syur ity āha—siddeti | atra asminn eva loke dehe vā ||245||

nārada-pañcarātre ca śrī-bhagavatā—

mantrārādhana-śaktasya prathamaṁ vatsara-trayam |

jāyante bahavo vighnā niyamas tasya nārada ||246||

nodvegaṁ sādhako yāti karmaṇā manasā yadi |

tṛtīyād vatsarād ūrdhvaṁ rājānaś ca mahī-bhṛtaḥ ||247||

prārthayante’nurodhena garvitā api māninaḥ |

prasādaḥ kriyatāṁ nātha mamoddharaṇa-kāraṇam ||248||

anurodhena ānukūlyenaiva prārthayante ||248||

prajvalantaṁ prapaśyanti tejasā vibhavena ca |

atas te muni-śārdūla niṣṭhuraṁ vaktum akṣamāḥ ||249||

navamād vatsarād ūrdhvaṁ nānāścaryāṇi paśyati |

ātmānanda-pradāny āśu pratyakṣeṇa bahis tathā ||250||

kiṁ ca—

balena paripūrṇaś ca tejasā bhāskaropamaḥ |

pūrnendu-sadṛśaḥ kāntyā gamane viahgopamaḥ ||251||

svalpāśane’py akṛśatā bahunā na ca khidyate |

viṇ-mūtrayor athālpatvaṁ bhaven nidrā-jayas tathā ||252||

bahunāśanena ||252||

japa-dhyāna-rato maunī na khedam adhigacchati |

vinā bhojana-pānābhyāṁ pakṣa-māsādikaṁ mune ||253||

ity evam ādibhiś cihnair mahā-vismaya-kāribhiḥ |

pravṛttaiḥ sampraboddhavyaṁ prasanno mantra-rāḍ iti ||254||

mantra-prasāda-janitaṁ liṅgaṁ ca na guror vinā |

prakāśanīyaṁ viprendra kasyacit siddhim icchatā ||255||

liṅgaṁ cihnam ||255||

**siddha-mantra-kṛtyam**

tac coktam—

siddha-mantro’pi nityaṁ hi trisandhyaṁ kṛṣṇam arcayet |

niyamenaika-sandhyaṁ vā japed aṣṭottaraṁ śatam ||256||

ekasandhya vā arcayet | atra cāṣṭottara-śata-vārān nija-mantraṁ japed ity arthaḥ ||256||

**athāsiddha-sādhanopāyāḥ**

te coktāḥ—

**anuṣṭhito yathānyāyaṁ yadi mantro na sidhyati |**

**punas tāvat prajaptavyas tataḥ siddho bhaved dhruvam ||257||**

**punaḥ so’nuṣṭhito mantro yadi siddho na jāyate |**

**upāyās tatra kartavyāḥ sapta śaṅkara-bhāṣitāḥ ||258||**

śaṅkara-bhāṣītāḥ | tac ca sarvaṁ śaṅkareṇoditam iti yāvat ||258||

**rudreṇa dahanāntaṁ ye kathitā mantra-siddhaye |**

**saptopāyā budhair jñeyās te’nya-mantreṣ siddhidāḥ ||259||**

dahanāntam iti drāvaṇam ārabhya dahanāvadhi upāyaṁ kuryāt ||259||

**śrīmad-gopāla-mantro’yaṁ naiva kiñcid apekṣate |**

**hṛn-mātra-spṛk phalaty eva spṛṣṭo hi dahano yathā ||260||**

te copyāyā mantrāntareṣv eva, na tv asmin mohanākhyāṣṭādaśākṣara-mantra iti likhati—śrīmad iti | kiṁcit saṁskārādikaṁ, kintu hṛn-mātraṁ spṛśatīti tathā sann api phalaty eva | tatra dṛṣṭāntatvenārthāntaram upanyasyati—spṛṣṭo hīti | yathā kathañcit sparśa-mātreṇa dahano dhaed eva, tac-chaktes tathātvād iti bhāvaḥ | etac ca pūrvaṁ māhātmya-likhane vyaktībhūtam evāsti ||260||

**atha yantram**

sanat-kumāra-kalpe**–**

arcanārthe mune vakṣye yantraṁ śrī-karam uttamam |

sva-gṛhe vā vane cātha viṣṇor āyatane’thavā ||261||

śālagrāme manau yantre ity ādinā pūrvaṁ pūjā-sthāneṣu yantram ullikhitam | tan-mantraṁ yantra ālikhety ādinā sādhya-sādhanopāyeṣu ca mantram uddiṣṭam | ato’pekṣitaṁ yantrasya lakṣaṇaṁ likhan kevala-yantra-dhāraṇa-mātreṇaiva sarva-siddhiḥ syād ity antena tad-dhāraṇa-māhātmyaṁ ca pramāṇayan likhati—arcanārtham ity ādinā yāvat samāptiḥ | mune—he nārada ! śrīkaraṁ vibhūti-sampādakam ||261||

sthānam ekāntam āśritya śodhayed gomayāmbhasā |

tatra saṁsthāpayet pīṭhaṁ kṣālitaṁ śuddha-vairiṇā ||262||

ekāntaṁ nirjanam ||262||

vilikhya gandha-paṅkena likhed aṣṭa-dalāmbujam |

karṇikāyāṁ likhed vahni-puṭitaṁ maṇḍala-dvayam ||263||

vahni-puṭitaṁ maṇḍala-dvayaṁ ṣaṭ-koṇam ity arthaḥ | agre ṣaṭkoṇeṣv ity ukteḥ | tathā ca krama-dīpikāyāṁ—karṇikāyāṁ tu ṣaṭ-koṇaṁ sa-sādhyaṁ tatra manmatham [7.25] iti | kāmaṁ kāma-bījaṁ | śiṣṭaiḥ avaśiṣṭaiḥ saptadaśabhir varṇaiḥ | tathā ca krama-dīpikāyāṁ—

śiṣṭais taṁ saptadaśabhir akṣarair veṣṭayet smaram [7.26] iti ||263||

tasya madhye likhed bījaṁ sādhyākhyaṁ karma-saṁyutam |

tataḥ śiṣṭair manor varṇais taṁ kāmaṁ veṣṭayet sudhīḥ ||264||

śriyaṁ ṣaṭ-koṇa-koṇeṣv aindra-nairṛta-vāyuṣu |

ālikhya ca likhen māyāṁ vahni-vāruṇa-śūliṣu ||265||

ṣaṭkoṇasya tasya koṇeṣu aindrādiṣu śriyaṁ lakṣmī-bījam ālikhya vahny-ādi-koṇeṣu triṣu māyāṁ bhuvaneśvarī-bījaṁ likhet | tathā ca krama-dīpikāyāṁ—prāg-rakṣo’nila-koṇeṣu śriyaṁ śiṣṭeṣu sadmasu[[1]](#footnote-2) [7.26b] iti ||265||

mantraṁ ṣaḍ-akṣaraṁ tatra vilikhet ṣaṭsu sandhiṣu |

akṣaraiḥ kāma-gāyatryā veṣṭayet keśare sudhīḥ ||266||

tatra ṣaṭkoṇe bahir ye ṣaṭ sandhayas teṣu ṣaḍ-akṣaraṁ mantraṁ likhet | ekaikasmin sandhau ekaikākṣaraṁ likhet ity arthaḥ | ṣaḍ-akṣaraś cātra kāma-bījena sahitaś caturthy-anto naty-antaś ca kāma-gāyatryāś caturviṁśatibhir akṣaraiḥ pratyekaṁ keśaram akṣara-trayam ity evam aṣṭa-dala-kamalasya keśarāṣṭakaṁ veṣṭayed ity arthaḥ | tathā ca krama-dīpikāyāṁ—ṣaḍ-akṣaraṁ sandhiṣu ca keśareṣu triśas triśaḥ | vilikhet smara-gāyatrīṁ [7.27] iti ||266||

kāma-mālā-manor varṇair daleṣv aṣṭasu mantra-vit |

likhed guhānanair bhaktair māntrikāṁs tad-bahir likhet ||267||

kāma-mālā-mantrasya varṇān aṣṭa-catvāriṁśad-akṣarāṇi pratyeka-dalaṁ ṣaḍ-varṇān ity evam aṣṭa-daleṣu likhet | tathā ca krama-dīpikāyāṁ—mālā-mantraṁ dalāṣṭake ṣaḍśaḥ saṁlikhya [7.27-28] iti | kair likhet ? bhadrair uttamair gṛhāñjanaiḥ samī-viśeṣaiḥ | tebhyo’ṣṭa-dalebhyo bahir mātṛkām eva pañcāśad-akṣarātmikāṁ sabindukāṁ krameṇa likhec ca | tathā ca krama-dīpikāyāṁ—tad-bāhye veṣṭayen mātṛkākṣaraiḥ [7.28] iti ||267||

**bhū-bimbaṁ ca likhed bāhye śrī-māyāṁ dig-vidiksu ca |**

**evaṁ yantraṁ samālikhya jāta-rūpa-maye paṭe ||268||**

tad-bāhye mātṛkāto bahir bhū-bimbaṁ bhū-maṇḍalaṁ parito likhet | tasya dikṣu prācyādi catsṛṣu śriyaṁ lakṣmī-bījaṁ vidikṣu ca āgnyādi-catuṣkoṇeṣu mayā-bījaṁ ca likhed ity arthaḥ | tathā ca krama-dīpikāyāṁ—bhū-bimbaṁ ca likhed bāhye śrī-māye dig-vidikṣv api [7.28] ity arthaḥ | tad-bahiś catuṣkoṇaṁ koṇa-catuṣṭaye vajra-catuṣṭayam etaṁ lekhyam iti sat-sampradāyaḥ ||268||

**rājate tāmra-paṭṭe vā bhūrje kṣauma-maye’pi vā |**

**sūkṣma-tantu-paṭe vāpi pratiṣṭhāpya samīraṇam ||269||**

samīraṇaṁ pratiṣṭhāpya prāṇa-pratiṣṭhāṁ kṛtvety arthaḥ ||269||

**hutvā sahasram ājyena yantre sampātapūrvakam |**

**arcayitvāyutaṁ japtvā dhārayed yantram uttamam ||270||**

**trailokyaiśvaryam āpnoti devair api supūjitaḥ |**

**ākarṣaṇaṁ sura-strīṇāṁ nāga-loka-nivāsinām ||271||**

nāga-lokaḥ pātālam | tad-vāsinām api strī-janānām iti śeṣaḥ ||271||

**piśācayakṣa-rakṣāṁsi krūra-bhūta-gaṇāś ca ye |**

**duṣṭa-sarpādayaḥ sattvā hy apasarpanti dūrataḥ ||272||**

**antra-rāja-dharaṁ dṛṣṭvā vidravanti ca bibhyati |**

**bahunā kim ihoktena sarva-loka-sukhāvaham ||273||**

**strīṇām ākarṣaṇaṁ sadyo rājñāṁ vaśyakaraṁ bhuvi |**

**yoga-siddhi-karaṁ puṁsāṁ bhava-sāgara-tārakam |**

**bhukti-mukti-pradaṁ divyam iti proktaṁ ca vedhasā ||274||**

divyaṁ śrī-vaikuṇṭha-loke prāpakaṁ cety arthaḥ ||274||

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

pauraścaraṇiko nāma

saptadaśo vilāsaḥ

|| 17 ||

1. Correct should be *saṁvidam* = bhuvaneśvarī bīja. [↑](#footnote-ref-2)