

PĀÑCARĀTRĀGAMA

by

DR. V. VARADACHARY



TIRUMALA TIRUPATI DEVASTHANAMS
TIRUPATI
2001

Published by
Dr P Krishnaiah, I A S ,
Executive Officer,
Tirumala Tirupati Devasthanams,
Tirupati - 517 507

© All Rights Reserved

T T D Religious Publications Series No 616

T T D First Edition 2001

Copies 2,000

Printed at
Tirumala Tirupati Devasthanams Press,
Tirupati - 517 501

AUTHOR'S PREFACE

It was in the year 1974 that Professor Mr. Sampath Kumaran of Madras wrote to me asking whether I would deliver three lectures on Vaishnava Agamas. These lectures were to be held under auspicious of Professor M.Rangachariya Memorial Trust of which Professor Sampath Kumaran was the founder and patron. I agreed to deliver the lectures. Three months later the lectures were delivered at Chennai and was well attended by the scholars like Professor Ober Hammer of Vienna, Dr.V. Raghavan and Dr. M. Narasimhachari. Few days later Prof. Sampath Kumaran suggested to me to take up the writing a book on Agama-s on the basis of the lectures delivered by me. Agreeing to write this book, I prepared the materials when Professor Sampath Kumaran raised problems now the then which were genuine and required my solutions for the same. The result of writing the book which included my opinions on these brought the book to a considerable size and was given the name Agama-s and South Indian Vaishnavism. This included the treatment of the concepts of both Vaikhanasa and Pancharatra Agama-s. This book was well received.

In the Year 1991, my friend Professor S.B.Raghunathachariya, formerly Vice Chancellor of the Rashtriya Sanskrit Vidyapeetha, Tirupathi made a suggestion that the Pancharatra Agama could receive a smaller work at my hands. I agreed and sent him the manuscript. This has now been taken up the T.T.D., Tirupathi Publication. I hope that this

would receive the attention of scholars when it is released for the public. I thank immensely the T.T.D. authorities for giving due attention to this book. I prey to Lord Srinivasa who had written this book keeping me, a devotee servant for the cause of Pancharatra Agama as an instrument for the purpose.

Dr. V. Varadacharya.

48, Josier street,
Nungambakkam,
Chennai - 34.
5-4-2000.

FOREWORD

The Vedas are the perennial source of Indian philosophy and culture. The Agamas, next only to the Vedas, are also looked upon as equally important source - books for satisfying the spiritual aspirations of man. The agamas viz the Pancharatra and Vaikhanasa sanctified the Bhakti cult and stressed the need for worshipping a personal God who is the fountainhead of all creation.

The Pancharatra agamas form an important part of the liturgical tradition in the country. The greatness of this Agama has been well established by Sri Yamunacharya in his *Agamapramanya* and by Sri Ramanujacharya in his *Sri Bhashya*. The devotees of Sriman Narayana regard the Pancharatra tradition as authoritative as the Vedas themselves. According to the *samhitas* dealing with this mode of worship, the Lord created the Pancharatra literature also for the attainment of the Highest Bliss by the worship of the Deity and the realisation of His nature. In the *Moksha Dharma* of the *Mahabharata* Vyasa describes at length the teachings of this Agama and concludes with the following remarks: "This great upanishad containing the teachings of the four Vedas and the teachings of Karma Yoga and Jnana Yoga is known as Pancharatra. This is the good sought of men. This is Brahman. This is the highest goal; it includes all the four Vedas."

This monograph on *Pancharatra* by Dr. Varadachari, a renowned scholar and an authority on the Agamas discusses

the fundamental concepts of the Pancharatra system and elucidates the philosophy underlying this ancient tradition. Written in a clear and simple style, the book enables one to understand how the Pancharatragama has exercised considerable influence on the religious movement and stimulated the growth of Bhakti consciousness in our country.

We hope that the book which is brought out as a part of TTD's programme to revitalise our spiritual tradition, will be well received by our readers.

Executive Officer

List of Abbreviations

Ad:	Agamaḍambara
AhS:	Ahīrbudhnya Saṁhitā
AP:	Āgamaprāmāṇya
ChU:	Chāndogya Upaniṣad
Gos:	Gaekwad oriental series, Baroda
Is:	Īśvara Saṁhitā
JS:	Jayākhyā Saṁhitā
LT:	Lakṣmītantra
Mbh:	Mahābhārata
MS:	Manusmṛti
NP:	Nyāyaparīśuddhi
NS:	Nirṇayasagara Press, Bombay
PauS:	Pauṣkara Saṁhitā
PaS:	Pādma Saṁhitā
PRA :	Pāñcarātra Rakṣā
R:	Rāmāyaṇa
RAS:	Royal Asiatic Society of Bengal
RV:	R̥gVeda
SA:	Samūrtrācanādhikaraṇa
SKS:	Sanatkumāra Saṁhitā
SPRS:	Śrīpraśna Saṁhitā
SR:	Saccaritra Rakṣā
SS:	Sāttvata Saṁhitā
TA:	Taittirīya Āraṇyaka
TS:	Taittirīya Saṁhitā
VP:	Viṣṇupurāṇa
VS:	Viṣṇusaṁhitā
YS:	Yogasūtra-s

CONTENTS

	Pages
1. Publisher's Preface	I
2. Author's Preface	II
3. List of Abbreviations	III- IV
4. Contents of the Chapters	V - VIII

Chapter I.

Introduction: 1 - 13

Concept of religion - Veda - Āgama - Tantra - Similarity and dissimilarity between Āgama and Tantra - initiation plays a dominant role in both - objections against the admission of the Āgamas - objections answered - evidences in the vedic texts for Āgamic practices - authority of the Āgama - Vedic influence of the Āgama - Sources for Āgama - View of the orientalists - Cannot be admitted - question of Buddhist influence; this influence cannot be proved - Home of the Āgamas - Kashmir - period of the rise of Āgama-s - division of the Āgama-s.

Chapter II.

Pāñcarātra : Name, Home and Period: 14 - 23

This system is called by several names. Many of the explanations for the significance of the name Pāñcarātra are defective - The five-fold division of daily routine gives this name, original, home Kashmir - evidences - period - evidences from inscriptions - date before the beginning of the Kaliyuga.

Chapter III.

Validity of the Pāñcarātrāgama : 24 - 39

Objections from the Vedic side against validity of the Pāñcarātra - These objections are answered - Sacramental character of the Pañcasamśkāra defended.

Chapter IV.

Contents of the Pāñcarātrāgama : 40 - 43

Contents are metaphysical, cosmological, social and religious, divisions of the Āgama into Jñāna, Yoga, Kriyā and Caryā - Schrader's view - two phases noted in the development of the system. Classification of the Āgama in the Ahirbudhnya Samhitā.

Chapter V.

Jñānapāda : 44 - 62

Nature of the ultimate reality Saguna Brahman with Śrī (Śakti) concept of Śāḍguṇya- Para, Vyūha, Vibhava, Arcā and Antaryāmin - forms of Brahman, creation maintenance and dissolution - the number of Vibhava deities is 38 or 39 - Viśākhayūpa means of final release - Karma, Jñāna, Yoga and Śaraṇāgati - concept of Prapatti - three kinds of creation - state of final release.

Chapter VI.

Yogapāda : 63 - 68

influence of the Yoga system of Patañjali - eight limbs divergence between Pātañjalayūpa and Pāñcarātrayuga in regard to the eight limbs and the classification of them, especially Yama and Niyama.

Chapter VII.

Kriyāpāda :

69 - 84

Yantra and Mantra have an important role - Liṅga Idol - building of temples - Preliminary rites - selection of materials - Bālālaya - installation of the Bera-s and their consecration - worship in the house - Sālāgrāma.

Chapter VIII.

Caryāpāda :

85 - 123

Use of Mantra, Yantra, Nyāsa, Maṇḍala, Adhvan, Mudrā and Dīkṣā - constituents of mantra-s - bija, piṇḍa, pada and samjñā parts of the mantra - all are eligible for dīkṣā. Kinds of dīkṣā - Equipment of Ācārya and Śiṣya- samayī, putraka, śodhaka and Ācārya- four kinds of persons fit for initiation - the four siddhānta-s - Bhūtaśuddhi - An internal and External worship - Home to be performed in the five - pits (kuṇḍa-s) - Snapana - Varieties - upacāra-s - their number - Mahotsava - Dhvajārohaṇa - conduct of daily festivals, Avabhr̥tha, Puṣpayāga and Dhvajāvarohaṇa, minor festivals - Prāyaścitta - renovation - use of different beras for specific purposes - Recitation of the Tamil Hymns of the Ālvār-s and the Veda-s.

Chapter IX.

Pāñcarātra Literature :

124 -144

Intention to classify the texts that are available on Pāñcarātra as belonging to earlier and later periods and as divya and non-divya kinds, Ratnatraya - Lakṣmītantra, Ahirbudhnya Saṁhitā, Parama Saṁhitā and Sanatkumāra Saṁhitā - Īśvara, Pārameśvara and Pādma and others are later texts,

works on the validity of the Pāñcarātra, commentaries on the Sātvata, Īśvara, Viṣṇu and Pārameśvara Saṁhitā-s and Lakṣmītantra.

Chapter X.

Pāñcarātra and Vaiṣṇava way of life : 145 - 147

Vyāpakamantra-s - the Vaiṣṇava community is conservative - does not allow to be much influenced by the Pāñcarātra doctrines - Prapatti, daily worship, and certain observances bear the influence, though not in full.

Chapter XI.

Conclusion : 148 - 160

Pāñcarātra directions are practicable by all, whatever be their avocations - pāñcarātra division of the daily routine is also made of thirteen and also of five divisions - place of devotion in the Pāñcarātra system - idol is held as essential, kinds of devotion and five kinds of devotees, vehicles (vāhana-s) used in the temples during Mahotsava - directions for performing the funeral rites and rites for the departed souls on specified occasions, Pāñcarātra directions are helpful for the Vaikhānasa-s also.

5. List of authors mentioned	161 - 162
6. List of works mentioned	163 - 166
7. Index of citations	167 - 169
8. Subject index	170 - 172
9. Glossary	173 - 182
10. Bibliography	183 - 187



CHAPTER I

INTRODUCTION

From the earliest times, communities of people have been living on earth in healthy surroundings. Some of them, who felt their life insecure in the regions where they lived, migrated from place to place in search of areas with peace and plenty. All of them had to face at one time or other, disappointments and failures and undergo trials and tribulations. They adopted the means available to them to overcome their afflictions, but these measures did not yield the intended result. Temporary relief was there but the worldly misery could not be eradicated. It is then they realized that human efforts are fruitless and that the helping hand was beyond their reach and control. Assistance to solve these problems was in the control of a superhuman power which was given the same god. Prayers were offered to him. The concepts of religious beliefs and practices varied from community to community. Religions thus became a potent factor in their lives. There is no direct evidence to ascertain the nature of religious concepts which those communities believed in.

Fortunately, for the followers of Sanātana-dharma in India, there is the literature called Veda containing the dogmas of the religion followed by the ancient people. The Veda is the oldest record in the world and has been transmitted down to the present day by oral tradition. The word Veda is derived from

the word 'vid' to know and stands for the means of knowing reality.¹

Along with the Veda-s there has been, in existence, another course of thought called Āgama, which arose as a distinct current with dependence upon the Veda-s and so was later to the Veda-s in origin. This however did not have any literature for a very long period.

The Veda-s are also known by another name Nigama. The names Nigama and Āgama² are obtained from the same root 'gam' meaning to go and also to know. Both the Veda-s and Āgama-s mean thus two currents of religious thought.

The Veda-s are religious in character. They contain the hymns of invocation for god, who arrive at the sacrificial sessions, receive the offerings made by the priests and disappear. Many deities were

¹ The words 'means of Knowing' convey that the Veda alone, and not others like perception or inference, is the super normal means (pramāṇa) to know Reality. Vide : - इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो वान्यो वेदयति स वेदः । T. S. Bhūmikā.

² The prepositions 'ni' may be taken to mean decisively and 'ā' to come back or return, indicating that the Āgama was later in origin. This sense of the word Āgama must be only a surmise, since the preposition 'ā' has several meanings such as all round, little and other.

worshipped in this way. Secular matters also are treated in them.¹

The Āgama has two divisions with the names Āgama and Tantra. These two must have been distinct from each other in the early periods. They became closely allied to each other with some common features. The names Āgama and Tantra were freely used to refer to both, the distinctive feature however being kept on.

The Āgama is a source of knowledge. It treats the means and practices that would put an end to human misery. The practical part lies in worshipping God following the rules laid down in them.

The word 'tantra' is made up of two roots 'tan' and 'tra'. The former means extending or elaborating the knowledge about the topics (tattva) which require to be studied. The latter root means protection. The two roots together mean a system which provides people with the means of knowing reality and protects them from distresses.²

Both the Āgama and Tantra recognize Śakti, a female principle of microcosmic energy which the tantra in particular, takes as present in the human body in the form of a serpent in the perineum

¹ Vide : - RV 10.34; A.A. Macdonell, A Vedic Reader for Students : Introduction - pp. XXV - XXVII.

² तनोति विपुलानर्थान् तन्त्रमन्त्रसमन्वितान् ।

त्राणं च कुरुते यस्मात् तन्त्रमित्यभिधीयते ॥ (कामिकागमः 1-29)

(Mūlādhāra) and moves upwards through circles (cakra) called Svādhiṣṭhāna, Maṇipūra, Anāhatā, Viśuddhā and Ājñā. This is to be controlled, according to the Tantric directions by Yogic power. The universe could then be brought within man who gets miraculous powers. Cosmic energy is thus utilised for attaining spiritual excellence and salvation.¹

Both the Āgama and Tantra deal with the cruel practices, more importance being given to them in the Tantra. These should have been practised for purposes of defence when the enemies were to be faced and sometimes for offensive purposes as well.

Both the systems prescribe initiation (dīkṣā) as a preparatory step qualifying the aspirants to practise the rituals. Initially, this process destroys the material defects and creates perfection in the aspirant. While the Āgama enjoins the worship of the idol externally and meditate on the deity and mantra internally, the Tantra lays stress on internal worship, without ignoring the external process.

Construction of temples, installation of idols and conduct of festivals are given prominent treatment in the Āgama-s. These have secondary treatment in the Tantra-s. Such practices got mixed up in the Āgama and Tantra leading to the treatment of the Āgama as Tantra and vice-versa.²

¹ Woodroffe : World as Power, p. 113.

² The names Āgama Saṁhitā and Tantra are used to refer to the texts of both the Āgama and Tantra kinds, e.g.

An objection is raised against the admission of the Āgama system which is not necessary, while there is already a full-fledged and authentic vedic system. The Āgama-s are to be disowned for their non-vedic character. Tāntrika mantra-s are used as against the vedic ones. Women and śūdra-s, who are not eligible to have investiture with the sacred thread (upanayana) are taught the tāntrika mantras and are allowed to worship the idols after undergoing initiation (dīkṣā). Invocation (āvāhana) and send-off (visarjana) which mark the worship of God according to the vedic practice are dispensed with. Instead, an enduring form of God as idol is instituted. Monotheism is the doctrine of godhead, in the place of worship of many deities in the vedic fold. Besides cruel practices are enjoined resulting in causing injury to others.

In answer to the points raised above, it must be admitted that the deity, which is invoked while performing a ritual, is not visible to any one but to the actual participants as rests. Hence too, the deity is stated to present itself in the Mantra. Others, who are mere onlookers, are denied the vision of God. Earnestness on their part and also in the case of women and śūdra-s, who are prohibited from actual

Śāradāgama, Mahākāla Saṁhitā, and Merutantra are the names of the works of the Śākta or Tantra kind. The Śaivāgama texts have the names Amśumadāgama, Bhīma saṁhitā, and Yogajatantra. Sāttvatasāṁhitā and Lakṣmītantra represent the Pāñcarātra system. Ānandasāṁhitā and Pūrvatantra are the names of the Vaikhānasa system.

participation as they do not study the Veda-s, should have expressed itself in favour of an enduring form of God. An idol alone could be enjoined to serve this purpose and so does not require invocation or send-off. Women and śūdra-s who are not eligible for the use of Vedic mantra-s are therefore given initiation and taught Tāntrika mantra-s which are formed out of the Vedic mantra-s with the mingling of Tāntrika syllables. More than one deity could not receive worship in the case of the idol. Monotheism must therefore mark the concept of godhead in the Āgamas. Other deities are also given their due share and treated as forming part of the retinue of the principal deity. Regarding the practice of cruel acts, it must be understood that a way of life prescribed by the Āgama should take note of the possible occasions, when one has to face the enemy and prepare, in advance, to defend himself by resorting to such practices.

In this context, it must be noted that the practices of the Āgama against which objections are raised are already formed in the vedic texts. The worship of God in the form of idol is mentioned in the Ṣaḍvimsābrāhmaṇa of the Sāmaveda.¹ This passage refers to the impending calamities. The tāntrika syllables are found used in the Vedic texts.²

¹ Vide: -

अथ यदस्यायुक्तानि यानानि प्रवर्तन्ते, देवतायतनानि कम्पन्ते । दैवतप्रतिमा हसन्ति, रुदन्ति, गायन्ति, नृत्यन्ति, स्फुटन्ति, स्विद्यन्ति, उन्मीलन्ति, निमीलन्ति, ch. 10.

² Aitareyabrāhmaṇa, 2.13; cf. Ch. U. 2.13.1.

Upanayana is done to the hunter and wheelright¹ for their attendance to their duties connected with the temple building. There are references to cruel practices in the Vedic texts² and also to the expiatory rites when such practices are undertaken.³

Not merely are the Āgama-s free from invalidity but are held authoritative on the following grounds. Names of sages like Sanatkumāra, Bharadvāja, Atri, Kāśyapa⁴ and others occur as those of narrators or interlocutors. They figure also prominently in the Vedic texts and texts allied to the Veda-s.⁵ The Mahābhārata uphold the authority of the Pāśupata, Pāñcarātra and other systems.⁶

¹ Sātyāśādhāśrautasūtra, 3.1; Kātyāyanaśrautasūtra, 22.11.11; cf. Jaiminiyanyāyamālā on Mīmāṃsāsūtra, 6-1-51,52.

² Śatapathabrāhmaṇa, 3.9.1.7.; RV. 10.127.1; 10.145; Taittirīya Āraṇyaka, 4-27.

³ Āpastambadharmasūtra 1.9.26.27.

⁴ Sanatkumāra in the Sanatkumārasaṁhitā; Bharadvāja in the Bharadvāja saṁhitā; Atri in the Nārādīyasaṁhitā and Lakṣmītantra; Kāśyapa in the Kapiñjalasaṁhitā and Viśvāmitrasaṁhitā also. Śāṇḍilya in the Pārameśvara-saṁhitā, Nārada in the Īśvarasaṁhitā. Mārkaṇḍeya in the Jayākhyasaṁhitā.

⁵ vide: - Bharadvājaśikṣā, Atrismṛti, Kāśyapasmṛti, Viśvāmitrasmṛti, Śāṇḍilya kalpasūtra, Nāradasmṛti and Mārkaṇḍeyasmṛti.

⁶ Vide :- साङ्ख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा ।

Jayantabhaṭṭa (880A.D.) argues in favor of the validity of the Āgama-s and hold that they are not anti-Vedic.¹ Bhāskaraśāyāmakhin (1750 . A.D.) declares that the Āgama-s should be treated as Smṛti-s functioning like the Upaniṣads.² Kulūkabhaṭṭa (1260 A.D.) classifies Śruti as Vaidika and Tāntrika.³

Two important features give the Āgama-s a speciality. One is the employment of Maṇḍala,⁴ Mudrā⁵ and Nyāsa⁶ during initiation and worship in

ज्ञानान्येतानि राजर्षे विद्धि नानामतानि वै ।।

M.Bh. Śānti. (Poona edn.) 349.64.

This list contains the enumeration of the system. Does this speak of the authority of the Āgama.

¹ Nyāyamañjarī pp. 244-248. (Chowkhamba edn.) Āgama-ḍambara of Jayanta bhaṭṭa IV pp. 88-90.

² Bhāskaraśāyāmakhin's Varivasyārahasya, sl. 6; cf. Madhusūdanasarasvatī's Prasthānabheda, sl. 16.

³ Vide :-

श्रुतिश्च द्विविधा वैदिकी तान्त्रिकी चेति ।

Kulūkabhaṭṭa on Ms. 2.1.

⁴ Refer to under 306

cf. Śatapathabrāhmaṇa 6.1.1.6.

⁵ Refer to under 318 & 319

cf. Śatapathabrāhmaṇa 3.1.3. 26.

⁶ Refer to under 303

cf. Śatapathabrāhmaṇa 7.5.2.1. cf.

Aitareyāranyaka 3.2.1.2.

the temples. The other is the free use of the śrāuta expressions from the Vedāṅga-s like Kalpasūtra-s. Saṁhitā is the name given to the Āgama texts. Yāga or iḥyā is used to the act of worship. Fire pits (kuṇḍas) are described and are to be used while opening homa in the sacred fires in honour of gods. Avabhṛtha is the name given to the bath at the concluding session of festivals as is the case with the sacrificial sessions.

Regarding the sources of the Āgama-s the orientalisists seek to trace the origin and development to the tribal practices. The tribes have been there all along. There must have been mutual influence among the tribal people and others who lived in towns and villages. While discussing this it is worth noting that there are two aspects of culture. One is materialistic and the other spiritual. As Hinduism believes in the creation and maintenance of the world by Supreme God, the peoples, who then settled in the world and were instructed by God and by the sages, must have learnt the spiritual values of life. Otherwise, the eminent position which sages of yore held and the invaluable contribution they made to mankind cannot be justified. Materialistic trends must have been very low indeed and probably were termed as belonging to pre-historic age or stone age. Civilization which has been developing and growing, what is witnessed in the lives of the people in the present era. The tribals could have lived in that undeveloped materialistic atmosphere. Spiritual perfection could not have been part of their lives. All Āgama-s declare with one voice that they were

founded by the Supreme God. The suggestion that could be drawn from this is that the Āgama concepts and practices should have been then at a very high level of religiosity and spiritualism. It is not correct to attribute these features to the practices of the tribes. Certain practices could have been borrowed by the Āgama-s from the tribes such as the gruesome practices. If the tribal influence had been full, then the Āgama-s should be reveal practices like head hunting, tattoo, totemism and others. The contrary is proved by the expressions like *sumaṅgaliḥ*, *saubhāgyatva* and others in the Veda-s conveying a healthy and prosperous society.¹ The Āgama-s which were much indebted to the Vedic culture should have been dominated by a spirit akin to the Veda-s. The tribal influence must have been duly marginal, if at all it could be proved.

A feature worth noting in this connection is that optimism marked the way of life of people as evidenced in the Veda-s and pessimism raised its head as found in later texts like the chronicles. The writers of India have been bemoaning the gradual degeneration that had set in marking a distressing atmosphere² in the way of life of people. The tribal

¹ RV. 10. 34.5; 3.8.2; 10.85.33.

² पूर्वं चतुष्पाद्वर्ग आसीत्, ततस्तनूद्यमाने तपसि त्रिपात्, ततो लायति ज्ञाने द्विपात्, सम्प्रति जीर्यति यज्ञे दानैकपात्, सोऽपि पादो दुरागतादिविपायिका-
शतदुःस्थोऽश्रद्धामकलितः कामक्रोधादिकष्टकशतजर्जरः प्रत्यहमपचीयमान-
वार्यतया इतस्ततः स्वल्पत्रिवोपलभ्यते ।

Udayana : *Nyāyakusumāñjali*, p.317.

Mithila Institute Series; Ancient Texts No. 23, 1972.

origin must therefore be given up in favor of the traditional theory.

A section of orientalists hold that the Āgama arose and grew under the influence of Buddhism. Buddhism has been the forerunner in every branch of life, every system of art and science. Hinduism rather Brahminism owed to Buddhistic influence, inspiration and development of perfection. Absence of data and of evidences in support of this theory brings great discredit to the Hindus as far inferior to the Buddhists in every respect. It should not be forgotten that Buddhism is itself an offshoot of Hinduism. That it could have inherited from Hinduism certain aspects of art and science in the early stages cannot be ruled out. Besides, the contributions made by eminent sages in the fields of arts and sciences, Arthaśāstra of Kauṭilya and theories on architecture, sculpture and fine-arts which were in vogue in the pre-Christian era could have been the sources for both the Hindu and Buddhist writers and philosophers. There is no need to bring down the periods of many of these concepts and treatises to a very late period in the post, Christian era, mainly to argue in favor of Buddhistic influence. Mutual influence could not however be totally denied.

The Āgama-s and Tantra-s should have taken their rise in Kashmir or also in Bengal. The rich heritage that is available in Kashmir points to the possibility of Kashmir having been the home of the Āgama-s. As Tantrika influence is there on the

Āgama-s of Kashmir, either the Tantra-s could also have been in Kashmir in a flourishing condition or was brought there from Bengal. There is no meaning in finding some other place as the home on the basis of mere surmises.

The period for the growth and development of the Āgama-s could be fixed about 5000 B.C. The Nārāyaṇīya section of the Śāntiparvan contains an account of the Pāñcarātra Āgama. The narration is with reference to a time before it was recorded in the epic. The epic was written and given publicity after the war whose date could be fixed about the beginning of the Kaliyuga in 3102 B.C. It is stated in the epic itself that the idols in temple were unstable at the time when the war broke out. They laughed, vomited blood and perspired.¹ The reference to the idols and temple presuppose fairly a long period earlier to this time. Modern scholars are reluctant to admit such an early date for the beginning of the Kaliyuga and for the date of the Mahābhārata war. That the Kaliyuga era continues to this day should make one pause before rejecting this date. There is nothing to feel delicate in admitting this date.

The Āgama-s are of three kinds, Śākta, Śaiva and Vaiṣṇava. Śakti plays a dominant role in the Śākta system, Brahma, Viṣṇu and Śiva having a position secondary to that of Śakti. Ultimate reality is Pārvatīparameśvara in the Śaiva Āgama-s, Pārvatī playing the role of Śakti. The Vaiṣṇava Āgama-s are of two divisions Vaikhānasa and Pāñcarātra, The

¹ M.Bh. Bhīṣmaparvan, 6.2.26.

former admits Śakti as Prakṛti ever associated with Viṣṇu as Śrī.¹ The Vedamantra-s alone are used for every ritual. The Pāñcarātra admits Śakti as the consort of Viṣṇu and as part Viṣṇu, the ultimate Reality. The Tāntrika mantra-s are used along with the Veda mantra-s.

¹ Vimānārcanakalpa, pp. 493.4

CHAPTER II

PĀÑCARĀTRĀGAMA : NAME, HOME AND PERIOD

Pāñcarātra is also known as Sāttvata,¹ Rahasyāmnāya,² Bhagavacchāstra,³ and 'Siddhānta'.⁴ Sāttvatā means a system taken up by the Sāttvata-s, who hold *sat* as ultimate Reality (Brahman).⁵ *Rahasya* means secret and *āmnāya* means Veda. This name indicates that the Pāñcarātrāgama teaches the secret doctrines. Bhagavacchāstra means the system which was preached by Bhagavān that is Viṣṇu. Siddhānta means a settled conclusion which cannot be contradicted by any means.

The word 'Pāñcarātra' is made up of two parts *pañca* and *rātra*. The former denotes the number five and the latter night. The word Pāñcarātra is singular in number and neuter in gender being a collective

¹ LT. 1.19b; 49.69b

² SS. 1.16a; AhS. 20.12b

³ PR. p. 43; LT. 34.95.

⁴ Paus. 38. 303a

⁵ *Sat* means Brahman. Those who believe in Brahman and offer worship to it are Sāttvata-s. Vide : - Parāśarabhaṭṭa's 'Viṣṇusahasranāmabhāṣya', name no. 514.

noun.¹ The word must then mean the system; that has relationship to five nights or an occurrence during that period.

The protagonists of the Pāñcarātra system seek to prove that this system is the best Āgama, all others piling into significance. Much ingenuity is displayed by them by playing on the different meanings and connotations of the words *pañca* and *rātri*. The word *pañca* refers to the five objects of the senses, five elements, five qualities, of the elements, five forms of Viṣṇu, five sacraments² and five sages.³ All other systems become dark, which is the sense of the word *rātri*, before the Pāñcarātra which shines like the Sun.⁴ The four Vyūha deities together with the sub-vyūha-s Keśava, Nārāyaṇa and others constitute the group of five and this gives the name Pāñcarātra.⁵ An attempt is made to trace the origin of the system to the Pāñcarātrasatra mentioned in the Śatapatha Brāhmaṇa.⁶ This interpretation lacks

¹ Vide : - Aṣṭādhyāyī 2.1.52; 2.4.1.; 2.4.17.

² VS. 2. 49b, 51c; Viśvāmitrasaṁhitā 2.3.8;
Parama 1.39b-41c.

³ Śāṇḍilya, Aupagāyana, Mauñjāyana, Kauśika and Bharad-vāja were taught the doctrines of the system by Viṣṇu. IS. 21. 519-533.

⁴ PāS. Jñāna. 1. 72074; Paus. 38. 307b-308; LT. 1. 41b - 43a.

⁵ LT. 4.27-28b

⁶ Śatapathabrāhmaṇa 13.6.1.1.

conviction, as the name of the sacrifice has no relevance to the meaning of the name Pāñcarātra. All these explanations are not satisfactory.

There are only two explanations that are acceptable. One is the name *rātra* given to the division, as Brahmarātra, Śivarātra, Indrarātra, Ṛṣirātra and Bṛhaspatirātra forming part of the Sanatkumāra Samhitā. Sage Sanatkumāra is stated to have received instructions from Brahmā, Śiva, Rudra, sages (Ṛṣi-s) and Bṛhaspati. Though the word *rātra* occurs in each of these divisions,¹ it does not satisfactorily indicate how the word *rātra* could explain the name of the system.

The other explanation is that the five-fold division of the day justifies the name Pāñcarātra.² The five divisions are *Abhigamana*, going to the temple and offering worship, *Upādāna*, procuring materials for worship; *Ijyā*, worship; *Svādhyāya*, study of the sacred texts; and *Yoga*, meditation on God followed by sleep. That this much have been the original sense of the system is attested by two references to it in the *Pāñcarātrarakṣā* of Vedāntadeśika. The first reference shows that this work was written to settle the correct interpretation of the five-fold division of the day.³ The second

¹ Bhāradvājasamhitā 2.12.

² JS. 22. 68 - 73b.

³ Vide :- पञ्चकालव्यवस्थायै वैकटेशविपश्चिता ।
श्रीपञ्चरात्रसिद्धान्तव्यवस्थेयं समर्थिता ॥

reference mentions the name *Pāñcarātrarakṣā* as guarding the five-fold division of the day.¹ The name *Pāñcarātra* must therefore mean the five-fold division of the day.

The home of the *Pāñcarātrāgama* must have been Kashmir. There are internal evidence in the *Pāñcarātra* texts in support of Kashmir having been the home. The *Jayākhyā*,² *Sāttvata*,³ *Pauṣkara*,⁴ *Lakṣmītantra*,⁵ and *Ahīrbudhnyā Saṁhitā*⁶ could be grouped together as representing the early phase in the development of the *Pāñcarātra Āgama*. Finally, the *Āgamaḍambara*, which was written by Jayanta Bhaṭṭa (c. 880 A.D.) of Kashmir refers to the practices of the followers of the *Pāñcarātra* system.⁷ There is no

PR. 1.1 concluding stanza.

¹ Vide : - परिषदि विहितेयं पञ्चकालस्य रक्षा ।

Ibid. 3. 1st concluding stanza.

² There is mention made for the building of a temple. This is brief, J.S. 20, 70a- 203 a

³ Very brief treatment is given about the temple to be constructed. S.S.24,355-430.

⁴ Paus.42 refers to the temples

⁵ This text does not contain any reference to the temple

⁶ This text refers to temples. Ahs.27.37: 39.6a.

⁷ *Viṣṇu gāyatrī*, *Dvādaśākṣara* and *Aṣṭākṣara* are used for japa in the three sandhyā-s in the place of the well-known *sāvitrī* mantra. Ad. p.75, Sks. *Brahma* refers to this practice.8.5.97b-98a.

evidence to prove that the Pāñcarātrika-s of the earliest periods lived in a place other than Kashmir. Secondly, the word *śaktipāta* is used to refer to the favour of the deity. This word occurs in the Kashmir Śaivite texts. Thirdly, the birch-bark which grows only in Kashmir is enjoined in the early Pāñcarātra text¹ for using it to draw the yantra of deities.² Fourthly, the Pāñcarātra texts *Pauṣkarasaṁhitā* mentions the names of rivers from which water is to be brought for giving bath to the deity. Gaṅgā is stated there to flow in the east, Yamunā in south-east, and Sarasvā in the south. The region with reference to which these directions are mentioned must only be Kashmir.³ Lastly, the passages from the Pāñcarātra texts, are quoted by Utpala (c. 850 A.D.) in his *Spandapradīpikā*.⁴ These evidences prove beyond doubt that Kashmir must have been the home of the Pāñcarātra system and of the early texts on the Pāñcarātra. This how ever must not be taken to suggest that the Pāñcarātra system owed its beginnings to Kashmir Śaivism. Kashmir was the home of many systems of thought and subjects of study. The Pāñcarātra was one such system which had a fairly long period of development before its

¹ L.T.13.8b; Ahs.74,30b

² Ibid.46.38a; Ibid.26.75a, Cf.Nārāyaṇakaṇṭha's Com. on Mṛgendrāgama, Kriyā - 8.84,85.

³ Paus.31. 106b-107.

⁴ *Spandapradīpikā* p.2.

tenets were recorded in works like *Lakṣmītantra* and *Ahīrbudhnya Saṁhitā*.

Tradition¹ in India fixes Śvetadvīpa (identifiable with the area lying near Punir hills in central Asia) as the place near which the sages Ekātā, Dvītva and Tritva were meditating on Viṣṇu. Sage Nārada visited them and in spite of their advice to desist from seeking to meet Nārāyaṇa there, he went to Śvetadvīpa. The Lord appeared before him and disappeared at once asking him not to disturb the meditation of the sages Ekātā and others. Then Nārada went to Badarikāśrama and learnt the doctrines of the Pāñcarātra system from Nārāyaṇa, who was performing penance there. Sage Śaṇḍilya was then taught these doctrines by Nārada. It is therefore stated in the Mahābhārata that Nārāyaṇa himself narrated the Pāñcarātra system.² The description of Nārada's visit to Badarikāśrama in the Jayākhyā Saṁhitā shows that the sages who listened to Nārada were steeped in devotion and high spiritualism. When it is stated that Nārāyaṇa himself narrated these doctrines, it is clear that the tribal people could not then have had any equipment to listen to these and as such, the source of the Āgama-s could not be traced to tribal community.

The date or period when the Pāñcarātra system was in a flourishing condition must be fairly

¹ Mbh.Śānti. 342-359; JS.1.40b-74.

² Vide: -- पाञ्चरात्रस्य कृत्तनस्य वक्ता तु भगवान् स्वयम्।

Mbh. Śānti. 359. 68.

very early. There are strong evidences in favour of fixing the date at a very early period. Firstly, the Nārāyaṇīya section in the Sāntiparvan of the Mahābhārata (c. 3100 B.C.) contains an account of the doctrines of the Pāñcarātra system. The narration is of the nature of recounting what the interlocutors had a talk on the system in a distant past.

Secondly, the words Vāsudevaka and Arjunaka are shown by the grammarian Pāṇini (800 B.C.) as derived from the words Vāsudeva and Arjuna with the addition of the suffix - *vun*, in the sense of devotion to Vāsudeva and Arjuna.¹ The name Vāsudeva is not the name of a Kṣatriya but is that of God.² Everything dwells in Him and hence the name Vāsudeva.³

Thirdly, there are three inscriptions to prove that Vāsudeva was worshipped in and around the beginning of the Christian era. The first inscription is located at Besnagar. It belongs to the second century B.C. Vāsudeva is identified with Kṛṣṇa. It is said here that a column with the figure of Garuḍa on its top was erected there by Heliodoros, the son of Dion, an

¹ Vide:-- वासुदेवार्जुनाभ्यां वुन् । Aṣṭādhyāyī. 4.3.98

नैषा क्षत्रियाख्या सञ्ज्ञा, सञ्ज्ञैषा तत्रभवतः ।

Mahābhāṣya on Ibid.

² Vide: -- संज्ञैषा देवताविशेषस्य न क्षत्रियाख्या ।

Kāśikāvṛtti on ibid.

³ Vide:-- वसत्यस्मिन् सर्वमिति व्युत्पत्त्यास्य परमात्मन एषा संज्ञा ।

Padamañjarī on Ibid.

inhabitant of Takṣaśīla. Heliodoros is mentioned as a Bhāgavata. The column was erected for Vāsudeva, God of gods and is connected with a temple. It is not a symbol of victory. The second inscription belongs to the first century B.C. It is located at Ghosundi on Rajasthan. It mentions that a stone enclosure called Nārāyaṇavāṭikā was built to house the images of Vāsudeva and Saṁkarṣaṇa by the devote. Saṁkarṣaṇa is here one of the Vyūha deities. The third inscription is found at Nanaghat (Mumbai) which the Sātavāhana queen Naganikā arranged to be made. It contains the words 'namo saṁkarṣaṇa-vāsudevānām'.¹

Chapter 6 of the *Jayākhyā Samhita* gives a name for each of the letters of the Sanskrit alphabet. A clear description of the letters is also given. This kind of treatment should belong to the period 414 A.D. - 500 A.D.²

Bāṇa's *Harṣacarita* mentions the Pāñcarātrika-s, among the host of various religious followers.³ While interpreting the name 'Sāttvatām patiḥ' occurring in the *Viṣṇusahasranāma*, Śaṅkara (788-820 A.D.) mentions Sāttvata as a system of thought. Those who speak of it or expounded it are Sāttvata-s. Viṣṇu is their Lord providing them with

¹ Sircar: Select Inscriptions I p.90-96.
Epigraphica Indica X No.689.

² JS.Introduction pp.30-34

³ Harṣacarita NS.Press.Bombay.pp.238-239.

what they do not have then and protection of what they have.¹ Here the word sāttvata is given as the name of the system which is Pāñcarātra.² The reference may be to the Sāttvatasamhitā, but the word tantra used here as the system having the name of Sāttvata should better be taken as the name of the system.

There is mention made of the names of the Vyūha deities in the Kāvyamīmāṃsā of Rājaśekhara (950 A.D.).³ The temple for Prudyumna is referred to in the Pādatāḍitaka of Śyāmilaka.⁴ Yāmunācārya (c. 980 A.D.) wrote the Āgamaprāmāṇya, establishing Pāñcarātra validity.

It is thus clear that the doctrines of the Pāñcarātra system were widely known from very

¹ Vide: – सात्त्वतां पतिः, सात्त्वतं नाम तन्त्रं, ‘तत्करोतीति तदाचष्ट’ इति णिचि कृते ‘क्वपि चे’ति क्विप्प्रत्यये कृते च ‘णेरनिति’ इति णिलोपे च कृते पदं सात्त्वत्, तेषां पतिः योगक्षेमकर इति सात्त्वतां पतिः।
Śaṅkara’s Viṣṇusahasranāma Bhāṣya, Śloka 54.

² Cf. Ahs.13.22b;27.31a;

³ नाथ्यन्तवन्तः कवयः पुराणाः सूक्ष्मा वृहन्तो अप्यनुशासितारः।
सर्वज्वरान् घ्नन्तु ममानिरुद्धप्रद्युम्नसंकर्षणवासुदेवाः॥
Kāvyamīmāṃsā, GOS. p.38.

⁴ Vide:— एष खलु प्रद्युम्नलदेवायतनस्य वैजयन्तामाभिलिखति ।
p.24. The date of the dramatist Śyāmilaka is not settled. Some scholars place him about 600 A.D. Vide:-- Dasaratha Sarma: Date of Pādatāḍitaka, Ganganath Jha Research Institute Journal: 4. Parts 1 - 4.

early times, at least before the beginning of the Kaliyuga. The texts however were produced in the later periods beginning from c: 450 A.D.

CHAPTER III

VALIDITY OF THE PĀÑCARĀTRĀGAMA

Viṣṇuism has been very popular since the very earliest periods. It is well treated in the Vedic texts, epic and Purāṇa-s. The same cult is treated in Pāñcarātrāgama, yet objections have been raised against its validity on several grounds. The attack appears to have been begun by the followers of the Vedic tradition who treated that their position gets endangered by the rising popularity of the Pāñcarātrāgama.

The Vedic scholars objected to the use of the Tāntrika mantra-s, initiation given to women and śūdra-s, worship of the image of God and the use of Viṣṇugāyatrī, Dvādaśākṣara and Aṣṭākṣara in the place of the Sāvitrī mantra for japa during the three sandhyā-s.

Secondly, the section called Utpattya-saṁbhavādhikaraṇa in the Brahmasūtra-s (2.2.39 - 42) declares the Pāñcarātrāgama as unauthoritative. The first sūtra condemns the Pāñcarātra system for admitting the soul called Saṅkarṣaṇa as born out of Vāsudeva. The second sūtra takes objection to the Pāñcarātra tenet that the mind called Pradyumna an instrument, is born of the soul Saṅkarṣaṇa. The mind and all the sense organs are said to be produced

from Brahman.¹ Ahañkāra, which is Aniruddha springs out of Pradyumna. This is also opposed to the Vedic passage referred to above. According to the third sūtra which means that the objections mentioned in the two previous sūtra-s cannot be overcome, even if the three Vyūha-s Sañkarṣaṇa, Pradyumna and Aniruddha are only Brahman and not soul, mind and ego. The cause and effect are always distinct from each other, but here it is otherwise. If all the four are Brahman, there will not be any distinction among them. The fourth sūtra declares the Pāñcarātra system as invalid. as there is contradiction between that and the Veda-s. Another contradiction is contained in Śāṇḍilya's statement that he could not find the highest felicity from the Veda and that he got from the Pāñcarātra.² This amounts to overt questioning the authority of the Veda.

Thirdly, names like Sāttvata, Bhāgavata, and Devalaka, which are used to refer to the followers of the Pāñcarātra system, have a despicable sense. The persons, who are known by these names, are not only low in origin but have a very low status in society. Sāttvata-s belong to the community called Vaiśya vocātya which includes also Sudhanvan, Ācārya and others.³ Bhāgavata is one, who conducts worship in temples at the order of the rulers of the regions,

¹ Muṇḍaka Upaniṣat 2.1.3.

² Parama Saṁhitā 1.3-4,

³ MS.10.23.

where those temples are situated.¹ Devalaka is one who attends to worship in the temples for earning his livelihood, thus making use of the wealth of the temple.² Furthur, these persons partake of Nirmālya, that is remnants of food, flowers and others used while worshipping God in temples. This practice is surely condemned in the Dharmaśāstra and other texts.³

Fourthly, the Pāñcarātra system is not included in the list of subjects which are admitted by tradition as fit for learning.⁴

Fifthly, the sacrament Pañcasamśkāra is cruel in its nature as it involves branding the shoulder blades of the pupils with the heated emblems of conch and discus.⁵ These five sacraments

¹ Vide:-- पञ्चमः सात्त्वतो नाम विष्णोरायतनानि सः ।

पूजयेदाज्ञया राज्ञो स तु भागवतः स्मृतः॥

cited in A.P. p.7.

² Vide:-- वृत्त्यर्थं पूजयेद्देवं त्रीणि वर्णानि यो द्विज ।

स वै देवलको नाम सर्वकर्मसु गर्हितः॥ cited in A.P. p.8.

³ Vide: -- निवेदितं च यद्व्यं पूज्यं फलमथापि वा ।

तन्निर्माल्यमिति प्रोक्तं तत् प्रयत्नेन वर्जयेत्॥

SKS. Siva - 5.48b-49a.

⁴ Yājñavalkyasmṛti. 1-3.

⁵ Vide:-- तापः पुण्ड्रस्तथा नाम मन्त्रो यागश्च पञ्चमः ।

Tāpa refers to marking the front part of the upper arms with heated emblems of conch and discus. Puṇḍra is the ornamental mark in the forehead with two perpendicular

are held to make a man or woman declared as Vaiṣṇava.

Sixthly, prapatti, the doctrine of self-surrender, is enjoined as the means of mokṣa, along with karma, jñāna and bhakti which are admitted in the Hindu tradition. This means goes against the authority of the Vedic tradition.

Seventhly, the routine of the day is classified into five parts with the names Abhigamana, Upādāna, Ijyā, Svādhyāya and Yoga.¹ This division goes against the divisions of the day made in the Dharmaśāstra texts.²

Finally, the Vaikhānasa Āgama texts, which are based on the Vedic texts, condemn the Pāñcarātra

lines made with white mud starting from the eyebrows reaching up to the hair in the forehead and a red or yellow streak in between running parallel to the two lines. The two white lines should be joined at the bottom with white mud. This is called Ūrdhvapuṇḍra. The aspirant who gets this sacrament shall get a name indicating that he has become a servant of the Lord. Mantra refers to the three esoteric mantra-s Aṣṭākṣara, Dvaya and Caramaśloka, all of which, when repeated in Japa would make the aspirant get the favour of God. Ijyā is the act of worship.

¹JS 68-74a

² Vide:-- यत्तुक्तं भोजराजेन प्रयोगपद्धतिरत्नावल्याम्, तत्र संगवादयः काल्य अहरहः प्रवर्तन्ते। विष्णुप्रियः 1. Note Vedāntadeśika's comment upon this P.R., p.51.

Āgama practices as despicable and unworthy of practice.¹

These objections do not stand the test. The Pāñcarātra system is based on the EkāyanaVeda and as such is pro-Vedic. The objections raised in the first place on the ground that the Pāñcarātra system rather the Āgama is anti-Vedic has already been answered in the introductory chapter. When the Mahābhārata refers to this Āgama as revealed or uttered by Nārāyaṇa Himself, there is no point in questioning its authenticity. Regarding the non-use of the Sāvitrī-mantra for japa in Sandhyā and the use of the Viṣṇugāyatrī. Dvādaśākṣara and Aṣṭākṣara instead is sanctioned by the tradition of the Ekāyanaveda and therefore cannot be availed.

The second objection is based on Śaṅkara's interpretation of the *Utpattayasambhavādhikaraṇa* in the Brahmasūtra-s. It is only from his commentary that this section is directed against Pāñcarātra validity is known. Bhāskara (c.900 A.D.) and an exponent of the *Aupādhikabhedābheda*² rejects the authority of the Pāñcarātra much in the same way as

¹ SA.78.5b.

² *Bheda* means difference. *Abheda* is non difference. *Bheda* and *abheda* are admitted in the system of Bhāskara but condition (upādhi) is a factor that determines this. The world and the products there are the conditions. They are real and make the world as different from Brahman. As the cause, Brahman is non-different from the world and as the effect, which takes place as a result of Upādhi, it is different.

Śaṅkara's. It will not be incorrect to surmise that both Śaṅkara and Bhāskara had access to a commentary already available but lost later. Otherwise, Bhāskara, a strong opponent of Śaṅkara, would not have followed the latter for information on Pāñcarātra's validity.

The Pāñcarātra tradition does not admit the soul as having birth. On the other hand, the soul is stated to be ever existing.¹ Nor does any Pāñcarātra text refer to the birth of Saṁkarṣaṇa from Vāsudeva, of Pradyumna from Saṁkarsaṇa, and of Aniruddha from Pradyumna. On the contrary, they are stated to bear the names soul, buddhi, and ego.²

The followers of Pāñcarātra system take the first two sūtra-s as containing an exposition of the prima facie view and the next two sūtra-s as conveying the siddhānta in defence of the Pāñcarātra's validity.

Puṣkarākṣa, was an eminent recluse commented on the sūtra-s of Bādarāyaṇa. He

सर्वे जीवाः सनातनाः । (T.T.11b; Cf. Ahs. 6.39b)

² Vide: -- संकर्षणादयो देवास्त्रय एते पुरातनाः ।

जीवो बुद्धिरहङ्कार इति नाम्ना प्रकीर्तिताः ।। LT.6-12b,13a.

cf. यो वासुदेवो भगवान् क्षेत्रज्ञो निर्गुणात्मकः ।

ज्ञेयः स एव राजेन्द्र जीवः संकर्षणः प्रभुः ।।

संकर्षणाच्च प्रद्युम्नो मनोभूतः स उच्यते ।

प्रद्युम्नाद्यो अनिरुद्धस्तु सोऽहङ्कारः स ईश्वरः ।।

Mbh. Śānti 348.39.40,

established Pāñcarātra 's validity in that commentary. Which commentary on the sūtra 2.2.41 (44), he mentions three causes that lead to the declaration of invalidity. They are non-rise of a cognition, doubt, and erroneous knowledge. Since knowledge (or cognition) arises from them (vyūha deities), the first mentioned cause cannot be attributed here to the Pāñcarātrāgama. The word *ādi* in the compound *vijñānādibhāve* (2.2.38) sets aside the other two causes -doubt and erroneous knowledge in the cause of Pāñcarātra. The word *vā* shows that the position stated in the two previous sūtra-s is no longer applicable here. That means validity cannot be denied or objected to the case of the Pāñcarātra. The word *jñāna* is derived as that with which something is known. This word is a synonym of the word *vidyā*. Pāñcarātra is thus admitted to have validity like the Veda.¹

Yāmunācārya wrote the Āgamaprāmāṇya, indicating Pāñcarātra validity. He takes the first two sūtra-s as conveying the objection and the latter two sūtra-s containing the argument for validity. He offers three alternative explanations for all the sūtra-s of this section.²

¹ Bhaṭṭa Śricakradharā: Nyāyamañjarīgranthibhaṅga pp. 112-113.

² AP. pp. 50-62; According to the first explanation each of the Vyūha deity is knowledge and also the first cause. The second explanation shows that the Pāñcarātra is the source of true knowledge. According to the third interpretation, Pāñcarātra has its origin in the true knowledge of God.

Yāmuna's treatment is original in the sense that he does not merely note the objection raised against Pāñcarātra validity. He takes up the issues like existence of deities, impersonal character of the Veda-s, causes that lead to invalidity and others. The two schools of Mīmāṃsā are the targets of the attack. Gods are proved to exist and one must admit the existence of an omniscient God.¹ The Veda-s do not always enjoin the performance of the rituals. Even the really established matters are treated in the Veda-s. Meditation of God must therefore be admitted as authoritative.² The Veda-s are impersonal and are not the productions of any one. The Pāñcarātra too is revealed or narrated and not composed by Nārāyaṇa.³ The causes that lead to the declaration of the verbal statement as invalid are not there in Pāñcarātra.⁴ The practices of the Sāttvata-s are justified.⁵

Yāmuna-s interpretation is implicitly reproduced by Rāmānuja in his Sūtrabhāṣya. He

¹ Here the view of the Bhaṭṭa school of Mīmāṃsā is put forward and rejected. AP. PP.13-17, where the Nyāya view is rejected; p.46.

² The Prabhākara's view is stated and rejected. SP.pp 18-20, 30-38.

³ The Nyāya school seeks to prove God's existence through inference. A.P., pp.13-17;

⁴ A.P.P.55

⁵ Ibid.pp.64-80.

follows. Yāmuna's first interpretation while explaining 2.2.41 and cites passages from the Pauskara,¹ Sāttvata, Parama Saṁhitā² and others. At the end of his commentary on the last sūtra 2.2.42, Rāmānuja makes a reconciliation of the Mahābhārata³ statement with that in the Ahirbudhnya Saṁhitā⁴ and concludes that the Pāñcarātra contains the admissible elements taken from the Sāṁkhya, Yoga, Veda and Pāsupata.

It must be noted here that Śaṅkara's objection against the validity of the Pāñcarātra was only in respect of the Pāñcarātra's taking the birth of the soul Saṁkarṣaṇa from Vāsudeva. The commentaries Bhāmatī, Kalpataru and other⁵ have taken a more generous view and tried to admit Pāñcarātra's validity. Being the narration of Nārāyaṇa, the Supreme Deity, His utterance could not be questioned and so the statement of the birth of the soul Saṁkarṣaṇa from Vāsudeva should be admitted to have only a secondary sense.⁶

¹ Paus.38.293.

² 2. 18&19.

³ Mbh.Śānti 350.1.

⁴ Ahs.11.62b-64a.

⁵ Śaṅkara's Brahmasūtrabhāṣya with Bhāmatī, Kalpataru and Parimala - NS Press edition p.573.

⁶ Emanation could have been suggested here by the words is 'born'.

At the beginning of his commentary on this section, Śaṅkara expresses non-objection of the vyūha concept and *Pañcakālaprakriyā*. He does not however express openly his admission of validity for this Āgama.¹ He explains in his *Viṣṇusahasranāma-bhāṣya* that the names *Cāturvyūhya*² and *Sāttvata*³ in the light of the doctrine of the Pāñcarātra system, but does not refer to his admission of validity to this Āgama. It is dangerous to draw the conclusion that he was in favour of admitting validity for the Pāñcarātrāgama.

The texts of the Pāñcarātrāgama as they are now available do not contain any statement in support of the objections raised in the *Brahmasūtra*-s (2-2-39,40). Care must be taken to find out the source for these statements of the Pāñcarātrāgama. Śaṅkara and Bhāskara, who rejected validity for the Pāñcarātrāgama, should have had an earlier commentary containing an exposition for these two sūtra-s invalidating Pāñcarātra. Did Śaṅkara take the section as controverting Pāñcarātra validity or did he refer to these passages in the Pāñcarātra text or texts of his time, which were expunged in later periods in order to keep the Pāñcarātra texts free from such anti-Vedic statements. Further research alone would throw light on this issue.

¹ Objection or refutation is not indicated.

² Śaṅkara; *Viṣṇusahasranāma-bhāṣya*. (sl. 28)

³ See under 58.

As part of the second objection, the statement of Śāṇḍilya is quoted by the opponents while interpreting the sūtra 2.2.42. This is to be answered by showing that Śāṇḍilya did not speak of invalidity of the Veda-s but expressed his difficulty in getting the ultimate good from them. In support of this interpretation, there is the incident involving Nārada, who though well studied in every lore, could not get the knowledge of the self. He got it by practising Brahmavidyā.¹ This does not in any way suggest that all other Vidyā-s are worthless.

The names Sāttvata,² Bhāgavata and Devalaka, are stated to lower down the dignity of the Pāñcarātra. These words have conventional (*rūḍhi*) sense³ and denote only those who worship God. They do not earn their livelihood by these practices. Yāmuna declared that besides, *rūḍhi*, *yoga* (etymological power) will have to be admitted. In these cases, we have to admit both of them according to the context. The word *sāttvata* may mean one who does work for God or may have conventional meaning.

¹ Ch.U. 7. 24, Cf. Brahmasūtra-s 1.3.7&8.

² Vide:--- सत् सत्त्वं ब्रह्म तद्वन्तः सात्त्वन्तः.

Parāśara Bhaṭṭa's Viṣṇusahasranāmabhāṣya on śl. 24.

³ Words have denotative power through convention or etymology. According to the former, words are used to denote their sense through the strength of usage. The latter conveys the sense through the meaning of the component parts.

Regarding the partaking of Nirmālya it must be said that Nirmālya of Nārāyaṇa is pure and so must be partaken.¹

The fourth objection does not stand, as the epics also are not included among the subjects of study. They have not lost thereby their position and validity. The same must apply to the Pāñcarātra .

The sacrament of Pañcasaṁskāra should not be condemned on account of the cruelty involved in tāpa, one among the five saṁskāra-s. Strong arguments are given by Vedāntadeśika with apt citations from the sacred texts to show that this act is not intended to punish any one.² If this act is cruel then medical operations and punishment meted out to children to reform their behavior will have to be given up.³ Puṇḍra and others are dealt with at length by Vedāntadeśika in his *Saccaritrarakṣā*.⁴ This sacrament is to be administered to the pupil by an

¹ Cf. विष्णोर्निवेदितं शुद्धं मुनिभिर्भोज्यमुच्यते ।

अन्यन्निर्मल्यं भुक्त्वा चान्द्रायणं चरेत् ।।

Quoted in SR. p.82 as taken from the Brahmapurāṇa.

Cf. Das Gupta S.N., History of Indian Philosophy III Ch.16.

² SR.II.

³ Udayana: Ātmatattvaviveka. p.873 RAS.Calcutta.

⁴ SR.II&III

Ācārya who is recognised as one among the 74 pontiffs created by Rāmānuja.¹

The sixth objection is based on the adoption of prapatti as a means to get salvation. Prapatti, which is also called *Śaraṇāgati* has the sanction of the Vedas. He who offers himself to God with the word nāma-s, just as the sacrifice is done with the samit-faggots, is stated to be *svadhvare* that is one who has performed a good sacrifice.² Prapatti is one among the thirtytwo Brahavidyā-s lores relating to Brahman.³ This vidyā which is traceable to the Upaniṣads, gets treated in the Bhagavadgītā, Lakṣmītantra and Abhīrūdhnyasamhitā. Authority of the Pāñcarātra cannot be questioned on the ground that it is given an independent status as the means of Mokṣa.

The seventh objection is directed against Pāñcarātra for the reason that it is devoted to the treatment and adoption of the five-fold division of daily routine. The authorities of the Dharmaśāstra divide the day into five parts under the names Saṅgava, Sāma, Viṣṇupriya, Dharma and Virāga. King Bhoja made this classification for worshipping God with specific flowers at these divisions of the day. The Pāñcarātra system divides the day (*ahorātra*) into five parts so as to enable the aspirant spend the

¹ Āndhrapūrṇa: Yatirājavaibhava. sl. 103.

² Ahs. 37.37b-38a.

³ Taittirīyanārāyaṇa Upaniṣat 79.

entire day for the worship of God. There is nothing unworthy of acceptance in this classification.¹

Finally, the objections raised by the followers of the Vaikhānasa-gama militate against Pāñcarātra validity. In answer to this, it must be noted that the trade against the Pāñcarātra is a regular feature forming part of the Prāyaścitta chapter in all the Vaikhānasa Āgama texts. The Ratnatraya, Lakṣmī-tantra., Ahirbudhnyasamhitā, Sanatkumāra-samhitā and Parama samhitā do not contain a single derogatory reference to the Vaikhānasa system. It is evident from this that when the temples were built and festivals were conducted there, there should have risen occasions for the gifts made to the temple and priests thereby those who were interested in the promotion of temple worship. It is at this time that the Vaikhānasa texts were written and also the Pāñcarātra texts. It is quite natural that the priests, who adopted the ways of worship according to the two Āgama texts, should have developed jealous attitude towards each other.² Therefore, the mutual recriminations could not be traced to earlier periods. Consequently, the bitter attack found in the Vaikhānasa works against the Pāñcarātra ways of worship, must be late in origin neither of the Āgamas would lose validity on this ground.

¹ PR. p.51.

² Vide: --- परस्परालक्षेपवचनानि तु इक्षुभदनकृतिचिकीर्षुभिरसहिष्णुभिरूपालित्पानि वा स्वशास्त्र प्रशंसार्थवादरूपाणि वेति न ततो विरोधः। NP. p.169.

The followers of the Pāñcarātra system study the Śuklayajurveda and attend to their domestic duties according to the sūtra-s of Kātyāyana. The Sāvitrīmantra is replaced by those enjoined by Ekāyana recension and on this ground the Pāñcarātriśākhā-s should not be condemned. Ekāyana-śākhā is impersonal in character. This is proved in the Kāśmīrāgamaprāmānya.¹ Jayantabhaṭṭa shows that the Pāñcarātra can be treated as one of the recensions of the Veda-s. All Āgama-s are beginningless like the Veda-s and those who deray them do really scandalise the Veda-s.² Such people are filled with jealousy and they have to atone for it.³

The *Svacchandatantra* is a monistic Śaivāgama belonging to Kashmir. It mentions that Pāñcarātrāgama is Veda itself. Kṣemarāja, the commentator shows that there is parity between the Pāñcarātra and the Veda.⁴

¹ AP. PP.78-79.

² भवति हि बहुशाखाविस्तरस्तत्र चित्रस्तदयमपि हि तेषामस्तु शाखाविशेषणः ।
Ad. IV. 68b.

³ Ibid IV.80.

⁴ Vide:--- धर्मज्ञाननिबद्धं तु पाञ्चरात्रं च वैदिकम् ।

Svacchanda tantra, Śaivāgama work of Kashmir - 11. 180a
Kṣemarāja (1000 A.D) of Kashmir comments upon this thus.

पाञ्चरात्रैरभिगमनोपादानेत्यादिधर्मवत् । भूत एव स स्वयं भवति इत्यादि-
ज्ञानमित्युपदिश्यते । वैदिकैरपि कर्मानुष्ठानवत् । पुरुष एवेदं सर्वम् । ऋग्वेद
इति ज्ञानकण्डादेवं ज्ञानमप्युच्यते ।

Thus it is clear that all the objections raised against Pāñcarātra validity are baseless. There are also grounds on which this Āgama could be treated on a par with the Veda. Curiously enough, all the evidences in support of the Pāñcarātrāgama are available from works written in Kashmir and that Ekāyana śākha is authentic. In a way, this is a strong evidence to admit Kashmir as the home of the Pāñcarātrāgama.

Ibid. Explanation of dharma and others indicates that the name Pāñcarātra-s meant the five-fold division of daily routine.

CHAPTER IV

CONTENTS OF THE PĀÑCARĀTRĀGAMA

The Pāñcarātra treats several topics like any other system of thought. It is necessary to find out whether this treatment accords well with the sense of the name Pāñcarātra. This is to be ascertained from the Pāñcarātra texts themselves. Here arises a problem regarding the period when the texts were composed. It must be admitted at first that the tenets and doctrines are earlier in origin and it is only at a later period that the need must have risen to record them in writing.

It is learnt from the Mahābhārata¹ that Sāṃkhya and Yoga principles formed the basis of Pāñcarātra for the development. Nārāyaṇa was treated as the ultimate reality. Vyūha doctrine was admitted. It is also known from the Pāñcarātra texts which could be treated as earlier in origin that metaphysics, cosmology, social life, code of conduct, daily routine and initiation for worship received a detailed treatment in these texts. Iconography, architecture, daily and occasional worship and acts of expiation were the topics added at a later period. The topics dealt with in the period before the early texts were composed show that the Pāñcarātra system was then almost similar to the Vedic texts. Although the

¹ Mbh. Śānti 34,8.63.

texts of the earlier period refer to the temple and worship of the idol, much importance was given to these topics found dealt with only in the later texts. For instance, the words *bera*,¹ *pratimā*,² *āyatana*,³ *vimāna*,⁴ *maṇḍala*⁵ and others occur in the early texts. In a way there are exceptions. *Mahotsava*,⁶ building of temples,⁷ making of the idols⁸ are referred to in some of these texts. Elaborate details are however not found in these texts. Mantra-s however, receive detailed treatment in these texts. It is therefore hard to draw the line to demarcate the two periods one from the other. Dr. Shcrader has offered a list containing ten topics as dealt with in this system 1. Philosophy, 2. Linguistic occultism, (mantra-sāstra), 3. Theory of magic figure (yantra) 4. practical magic (māyāyoga) 5. Yoga, 6. Temple building (Mandira-

¹ SkS.Brahma, 6.46b

² JS.13.57a; SS.21-12b; Paus, 36-414

³ JS.13.58b; SS:7.115b; LT.49.22a (*Viṣṇuniketana* is the word used)

⁴ Ahs.42. 49a.

⁵ JS.20,137a; SS10.36a; Paus.Ch.5 (25 *maṇḍala*-s) are enumerated and described) Ahs.48.35a; LT.40-82b; SKs Siva.Ch.10.

⁶ JS.20.382b-386

⁷ Ibid 20,SS.24. 354-431; Sks Brahma Ch.8.

⁸ Ibid 20, Sks Brahma Ch.7.

nirmāṇa) 7. Image making and Pratiṣṭhāvidhi. 8. Domestic observances (Saṃskāra-Āhnikā), 9. Social rules (Varṇāśramadharma), and 10. Public festivals (Utsava).¹ These topics could be admitted to have received treatment in a general way. Some of these are found treated in some texts, others in other texts. Even while some of these topics are treated, the texts, which could be considered to belong to an earlier period, do not observe any particular order in dealing with them.

It is in the later period, that the Āgama texts were divided into four sections - Jñānapāda, Yogapāda, Kriyāpāda and Caryāpāda, Treatment of this division is available only in the Pāḍmasaṃhitā. Other texts do not have this clear-cut division. The Kriyāpāda, which is referred to in the Lakṣmītantra, is too brief and does not contain any of the aspects of the Kriyāpāda.² The Pārameśvarasaṃhitā mentions a Jñānakāṇḍa evidently identical with Jñānapāda which is not now available.

Among the four divisions, the Jñānapāda deals with tattva, which includes Reality cosmology and the world. Methods of practising yoga are dealt with in the Yogapāda. The details regarding the selection of materials, building of the temple and installation of the idol are the topics treated in the Kriyāpāda. The Caryāpāda deals with initiation, worship of the deity,

¹ Also Schrader; Introduction to Pāñcarātra.

² LT.53.1

conduct of festivals everyday and on occasions, renovation of temples and acts of expiation.

The Pāñcarātra works of the later period have also divisions of a different kind. The Narasimha Saṁhitā has three parts called first, second and third with the names Jāpavaibhava, Yajñavaibhava and Iṣṭivaibhava on several matters of the Pāñcarātra system. The Brhadbrahmasaṁhitā has four pāda-s called first, second, third and fourth treating the matters of the Pāñcarātra and glorifying Kṛṣṇa cult. The four sections of the Śāṇḍilya Saṁhitā are called first, second, third and fourth and deal mostly with the customs and practices of the Vaiṣṇava-s of the later period.

In this context, mention is to be made of ten divisions of the Sāttvata system. The divisions¹ are named Bhāgavatasaṁhitā, Karmasaṁhitā, Vidyā (mayī)saṁhitā, Kālasaṁhitā, Kartavyasaṁhitā, Vaiśeṣikasaṁhitā, Samyamasaṁhitā, Adhikārasaṁhitā, Mārgasaṁhitā and Mokṣasaṁhitā. These have the name saṁhitā for each division but do appear to be the names of ten saṁhita-s of the Pāñcarātra system. Rather they must be the names of topics that are dealt with in this system.

¹ Ahs.12.45b-48

CHAPTER V

JÑĀNAPĀDA

This section deals with the knowledge of reality, cosmology, means of attaining Brahman and the material world. The Pādmāsāṃhitā treats these topics, in a well arranged manner yet more details are available in the texts of the early period but all the aspects of these topics do not receive in any single text among these.

Reality (tattva) is threefold under the names Pradhāna, Puruṣa and Īśa which are acit, cit and Īśvara. They are also stated to be gross, subtle and transcendental. Matter and its products are gross self is subtle and Īśa is transcendental.¹

Brahman, the ultimate reality is of the nature of bliss and is devoid of all that is to be given up.²

It is free from the spatial, temporal and objective limitations.³ It is partless and also has

¹ Vide:--- स्थूलं सूक्ष्मं परं चान्धद्वयाप्य तत्त्वत्रयं स्थितम्।
प्रधानपुरुषेशाख्यं तथा ॥ JS 16.12b-13b

² JS. 4. 60b

³ Ahs.2.46-53.

parts.¹ It is gross, subtle and transcendental.² The gross form is used for creation, maintenance (protection) and destruction of the universe. It is present within the heart of every being through its subtle form and shows favour to the beings devoted to it. The transcendental form is blissful and perfect and all-pervading.³ It is again of three kinds with the names Viṣṇu, Mahāviṣṇu, and Sadāviṣṇu. The idol for which worship is not yet done is Viṣṇu. Mahāviṣṇu is the name given when it is consecrated and installed. Both these are to be worshipped. The name Viṣṇu is given to the deity having parts that is in the form of the idol. Mahāviṣṇu has parts and is also partless. Sadāviṣṇu is partless (niṣkala) and thus does not have form.⁴

Viṣṇu has six qualities, Jñāna knowledge which is sentient and self-revealing Śakti power⁵ which is of the nature of the world, Aiśvarya overlordship on account of which, it has the

¹ JS.2. 28b

² Ibid 3. 21b

³ Ibid 4. 23-25

⁴ SKS Brahma 6.138-140

⁵ Śakti is of the nature of the world. This means that the world of the sentient and non-sentient beings becomes the attribute to Brahman. It is only in this sense that Śakti is said here to be of the nature of the world. Otherwise, Brahman will have to be admitted to undergo change. Vide;--commentary on LT.2.30.

independence of becoming the agent of all creations, Bala, which is free from strain or fatigue, vīrya, virility which does not undergo any change even Brahman becomes the material cause of the world and Tejas, might which does not need any co-operation from others.¹ These together constitute a group called ṣāḍguṇya. Brahman is sometimes described as free from attributes which means that it is free from the qualities of matter.² Jñāna alone is the transcendental form of Brahman, while the other five are the qualities of Jñāna. Ṣāḍguṇya represents thus the transcendental form of Brahman.³ Brahman has really no form but has these six qualities and it is therefore, held to have Ṣāḍguṇya as the body.⁴

The Pāñcarātrāgama admits Śakti, the female sentient principle as ever associated with Brahman. Śakti is also called by several names such as Śrī, Lakṣmī, Padmā and others.⁵ Śrī is therefore known as Nārāyaṇīśakti.⁶ Śrī and Nārāyaṇa are closely associated with each other and play their roles for the sake of humanity without any discord. They are

¹ Ahs.2.56-61a

² Ibid 2.55a

³ Ibid 2.61b-62a

⁴ LT. 11. 2a

⁵ Ahs. 3.7-24.

⁶ Ibid 3.24b; LT.8.9b; Paus : 10.21a;

treated as one single Reality.¹ Both have the same transcendental form of *ṣāḍguṇya*.² Śrī is the creator and Brahman is then admitted to have become the creator as whatever she does is attributed to him.³

In order to create the world, Śrī evolves herself into the states of six *kośa*-s.⁴ The six *kośa*-s are Śakti, Māyā, Prasūti, Prakṛti, Brahmāṇḍa and Jīva.⁵ Śakti represents the transcendental form.⁶ Māyā presents the beginning of material creation, marked by the emanation of Aniruddha and Rati, her own form.⁷ Prasūtikośa is the stage when Śrī appears as Mahālakṣmī, Mahāmāyā and Mahāvidyā.⁸ The Lord lies in water. This is Prakṛtikośa.⁹ The cosmic egg evolving into Mahat, earth and others is Brahmāṇḍa-kośa.¹⁰ The Jīvakośa comprises bodies of living

¹ Ibid. 3. 25, 26a

² Ibid 6.25a, 9.31a

³ LT.9. 6b,7.

⁴ The word *Kośa* here means abode or body.

कोशः कुलयपर्यायः शरीरापरनामवान् । LT.6.5b

⁵ LT.6.3b-4a

⁶ Ibid.6.9a

⁷ Ibid 6. 18

⁸ Ibid 6. 20

⁹ Ibid 6. 21b-22a

¹⁰ Ibid 6.23b-24a

beings.¹ The Lord is present in His three forms of Saṁkarṣaṇa, Pradyumna and Aniruddha. The beings of various kinds are present in the other five kośa-s.²

Śrī has five functions, namely creation maintenance, destruction, disappearance and showing favour.³ Dis-appearance means that she conceals Her real form before the beings. Favour is affording relief to people from worldly misery. Favour which she shows to the beings is called śaktipāta.⁴

Śakti is two fold under the names Bhūti and Kriyā. In the act of creation Aśvarya part of śāḍguṇya gets a dominant rule and is called Bhūtiśakti. Tejas gets its importance resulting in the division of Kriyāśakti.⁵ Bhūtiśakti sustains the world and the other is active. The former is of three kinds represented by the unmanifested matter time and selves. Bhūtiśakti brings about creations of various kinds. Kriyāśakti provides the created world with protection. Sudarśana represents Kriyāśakti.

¹ Ibid 6.24b-25a

² Ibid 6.26

³ Ibid 12.13b-14a

⁴ Ibid 13.8; Ahs.14.30

⁵ Ibid 29.8,9.

Viṣṇu possesses five forms *para* - transcendental, *vyūha* - the four fold division, *vibhava* - divine descents, *arcā* - the form of the idol and *antaryāmin* - inner controller. These are all intended for the welfare of the beings. From the transcendental form arises the subtle form of Vāsudeva having two hands. Another Vāsudeva arises from him with four hands holding discus for the stability of the world, lotus for creation to be taken up again, conch for granting release to the beings in bondage and club for destruction. Out of him arises another Vāsudeva called Vyūhavāsudeva and Nārāyaṇa. Saṁkarṣaṇa arises from Vāsudeva, Pradyumna from Saṁkarṣaṇa and Aniruddha from Pradyumna.¹

All these three and Vyūhavāsudeva have śāḍguṇya, but three have a predominant portion of jñāna and bala, aiśvarya and vīrya and śakti and tejas in pairs respectively. Saṁkarṣaṇa attends to the exclusive means for making the selves attain mokṣa, Pradyumna is in charge of the practice of dharma and Aniruddha awards the fruits for the deeds.² These four forms together constitute vyūha. This group is called cāturātmya and caturbrahma and is called pañcabrahma along with Paravāsudeva.³

¹ Pas Jñāna 1.2.8-18.

² Ahs. 5.17-18a; 21-24; for further information Cf.LT.4.18-20a

³ Ahs.16.84.

Cāturātmya is held to be of four kinds. The first has the brilliance of thousands of fire, sun and moon, is pure knowledge, and is the source of all activities. The second group has a permanent form brilliant like the sun, grants the fruits for kaivalya¹ and enjoyment and destroys the cause of bondage. The third kind causes maintenance, creates and destroys the world. The last kind is that at whose order the world remains stable. It bears different colours white, red, yellow and black in the Kṛta, Treta, Dvāpara and Kaliyuga-s respectively.² There is another kind of cāturātmya securing the purpose for meditation. This group is the root cause for all actions. The first kind is called *saṁsṛta*, that is the state of deep sleep. The second is called *svapna*, the state of dream, in which the four deities resemble Paravāsudeva in their colours, granting the fruits of enjoyment and kaivalya and destroys the cause of bondage. The third is marked by the state of wakefulness with the resplendent from holding the discus and others. This is declared to be the best³. This concept of cāturātmya is intended for meditation.

In order to help the meditators, the Pāñcarātra Āgama has evolved the concept of Viśākhayūpa, a refulgent pillar having four phases,

¹ Kaivalya means aloofness, which is the goal promoted by the desire to be aloof from distraction.

² SS.5. 82-89, Cf. LT.2.40b-42.

³ LT.10.21-44.

each one facing one direction each. Each face has the figures of the four vyūha deities. The figures start with that of Vāsudeva at the top, followed down by those of Saṁkarṣaṇa, Pradyumna and Aniruddha. Each phase denotes the uninterrupted continuity of the four vyūha deities through the four stages of meditation, Vāsudeva for *turiya*, Saṁkarṣaṇa for *suṣupti*, Pradyumna for *svapna* and Aniruddha for *jāgrat*. The phase facing east has more distinct figure of Aniruddha, while others are relatively not bright and the others facing south and other directions have more and more distinct appearance in the figures of Pradyumna, Aniruddha and Vāsudeva respectively. The persons, who meditate on Aniruddha in the first phase, worship him in the *jāgrat* stage, on Pradyumna in the second phase in the *svapna* stage and so on. The figures, on which meditation is undertaken will be very bright with all features in the case of Aniruddha, with the features indistinct in the case of Pradyumna, with them appearing as mere lives in that of Saṁkarṣaṇa and nothing appearing in that of Vāsudeva.¹

The vyūha deities are intended for meditating upon them passing through the four stages of *jāgrat*, *svapna*, *suṣupti* and *turiya*, which are called Viśva, Taijasa, Prajñā and Turyā.² The Pāñcarātrāgama texts however describe each of the vyūha deities as

¹ SS.4. 7-20 where Viśākhayūpa is also referred to with its another name Brahmayūpa. Cf.LT.11.9-18.

² Māṇḍukya Upaniṣat 3-7.

having particular formations regarding the weapons held by each one of the four hands.¹

The all powerful Nārāyaṇa descends down in this world for the well-being of humanity. The form with which he appears before people is called vibhava. It is said that gods too could not see Him except in this form.² Such forms are mainly ten beginning with Matsya and ending with Kalkin. Apart from the ten vibhava forms, there are other vibhava forms also called vyūha. Among them Keśava, Nārāyaṇa and Mādhava issue forth from Vāsudeva; Govinda, Viṣṇu and Madhusūdana from Saṁkarṣaṇa; Trivikrama, Vāmana and Śrīdhara from Pradyumna and Hṛṣīkeśa, Padmanābha and Dāmodara from Aniruddha. There are other deities belonging to the vibhava division. They are Padmanābha, Dhruva Ananta, Śaktyātmā, Madhusūdana, Vidyādhideva, Kapila, Viśvarūpa, Vihaṅgama, Kridātmā, Baḍabāvaktra, Dharma, Vāgīśvara, Ekārṇavaśaya, Kūrma, Varāha, Narasiṁha, Amṛta-haraṇa, Śrīpati, Divyadeha, Kāntātmā, Anubadhā-raka, Rāhujit, Kālanemighna, Pārijātahara, Lokanātha, Śāntātmā, Dattātreya, Nyagrodhaśāyī, Ekaśṛṅgatanu, Vāmanadeha, Sarvavyāpin, Trivikrama, Nara, Nārāyaṇa, Hari, Kṛṣṇa, Paraśudhuta, Rāma, Rāma (Dhānurdhara),

¹ SS. 5.9-26, the forms of the deities are to be meditated in the petals of the lotus drawn according to the rules laid down in the Āgama. of LT. 10. 27-38, Paus - 36, 139-184.

² VP.1.4.17.

Vedavit, Kalkin and Pātālaśāyana.¹ The Lakṣmī-tantra has the same list with the following differences. Yajñavarāha in the place of Varāha² and Divyadeha, Amṛtadhāraka, Śāntātmā and Sarvavyāpi treated in the Sāttvata-saṁhitā appear as having the sense of attribute to Kāntātmā, Rāhujit, Lokanātha and Trivikrama respectively. The total number of the vibhava forms given here is 38. The Ahirbudhnyasaṁhitā³ enumerates the forms and mentions the number as 39. It follows the Sāttvatasāṁhitā closely. The name Divyadeha mentioned in the Sāttvatasāṁhitā is omitted here. The names Amṛtadharaka, Śāntātmā and Sarvavyāpin are also found here. Two of these will have to be dropped to justify the number of deities as 39. Viśākhayūpa is mentioned separately in the Sāttvatasāṁhitā and Lakṣmītantra before enumerating the names of 38 deities. Including Viśākhayūpa, the number comes to 39. These 39 names with the 12 names Keśava, Nārāyaṇa and others are 51 names of deities considered to be vibhava forms. They are also called Prādurbhāva. There is another list called by the name Prādurbhāvāntara which includes the names like Sanaka, Sananda, Śuka, Śaunaka and others who are also descents in which Nārāyaṇa presents himself through his power.⁴

¹ SS. 9,77b-83b, The total number comes to 42.

² LT.11. 19-25.

³ Ahs 5. 50-57a

⁴ Vide : प्रादुर्भावस्तु विज्ञेयास्सव्यापारवशात् वै ।

Śrī too has a group comprising Lakṣmī , Puṣṭi, Dayā, Nidrā, Kṣamā, Kānti, Sarasvatī, Dhṛcī, Maitrī, Ratī, Tuṣṭi and Matī, who are twelve in number,¹ Śrī divides herself into Lakṣmī , Kīrti, Jayā and Māyā.²

Arcā is one of the five forms of Nārāyaṇa. It takes the form of the idol (*pratimā*) also called by the names Vighraha, Bera,³ Mūrti and others. It is made of metal mud or wood. It requires installation in a temple. It is said that the Lord has no concrete form yet he takes up this finitised form out of the desire to do good to His devotees.⁴ The last form is that of the inner-controller (*antaryāmin*) of the beings in whose hearts He remains controlling them and their activities. He is the inner soul of all beings sentient

प्रादुर्भावान्तरास्तद्वदंशस्य तु वशादपि ॥ 36-135b-136b

¹ SS. 9. 85; For a different account, see LT 9-1-43.

² LT.45. 2

³ The derivation of the word Bera is hard to get at. This word does not occur independently occurs in the name Kubera of the Lord of wealth. This name means one who possesses a deformed body.

⁴ Vide :

शान्तसंविश्वरूपस्तु भवतानुग्रहकाम्यया ।

अनैपम्येन वपुषा ह्यमूर्ते पूर्तितां गतः ॥ IS.2.91

बिम्बा कृत्यात्मना बिम्बो समागत्यावतिष्ठते । SS.6.22a

and non sentient possessing an immortal form with all the six qualities in full.¹

All the five forms are not mentioned in the texts which are considered to be of early date. Para, Vyūha and Vibhava forms are treated briefly in many of these works. Vyūha gets a more detailed treatment. The words bera, pratima and others occur but the word *arcā*² is not mentioned in all these texts. The grouping of the five forms must have been of later date in origin.

In all these five forms, Śrī is found to be with Nārāyaṇa.³ The names assumed by her are different in each case. The names differ widely in the case of the *arcā* form worshipped in temple.

These gods and goddesses have *ṣāḍguṇya* for their bodies which are made up of *śuddhasattva*. It may be held that these bodies could have been made out of *sattvagūṇa* without any tinge of *Rajas* and *Tamas*, but the possibility of the *sattva* quality getting a tinge of the other two qualities cannot be ruled out. Therefore, a non material and self-luminous matter is admitted to show that the products made of this stuff are immutable. Such

¹ Vide : LT.36.38; Cf. Ibid.50.7; Ahs. 59.36b

² Vide : LT.2.59, The word *Karmārcā* occurs in Paus.43.25b. This may be taken to indicate that the form of *arcā* is admitted in this text.

³ Vide : VP.1. 9 LT.8. 13-46a; Ahs.6.25; 28.85.

being the nature of the bodies of these deities, they do not have bones, marrow or flesh.¹

The self is sentient and possesses the residues (saṃskāra-s) of deeds done from beginningless time.² It is eternal³ and is also known by the names Ātman, Jīva, Puruṣa and others. It is knowledge and at the same time knower. At the time of creation, they issue out of Śrī and form part of the Bhūtīśakti of Lakṣmī⁴. Their bondage in the world is determined by the Lord's Nigraha or Tirodhānaśakti, with the result that they are affected by all imperfections. They again, as a result of this commit misdeeds. The loss of its natural form shrinks into that of atom.⁵ From this it is to be understood that the natural size of the soul is not atomic.

Four means are prescribed for the self to get rid of bondage. They are Karman, Saṃkhyā, Yoga and Sarvatyāga. Karman means the Nitya, Naimittika and Kāmya kinds that are enjoined in the Veda texts. It is to be understood in relation to one's caste and order in life. While doing them, the self shall abandon its agency, fruit and do karman,

¹ Mbh. Śānti.206.60; Varāhapurāṇa 34.40.

² JS.3-17a;

³ LT. 7.11.

⁴ Ibid 16. 18-19,22a;

⁵ Ahs.14. 15b-24.

with a desire to attend to them as a mode of worship of God.

Saṁkhyā means knowledge of number¹ which refers to the twenty four products of matter, reflection (carcā) and correct knowledge. Reflection consists in the careful analysis of the products of matter in relation to God. There would arise the correct knowledge of Reality, that is, Brahman on the proper understanding of the workings of matter and its products.²

Yoga is of two kinds with the names Samādhi and Samyama. The former results from the practice of the eight limbs Yama, Niyama and others. This shall abide in Brahman called Śrīnivāsa. The latter is of two kinds physical and mental and is of the nature of good deeds done only with reference to Paramātmān. Karman which is mentioned at the outset as the means will produce correct knowledge by purifying the inner organ (citta). Then the Lord gives the knowledge to that self. This is *saṁkhyā* mentioned as the second means. This knowledge would be immediate like perceptual knowledge.³

The fourth means is Sarvatyāga, that is giving up all works along with the limbs or parts pertaining to them and seek shelter under God. This is also

¹ LT.15. 18-23a.

² Ibid. 15. 24-36.

³ Ibid. 16. 30-42a

called by the names Prapatti, Nyāsa, Śaraṇāgati and Ātmasamarpaṇa. It consists of six parts :

1) Resolution on the part of the self to act in conformity with what is favourable (ordesirable) to God. 2) Abandoning such acts which go against God's will, that is, those which would cause displeasure to Him. 3) Firm conviction that he would protect the self. 4) Choosing Him as the protector. 5) Surrendering one's self to Him and 6) Humility. Among these, the fifth is the actual act of Śaraṇāgati and the others are parts. As a preliminary to undertaking the means, the deeds prescribed and those prohibited are to be given up and a middle course is to be followed. The deeds that are enjoined are Agniṣṭoma and others. Saying or doing injury to others comes under the prohibited deeds. Those who take to the paths of knowledge and yoga are not comparable even to a billionth fraction of Him who adopts Prapatti.¹

Symbolically, prapatti is a sacrifice. While the faggots are offered in the sacred fire, here the word namaḥ is used and offered to God. He who does this sacrifice is called svādhyāya, one who has done a good sacrifice.²

The word śaraṇāgati is meaningful in this context as śaraṇa means house and protector.³ The

¹ LT. 17. 58b-63, sec. Ibid, 66-75 for an explanation of these parts; Ahs. 37-37-48.

² Ahs 37.37b, 38a.

³ Ibid. 37. 21b

vedic authority¹ for prapatti is contained in the following passage.

यः समिधा य आहुती यो वेदेन ददाश मर्तो अग्नये ।

यो नमसा स्वध्वरः । R. V. 8-19-5

All these four means are not very closely interrelated. While the Lakṣmī tantra would treat Karman, Sāṃkhya and Yoga as interrelated, the Ahirbudhnyasamhitā has a slightly different account to offer. According to this text Jñāna and Dharma are the two means of bringing about final release. Dharma stands for Karman. Knowledge is two-fold, mediate and immediate. Dharma is the cause for these two. Dharma is of two kinds, the immediate means of worshipping God and the other mediate bringing about jñāna. While every system of thought could bring about the result only indirectly Pāñcarātra alone will bring out the result directly.² Evidently, the five-fold classification of daily routine and the practice of daily work according to it are meant here.

Name of these means could be undertaken except through the grace of Viṣṇu. This favour is technically called śaktipāta, alighting of grace.³ It is curious to note that among the Pāñcarātra texts, this

¹ Cf. JA.10.63.

² Ahs. 13, 12-23.

³ see under 46.

word occurs only in the Lakṣmītantra¹ and Ahirbudhnyasamhitā.²

The process of getting release is described in the Pāñcarātra texts. The four vyūha deities are to be worshipped by concentrating on the specific qualities of each. By this method, the self enters into Aniruddha, then into Pradyumna, then into Saṁkarṣaṇa and finally into Vāsudeva.³

The place where released souls reach is called Mahāvibhūti where tranquillity and bliss prevail.⁴ This place is also made up of *śuddhasattva*.⁵ By entering into Vāsudeva, the selves donot get lost there. They have only close communion (*sāyujya*)⁶ The selves then have a form of the size of a mode (*trasarenu*) possessing much radiance.⁷

¹ सोऽनुग्रह इति प्रोक्तः शक्तिपातापराह्वयः ।

LT Śrī knows the occasion for showing Her grace which could not be got through human effort or by any other means. Ibid.13-10.

² Ahs. 14. 30,33.

³ Mbh. Śānti 354. 13.20. Pas. 1.12. 49-53.

⁴ LT.17.5.

⁵ Ahs. gives a description of this place to 21-26.

⁶ Sks. Rsi 3.97.

⁷ Ahs 6-27-28a. This is against the concept held in the Viśiṣṭādvaita school.

As an Āgama, the Pāñcarātra system arose not merely to enjoin and explain the ways and means of worship but also to lay down specific guidance for the performance of the funeral rites¹ and annual ceremonies for the departed souls.² Among the texts of the early period the Jayākhyā and Pauṣkara deal with these topics.³

Cosmology is treated in the Jayākhyā, Lakṣmītantra and Ahirbudhnyasamhitā. Creation is of three kinds, pure, mixed and impure. The emanations and descents of Viṣṇu and Śakti mark the pure creation. This includes the rise of the vyūha deities and 38 or 39 vibhava deities.⁴ The mixed kind involves the rise of Brahma, Viṣṇu and Rudra. The role of these deities as also Hiranyagarbha and Virāṭ are included within this.⁵ To the impure kind belongs the evolution of Sāṃkhya categories.⁶

¹ JS. 23.63b-155.

² Ibid. 23. 1-61; Paus (27.1-147a; 147b-293&594-729a) gives the procedure for Nityaśrāddha, Naimittika-śrāddha and Kāmyaśrāddha.

³ Ahs. 5; JS.4; LT.2.

⁴ Ahs. 5. 50-56a

⁵ Ahs. does not treat this. JS. calls this as Brahmācārya. LT. does not treat this in a separate chapter.

⁶ Ahs. 6&7; JS(3) calls this as Prādhānikāśaya. LT.5. see Introduction to LT. PP.29-31.

The created world is maintained by Śakti on principle, but it is attended to by the vyūha and vibhava deities.

Dissolution starts with the effects in the form of all products merging into earth, earth into its cause water, water into fire and so on. Time merges into Niyati which gets into Śakti. Śakti merges into Kūṭasthapuruṣa, who gets into Aniruddha and in this way Saṁkarṣaṇa gets into Vāsudeva.¹

The Tattva-s are enumerated as twenty four after the manner of the Sāṁkhya system.² Pradhāna, Puruṣa and Īśa are the three tattva-s according to the Jayākhyasamhitā³ The Pādmasamhitā enumerates fiftyone tattva-s⁴. In this text are described the regions above, below the earth and the things on earth.

¹ Ahs.4.

² LT. 15.36, see LT.6.42b-45a for a different list.

³ JS. 16.13a. This is the same as cit, acit, īśvara admitted in Viśiṣṭādvaita.

⁴ Pas .1.8.39-48;

CHAPTER VI

YOGAPĀDA

It is interesting to note that Yogic practice is given separate treatment in the Āgama-s. Yoga is only one of the means of attaining freedom from bondage yet, it is the means enjoined in the earlier texts .¹ It is the means to find the Supreme Being within one's own self while others are initially concerned to treat God as externally knowable. Therefore the Pāñcarātra system is also known as a system of Yoga.²

Yoga is union (or contact) between the individual and supreme soul .³ It is of two kinds *sagarbha* and *nirgarbha*.⁴ It cannot be undertaken without reference to some restrictions. The Sāttvika food must be taken in order to get rid of Rajas and Tamas which exert pressure on the body. The food that is taken shall not be much nor subnormal.⁵

¹ JS.33

² Vide : पाञ्चरात्रमिदं प्रोक्तं योगतन्त्रमिदं परम् । Parama 1.33b.

³ Ahs. 31.15a

⁴ JS.33.23a; Sagarbha means having japa and dhyāna and nirgarbha means not having them.

⁵ Sks Rsi 3. 1-24a

The practice of yoga is to be undertaken through eight stages and hence is the name *Aṣṭāṅgayoga*. The stages or limbs are Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇa, Śayana and Samādhi.¹ The *Pāñcarātrāgama* bears the influence of Patañjali's system of Yoga, but it does not follow that system fully.

Among the eight limbs, Yama² is intended to prevent acts of evil consequences. The definitions given to some of the kinds of Yama, Niyama and others are different from those given by Patañjali. *Ahiṃsā* is cessation from doing harm to others through thought word and action. *Asteya* is absence of desire for others wealth. *Brahmacarya* is not considering of one's wife as an object of pleasure. Truth is utterance of useful words to convey the matters as they are.³ *Aparigraha* is left out. *Daya*, *Śauca* *Dhṛti*, *Kṣamā*, *Ārjava* and *Mitāhāra* are included within Yama. *Śauca* is making all the senses fit for doing the deeds that are enjoined for practice. *Dhṛti* has the optative sense of the categorical imperative for doing one's work even during times of calamity. *Kṣamā* is to keep the mind unchanged even when there rise occasions to disturb it.

¹ YS 2.29.

² Cf. Pas.2.1.8.

³ Ys.2.32.

The Niyama-s are regulative in character. They are five according to Patañjali.¹ Santoṣa, among them, is contentment when incidents occur by chance. Tapas consists in reducing the body through observances like Kṛcchra, Candrayāna and others.² While Īśvara-praṇidhāna is meditation to Patañjali, the Pāñcarātra reads this word as Īśvarapūjana which means worship of God with devotion and according to one's capacity. Svādhyāya is replaced in this Āgama by the word *siddhāntaśravaṇa* which means listening to the settled conclusions (siddhāntas) arrived by the study of the meaning of the Veda-s and especially, the siddhānta, another name for the Pāñcarātra system.³ Dāna, Mati, Āstikya. Hrī, Tapa and Vrata are added in this system making Niyama to be of ten kinds. Dāna is giving to the deserving that which is procured in the right way. Mati is faith in taking up the work enjoined in the sāstra. Āstikya is scriptural decision for determining a matter as knowable through the Veda-s. Hrī is shamefulness in doing a prohibited act. Tapa is training in the mantra-s as taught by the preceptor. Vrata is undertaking a means as instructed by good teachers.⁴

¹ Cf.Pas.2.1.8.

² YS.2.32.

³ Ahs. 31.28b

⁴ Ibid 31.25-30a

Āsana, the third limb is posture which can comfortable be adopted and kept on for a sufficiently long time.¹ The Āgama texts mention their kinds deffrently, some as eleven,² others ten³ and still others eight.⁴ The Jayākhyasamhitā mentions only four of them.⁵

The next limb is Prāṇāyāma which means controlling the vital airs. The vital airs are ten with the names Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya.⁶ They occupy some specific places in the body and play their own roles.⁷ Before taking up Prāṇāyāma, the tubular veins (nāḍī -s) have to be purified. There are 72000 Nāḍī-s in the body⁸. These occupy the entire body from perineum (Mūlādhāra) and pass upwards upto Brahmarandhra⁹ on the top of the head. There

¹ Vide : स्थिरसुखमासनम् । YS 2.

² Ahs. 31.31b-32.

³ Sks. Rsi. 3.25-26.

⁴ Pas. 2.2. 10b-22

⁵ JS.36. 17b-18a

⁶ Pas. yoga 2. 24b-27.

⁷ Ibid " 2.28-36.

⁸ Ibid " 2-25, Sks-Rsi 1.17.

⁹ Ahs. 32. 11a-12.

are six circular regions (cakra) within the body through which the nādī-s pass. Among these veins fourteen¹ are prominent and among them, three are of upmost importance. They are Suṣumnā, Iḍā and Piṅgalā. Suṣumnā and Iḍā is in the left nostril and Suṣumnā in the right. Iḍā is filled with external air and let out through Suṣumnā, after keeping it for 32 matra-s.² Similarly, Suṣumnā must be used and air must be let out from within through Iḍā. This process is to be done for three months by which time the veins would become purified.³

Prāṇāyāma is then to be taken up. It consists of three parts, Recaka, Pūraka, and Kumbhaka.⁴

Pratyāhāra is the next limb in which the senses are withdrawn from their objects. Dhāraṇa is keeping the mind remain stable in Brahman. Dhyāna consists in the fixing up of the mind in God and meditating upon Him. Samādhi is the last stage when the mere object alone is present to the practiser of Yoga.⁵ This results in the close communion with Viṣṇu.

¹ Ahs. 32.18b-20a.

² Ibid 32.43a

³ Ibid 32.46b-47a

⁴ Sks. Rsi. 3. 60b

⁵ Ahs. 32.70b-71a

Places like Prayāga, Kurukṣetra Brahmāvarta, holy rivers and lakes like Gaṅgā, Candrapuṣkariṇī and Pañcanada, holy forests and others are the regions where yogic practice is to be undertaken.¹

Through Yogic practice, the yogin requires the direct vision of Viṣṇu, gets at him, speaks to him, speaks of the past and future and realises the ultimate reality.²

¹ Sks. Rsi. 3.40-53

² Ibid. Ibid 3. 98-120.

CHAPTER VII

KRIYĀPĀDA

The Pāñcarātra texts of the later period treat at length the construction of temple, making of the idols, and their installation. These topics are brought under the third division of the Āgama called Kriyāpāda.

The earlier texts of the Pāñcarātra refer to ultimate reality as Mantradeha. The mantra-s were recited during worship and were also used for japa. Yet, God was not known to the worshippers as possessing definite features. A concrete figure could have been considered capable of satisfying the worshippers to see God. The mantra-s had therefore the syllables constituting them caused or written on a yantra which was made of a leaf like birch-bark or metallic plate. Diagrams are drawn or caused on this taking the shape of circles within the figure of a lotus which is also drawn there. The syllables of the mantra are called on the petals of the lotus following the directions which vary from deity to deity and given in the Āgama texts. The Yantra then becomes the body of God. The syllables of the mantra are to be uttered with pointed reference to the letters called in the yantra. The yantra then becomes deified. It becomes then fit for worship. The word yantra is derived from the root yam for control. The yantra

thus becomes a means to control the mental conditions of the worshipper¹ and fix them on mantra.

The aspirations of the worshippers are not fully met with even by the yantra. The letters are only symbols and do not represent God's form. Perhaps the liṅga was brought to serve the purpose. There were the liṅga-s for Brahma, Viṣṇu, Śaṅkara and Trideva (for all the gods).² The three deities were treated as represented by these liṅga-s.

Yet, the actual figure was not made available. Hence an idol was instituted to serve the form of god. It possessed all the features of God whom the devotees generally expect process. This idol was made of any metal, or stone or mud. The forms of the idol came to possess marked features according to the deity whom the devotees desired to possess. The idol is called pratimā, arcā, bera and vigraha. Installation of the idols, following the rules of the Āgama-s invested them with spirituality and became fit for worship.

Structures are to be built to house these idols. They are called Āyatana or Prāsāda.³ The principles

¹ Vide : मन्त्रं यन्त्रमयं प्रोक्तं मन्त्रात्मा दैवतैव ।
Śabdakalpadruma IV P.13

² लिङ्गं तु विविधं प्रोक्तं ब्राह्मं शाङ्करमेव च ।
वैष्णवं च निदैवं च चतुर्थं परिकीर्तितम् ।।
Sks. Brahma 6.50b, 51a.

³ R.II 6.4; other names are devāgana and sthāna which also occur. Ibid II. 71.40, III 12.17-21.

and process which are contained in the science of archaeology govern the construction of temples. Decorations are to be made in the pillar, ceilings, walls and spines according to the directions given in the subject of sculpture. Iconography plays a prominent role in the selection of materials and making the icons out of them. Differences are however felt in each of these items and are to be accounted for as they are undertaken to meet the requirements of people professing different creeds.

Some preliminary rituals are undertaken before beginning the construction of temples. Proper sites are to be selected for the formation of village or town where the temple is to be constructed. Such villages are described and are of some kinds with the names Dandaka, Svastika and others which are described in the texts.¹ Provision must be made to build houses for people of various living. The site must be tested beforehand regarding fertility and availability of water. The ground is therefore ploughed. The finding of certain kinds of stones and gems are held to indicate the nature of the result when the temple is constructed² there.

¹ Eight kinds are enumerated. The other six are Prastāna, Prakīrṇa, Nāndyāvarta, Patākā, Padma and Śrīpratiṣṭhitā - Pas. Kriyā 2.4.

² This is achieved by ritualistic acts called Karṣaṇa, Pas.Kriyā 3.27b-30a.

A temple in miniature called Bālālaya or Taruṇālaya, a replica of the temple to be constructed is to be built at the outset and an idol is to be installed there. Daily worship is to be offered to this idol. This shall be of a prescribed measurement and shall be like the idol to be installed later. Mahotsava too shall be performed with this idol.¹

Commencement of the building of the temple is marked by placing the first brick in a deep pit where the temple is to be constructed. Perfect and flawless stones are to be used for preparing the brick. A box is to be made out of metal. Gems of various kinds are to be placed within that box. It shall be closed and placed above the first brick. The entire pit is to be filled and covered with mud and minerals. It is on this that the sanctum sanctorum (*garbhagr̥ha*) is to be built.

The *Garbhagr̥ha* is to have four main parts - pedestal (*upapīṭha*), basement (*adhiṣṭhāna*), pillar (*pādabandha*) and entablature (*prastāra*) are built in this order over another, the pedestal to rest on the pit. A corner pavilion called *Karṇakūṭa* is to be built on the *prastāra*. A *vimāna* is to be constructed above *Karṇakūṭa*. The *vimāna* may be of various kinds called *Vaijayantī*, *Śrī Viśāla*, *Saubhadra* and others.² However, the temples of Viṣṇu as they are found in south India do not have these names which are

¹ Ibid Kriyā 4.21-23.

² Fortynine *Vimāna*-s are enumerated and described. Pas. Kriyā.8.

mentioned in the Śilpaśāstra but have other names such as Śrīkara, Praṇavākāra and others.

The temples too shall be of three quadrangular kinds, Veśara round in structure, Nāgara and Drāvida octogonal or hexagonal.¹ The temples in south India do not come exclusively under any one of these.

The final part in the construction of the temple is marked by placing the last brick which is called Anirdeśakavidhi.

The central axis is then to be fixed in the dome of the vimāna. Figures of several deities are to be made and fixed in their proper places in the Vimāna. They must be given coating with appropriate colours.

The temples shall have enclosures (Prākāra) one, three or five in number. Provision must be made for Ardhamanṭapa, kitchen, Vastrālaya, Dhānyaśāla, granary, Yāgamanṭapa, Sopānamanṭapa and Nṛtamanṭapa. The construction of towers are in each of the enclosures is enjoined in the Āgama texts.² Other Āgama texts speak of the height of the lower and different odd number of storeyes.³ The figure of some deities are to be placed in the walls of enclosures facing particular directions.⁴ The figure of the lion or

¹ Pas.Kriyā 9. 1-3.

² Ibid 10-36.

³ Ibid 10.37

⁴ Ibid 10.38a

of Garuḍa shall adorn the corners of the walls of the enclosures.¹

As regards the forms of Viṣṇu which are to be installed in temples, the arcā form is specifically mentioned. Yet, the former forms particularly vyūha and vibhava received worship. At the same time, it is hardly possible to ascertain whether the vyūha forms were there available in concrete form. However their worship is enjoined by the members of the caste in the ancient texts of the Pāñcarātra.² The references that are found in the early texts appear to be the worship of the vyūha forms in the states of deep sleep and subtle forms suggesting that this may refer to the worship of the Viśākhayūpa form.

The temples are now found to have the arcā forms of the divine descents. The early texts appear to lay stress on the forms of Narasimha and Varāha.

¹ Ibid. 3.10.11,35. That Garuḍa is, besides being the vehicle of Viṣṇu, finds a place in the form of a figure in Viṣṇu's flag. It is therefore proper that Garuḍa should find a place in the corners of the walls of the enclosures ... Where then does the need arise to mention the figure of the lion as an alternative to Garuḍa? The walls of the Garbhagrha at Tirumalai have the figures of the lion. The temple at Alwar Tirunagari in the Tirunelveli district has similar features. It is hard to find out which among there is earlier and why the option is given in a temple where Garuḍa is expected to have being the vehicle of Viṣṇu.

² SS. 3,4&5; 7. 29b-31, Cf. Viṣvaksenasamhitā 11.146-7.

The Āgama-s have framed rules for making the icons of the Lord and also specified the postures of those forms. The forms of bera-s in the temples of south India, which have been hallowed by the hymns sung by the Ālvār-s and also others are not mentioned in the Āgama texts. It is found that these bera-s came into being with such forms as they were earnestly required by eminent stages like Śālihotra, Bhṛugu and others. This is not to suggest that the Āgama-s came into existence after the bera-s with these forms were installed in the particular temples where they are found. The Āgama tradition should have been much earlier to the building of these temples but the texts must have been written much later. They have written not to describe the method of making bera-s. The one feature worth noting in the bera-s as they are found in temples and as they are prescribed in the Āgama texts is that the bera-s were made to take the form of man. (*puruṣākṛti*)¹

Regarding the arcā forms in temples the Pāñcarātra system recognises six forms with the names Karmarcā, Utsavārcā, Balyrcā, Snānārcā, Tīrthārcā and Svāpotthanārcā.² This enumeration does not contain Mūlabera. The list must therefore be revised to include it. Then the bera-s would be Mūlabera, Karmabera also called Kaurtukabera, Utsavabera, Tīrthabera used for snapana, Balibera and Svāpotthāpanabera. Mūlabera is also called Dhruvabera.

¹ Parama 3.22

² Pas.Kriyā 19. 1b-2a

There are certain postures for the Dhruvabera. It may be in a standing posture (moving) in a vehicle, seated and reclining. The other bera-s should be in a standing or sitting posture when the Dhruva bera is in a lying posture.¹

Measurements are given to each of the six beras. The forms of the five bera-s should have measurements in proportion to the form of the Mūlabera.² The same principle is to be followed in making the forms of the divine descents which include those of Keśava, Nārāyaṇa and others. Among them, seven different forms are mentioned for the descent of Narasiṃha with different ³postures. Nineteen forms are mentioned for Kūrma's descent.⁴ This Āgama enjoins the installation of secondary deities who form part of the main deity. Hayagrīva, Garuḍa, Sūrya, Rudra, Viṣvaksena, the departed souls or manes, the guardians of the quarters, Brahmā and others.⁵ Rules are laid down for making the idols of these deities.

Similarly, the forms of Śrī and her secondary deities are to be made having measurements in proportion to those of the main deity. The consorts of the vyūha deities are Lakṣmī, Kīrti, Jayā and Māyā.⁶

¹ Ibid 15-1.

² ibid 19

³ Ibid 17. 22-41a

⁴ Ibid 18.1-37

⁵ Ibid 22.

⁶ LT. 8.22

The texts of the early period mention Śrī and Puṣṭi as two female deities who are consorts of Viṣṇu, one on each side of the Mūlabera and definitely of the Utsavabera.¹ It is only in later texts that Bhūdevī has taken the place of Puṣṭi. The names of the consorts of Keśava, Nārāyaṇa and others are also given.² Seven mothers (Saptamātaraḥ) are admitted in the Pāñcarātra.³

The materials for making the idols are gem, metal, stone, mud, wood and crystal. Each has varieties and the texts enjoin the proper selection from among these. After they are made out of the materials, they are to be fixed on a pedestal which shall have a peg (śūla) projecting from it so as to keep the idol in a stable position. This will have to be fixed on another pedestal broader in extent. This is intended to keep the idol intact in its position. This act is called jadibandhana.⁴

¹ Ibid 8.21

² Paus. 36. 146-168.

³ The names of the seven mothers are Vāgīśvarī, Kriyā, Kīrti, Lakṣmī, Sṛṣṭi, Vidyā and Kānti. Sks. Indra. 7. 114-175.

⁴ It is not clear whether the word is jatibandhana or jadibandhana. The word jada, which means stationary, non-moving, could have entered into the compound jadibandhana in the sense of 'stabilising or making it remain intact. The compound must be then jadibandhana. The word jati does not give any sense.

Installation is called *pratiṣṭhā*, as the deity remains stationed at a particular place in the form of idol in the temple for showing favour to its devotees.¹ Installation is of five kinds, *Sthāpana*, *Āsthāpana*, *Samsthāpana*, *Prasthāpana* and *Pratiṣṭhā*. *Sthāpana* is done in the place where installation is to take place. It is *Āsthāpana* when it is done in a seat to be occupied by the idol. *Samsthāpana* is the name given in the bed where the idol is to lie. *Prasthāpana* is installation when the idol is to occupy the vehicle like *Garuḍa* or *Ādiśeṣa*.²

A pavilion of specified dimensions is to be erected for undertaking installation. Space in a part of it must be assigned to *Adhvāsa*, an act to be undergone by the *bera-s*.³ The idols are to be kept in a rough or vessel filled with water or milk. The idols made of earth shall have it in a bed, shade of a tree or in a heap of grains. The purpose of this act is to allow the *bera* to rest in these undisturbed. The period is sometimes specified after which it could be taken out.⁴

Homa is to be done in fire-pits (*kuṇḍa-s*). The number of *kuṇḍa-s* and their types are given and they

¹ Vide : तिष्ठत्यनुग्रहार्थं च सा प्रतिष्ठेति कीर्तिता ।

Paus. 38. 18a

² Sks. *Brahma*. 6. 114b - 117

³ Pas. *Kriyā*. 26. 60-83b

⁴ Ibid. 26. 78

vary according to the kind of installation. This may also depend upon the nature and number of bera-s which are to be installed.¹

The artisan wheelright and others play their roles in the making of the idols. They have to go away after their work is over. The precincts should be cleaned with water sanctified by the utterance of the mantra-s.² Evils which are likely to befall on such occasions, are to be got over by performing śānti homa-s.³ *Puruṣasūkta* and *Pañcopaniṣadamantra-s* are to be used for performing the homa.⁴ *Vāstu-puruṣa*, the person presiding over the site where the temple is built must be worshipped after preparing his figure. Homa is to be done while doing this act.⁵

The idols which had undergone *Adhivāsana* are to be taken out of those places and brought to the pavilion. The eyes of the idols are then to be opened, that is marked with a needle smeared with ghee. This act is called *Nayanomīlana*.⁶ Bath is then to be given to the idols. Drying up them with cloth, they must be dressed in silks and made to be in cushions

¹ Ibid. 25. 54b - 69a

² Ibid. 26. 10-13

³ Ibid. 26. 17b - 19

⁴ Ibid. 26. 20

⁵ Ibid. 27. 5b - 20

⁶ Ibid. 27, 36b

called Pañcaśayana. ¹ The forms of gatekeepers called Kumuda, Caṇḍa and others are then to be worshipped by performing homa.

Eight pitchers are to be placed in a specified spot in the pavilion one in each direction with the sprouts of the Aśvattha tree thrown into them with the utterance of the mantra-s. Gems of specific kinds are to be put in each of the pitchers. Emblems of conch, discus club, lotus, flag, Śrīvatsa, Garuḍa and tortoise, called together as *Aṣṭamaṅgala*² are to be put in these pitchers which are to be filled with holy water. Presence of Viṣṇu is to be invoked in them, by drawing and infusing in them the divine powers from the bera used till then for worship in the Bālālaya.³ Homa is to be performed in each of the fire pits. Sudarśana, Viṣṇu's discus, is to be invoked there in the pitchers and worship is to be offered to him.⁴

¹ Pañcaśayana means beds five in number ; 1) Aṇḍaja - made of the feathers of birds; 2) Muṇḍaja - made of cotton; 3) Romaja - made of the hairs and others; 4) Carmaja - made of the hide of deers and 5) Vāmaja - made of fibres vomitted by silk-wormr.

² Vide : ततः सर्वात्मबीजेन मङ्गलानि समुद्धरेत् ॥ 51b

ततः शङ्खं च चक्रं च स्वस्तिकं कलशं तथा ।

श्रीवृन्तं चामरं चापि सिंहं गरुडमेव च ॥ 52

SKS. Rsi. 6. 51 to 52.

³ Vide : बालबिम्बं च संपूज्य तच्छक्तिमपि देशिकः ।

समावाह्य महाकुम्भे धानायराशिषु निक्षिपेत् ॥

Pas. Kriyā p.27.214.

⁴ Pas. Kriyā 27. 148.

The priests shall then meditate for destroying the material elements in the bera-s and create a pure non-material form for them. Nyāsa of the alphabets is to be done on the form of the idols in the places¹ specified by the rules of the Āgama-s. The ten winds are to be made to pass through Idā, Piṅgalā and other tubular veins (nādī-s)². A rite called Prāṇapratisthā is then to be done to the idol so as to make it animated whereupon it will respond to the prayers of the priests.³ The sages, elements and everything in the world must be conceived to have such forms befitting their position as deities secondary only to the Viśvarūpa* form of Viṣṇu. After offering the food preparations to the bera-s, purṇāhuti⁵ is to be performed.

The form of a lotus is to be drawn on the slab fixed in the Garbhagrha. Nine powers (Śakti)⁶ are to be infused in the pericarp (karṇikā) of the lotus. The base (piṇḍika) is then to be worshipped. The eight pitchers are to be taken by the priests on their heads:

¹ Ibid 27.155.

² Ibid 27. 159-161a

³ Kriyākairavacandrikā pp.67.68;
Śeṣa Samhita pp.74-76.

⁴ Pas. Kriyā 27. 174-182.

⁵ Ibid 27.215.

⁶ vide : विमलोत्कर्षिणो ज्ञाना क्रिया योगेऽतिशक्तयः।

प्रह्वी सत्या तथेशानानुग्रहा नवमी स्मृता।।Pas. Kriyā 28.17.

the ground which they have to tread is to be sprinkled with water. The idols are to be lifted and taken behind the priests bearing the pitchers in a procession to the accompaniment of the recitation of the Veda-s and musical melodies by playing on the instruments. The idols are to be placed on the pedestal. The space in the central portion of the pedestal shall be filled with the materials used for Aṣṭabandhana.¹ The waters contained in the pitchers are to be poured over the bera-s and God's presence is to be invoked there. After offering the food preparations the gates of the Garbhagṛha shall be closed for three days so as to enable other gods, sages, and manes worship the bera-s. The gates need not be closed when there is installation for more than one bera. On the fourth day, bath is to be given to the idols. Mahotsava is to be performed then.²

Installation of other idols including Śrī and others shall be done in a similar way following the Āgama rules.

Divine power is only with the Dhruva bera. All other bera-s are to derive it from the Mūla bera.³ Mantranyāsa, Sthitinyāsa, Sṛṣṭinyāsa and Sauhṛtinyāsa are then to be done for the idols.⁴

¹ The eight ingredients (Powdered) are ;—soft cotton, ghee of buffalo, granules, redochre, pebbles and jaggery. Cf. Ibid 28.31,32.

² JS. 20. 382b-386.

³ Pas. Kriyā 28.51a

⁴ Ibid 28-65b-72.

The waters remaining in the pitchers are to be sprinkled over the door keepers, Balipīṭha kitchen, fire-pits and others. The priests and others who worked for installation shall be honoured suitably by the manager and taken to their homes in vehicles.

Worship called pūja or yāga is of two kinds, namely *parārtha* and *svārtha*. The worship conducted in the temples is called *parārtha*, as it is intended mainly for others who assemble in the temple and worship God. The *svārtha* kind is the worship that to be done in the house, that is for one's own sake. Every individual in the house must himself perform worship,¹ though the practice that is obtained is that the head of the family alone does it. The idol for this worship shall be made of gold or silver or copper. Stone and wood shall not be selected for preparing this idol. The measurements for height shall be from the span of the hand upto 12 āṅgula-s.²

Sālagrāma can also be used in the place of the idol. It is a stone circular (generally) in shape and is black in colour. It is found in the river Gaṇḍakī flowing in Nepal. It is of different kinds by possession of marks such as discus, conch, club, and others. These marks identify the deity as Varāha, Matsya and others. Viṣṇu is ever present there and therefore there is no need for installation. It is selfmanifest (*svayamvyakta*)³ Sāla is also read as

¹

² Pas. Kriyā. 32.28a

³ Ibid 32.10b

Sāli. The word *grāma* suggests the group of such stones.¹

¹ The word 'grāma' perhaps is indicative of having five stones on the pattern of five bera-s in temples.

CHAPTER VIII

CARYĀPĀDA

This pāda deals with the procedures for worshipping the idol of the deity which is installed in a temple according to the rules and principles laid down in the Kriyāpāda. The word Caryā means deed, act, karman, to be undertaken with reference to the deity.

Mantra, Yantra, Nyāsa, Maṇḍala, Adhvan, Mudrā, and Śikhā are the important features which mark the Caryā aspect of the Āgama. The knowledge of the theoretical and practical aspects of these is quite essential for attending to the caryā aspects of the Āgama. Among these, the mantra-s play a prominent role in the Kriyā and Caryā pāda-s of the Āgama. They are to be uttered while undertaking any ritualistic act.

The Pāñcarātra Āgama makes use of the vedic and Āgamic (or Tāntrika) mantra-s. The total number of them is more than 250 in number.¹ These mantra-s are intended to propitiate Viṣṇu directly or indirectly when some subsidiary ritual is undertaken. Among them five are called vyāpakamantra-s. They are Praṇava, Ṣaḍākṣara, Aṣṭākṣara, Dvādaśākṣara and Jitāntamantra. Some of these mantra-s are mentioned by their names as Dvādaśākṣara and

¹ Kriyākairavacandrikā.

Mūlamantra.¹ The śloka-s² are also treated as mantra-s and some mantra-s are mentioned as vidyā.³

Mantra-s are made of letters (Varṇa) which take their rise from the Kriyāśakti⁴ of Śrī ever in association with Viṣṇu. Therefore Viṣṇu is referred to as Mantramurti, having the mantra for the body.⁵ Hence there is importance attached to the mantra-s in the Āgama-s. In this respect, the Āgama is akin to the Veda-s.⁶

Mantra is defined as that which protects that person who thinks or meditates upon it.⁷ Mantra is stated to include thinking and meditation on the tattva-s besides its utterance and to offer freedom from bondage.⁸ The knowledge of mantra is held to be the most prominent among knowledges of other

¹ SS.17. 12a; JS 9.22b; Jitantāmantra Paus. 27.140a;

² Stotra-s constituting śloka-s are mantra-s Paus.30.98; JS 20.279-280a

³ SS.6.106; Paus - 42.161a;

⁴ Ahs.16.36-40; 104

⁵ Ahs.48.23b

⁶ The Vedic concept of God is that mantra itself is God or mantra is to be considered as the body of God.

⁷ LT. 18. 44-45

⁸ LT.18. 44-45; JS.13.203; 15.3.79.

kinds.¹ Diseases and distresses arising from the elements are got rid off through the mantra-s. The four pursuits in life (Puruṣārtha) are gained and worldly benefits are also acquired through the mantra.²

Mantra-s are of three kinds, transcendental, subtle (sūkṣma) and gross (sthūla).³ Letters which rise from śakti, have each a presiding deity.⁴ This śakti is of three kinds gross, subtle and transcendental.⁵ There are mantra-s for the limbs (aṅgamantra-s) and sub-limbs (upāṅgamantra-s).⁶ Mantra-s of Viṣṇu, Narasimha, Gāyatrī, Sudarśana and Panchahoti are prominent.⁷ Mantra-s are again of three kinds in a different way, namely, Saumya, Āgneya and Ubhaya. Those of Viṣṇu are Saumya gentle, of Narasimha, also hetī (weapon) one of the Āgneya kind and of Aparājita of Ubhaya kind. The last mentioned is of two kinds, that relating to Viṣṇu and the other to Durgā. The former finds its use in bringing others under control and the latter for

¹ Vide : ज्ञानानां परमं ज्ञानं मन्त्रज्ञानं प्रचक्षते। SKS.Brahma 1b.

² Param. 6.100; Cf. LT. 18.44-45a; JS - 13.203.

³ JS 12. 22b-23a

⁴ Ahs. 17.4-37.

⁵ Ibid.18.5a

⁶ LT.33;

⁷ Ahs.52 to58; SKS Brahma 11.

punishing the evil doers.¹ The mantra-s are to be uttered with the name of the sage who had a vision of them and metre in which they are composed.²

Some deities have their mantra-s readily available, while others do not have but require them. Mantra-s are therefore analysed and the mantra-s for other deities are then formed. For this purpose, a ground, which is even, is taken up and purified by smearing it with water mixed up with cow dung and mud. It is then decorated with flowers. Dried mud is strewn over that place. A small raised pedestal or seat is to be formed there with the shape of square or circle. This is called Māṭṛkāpīṭha.³

The mantra-s are held to be in the form of a stock (Mantrakōśa) from which the desired mantra-s are to be taken up, after their formation in the required form. Viṣṇu is present in every syllable of those mantra-s. The chief priest called Ācārya shall place on the parts of his body the Mantramāṭṛka.⁴ He must worship that within himself and analyse the

¹ SKS.Siva. 2. 1-5.

² Ahs. 20.19b-20a

³ JS.6.5b-9a; LT.23. 5a-10a; The colour of the ground selected is dealt with in Parama S.7.5; according to the castes.

⁴ The word māṭṛkā-means mother or source. Mantra māṭṛkā means an individual entity consisting of all letters out of which the required letters are chosen. JS.6.24b.

required mantra in the Mātṛkācakra¹ which he forms in his heart. He shall then meditate upon the form of God whose mantra he requires to form. The letter which denotes Viṣṇu must be put in the centre of the Mātṛkācakra and other letters in the spokes of that wheel denoting various divine powers. The Bīja mantra, which, like a seed forms the source of other mantra-s is the essential part of the particular mantra. The word *namaḥ* must then be written in the Mātṛkāpīṭha after writing the Bījamantra there. Then the word Nārāyaṇa must be written there. The letters which constitute these are known as Mātṛkāvarṇa².

Nyāsa means placing applying or depositing. Mantra is placed on the particular place, or applied there. The particular fingertip is conjoined with the palm of the same hand or the other hand and with the other fingers. This must be repeated with other fingers uttering the mantra-s as enjoined in the Āgama-s. This is called Karanyāsa. When the other parts of the body are touched with the finger tips along with the utterance of the mantra-s. it is called Aṅganyāsa. The outer surface of the palm is also to be used here. When the Nyāsa is done, the power of the letter of the mantra which is presided over by a particular deity passes into those parts of the body

¹ Mātṛkācakra is a circular diagram formed by the Ācārya wherein the letters occupy specific positions in the wheel.

LT. 23.34a.

² Ahs. 17.

where it is done. The body of the person doing this gets purified.¹

Generally Nyāsa is divided into three kinds namely *saṁhāraṇyāsa* also called *layanyāsa*, *shītīnyāsa* and *śṛṭīnyāsa*. *Samhāraṇyāsa* is to be done at first on the human body which is impure, as it is a product of matter. This is to be done from foot to head. *Śṛṭīnyāsa* is then to be done by which the body that is pure is held to have been created afresh. This is done on the body from head to foot. In order to keep the body remain intact in this condition *sthītīnyāsa* is done from the navel to the heart.² The Ācārya must do nyāsa like this on the bera.³ The result is that the idol becomes perfectly purified and becomes fit for worship.

Maṇḍala is a diagram, drawn on the ground cleaned of all impurities and smeared with water mixed up with cow-dung. The diagrams may be of different kinds, such as circle with the figure of a lotus drawn within it in the centre or of several lotus-forms or lotus surrounded by a circle or a complex wheel.⁴ Accordingly, the maṇḍala-s so drawn, are named Cakrābījamaṇḍala, Navapadmamaṇḍala and

¹ JS. 6. 61b-69.

² Ahs. 20.26-41a; SKS Brahma 9.12-70a.

³ Vide : यथा देहे तथा देवे न्यासं कुर्याद्विचक्षणाः। SKS Brahma - 9.70b.

⁴ SKS. Śivarātra - 10,

others. The parts of the Maṇḍala must be with different coloured powders. As in the yantra, the syllables of the Mantra-s are to be written in the places specified by the rules of the Āgamas. The deity, whose mantra is written there must be invoked to be present there and worshipped.¹ Generally it is intended to be used for initiation (dīkṣā). God occupies the Maṇḍala.

Śrī develops herself through six courses called adhvan-s. She proceeds from one stage to another each stage being called adhvā. Those courses are six in number namely, *varṇa*, *kalā*, *tattva*, *mantra*, *pāda* and *bhuvana*.

When the ultimate reality creates sound, its consciousness shows signs of activity in the form of sound which is the first course. Consciousness and power of God together undergo a change which is the next course called *kalā*. *Kalā* includes knowledge and other qualities of God. Along with *varṇa* and *kalā*, God's aspect is revealed as the cause of *tattva*-s which include the *vyūha* and *vibhava* forms of God.

A further transformation of the same aspect of God leads to the course called *mantra*. This course leads to the four stages of wakefulness dream, deep sleep and the state of transcendence. External objects are cognised in the state of wakefulness, their impressions are apprehended in the dream state and nothing is expressed in the state of deep sleep. Effective control of the senses and mind will lead the

¹ Ibid

self to the fourth state. This state is called the course of pada. All the five states are impure except the state of transcendence.¹ The pāda state leads to the state of *bhuvana*, the world which is impure. An individual will have to get the grace of his guru and practise detachment during the pada course. The *mantra*-s make him a master of śabdabrahman.² Then he gets to the realm of God.³

Besides treating the six courses as contained in the Lakṣmītantra, the Sāttvatasamhitā offers the way in which the concept of the six courses is to be used before the temple is to be built. Bhuvanādhvā is to be considered for application from the basement of the temple up to the stony base on which the pitchers of the temple would be placed on the top. Paḍādhvā is to be considered to be applicable up to the height of the Garbhagrha. Mantrādhvā shall be up to Śukanāsa, Tattvādhva up to the vedika platform in the Karṇakūṭa, Kalādhvā up to *gala* neck-like portion below Karṇakūṭa and Varṇādhvā up to a

¹ LT.22, SS.19. 139-140.

² Ibid.22.19-31a; SS.19.148-152a

³ Varṇa includes the four stages of sound as it is produced. The stages are parā, paśyantī, madhyamā and Vaikharī. Para is the subtle form of sound called Nāda remaining motionless in perineum (Mūlādhāra). Paśyantī is the next stage where sound gets transformed by air and remains in Svādhiṣṭhāna. It gets changed by air and remains in Anabata with the name Madhyama. Vaikharī is the last stage stationed in the Viśuddha in the neck and becomes the object of hearing *kala* refers to Śāḍguṇya.

portion above *gaḷa*. This description is intended to show that the *vimāna* as a whole structure shall represent the six courses.¹

The *Pādmāsāṃhitā* offers a different way of using the concept of the six courses. The *Maṇḍala* is to be got ready for worshipping God. *Mantrādhvā* is to be worshipped in the *Karṇikā* of the figure of the lotus drawn there, *Tattvādhvā* in the *kesara-s*, *Varṇādhvā* in the petals, *padādhvā* in the *nābhi*, *Kalādhvā* in the *ara-s* (spokes) and *Bhuvanādhvā* in the *nemi*,² *Maṇḍala* is thus a representative of the six courses which God takes.

The *Mantra-s* come under the course *Mantrādhvan*. They are held to contain each four parts called *Bija*, *piṇḍa*, *saṃjñā* and *pada*. These four together constitute a *mantra-complex*. Each one of these parts possesses the power to yield the result desired by the person who makes use of that part. The *bija* part contains invariably the *Praṇava* and or a vowel or a vowel with a consonant.

The consonants which follow *bija* constitute the *piṇḍa*. *Samjñā* is the name of the deity having

¹ SS. 24.355b-358a; Param . 10.10-12.

² Pas. *Carya* 7.65-67a; The account of these courses are given in the *Śrīpraśnasāṃhitā* 24&26. Paus. does not treat these courses but mention the words *ṣaḍādhvavit* (38.12b) and *ṣaḍādhvavyāptiniṣṭhaiḥ* (38.44a) thus indicating the admission of this concept.

syntactical relation¹ with the words nāma-s and Praṇava. The pada part has the power of the vocative and is laudatory in import. It is used with a verbal form. Where neither bīja nor piṇḍa is available there the initial letter in the name of the deity may be used with anusvāra to serve as the bīja.² These four parts are held to represent respectively turiya, suṣupti, svapna and jāgrat stages.³ The Mantra-s which have all the four parts are the best, those with some of them are of the middle kind and those which do not have bīja are of the low kind.⁴

Mudrā is a hand pose with which a speaker could convey his feeling to another. This shall be shown to the deity with the utterance of the mantra-s. Two definitions are given for the word mudrā. One is that mudrā drives away the delight of all those who do harm to others. The other is that when it is shown while attending God, it gives delight to God but mantra, maṇḍala and mudrā shall not be exposed to the assemblage of people.⁵ The knowledge of the mudrā-s will bring success in the use of mantra-s. These are to be used while giving bath to the idol, when an individual performs his own nyāsa, when he

¹ LT.21.13.

² Ibid.21.23b-24a.

³ Ibid.21.11a

⁴ Ibid 21. 38-39.

⁵ Pas. Caryā. 22. 2-4; LT.21.13.

performs the rites in the maṇḍala and while doing pūja.¹ The mudrā-s are to be used using both the palms and the fingers of each hand. In a way, they are similar to the mudrā-s in dance but are not the same like them. The number of mudrā-s vary from one text to another.²

Initiation is quite essential for every individual to take to worshipping God. As against the Vedic tradition, the Āgama, Pāñcarātra in particular among the Vaiṣṇava Āgama-s have permitted all people without distinction of caste and sex to undergo initiation and get qualified for doing worship to God. This topic gets a very elaborate treatment in the Jayākhyasamhitā Ch. 16.

Dīkṣā is defined as that which cuts (*dyati*) destroys miseries, karman-s and others and enables, to see all the existent things. Another method of deriving it lies in its destroying all evil and gives all supreme states of existence to the initiate.³

¹ LT.34. 1-4a.

² The early texts LT, JS, and SKS treat 41, 58 and 81 mudrā-s respectively. Among the later works IS, Pas and Spns. treat 35, 53, and 65 mudrā-s respectively. Pas. (Carya. pp. 577-596) contains the illustrations for 81 mudrā-s Ahs. (19. 62b-64) does not deal with this but directs to the authority of JS and mentions Sevābhimudrā (28.68a).

³ Vide : यद् घटि कलशकर्मादीनी क्षयत्याखिलं पदम्।

क्षपयित्वा मलं सर्वं ददाति च परं पदम्॥ LT. 41.5b,6a.

Since all are eligible to undergo initiation without any formal restriction, the acts of dīkṣā vary. Śūdra-s and women are also eligible.¹

Dīkṣā is of two kinds according as the initiates are well - to - do or not.² It is again of two different kinds, sāmānya, general and viśeṣa special. The former is of three kinds with the names Samkṣiptā, Madhyamā and Ativistṛtā. The first which is of condensed kind, makes the initiate happy for a short time. The second offers happiness of a middle kind for a specified time and the last, which includes the performance of homa offers happiness for everlasting time.³

Viśeṣadīkṣā is of five kinds, one for youngsters who know the system of Pāñcarātra and are devoted to Viṣṇu, the second for maidens and putraka-s, the third for the sādḥaka-s, the fourth to the teachers (Ācārya-s) and the last to women.⁴

A pavilion is to be erected for which the details are given in the Āgama texts.⁵ The preliminary rites include procuring the materials for the worship of

¹ स्त्रीणां चैव शूद्राणां सूतानां यथाक्रमम्। SKS. Indra 4.9a.

² JS. 16.4b -6.

³ Ibid.16.54b-57.

⁴ Ibid 16.58b-61a.

⁵ Pās. Caryā. 2.1-15.

God, followed by Naivedya. The pupil is to be sprinkled with water from the Arghya vessel. The Ācārya must make the body of the pupil pure by meditation on the mantra form of God, which gets control over the pupil's body. The pupil's eye must be bandaged with cloth and he must be made to offer handfuls of flowers on God present in the Cakrābjamaṇḍala. The Ācārya shall then perform homa uttering the mantra-s relating to the tattva-s. The pupil shall then be given pañcagavya. The bandage is then to be taken off from the eyes of the pupil. Homa is to be done next day when the eyes of the pupil shall be bandaged and the pupil asked to offer flowers to God. After the bandage is removed, the Ācārya shall perform homa-s for removing all impurities. Pūrṇāhuti is then to be performed in different methods, according as the pupil desires for a happy life here or having mokṣa. The Ācārya shall then instruct the pupil on the concepts and practices of the Pāñcarātra system. The pupil shall then pay his respects to the Ācārya.¹

Other kinds of dīkṣā are briefly described in the texts. They are mantradīkṣā,² tattvadīkṣā,³

¹ JS.16. 90b-369; SS gives a rather brief account of the process, indicating the application of the six courses, particularly, Varṇādhvan, 19 chapter.

² This consists in performing homa using Mūlamantra for purifying the courses (adhvan-s); LT 41- 32.

³ Tattvadīkṣā is the name given when mantra-s are taught to the pupil for the purification of the Tattvādhvan; Ibid 35.

vyūhadīkṣā,¹ cāturātmyadīkṣā,² brahmadīkṣā,³ and vaibhavadīkṣā.⁴

The pupil who had undergone initiation, will have to take to a rite called puraścaraṇa which will enhance the divine power of the mantra.⁵ This rite includes japa, sacrifice, libation, ritual bath and feeding the Brahmins. After practising this, the pupil should have the ritual bath (Abhiṣeka) done to him by the Ācārya. This is done in the Dīkṣāmaṇḍapa where the maṇḍala of the Svastika kind is drawn. All the

¹ Praṇava is to be used when initiation is to be done for worshipping the vyūha deities; SS. 19. 176.

² This, which involves the worship of all the four vyūha deities, is to be undergone by the pupil who seek freedom from bondage, Ibid. 19.182.

³ In Brahmadīkṣā, the mantra shall be divided into six parts, Hṛt, Śiras, Śikhā, Kavaca, Netra and Astra.

Ibid. 19.178b.

⁴ Water is to be kept by the ācārya and shall be sanctified by his japa of the mantra having six parts. It shall be sprinkled on the head of the pupil. The deity shall be meditated upon in the maṇḍala using the Praṇava and the ācārya shall bless the pupil that he shall have the prosperity through God. SS. 19. 167b - 171a. For other kinds, see IS. 21.449-464. Parāmas 8.5,6 (Granthadīkṣā and Mantradīkṣā). Dīkṣā is treated at length in the IS. (ch.21); JS (ch.16) Nāradyasamhitā (ch.7&9) & SS.

⁵ Vide: जपहोमौ तर्पणं चाभिषेको विप्रभोजनम् ।
पञ्चाङ्गोपासनं लोके पुरश्चरणमुच्यते ॥

requirements that are needed for any ritual should be procured. Fried grain (raja) must be shown all round there. A work on the Pāñcarātra system must be kept there. Viṣṇu must be worshipped by the Ācārya at first in the pitcher, then in the maṇḍala, then in the fire and then in the body of the pupil. The preceptor shall worship =od in his own self and place the pitchers filled with water near the pupil and consecrate him with the waters of the pitcher. The pupil gets the position called Ācārya.¹

Thus the initiates become qualified to do worship in the temples. In this context, the sacrament of Śākhacakrāṅkana and others are mentioned. This is part of Pañcasamśkāra, which name does not however occur in the text. Though the obligatory nature of this sacrament, which is admitted among the members of the Vaiṣṇava community (except the Vaikhāṇasa-s) is not stated in any of the texts with possible exception it may be conceded that such references declare these sacraments as obligatory.²

In the context of Dīkṣā, the texts prescribe certain qualifications for the Ācārya and the pupil. A preceptor shall not be wayed by avarice, attachment, selfishness and pretext in training the pupils and in attending to the requirements of those who seek his

¹ JS. ch.18.SS.Ch.20;

² Vide:- उच्चिष्टवर्जनपरश्च क्रमतप्तनुस्तदा । SS. 22. 9b.

The sacraments are also mentioned under initiation. se#Ē, Ibid.20.2b-3a.

help. He must bestow his sympathy on any one who seeks his favour. He shall attend to the acts of expiation wherever the need arises for it. He shall attend diligently to the acts of installation. He shall not cut short the process of rituals beyond limits. Self-sacrifice must be his aim in life shall treat the world as non-eternal.¹

The qualifications given in the Ahirbudhnyasamhitā are clear-cut. He must be a Vaiṣṇava, conversant with the Pāñcarātra and other tantra-s well-studied in the systems of grammar, Mimāṃsā and Nyāya and experienced in the application of the rules. He shall be of amiable nature possessing what is expected of an ideal, good and selfless guide. He shall be well controlled in mind and senses.²

Regarding the qualifications of a pupil, the general principle is given to the effect that any one is entitled to become the pupil without distinction based on caste and sex. Yet, the pupils are held to be of four kinds, with the names Samayin, Putraka, Sādhaka and Ācārya. Samayin is one who has no knowledge of the tantra-s and so is not eligible for attending to worship in the temples. Putraka is the second kind of pupil who makes progress in the study of theory and practice of the Tantra-s and Tantric worship. The guru tests him as his son and hence the name. Sādhaka is one who has undergone Tantric initiation,

¹ JS..17. 50b-62.

² Ahs. 20. 1-7, see Sks Indra ch-9 for a more detailed treatment.

engages himself in meditation and attend to the worship of the deity in temples. Ācārya is one who is skilled in the interpretation of the sacred literature and in the use of the mantra-s. They are qualified to initiate others. This is the general account of the features of the four kinds of pupils. Some Pāñcarātra texts give a more detailed account. Samayin shall serve the preceptor in the latter's house, study and learn the principles of the Pāñcarātra. Putraka shall worship God in the Maṇḍala, need not perform any Homa, and shall learn the śāstra from the preceptor and reflect upon what he had learnt. Sādhaka shall attend upon the preceptor with great devotion. He must become wise by the study of the śāstra-s. He shall keep himself far away from others including his relatives and practice the mantra in a solitary place. Ācārya must have effectively practised mantra-s. He shall perform Nirvāṇadīkṣā to the sādḥaka.¹

The treatment contained in the Kriyāpāda² of the Āgama is indicative of the fact that worship of God in temples in the form of bera is the aim of the Āgama-s, particularly of the texts written in the later periods.³

¹ JS.ch.17.Brief is the treatment in Paus.1. 14-21, Ahs. 20. 8-11a; Treatment is clear in Sks Brahma 5.119b-135.

² Kriyāpāda is the name of the third section in the Pādmasaṃhitā. Here this word may be taken to mean the section or portion in a text where the kriyā aspects are dealt with.

³ Vide : मूर्तिमानेव पूज्योऽसौ मूर्तेर्न तु पूजनम् ।
कार्यार्थं मूर्तयस्तस्य लोकानुग्रहहेतवः॥

The temples that have already been built and sanctified by holy persons are not of the same kind. The Pāñcarātra doctrines are also called by the name Siddhānta.¹ These are of four kinds, each applicable to certain types of worship and in certain places alone. Ekāyana Veda is the root of the tree of Veda of which the Rg, Yajus, Sāman, and Adharvaṇa Veda-s are branches. Similarly, the Pāñcarātra, which is based on the Ekāyanaveda, is of four kinds - Āgama-siddhānta, Mantrasiddhānta, Tantrasiddhānta and Tantrāntarasiddhānta. Each one has several inner divisions. Care must be taken not to get the practices enjoined in one for one getting mixed with those of others. The Āgamasiddhānta is that which enjoins the worship of Cāturātmya, the four vyūha deities treated under a common name Cāturātmya. In the Mantrasiddhānta, many vyūha deities, the twelve or more vibhava deities, and also others who come under Prādurbhuvanāntara kind who are associated with Lakṣmī, conch, discus, gadā and others are worshipped. That kind where the vyūha deities are left out and the form of Viṣṇu, attended with Lakṣmī and others is worshipped gets the name Tantra-siddhānta. That is Tantrāntarasiddhānta in which the deities having a gentle or lion like face are worshipped or only one form of God with the attendant deities.² The Pādmāsāṃhitā enumerates

अतः पुरुषरूपेण कल्पयित्वा तु तम्। अभ्यर्च्य।

Parama 3.5-6a.

¹ नामद्वयं च सिद्धान्तं पञ्चरात्रेति पौष्कर। Paus 38. 303a Siddhānta may be taken to be a pattern of worship.

² Ibid.293-309.

the four siddhānta-s in a different order, Mantrasiddhānta, Āgamasiddhānta, Tantra-siddhānta and Tantrāntarasiddhānta, as possessing almost the same features as are given in the Pauṣkarasaṁhitā.¹ The divergence in the order of enumeration of the siddhānta-s must be due to the importance given in each Āgama to them. The four siddhānta-s are also known as Svayaṁvyakta, Divya, Siddha, and Ārṣa or Mānuṣa evidently referring to the sacred places where the temples were founded in different ways. Svayaṁvyakta is governed by the Ekāyana, Divya by the system originally revealed by Nārāyaṇa and subsequently propagated by Brahma, Rudra and others, siddha by the sages and Mānuṣa by men. The texts which govern these are Divya, Sāttvika, Rājasa and Tāmasa. The Sāttvata, Pauṣkara and Jayākhyā Saṁhitā-s are of the Divya kind; Īśvara, Bharadvāja, Saumantava, Pārameśvara, Vaiḥāyasa, Citraśikhaṇḍi and Jayottara are of the Sāttvika kind. To the Rājasa kind belong the Sanatkumāra, Padmodbhava, Śātatāpa, Tejo-draviṇa and Māyāvaibhavika. The Tāmasa texts are Pañcapraśna, Śukapraśna, Tattvasāgara and others.²

Worship in a temple governed by the Pāñcarātra rules is to be done only by the descendants of the sages Śaṇḍilya, Aupagāyana, Mauñjāyana, Kauśika and Bhāradvāja; who were taught the Ekāyana Veda by Nārāyaṇa. Others who

¹ Pas. Caryā. ch.21.

² PR. p.40.

do not belong to this lineage have only secondary qualification.

The Ācārya shall take bath in the manner prescribed by the Āgama and attend to the morning duties. He shall then proceed to the temple, go round it, prostrate in front of the shrine and then enter it. He shall bow to the gate keepers. He shall perform Bhūtaśuddhi¹ and begin Antaryāga also called Mānasayāga. A Yogapīṭha² must be conceived having ten steps one above the other, Adhāraśakti³ being below and the Jīva at the top. Sixteen deities are to be stationed in the various directions. All these are to be conceived as present within ones own self. Viṣṇu is then to be worshipped along with Lakṣmī . Lakṣmī and Viṣṇu are to be conceived as bedecked with ornaments. Worship is then to be done to both which includes the performance of homa.⁴

The preceptor shall then undertake external worship, Bahyayāga, to get rid of all evils acquired in many births.⁵ The texts enjoin the drawing of particular Maṇḍala-s using specific kinds of pitchers and procuring materials like those for arghya and

¹ LT. 35

² JS. 12. 1-15, cf. Pas.Caryā P.564 (Vol II),

³ Ibid 12. 16-19.

⁴ Ibid 12; LT.36.

⁵ Ibid 12. 6b-8a.

others. The guardians of the doors shall be worshipped after which the priest shall enter the place where the worship is to be performed. The yogapīṭha shall be then arranged.¹ The deity who was worshipped in the internal worship is then to be brought out from the heart and worship is to be offered to Him. After meditation upon several mantra-s of Viṣṇu, the deity is to be worshipped with flowers, incense to the sounding of the bell. Lakṣmī and others also are to be worshipped. Hymns of praise are to be uttered followed by the offering of Madhuparka.² Aṣṭāṅgapraṇāma³ is then to be done. He shall then do the japa of mantra-s.⁴

The Ācārya shall then enter the room where the sacred fire is glowing. The fire-pits are then to be arranged. Their number, size and the directions where they are to be stationed are described in detail in the texts.⁵ Fire is to be ignited in the specified pits.

¹ Pas. Caryā p.565 (Vol.II).

² JS.13.172. Madhuparka is an admixture of honey curds and clarified butter. Āpastamba Gṛhyasūtra 13.10.

³ Vide : मनोबुद्ध्यभिमानेन सहन्यस्य धरातले ।

कूर्मवच्चतुरः पादाच्छिरस्तत्रैव पञ्चमम् ॥

Ahs. 28. 78h.80a cf. SS. 6.187b - 188a; Pas. Caryā 3.137.

⁴ Mantra-s of Viṣṇu are to be used for japa, ṣaḍākṣara, aṣṭākṣara and dvādaśākṣara are the important mantra-s.

⁵ JS. 15. 1-58a; SS. 5 in ch.11; Pas. Caryā 14 in ch.32; For illustrations, see Pas. Caryā at the end.

The mantra-s of Agni are to be uttered and homa is to be performed in the fire using the faggots (samit, generally of the banyan tree). The utensils called sruk and sruva¹ which are made of the wood of the fig tree) are to be used, while offering ghee into the fire. The number of offerings for Viṣṇu, Lakṣmī and others is also prescribed as also the kinds of offerings. Viṣṇu should be conceived to be present in the Maṇḍala drawn near by. He must be worshipped with flowers. After giving him send-off Viṣvaksena is to be worshipped.²

The Ācārya shall then enter the garbhagr̥ha to perform daily worship. After paying his respects to the door-keepers he shall prostrate before the Mūla bera and other bera-s. He shall do mantranyāsa on his own body and then on the parts of the body of the bera-s. The bera, generally Snapana bera, shall be given bath and other bera-s including this bera shall be bedecked with flowers and ornaments. The various items of worship are to be gone through by placing the bera in particular places called Āsana-s, which are six in number viz., Mantrāsana, Snānāsana, Alamkārasana, Bhojyāsana, Mantrāsana and Paryāṅkāsa. Mantra-s are uttered before the bera is placed in the Mantrāsana. Bath is given to the bera in the Snānāsana.³ Food preparations are offered Bhojyāsana the bera is to occupy Mantrāsana,

¹ Pas. Kriyā 25. 74-94.

² JS. 15. cf. LT.40;

³ This is also called Bhadrāsana.LT.39.17.

when incense is offered. Sweet fruits are also offered with *tāmbūla*.¹ Music to the accompaniment of musical instruments and dance are undertaken to please the deity. The last seat called *Paryāṅkāśana* where the deity is allowed to take rest in the couch. The priest shall then prostrate before God and request for permitting to do service for ever.

The services that are rendered during worship are called *upacāra*. They are divided broadly under four heads, *Sāṅdr̥ṣṭika*, *Ābhyavahārika*, *Sāṃsparśika* and *Ābhimānika*. Those that please God by their mere sight are *Sāṅdr̥ṣṭika* such as lamps, vehicles and others. Those which cause delight through relish *Ācamanīya* and others are called *Ābhyavāhārika*. Scented air is brought under *Sāṃsparśika* by some authorities and under *Ābhyavāhārika* by others. *Pādya*, seat, and others which please god are *Sāṃsparśika*. Incense, hymns instrumental music, folding of the palms and others are brought under *Ābhimānika* kind.

These are enumerated to be sixteen in number. They are *Āvāhana*, *Āsana*, *Arghya*, *Pādya*, *Upasparśa*, *Snāna*, *Vastra*, *Yajñopavīta*, *Gandha*, *Bhūṣa*, *Mālā*, *Dhūpa*, *Dīpikā*, *Maḍhuparka*, *Prāpaṇa* and *Visarjana*.²

¹ LT. 36.87b-92a; Ahs. 28.20b-21a mentions only three leaving the *Ābhimānika* kind.

² Pas. Caryā.4.6.62-64a. The numbers vary according to the *Āsana*-s in which the deity is worshipped. Ibid 21-65.

After the food preparations are offered to the bera, the secondary deities, who are enshrined in the enclosures are to be offered bali.¹ Dance, music and playing upon the musical instruments, which vary from one deity to another, are to form part of bali offering.²

Nīrājana³ is the last item in the daily service which may be done at least thrice a day.⁴ Balls of rice are kept in specific vessels with a wick inserted there in the middle. The women shall bring them and place them before the deity on the ground. The Ācārya shall lit the wick and lift those vessels and wave them thrice dhruva to the other beras with the wick glowing before the deity - dhruva and other bera-s from foot to head. The women shall do the same to the accompaniment of dance and music and place them on the balipīṭha.⁵ This is done generally in the night.

¹ Bali. offerings of flowers, water and some food-preparations.

² For a list of musical melodies (rāga), keeping time in music (tāla), instruments of music and types of dance, see Pas. caryā pp.572-574.

³ In all probability, this act was intended to ward off the evil effects of the looks of the undesirable spirits and people. It was done before the kings in courts and the Military camps.

⁴ Pas. Caryā. 5. 66.

⁵ Ibid. 5-67-81

Mahābhiṣeka or snapana, which is to be done to the bera-s in a temple gets elaborate treatment in the Pāñcarātra texts. Snapana brings prosperity, to the ruler of the land, kingdom and mortals. It suppresses the effects of portents and drives away diseases.¹ This does not include the daily bath.

It is to be done on Viṣṇuva-s, saṁkramaṇa eclipess, two ayana-s, Dvādaśī, Śrāvaṇa, birth day of the Ācārya, Vyatīpāta, Rohiṇī, full-moon day, new moonday and other auspicious days.²

On the day prior to that when Snapana is to be undertaken, Aṅkurārpaṇa, Kautukabandhana,³ Adhivāsa and others are to be undertaken. The Snapanabera is to be received snapana. In its absence, the Utsavabera, Balibimba, Karmabimba or clump of darbha could be used.

A pavilions will have to be erected for this purpose, with specific features as are enjoined in the texts.⁴ The number of pitchers are required, their size, the spots where they are to be kept and the services to be rendered then are distinctly stated. Certain objects like Tulasī, lotus, Dūrvā grass,

¹ Ibid 8.1.

² Ibid. 8. 4-6.

³ Ibid 8. 9a.

⁴ Ibid 8. 13-33a.

Akṣata and many grains like barley and others are to be put within the pitchers specified in the texts. There are specific directions to place the pitchers in particular order. Mantra-s differ according to the number of pitchers is one, five, nine, twelve, sixteen, twenty-five, forty-nine, one hundred and eight and one thousand and eight. Pure water, milk and curds, honey, pañcagavya¹ and others are to be used for giving bath. Sahasradhāra² is also to be used. The mantra-s to be used then are Puruṣasūkta, Viṣṇugāyatrī and others. Mudrā-s are to be presented before the deity as well as Nyāsa-s.³ Rules are given for Snapana of the deities kept for worship in the house.⁴ All the bera-s in the temples are not given bath attended by the public.

Mahotsava, also called as Brahmotsava, is to be performed in a temple at least once in a year. The word sava means sacrifice. Utsava a great sacrifice or a sacrifice in general which is greater than the Vedic ritual. Mahotsava means a grand sacrifice. The words sava and yāga are synonyms. They are used in the sense of worship eg. Antaryāga, Bahiryāga, Ijyā. The word therefore means a groaund sacrifice which

¹ Ibid 8.72-137.

² Ibid. 8-93.

³ Pas. Caryā 22. Sks. Śiva. S; Charts are given for the arrangement of the pitchers in proper places according to the nature of snapana. See Pas. II pp.601-610; cf. Param. 14.

⁴ Pas - Kriyā - 32.

is only worship on a grand scale. The word *avabhṛtha*, which is used to denote the sacred bath to be taken after a sacrificial session is concluded, is used in the Āgama-s to represent the sacred bath that is taken at the conclusion of the Mahotsava. This is the explanation for the name Mahotsava. Another explanation which is also acceptable, interprets the word *sava* with *ut* as producing. The object is supplied as joy. As Mahotsava provides people with joy, it is called by that name.¹ A third explanation offers the sense of misery to the word *sava*. *Ut* means getting over. Then *utsava* means that by which misery of people is got rid off.² This third explanation is not sound since, the word *sava* does not have the meaning of misery.

Like the Yajña which pleases god, this gives much delight to him. This is a way of worship (lit. causing pleasure) Celebration of this would bring favours to the land or locality, doer (Ācārya) king and others.³ It is of three kinds, Nitya, Naimittitka and Kāmya. When the day for Avabhṛtha is fixed to take place on the day having the same constellation as that when the bera was formed or when that bera was installed, or on that lunar phase day, then that festival is called Nitya. Festival conducted when there is eclipse planetary disarray, or occurrence of

¹ Sprs. 30.8.

² Param.16.2b,3a; for a similar explanation, see Pās. Caryā 10.6.

³ JS.20. 382b - 383 a

an ominous event, is called Naimittika. Conducting the festival when renovation work is undertaken comes under this kind. Kāmyotsava is that which is performed on the birthday of the ruler of the place, or the day when abhiṣeka evidently the installation of the ruler, or the day when the constellation is Rohiṇī or Punarvasu or Śravaṇa in all months.¹ Nitya may also be undertaken on an auspicious tithi and constellation, Viṣuva and Ayaṇa-s followed by Avabhṛtha. The Naimittika kind is to be done when there is drought famine fall of meter sight of rainbow at night, trembling, breaking, laughter, movement, cry and fall of the idols of gods, breaking of the tower and ramparts in temples, sight of stones during the day break out of fire in the directions, severe wind, torrential rain sight of Pratisūrya,² affliction of king and people by diseases, earthquake and some such unusual incidents. The Kamyā kind is to be done when there is the desire to get one of the four pursuits in life fulfilled.³

The festival is conducted for nine days and rarely for more than nine. The entire festival is held to be a sacrifice on the ninth day of which, there is to be the sacrificial bath (Avabhṛtha). The day for commencing the festival is to be fixed so that the ceremonial bath could take place on the ninth day.⁴

¹ Sprs. 32. 9-14.

² Pratisūrya: Moeksun

³ Pas. Caryā 10.9-19a;

⁴ Ibid 10.9-19b-23.

There are certain restrictions in conducting the festival for one or three days.¹

Mṛtsaṅgrahaṇa and Aṅkurārpaṇa are to be done before the commencement of the festival. A fine cloth of required measurement is to be procured and the figure of Garuḍa is to be drawn there. It shall be worshipped before the commencement of the festival.

The gods are to be invoked and requested to be present on the days of the festival. This act is called Devatāvāhana. The gods are many to be invoked.² The groups to which they belong are also mentioned for inovation eg. Āditya, Rudra, Yakṣa, Piśāca and so on.³ The kettle drum must be sounded thrice on the right and thrice on the left hand sides of it, thus announcing the commencement of the festival. Homa is to be performed every day both in the morning and in the evening.

The festival on the day it commences is marked by raising the flag having Garuḍa's figure drawn there to the top of the flagstaff and tying it there. The Utsava idol is to be taken on all days of the festival in the morning and evening with the consorts Śrīdevī and Bhūdevī and without them on some days. Vehicles like lion, swan, Garuḍa, Hanumān, elephant, horse and others are used as

¹ Ibid 10. 24-29.

² Sprs. 35. 43-75, Pās. Caryā 10.140-145.

³ Pāram 16. 485-515.

mounts for the deity and are taken in procession through the streets.¹ There does not appear any definite order in which the vehicles are to be used one day after the other. Where the order is given there is variation in the mention of the order from one text to another.² The Rathotsava is to be conducted on the ninth day after which Avabhṛtha is to be done. In some temples, where the chariot would not return the same forenoon, this festival is undertaken on the seventh day having no festival in the evening of that day and morning of the following day.³

Daily Procession in every day must be made attractive to the on lookers. The decorations that are done to the Utsava bera with flowers and ornaments vary from day to day and have a bewitching effect on the people who travel from far and near to attend the festival. Provision is to be made for dance, music and recitation of the three Veda-s. Songsters, scholars well-versed in the Śāstra-s, astrologers and Pāñcarātrika-s move on in the procession in the places specified for them.⁴

¹ IS. 11. 33-36.

² Param 17, IS.7, 260-415 Sprs. gives the entire list. Aniruddha and Puruṣottama Saṁhitā-s mention this without any uniformity in the treatment.

³ This practice is obtained in temples in and around Kanci.

⁴ Pas. Caryā. 11. 114-128.

A significant feature, which is absent in many of the texts¹ but found in later texts is the installation of the bera, the Ālvar-s and the singing of their Tamil compositions.² These bera-s are called Bhakta bimba. Those who had well studied in these compositions are to go in the forefront of the procession reciting the Tamil Prabandham-s. Those who are trained in the recitation of the three Veda-s are to follow the deity in the procession.³

The Avabhṛtha is to be celebrated on the ninth day in the sea, tank or river. The tīrtha bera and Utsavabera are to be taken to that place where a pavilion is erected for the purpose. The idol of Sudarśana⁴ and the discusor of Viṣṇu who holds a high position, should also to be taken there. That idol shall be given bath with waters brought in nine

¹ Ratnatraya texts, Pās, Pārama and others.

² IS. 13.2.245; Viṣṇutattva 4.13; Viṣṇutantra.19.

³ Vide :

दिव्यद्रविडगाथाभी रागतालस्वरान्वितैः।

गायान्ति केचिदपरे सामभिस्तोषयन्ति च ॥

Sprs.41.34.

गायलिरग्रे दैवस्य द्रामिडीं क्षुतिमुत्तमाम्। Is. 11.236.

ऋग्यजुस्सामवेदांस्तु पठन्ति स्थितैः ॥ Ibid 11.231.

⁴ Vide :

प्रजातानां च भक्तानां यस्माच्च सुलभं सदा।

ददानि दर्शनं तेषां स्मृतं तस्मात्सुदर्शनम्॥

Paus. 8.41b-42a.

pitchers. The Tīrtha bimba shall be given bath in the water there, in the sea, tank a river. Then Sudarśana shall be given that bath.¹ Other texts do not mention Sudarśana and call this as Cakratīrtha but speak of the tīrtha bera as Cakratīrtha but speak of the tīrtha bera alone as taken by the Ācārya to the water. Ācārya takes bath there with this bera.²

On the day next the Avabhṛtha, Puṣpa Yāga³ is to be celebrated when the Utsava bera is worshipped with the flowers specifically enjoined for the purpose.⁴ Worship is to be done one for each of the twelve syllables of the Dvādaśākṣaramantra and therefore this is called also as Dvādaśārādhana. Special food-preparations are then to be offered to the deity.⁵

After conducting a procession in the evening, the flag must be brought down from the top of the flag staff. The gods and others who were invited, are to be given send-off. The Utsavabera must then be taken to the garbhagṛha and placed along with the Dhruvabera. Thus the Mahotsava comes to a close.⁶

¹ Pas. Caryā. 11. 220-227.

² Sprs. 38.128-130.

³ Sks. Ṛṣi. -5.

⁴ Pas. Caryā. 13; Sks. śiva 5.

⁵ Sks. śiva 5.

⁶ Mahotsava gets a very detailed treatment in IS. 10,11; Pāram 17; Sprs; 30-37; and Pās. Caryā 10-12.

There are some minor festivals which last for a day or more. The Pāñcarātra Āgama enjoins the conduct of festivals on the birth days of all the Vibhava deities but those of Śrīrāma, Śrīkṛṣṇa and Śrīnarasimha alone are now celebrated. The bera-s of these gods are given bath and worship, accompanied by a procession in the evening.

Vasantotsava is celebrated for seven days, the deity attended by services congenial to the climatic conditions. Ankurārpaṇa, homa and other rituals are attended to as in the Mahotsava. There is no dhvajārohaṇa. The deity shall be kept in a garden during the day and food preparations be offered along with fruits. On the seventh day, the deity shall be taken in the evening in a procession through the streets the locality, the deity occupying the chariot or Garuḍa. Avabhṛtha shall be done at the end of the festival.¹

A festival lasting for ten days is celebrated in the Āśviayuja. It is also called Navarātri. Śrī is to get worship on these days. In some temples, Viṣṇu also gets worship along with Śrī. On the ninth day, the Lord is taken in the horse vehicle to the Vahni śāmi tree wherefrom the Pāṇḍava-s are held to have taken their weapons which were placed there. They did this after the expiry of their livineog in gnito. However, this is done on the tenth day which is called Vijayadaśami.² Dīpāvali and Kṛttikādīpa are

¹ Sprs. 38.

² Ibid. 64.

observed with bath and worship of the deity followed by procession.¹

The festival called Adhyayana utsava is celebrated in almost all Viṣṇu temples in the Mārgaśīrṣa month commencing from the day next to the new-moon day. This is done during the day time for ten days when the compositions of the Ālvār-s are recited. It is continued for ten more days from the Ekādaśī day, celebrated now as Vaikuṇṭha Ekādaśī. The bera-s of the Ālvār-s and Ācārya-s are brought to the presence of the deity and the compositions of the Ālvār-s are recited. This part of the festival continues almost to the midnight. The Ālvār-s and Ācārya-s are then honoured.² The floating festival is conducted in the Māgha and Phalguṇa months for three or more days. The deity is taken to a float arranged in a tank near by and the float is drawn round in the water for an odd number of rounds. The float is respected to be Adhivāsa and therefore, no one shall set foot there, except those who render service to God.³

¹ Is. 13.

² Vide :

चतुस्सहास्रिकामाद्यां द्रामिर्डीं स्तुतिमुत्तमाम् ।

गापयेद्वैष्णवैस्तत्र वाद्यान्ते दिने दिने ॥

तत्काले भक्तबिम्बानां सम्मानं च समाचरेत् ॥ Ibid 13.245.

³ अन्ये तु न स्पृशेयुस्तं यस्तु शेषात्मकः लवः । Ibid. १२. 133a

The festivals are especially conducted in a grand manner to celebrate the born days of the Āḷvār-s and Ācārya-s. Each receives special bath and worship and is honoured with a procession along with the principal deity in the particular temple where that Āḷvār or Ācārya has a shrine.

It must be noted that whether the occasion is the conduct of major or minor festival or daity worship or Friday when Śrī or Viṣṇu (Dhruvabera) is given bath, there is a particular procedure that is adopted in most of the temples, The holy water used for daity worship or Snapana must be taken at first by the priest or Ācārya who attends to this work.¹ This however is not in practice in major temples where the Ācārya Puruṣa-s receive it at first as a matter of right.

Normally and also on specific occasions as noted above, the Ācārya or his assistant performs worship to God on behalf of the persons who visit the temple for worship. Some amount of money is paid by them for worshipping the deity uttering the names of God for 108 or 1008 times, placing the Tulasi at the feet of the Lord or Kuṅkuma for 108 or 1008 times at the feet of Śrī uttering the names of Śrī (this practice has no sanction in the Āgama texts). After doing this, the priest offers the fruits and other offerings brought by the persons assembled there to the deity, eits the

¹ Vide :

विष्णोस्तीर्थं प्रसादं च पूजान्ते देशिकोत्तमः ।

अपीत्वा यदि वान्येभ्यो दद्यात् पूजा हि निष्फलः ॥

Spr. 29.103b-140.

camphor and waves it thrice in front of the deity from foot to head. This practice also does not have sanction in the Āgama texts. The holy water is given thrice to the devotees and Śaṭhāri is placed on the head of each of those persons.¹ This must be taken to represent the sandals (Pāduka-s) of Viṣṇu. The word Śaṭhāri is split up as Śaṭhasyāri, enemy of Śaṭha, a rogue or an evil spirit which is held to destroy the knowledge of a child at the time of birth. Nammālṅvār is the head of Prapanna-s and was not afflicted by Śaṭha². So a devotee of Viṣṇu shall deem it an honour to have the Pāduka set on a pedestal put on his head as a rare honour which he should yearn for.

Lapses and shortcomings are likely to occur when a ritualistic act is undertaken. This may arise with reference to any item such as temple building, idol-making, utterance of a mantra where it should not be uttered doing one thing in the place of another and so on. There are other cases such as presence of hair in the garland of flowers and cooked food. Using flowers and fruits which are forbidden, non-performance of worship when it should be done, movement of the story idol and others also require atonement. What is much of interest is that when a non-Pāñcarātrika participates in the Pāñcarātra ritual, expiatory act is required to be done. The ancient texts do not refer to this aspect of lapse.

¹ Sprs. गापयेद्वैष्णवैस्तत्रैवाद्यान्ते दिने दिने ॥

तत्काले भक्तबिम्बानां सम्मानं च समाचरेत् ॥

Ibid 13.245.

² Sprs. 35. 53a

Later texts mention that expiatory rites are to be performed when those who are initiated according to other systems touch anything forming part of the Pāñcarātra ritual or those who belong to the Vaikhānasa tradition take part in the Pāñcarātra ritual, the expiatory act is required to be done.¹ The lapses that are treated in the texts are related to the temples and rituals performed there and are also of a general nature concerning the social life.² The Sanatkumārasaṁhitā classifies the acts that require expiation under eight heads and enjoins the means of atoning for them.³

Performing Pavitrotsava is of paramount importance. It is performed to atone for all lapses

¹ Vide : दीक्षितैरन्यशास्त्रेषु स्पृष्टे स्नपनमाचरेत् ।

Pas. Caryā. 4.18.113b.

Since the Vaikhānasa-s do not have initiation, they are not meant here, For references to Vaikhānasa, see 15, 19; Sprs. 50. Prāyaścitta is thus defined;

आराधनानां वैकल्यं लोपो वा प्रायसञ्ज्ञितम् ।

प्रायश्चित्तं समाधानमिति निर्वचनक्रिया ॥ Ibid 18.1b-2a.

See JS.ch.25 for a detailed treatment.

² Paus. (ch.32) discusses this matter briefly under the title relating to non-performance of Pūja;

³ The eight kinds are 1. non-performance of pūja at the right time fixed for it, 2. committing sinful acts during worship, 3. eating the prohibited stuff, 4. violating the code of conduct, 5. going back on the word given to others, 6. insulting Vaiṣṇava-s, 7. committing the five heinous sins and 8. doing many other sinful deeds, 8. Japa and homa are specifically enjoined for atonement. (Sks. Rsi.)

occurring annually while attending to worship in temples. Pavitra is the name given to strings made of smooth, fine, coloured threads, folded three or four times. Maidens and women could prepare a garland of these threads and they are purified by the *Astramantra*. They are to adorn the bera and pitchers, maṇḍala-s, and fire-pit, which are to be used then for doing homa. The Veda-s are to be then recited all through the time when these are performed for seven days. Pūrṇāhuti is performed on the last day. This is to be done in Dakṣiṇāyana.¹

The rulers of the land could arrange for an expiatory act called Hiranyagarbhavidhi. This consists in preparing potsherds made of gold and perform homa placing them in a pavilion and bath the king with holy water. The gold potsherds are to be given away to Brahmins. Another act to serve this purpose is Tulābhāra. Gold equivalent to the weight of the ruler is to be placed in one of the scalepans of a balance. After doing homa in the presence of God, these are to be given away to the Brahmins. Puṣpābhiṣeka is the third way of atonement to be taken up by the rulers. Potsherds of gold are to be prepared and filled with grains, gems and other materials. Homa is to be performed in the presence of God. The ruler is to be given bath with the waters kept in the pitchers.²

¹ JS. 21; SS. 14&15; Paus.30; IS.14; Params. 12.
Pas Caryā. 14.

² Param s.21, Pas. Caryā 20.

When the temple, or its parts like tower, pillar or pavilion or when a certain part of the bera gets broken or when the walls of prākāra-s and others fall down, the act of renovation is to be done. If any repair is to be attended to the Garbhagr̥ha, then the bera-s are to be kept in a Bālālaya and worshipped till the repair is over. This act of renovation is called *Jīrṇoddhāra*. After the repair is carried out Samprokṣana, an elaborate rite to purify the entire temple complex is to be undertaken.¹

¹ Pas. Caryā. 17.

CHAPTER IX

PĀÑCARĀTRA LITERATURE

The concepts and doctrines of the Pāñcarātra or any system of thought and practice must have been originally evolved by some eminent seers who lived in the hoary past. These should have undergone tests from time to time at the hands of sages who were eminent spiritually and scrupulously careful to lay down the codes of religious acts and offer directions to the people for pursuing the well-tested righteous path so as to worship God and attain at last freedom from bondage. Śāṇḍilya, Aupagāyana, Mauñjyāyana, Kauśika and Bharadvāja were the first to receive the Pāñcarātra tradition from Nārāyaṇa himself. The problems which account for invalidity are thus ruled out here. Samvanta, Mārkaṇḍeya and other sages held discussions with the above mentioned personages and it is as a result of these discourses and discussions that there arose the compilation of the texts on the system.

The texts are called by several names such as Saṁhitā, Tantra, Rahasya and others.¹ The number of Pāñcarātra texts are given differently in different

¹ A work containing śloka-s from 3500 or 6000 upto 12000 is called Saṁhitā. Paus 39-8; it is called tantra when it has more than many lakhs and thousands of śloka-s upto three and a half crores. Ibid. 39. 11b-12a.

Nine names for the texts are given and enumerated.

Ibid. 39. 2-12.

works as 214, 225, and 289.¹ Their names end differently in Saṁhitā, Tantra, and others.² Some of the Pāñcarātra texts contain a list of the names of the texts.³

The period or date when a work must have been composed is to be determined on two grounds. One is based on the citation from a particular work in works of different kinds or mention of the name or author of a work in other's works. The second involves references in works of the same kind.

In the works written in India in the ancient days, there are references which in a way helpful to fix the period of the Pāñcarātra texts. Utpala (850 A.D.) cites passages in his *Spandapradīpikā*, from the Pāñca-rātra, mentioning their source as Pāñcarātraśruti. Names of texts like Sāttvata, Pauṣkara and Jayākhyā are mentioned. The date of these works could be fixed long before 850 A.D. The Sāttvata, Pauṣkara, Jayākhyā, Lakṣmītantra, Ahirbudhnyā Saṁhitā and Parama Saṁhitā are held to be very early texts. The Jayākhyā and Paramasaṁhitā-s do not refer to any Pāñcarātra text. The Sāttvata refers to Pauṣkara and

¹ Schrader's Introduction to Pāñcarātra enumerates 224 texts, 'Introduction to the Lakṣmītantra' 225 and the 'Panorama of Pāñcarātra Literature' 289.

² Lakṣmītantra, Viṣṇutantra, Viṣṇutilaka, Viṣṇuvaibhava, Viṣṇurahasya, Jayākhyasaṁhitā, Sāttvatasāṁhitā and others.

³ Viṣṇutantra enumerates the names of 154 texts, Pādma and Viśvāmitrasaṁhitā-s 108 and Kapiñjala-saṁhitā 108.

Pārameśvarasaṁhitā-s¹. Parameśvara and Sāttvata are mentioned in the Pauṣkarasaṁhitā.² Sāttvata and Jayākhyā are mentioned in the Lakṣmītantra.³ The Ahirbudhnyasaṁhitā mentions Jayākhyā and Sāttvata.⁴ The Pārameśvara which is held to be based on the Pauṣkarasaṁhitā, is cited reverentially in the Pauṣkara and Sāttvata Saṁhitā-s. Besides Pauṣkara and Sāttvata have mutual references, The task of fixing the exact periods for these early texts is indeed hard.

The Pāñcarātra texts are classified as Divya, Munibhāṣita and Mānuṣa. To the first kind belong those texts which were directly revealed by Nārāyaṇa and preached later by Brahma, Rudra and others. The Sāttvata, Pauṣkara and Jayākhyā Saṁhitā-s came under this head. Those which are discourse by the sages are of the Munibhāṣita kind. The Īśvara, Bharadvāja, Pārameśvara and others come under this group, which is held also as Sāttvika. Sanatkumāra, Padmodbhava and others are of the second group and are Rājasa. Pañcapraśna, Tattvasāgara and others are of the Tāmasa kind, though they came under the second kind. The manuals written in the later periods by scholars are of the Mānuṣa-kind.

¹ SS. 9.133; 12.213.

² Paus. 39.18.

³ LT. 11.28;

⁴ Ahs. 29.64; 16. 85b;

These striking features are to be noted about these texts. The first is that the texts which mention the words bimba, āyatana and others refer to the theories of creation and deal extensively about mantra-s. They must have been therefore compiled at a very early period.

Such of those texts, which give importance to the building of temples, making of icons and celebration of festivals must have been compiled at a later period. However, no hard and fast line could be drawn to show when the early period came to a close and the later period started. The second feature is the name Ratnatraya given to the Sāttvata, Pauṣkara and Jayākhyā¹ requires justification. Pādma, Sanatkumāra, Paramasaṁhitā, Padmodbhava, Mahendra and Kaṇvasaṁhitā-s are held to be five Ratna-s.² The problem is how to justify this statement in the Pādma which omits the Jayākhyā on which it is held to be based. The Kāṇvasaṁhitā mentions six texts as Ratna-s placing the Sanatkumāra saṁhitā as the foremost (ādya) Āgama. Perhaps, the group Ratnatraya came to be formed to refer to the Sāttvata, Pauṣkara and Jayākhyā saṁhitā-s which along with the Īśvara, Pārameśvara and Pādma have been adopted for worship in the three famous temples at Melkote, Śrīraṅgam and Kancipuram respectively. Whether the Ratnatraya was actually meant for use in the temples mentioned

¹ IS. 1.64-66.

² Pas. Caryā 33. 204b-205a; here six texts are mentioned but are numbered as five.

requires proof. The third feature is that among the many Pāñcarātra texts, it is the Pādmasaṁhitā alone that has got the classification of the text into four Pāda-s, Jñāna, Yoga, Kriyā and Caryā. If this classification is essential for an Āgama text, it must be assumed that all other texts are not fully Āgama-s. Besides, the Jñānāmṛtasāgara and Sanatkumāra saṁhitā-s which have five mantra-s under different names could not have justification for the name Pāñcarātra. The same explanation is to be given for the Kāṇḍa division in the Narasimhasaṁhitā, the Pāda division as first, fourth etc. in the Brhadbrahmasaṁhitā and the four Khaṇḍa classification in the Śāṇḍilyasaṁhitā. There is however justification for the division of rātra. The explanation that could be given for the division into pāda is that the Pādmasaṁhitā alone treats all the aspects of the Pāñcarātra Āgama. The texts of the early period did not envisage a clearcut division of the topics as coming under Kriyā and Caryā and so there is no properly arranged treatment of the topics. Greater importance is given in the later period to the building of temples, installation of deities and conduct of festivals. Here too, much distinction is not shown to keep the treatment of Kriyā distinct from that of Caryā aspects. Rather, the topics of these two overlap with each other. Matters pertaining to Jnana and Yoga get included within these two in some texts.

The Sāttvatasāṁhitā contains twenty five chapters called Pariccheda with about 3500 śloka-s. Nārada narrates what Bhagavān narrated to Saṁkarṣaṇa. The birch leaf is to be used for drawing

the diagram.¹ Division of mantra-s into bīja, piṇḍa, savijña and pāda,² the six courses (Ṣaḍadhvan),³ worship of the vyūha deities constituting the group Cāturātmya⁴ and five - fold division of the day⁵ are treated. Stress is laid on the worship of the vyūha and vibhava deities and of Narasimha together with mantra. Dikṣā, Pratimā and installation get a detailed treatment. The mantra-s receive an elaborate treatment in this text.⁶

The Pauṣkarasaṁhitā contains about 6000 śloka-s in 43 chapters called adhyāya-s. There are internal evidences for this work having been compiled in Kashmir.⁷ Maṇḍala-s receive a detailed description. Twentyfive Maṇḍala-s are enumerated and described.⁸ It is in the form of arca, that god presents Himself to others.⁹ The funeral rites and

¹ SS.17. 348.

² Ibid. 9. 16-48a.

³ Ibid 19.

⁴ Ibid 5.

⁵ Ibid 25. 347.

⁶ Ibid 17

⁷ Ibid 31. 106-111.

⁸ Paus. 5.

⁹ Ibid 19.70.

annual ceremonies to the departed souls are to be done according to the directions sanctioned in the Pāñcarātra Āgama.¹ Chapters 36 and 37 describe the importance of shrines and enumerates several of them. The features of the four siddhānta-s are set forth with clarity.² This is in the form of a discourse delivered by Viṣṇu to Brahmā who is called Pauṣkara.

The Jayākhyasamhitā contains about 4500 śloka-s in 33 paṭala-s. It is in the form of a discourse delivered by Lord Viṣṇu to Nārada. Words like bimba, pratimā, snapana, āyatana and others occur suggesting that the worship of God in the form of bera installed in a temple was in vogue when this text was compiled. Construction of a temple, installation and the performance of Mahotsava³ which get good treatment, should indicate a later date for this text. However, the date is fixed about 450 A.D. on palaeographical evidence.⁴ Like the Pauṣkara samhitā, this text deals with the funeral rites.⁵ Nṛsiṃhamantra gets an elaborate treatment which includes the method of meditating upon it.⁶ Yoga is of

¹ Ibid 27.

² Ibid 38. 295-309.

³ JS. 20, Kaustubhaprasāda is a rare kind of temple mentioned in Ibid 20.130b.

⁴ Introduction Ibid. pp.30-34.

⁵ Ibid.24

⁶ Ibid 29. 1-58.

three kinds, Prakṛta, Pauruṣa and Aiśvarya.¹ Viṣṇu is of three kinds, saṁkalā, niṣkalā and para.² This is for those who practise Yoga. For others He is sound, space and possessed of a form.³ Mokṣa is reaching the imperishable Brahman called Vāsudeva.⁴

Śāntika, Pauṣṭika, Vidveṣaṇa, Maraṇa, Uccāḥāṇa and Stambhana, which are cruel rites, are treated in this work. Khaḍgasiddhi, Añjanasiddhi and other results are obtained by the practice of the Tantrika rites mentioned above.⁵

This Saṁhitā attaches much importance to mantra-s, cosmology, vyūha theory and others get well - treated, Dīkṣā, Pavitrāvidhāṇa and Prāyaścitta are treated in lengthy chapters.

At the end of chapter I, there are additional 163 stanzas which describe the glory of Śrī Varadarāja svāmi at Kanci including the temple. This is a case of interpolation. Ancient texts with very few possible exceptions, have passages interpolated here and there. Construction of the temple which this text describes may be taken as a

¹ Ibid 33. 12b-13a

² Ibid 33. 32b

³ Ibid 33. 33a.

⁴ Ibid 33-59b

⁵ Ibid 26.

case of interpolation. Though there is no positive proof, this text may be taken to be the earliest among the Pāñcarātra Āgama-s.

The Īśvarasaṁhitā is held to be based on the Sāttvatasamhitā. It is used in the temple at Melkote. It contains 8400 śloka-s in twenty five chapters. It mentions the Pauṣkara and Pārameśvara Saṁhitā-s¹. Cosmological matters do not get treatment in this text. Sanatkumāra is stated to have brought the Lord Nārāyaṇa to this hill and hence the name of the hill is Nārāyaṇādri and worshipped according to the Sāttvata mode. Rāma is said to have worshipped this god at Ayodhyā and hence the name of god is Rāmapriya. Almost all the topics of the system are treated with much clearness. The Āḷvār-s especially Śaṭhakopa, their compositions in Tamil and the occasions for their recitation are mentioned for the first time only in this text. Nārada is the narrator of this text to the sages.

It is interesting to note that in this text, which Yāmuna (916-1041 A.D.) quotes, temple worship gets on well-merited treatment. Mahotsava is dealt with in chapters 10 and 11 in 851 śloka-s. Prāyaścitta chapter (19) is equally long, Pratiṣṭhā and Dīkṣā have a large number of śloka-s devoted for treatment.² No part of this text can be taken as verbose.

¹ Is.1. 64b

² Ibid 19&21.

The Pārameśvarasamhitā, which is based on the Pauṣkarasamhitā contains 8700 śloka-s in 26 chapters. The first chapter is called Jñānakāṇḍa. The other chapters are called Kriyākāṇḍa. Sanaka and Śaṇḍilya are the interlocutors.

This text, which is adopted for worship in the temple at Śrīraṅgam, is an ideal Āgama in the sense that whatever is essential for temple worship is dealt with in great detail. The twenty five chapters are stated to form part of Kriyākāṇḍa but these are matters dealt with here which come under Caryākāṇḍa.

The descriptions of every part of the temple complex at Śrīraṅgam are strikingly the same as what is not obtained in that temple. Bāhyayāga, Agnikārya, Pavitrāropana, Snapana, Pratiṣṭhā, Devatāvahana, Mahotsava and Prāyaścitta are treated in all their details. One noteworthy feature in the treatment of Devatāvahana is that gods are not invited to attend the festival individually. The groups to which they belong are described and invited for gaṇa-s, for instance pitṛ, ahi, gandharva, yakṣa, siddha, piśāca and others¹. Dance and music should accompany this invitation. Rāmānuja (1017-1137 A.D.) does not refer to this text. The Pādmāsamhitā, which follows the Jayākhyasamhitā contains 9255 śloka-s in 82 chapters. The text is divided into four pāda-s called Jñānapāda, Yogapāda, Kriyāpāda and Caryāpāda. They have 12, 5, 32 and 33, chapters respectively. In print it is available in two volumes ,

¹ see under 381.

the first volume having the first three pāda-s and the second the fourth pāda.

Sage Samivata listened to the version of this Āgama from Kapila and in his turn taught it to Kaṇva. The first chapter in the Jñānapāda narrates how this text came into being and enumerates the names of Samhitā. The other chapters in this pāda are devoted to give an account of cosmology, Brahman's features, means of attaining mokṣa and the worlds above and below the earth. Among the weapons of Viṣṇu, discus maintains the stability of worlds, lotus prepares for the next creation, conch for salvation and mace for dissolution.¹

The Yogapāda closely follows the treatment of the practice of Yoga as available in the Yogasūtra-s of Patañjali. The concepts of each of the eight limbs are analysed and the usefulness of each limb is given an improvement over that in the Yogasūtra-s so that the yogic practice could be adopted by the followers of the Pāñcarātra system.

The thirty two chapters of the Kṛiyāpāda are fully packed with the detailed information and the practical methods for building the temple and conducting installation of the deity. Fortynine Vimāna-s are enumerated and described.² The

¹ Vide :

स्तित्यैचक्रं श्वरासिजं दधानं सृणुये पुनः।

मुक्तये पाञ्चजन्यं च गदा संहृदये तथा॥

Pas. Jnana 2.14.

² Pas. Kriyā. 8.

number of bera-s is stated to be six.¹ Viṣṇu's śakti-s are stated to be nine.² The figure of Garuḍa or lion shall adorn the corners of ramparts³ in the temple. The flag shall have in it the drawing of the figure of Garuḍa or Hanumān.⁴ The practice that is now obtained is only to have the figure of Garuḍa.

The Caryāpāda contains an extensive treatment of Dikṣā , daily worship , śnapana with several number of pitches nature and number of services to God, Mahotsava, Pañcakāla division of the day, Pavitrotsava, renovation, acts of expiation, and the four siddhānta-s. Mantra-s, the method of analysing them, the Dvādaśākṣara, Aṣṭākṣara and Viṣṇugāyatri, mantra-s of other deities, and Mantra of Sudarśana, are treated at great length. Ten chapters (23-32) are devoted to the treatment of mantra-s. The procedure for conducting daily worship or annual festival is exquisitely depicted adding aesthetic element through mention of music and musical instruments .

The Lakṣmītantra glorifies Śakti, rather Śrī, a form of Śakti, placing her along with Nārāyaṇa and giving her a status equal to that of Viṣṇu. It contains

¹ see under 242.

² see under 272.

³ Pās. Kriyā. 10. 35a.

⁴ Ibid. 29. 15a

about 3600 śloka-s in 57 chapters. Actually it has 50 chapters and there are seven more numbered of which Ch.56 is missing. At the beginning of Ch.53, it is said that Kriyāpāda would be dealt with in brief. Teaching of the Pāñcarātra doctrines by Śrī to Indra is recounted by Atri to Anasūya. The colophon mentions this text as Pāñcarātrasāra. There is much of Sākba element in this text. The Sāttvatasamhitā is mentioned twice.¹ Its date must be placed after the Sāttvata. The earliest writers to mention and cite passages from it are Pillai Lokācārya and Vedānta Deśika, both of whom flourished in the 13th and 14th centuries. Therefore this text must have been compiled before this period.

Treatment of *adhvan*, and the use of the word *śaktipāpta*² to mean God's grace indicate that the work must have been composed in Kashmir. Cāturātmya, doctrine of self - surrender, ṣaḍguṇya creation (suddha, miśra and aśuddha)³ and the division of mantra into bīja, piṇḍa, samjñā and pada give a characteristic stamp to this text. The Yantra is to be drawn in a birch-bark.⁴ Śrī sukta gets a clear exposition.⁵

¹ LT.2.59a; 11.28.

² LT. 22.

³ This division of creation is treated in the Vidyāpāda of the Mṛgendrāgama written in Kashmir.

⁴ LT. 46.38.

⁵ Ibid. 50.

The text is not divided into pāda-s yet, the topics of Jñanapāda are dealt with in Ch.1-17. About twenty chapters are devoted to linguistic occultism. Jñāna, Karma, Yoga and Prapatti are declared as the means to get freedom from bondage. Sudarśana's māntra and greatness are dealt with in Ch.31. The five - fold division of the day is detailed in Ch.28.

The Ahirbudhnyasamhitā contains about 3900 śloka-s in sixty chapters. The colophon refers to this work as Tantrārāhasya. Answers offered by Ahirbudhnya (Śiva) to the questions raised by Nārada are reproduced by Bharadvāja to Durvāsa. Adharāsana, Mudrā, Abhiṣeka, Dīkṣā, Bhūtaśuddhi, Dhyāna and others are stated in this text for practice following their treatment in the Jayākhyasamhitā.¹ The Sāttvatasamhitā is mentioned thrice.² The exposition of the Śrīsūkta is stated to have been already made in some other work.³ This is a reference to the Lakṣmītantra where the Śrīsūkta is dealt with.⁴ The date of this text must therefore be

¹ Ahs. 19. 62b-64.

² Ibid. 5.59; 27.31&32; 16.85a. The first and the third references mention the expression 'Sāttvataśāsana' which may mean only the system of Sāttvata, i.e. Pāñcarātra.

³ Vide : हिरण्यवर्णा श्रीसूक्तं कृतोऽन्यत्र विस्तरः। Ahs. 59.40a.

⁴ LT. 50.

fixed after Jaya, Sāttvata and Lakṣmītantra. Moktapida of Kashmir is mentioned .¹

Śakti plays a dominant role in this text as in the Lakṣmītantra . Creation as pure and mixed, greatness of Pāñcarātra among other systems , sound, and its variations, mantra-s and their varieties, yantra-s , method of worshipping God and the significance of worship of Sudarśana get detailed treatment. It will not be an exaggeration if this text is called *Sudarśanagrantha*. Five methods are given to prove how evils were got over through the worship of Sudarśana.² Several Yantra-s are described and the results of meditating upon them are clearly brought out. The figure of Sudarśana on one side and that of Nṛsiṃha on the other are to adorn the Sudarśana Yantra.³

Prapatti⁴ and Yoga⁵ are vividly explained. The subble, gross and transcendental aspects of the mantra-s of Viṣṇu, Nṛsiṃha, Gāyatri are given a clear treatment.

¹ Ahs. 48.

² Ibid. 33, 42,43,45 and 50.

³ Ibid 37.

⁴ Ibid 31

⁵ Ibid 26.75b

Like the Lakṣmītantra, this text was compiled in Kashmir . The use of brich-bark for drawing the Yantra of Nṛsimha and a reference to Śaktipāta¹ as the grace of god prove this.

The Paramasamhitā contains about 2200 śloka-s in 31 chapters. Brahma was taught by Viṣṇu called here as Parama. Mārkaṇḍeya teaches these, in his turn, to Śanaka and Devala. This is cited by Yāmuna² and Rāmanuja.³ Its combination could therefore be fixed before 900A.D.

This text is like an introduction to Pāñcarātra. The central concepts of topics such as creation, worship, mantra-s , dīkṣā , temple-building and others are dealt with briefly . Worship of God through mantra-s is stated to be karmayajña, japa and stotra-s, Vākyaajña and mental worship Manoyajña.⁴ Nothing is more beneficial than worshipping the feet of God.⁵ Mantra-s of Varāha, Nārasimha, Śrī , and Sudarśana are declared to be the best.⁶

¹ Ibid 14,33,38.

² AP. p.8.

³ Śrībhāṣya on 2.2.42.

⁴ Parama 3.25a-27a

⁵ Vide : हरिपादार्चनादन्यत्र किञ्चित्परमं हितम्। Ibid. 3.31b

⁶ Ibid 16.2.

The Sanatkumārasaṁhitā is an old text, as it is cited by Yāmunācārya (c. 916-1014 A.D.)¹ It mentions the Padmodbhava,² Mahendrasaṁhitā,³ Nārādārcanikā,⁴ Garuḍārcanikā⁵ and Śatasāhasrika.⁶ It is also called Mahāsaṁhitā. It contains 3500 śloka-s in four sections called Rātra.

Originally, it had five sections with the names Brahma, Śiva, Indra, Śrī and Bṛhaspati. It has lost first three chapters in the Brahmarātra and the whole of the Bṛhaspatirātra. Sanatkumāra listened to the discourses delivered by Brahmā, Śiva, Indra and sages. Along with the lost Bṛhaspatirātra, it had five rātra-s. This is treated as having given the name Pāñcarātra to the system. Since at least four persons delivered discourse, there is no uniformity in the treatment of the topics. Many of the important topics which a Pāñcarātra text should contain are found treated here. There are three deities or forms of Viṣṇu as Viṣṇu, Mahāviṣṇu and Sadāviṣṇu.⁷ Liṅga-s are three - Brahmā, Viṣṇu and Śiva. A fourth

¹ AP. p.74.

² Sks. Śiva 3.10b,14a,31a, 212a; Ṛṣi 1-14a.

³ Ibid Śiva 2.29a; Indra. 6.37b.

⁴ Ibid Śiva 7.12b

⁵ Ibid . Ibid 14b

⁶ Ibid. Ṛṣi. 1.20b

⁷ ibid . Ibid 6. 138-140

one is added as representing all the three deities.¹ Viṣṇu is sakala, Mahāviṣṇu is sakala-niṣkala and Sadāviṣṇu is niṣkala(partless)². Mantra-s receive treatment in five chapters. They are of three kinds, Vaidika, Tāntrika and Vaidikatāntrika.³ Vāgīśvarī, Kriyā, Kīrti, Lakṣmī, Sṛṣṭi, Vidyā and Kānti are the seven mothers.⁴

The Viṣṇusamhitā contains 2600 śloka-s in 30 chapters. Viṣṇu tells about salvation to Sumati who passes it to Aupagāyana. It gives a systematic and clear treatment of the important topics of the Pāñcarātra śystem. Viṣṇu remains in gross, subtle and transcendental form, when He is taken to be Prabhāviṣṇu , Mahāviṣṇu and Sadāviṣṇu respectively.⁵ Initiation offers all accomplishments, all knots (of bondage) get destroyed by it.⁶ Viṣṇu's greatness, social conduct and the features of the Bhāgavata are dealt with in chapters 3, 29 and 30 respectively.

¹ Ibid. Ibid 6.50b-52.

² Ibid. Ibid 6.140.

³ Ibid. Ṛṣi. 5. 37

⁴ Ibid. Indra. 7.114b-115a

⁵ VS. 3.43.; They are also known as Ātmā, Antarātmā and Paramātmā. Ibid. 3. 44a.

⁶ Ibid 10.2. The word 'dīksā' is derived from two roots 'da' to give and 'ksi' to get destroyed. In the senses of both the roots apply here, initiation has got the state of being dīksā.

The Śrīpraśnasamhitā contains 6700 śloka-s in 53 chapters. Sage Ekatā tells the sages what he listened to Śrī's discourse. As that of later period, this bears the influence of the customs and practices of South India. It does not have division of the text in to pāda-s. Ten chapters are devoted to the treatment of installations of various kinds. Mahotsava is treated in eight chapters. Eleven chapters treat minor festivals. Of a similar kind are the Nāradya Samhitā, Mārkaṇḍeya Samhitā, Viśvāmitra Samhitā, Viṣṇu-tattva Samhitā and Viṣvaksena Samhitā.

A Kāśyapa Samhitā contains about 850 śloka-s in thirteen chapters. This text deals with serpents and treatment for snake-bites through mantra-s. The Viṣṇutilaka discusses topics like yoga, mantra-s and festivals. Being a discourse which Brahmā delivered to the sages of what he heard from Viṣṇu, it is highly useful for a study of other texts and contains about 3400 śloka-s in eight long chapters.

Many small works were written in later days in defence of Pāñcarātra validity. The first writer to defend validity of Pāñcarātra and establish it on strong grounds was Yāmunācārya (916-1014 A.D.) in *Āgamaprāmāṇya*. The next writer is Vedāntadeśika to place the Pāñcarātra on solid foundation in his *Pāñcarātrarakṣā*. This work contains three sections, among which the first takes up a discussion on the Siddhānta-s and Pāñcarātra validity. The second section is devoted to an analytical treatment of the routine based on the five-fold division of the day. The author offers in the third section an exposition and study of Rāmānuja's Nitya.

Many works were written in the later period on Pāñcarātra such as Pañcakālakriyādīpa of Śrīnivasācārya, Pañcakālaprakāśikā of Tirumalai Śrīnivāsācārya and Pratiṣṭhāpradīpa of Narasimha Vājapecyin.

The Sāttvata Saṁhitā was commented by Aḷaṅga Bhaṭṭa, son of Yogānanda Bhaṭṭa. The same commentator wrote in the Sāttvata prakāśikā on the Īśvara Saṁhitā. The Pārameśvara Saṁhitā has a commentary by Nṛsiṁha Yajvan. The Lakṣmī Tantra has a commentary by Kṛṣṇamācārya.

Of great value is the Kriyākairavaṇḍikā of Varāhaguru. It gives an estimate of the Kriyā and Caryā aspects of the Pāñcarātra rituals. The Rākā, a commentary on this work by Dr. S.B. Raghunātha-charya, is helpful in understanding the text.

The editions of the Jayākhya and Pārameśvara are valuable for the informative introductions also for the charts which they contain. The appendices, kuṇḍa-s and mudrā-s, which are given in the editions of the Śrīpraśna Saṁhitā, Pādma, Introduction to the Parama Saṁhitā and Lakṣmī Tantra are valuable for the understanding the worth of Pāñcarātra system. The Viśvāmitra Saṁhitā and Viṣvaksena Saṁhitā are very valuable for the notes and diagrams contained in these editions. The Parama Saṁhitā and Lakṣmī Tantra have translations in English.

The commentators and sub-commentators on the Śrībhāṣya had defended the Pāñcarātra validity, while taking up Utpattayasambhavādhikaraṇa. The stotra-s of Śrīvatsāṅka Miśra,¹ Parāśarabhaṭṭa² and Vedānta Deśika³ have unmistakable impressions made on their works by the teachings of the Pāñcarātra Āgama. The works of Pillai Lokācārya,⁴ Alakiya Manavāḷapperumāl Nāyanār,⁵ Vedānta-deśika,⁶ and Manavālamāmuni⁷ have utilised the passages in the Pāñcarātra texts to their full extent for maintaining their interpretations of the principles and concepts of the Vaiṣṇava siddhānta.

¹ Varadarājastava 93; Śrīstava 8; Vaikuṇṭhastava 29.

² Śrīraṅgarājastava-Uttaraśataka 39.

³ Yādavābhyudaya 17.116; Śrīstuti 6; Hayagrīva stotra 11, Abhītiṣṭava 18; Śaraṇāgatidīpikā 32.

⁴ Śivārcanābhūṣaṇa 6,7, 9; Mumukṣuppaḍi 110, Caramaśloka 282.

⁵ Ācāryahr̥daya 156.

⁶ Nikṣeparakṣā, Saccaritrarakṣā, Rahasyarakṣā and other works contain profuse citations from LT. Ahs. and other Pāñcarātra texts.

⁷ Śrīvācanabhūṣaṇavyākhyā 392; Tattvatrayavyākhyā, 182; 187, 188; Mumukṣuppaḍivvyākhyāna.

CHAPTER X

PĀÑCARĀTRA AND VAIṢṆAVA WAY OF LIFE

The Vaiṣṇava cult has been in vogue since very earliest times. The Mahābhārata, Bhagavadgītā, Viṣṇupurāṇa, Bhāgavata and Smṛti texts of Manu, Śāṇḍilya, Vasiṣṭha and Viṣṇu have been of much help for the full development of this cult.

The Pāñcarātra texts especially Ratnatraya and Sanatkumāra Saṁhitā have laid down the code of conduct for Vaiṣṇava-s. The Pañcakāla division of the day, the sacrament of Pāñcasamskāra and the use of the Dvādaśākṣara, Ṣaḍakṣara and Aṣṭākṣara mantras are specifically enjoined. Method of doing japa, selection of the beads for stringing them into a garland for counting during japa,¹ method of prostration before the deity,² the kinds of vessels to be used for the preparation of food and for doing worship are also clearly laid down in these texts. The doctrine of Prapatti gets a special treatment. While doing the funeral rites for the departed souls, the Āgama-s substitute the names of father, grandfather and great grand-father on both paternal and

¹ JS. 14. 25-40b

² SS. 6.187b-188a.

maternal sides by the names of Vyūha deities.¹ Pollution,² expiatory rites³, medicinal appliances and other matters also receive a merited treatment in the Āgama-s.

The Vaiṣṇava community is conservative and does not readily admit changes in all aspects of life, as it is governed by the Dharma Śāstra rules. The Pañcakāla division of routine life has been till recently adopted by few noted scholars but now it is scarcely followed. Pañcasamṣkāra is still practised but not with zeal. That an individual becomes Viṣṇuised by this practice is not only ignored but looked down as quite unnecessary. The Sāvitrī mantra is recommended for Sandhyā as also Aṣṭākṣara. The other two are rarely used as on occasions when Pañcasamṣkāra is to be administered to youngsters. Care is however taken for selecting proper beads for japa, but many feel contented with having the beads of Tulasī. Method of prostration is not strictly followed by all, the sections of people following a particular pattern with which they are accustomed. The Vaiṣṇava community follows only the method prescribed by the Dharma-śāstra-s and have not taken to the Pāñcarātra mode of performing the funeral rites. Prapatti is practised by a section of the community as an independent means while the other section believes in the efficacy of the concept of

¹ JS. 23,24; Paus 27.

² Viṣṇutattvasamhita IV. 8

³ IS. 18 & 19.

Prapatti, but holds that there is no need to perform it as an independent means. The method of doing worship to God in the house is modelled on the pattern offered in the Pāñcarātra Āgama.

One practice worthy of note is the worship of God on the celebration of Śrījayantī, Śrīrāmanavamī, Nṛsimha jayantī and Śrāvaṇadvadaśī. The way of finding out the exact day for the celebrations of these is discussed in the Dharmaśāstra-s and Pāñcarātra Āgama. A section of the Vaiṣṇava community has chosen the Āgama for guidance and the other preferred to abide by the Dharmaśāstra-s.

Prapatti, Pañcasamśkāra, and Ūrdhva puṇḍra have really the basis in the Vedic texts. It can be said that these had undergone much development in which the Pāñcarātra Āgama, Vedic texts and Purāṇa-s played a significant role.

To a large extent, the festivals in temples are governed by the Pāñcarātra Āgama. As enjoined in the Īśvarasaṃhitā, the recitations of the compositions of the Āḷvār-s and the Veda-s in the specified places in the processions when the Mahotsava is celebrated continue even today. Most of the minor festivals are celebrated as per the directions given in the Āgama-s. The temples play a very dominant role in the religious life of the people. This is not a little due to the influence of the Pāñcarātra Āgama.

CHAPTER XI

CONCLUSION

The Pāñcarātra Āgama is highly valuable for the contribution it has made on theistic ritualism. The five-fold division of the day, each to be devoted to the service of God is equally valuable. This division intends to enjoin on the devotees of Viṣṇu the duties which they should perform without any break whatsoever. This at once raises a question. If the devotees, as a lot, are to spend the entire day to doing service to God at temple and in the house how and when they procure the requirements for running the family and look after the needs of the members of their family. If some among those devotees have to do business, trade and attend to agriculture, will they have the time to attend to these? The Pāñcarātrāgama allows every member of the community to undergo initiation. There is no bar placed against any one.

The solutions for these questions are provided in some Pāñcarātra texts.

The Viṣṇusamhitā classifies Vaiṣṇava-s under five heads with the names Vaikhāṇasa, Sāttvata, Śikhin, Ekāntin and Mūla. among them, the Vaikhāṇasa-s are those who worship God everyday and maintain their family with what they get unasked. The Sāttvata-s are those who worship the deity once or twice a day and maintain their family

with what they get taking to some avocation. They do not turn back from the battle field. They are skilled in many sciences (arts and Śāstra-s). Śikhin-s are those who worship Viṣṇu two times a day. They live by agriculture, merchandice and tending the cows. Ekāntins are those who render service to the twice born (Brahmins are meant here) and live by begging for alms. They worship God once in a day. Those are said to belong to the group called Mūla who worship God once or twice or thrice in a day with thought, speech and deeds. They live by what they get unasked on live throughly depending on their pupils.¹

The Jayākhyasamhitā enumerates and depicts the features of all these except the Mūlaka-s. The Vaikhānasa-s are householders, could get the requirements for life by asking the Brahmins or get unasked from others. Sāttvata-s are here Karmasāttvata-s who approach the ruler for livelihood. Śikhin-s depend upon ancestral property, or takes to agriculture.²

Vaikhānasa-s are not meant here to denote the followers of the Vaikhānasa Āgama but those who lead the life of the Vānapraṣṭhāśrama: silence on this Āgama and its followers may suggest that the Vaikhānasa Āgama was not so popular as it became in later years or there was no rivalry between the Pāñcarātra and Vaikhānasa followers.

¹ VS.2. 28-35.

² JS.22. 11-19a

A point worth noting in connection with the five-fold division of the daily routine is the division of the daily routine into thirteen kinds which are : 1. doing samdhyā after both worship, japa, recitation of stotra-s. 2. collecting the items required for doing homa and causing delight to God, 3. bath according to the rules, 4. antaryāga in the evening, 5. Bhūtaśuddhi, 6. external worship, 7. performance of homa in the fire, 8. tarpana for the departed souls, 9. offering of bali to the living beings, 10. hospitality to the guests, 11. dining with relatives and dependents, 12. study of the Veda-s beginning with Ṛgveda and Sāma Veda, and reflections on the contents of the epics and 13 worship of God in one's heart. This classification attempts at illustrating the five-fold division. Abhigamana is conveyed in the first, Upādāna in the second, Ijyā in the third, Svādhyāya in the twelfth and Yoga in the last others, 3 to 5 and 7-11 are incidentally connected with the items of work preceding Ijyā and following it.¹

The Jayākhyasamhitā deals with the five-fold classification and offers an eight-fold classification as 1. Abhigamana, when God is worshipped with arghya, flowers and others. 2. Bhoga when worship is done with external upacāra-s and offerings are made in the form of Naivedya soaked in homely ghee or curds or an animal is offered, 3 and 4 mere worship, 5 sampradāna when what is offered is distributed, 6. Agnikārya, 7. offering to the departed souls, Tarpana, 8. Prānāgnihotra which is also called Anuyāga.²

¹ Paus. 41.57-62.

² JS. 22.75-81a

Prāṇāgni-hotra means taking few bits of cooked rice after pariṣecana and āposana, uttering the names of the five vital airs, prāṇa, apāna etc.

What is the place for devotion in the Pāñcarātra system? Karma, Jñāna, Yoga and Prapatti are the means of mokṣa according to one text¹ and Jñāna and Dharma are according to another.²

Admission of an idol for worship, attendance to Kriyā and Caryā connected with it, and conduct of festivals in which the idol is given supreme position should be taken to be based on devotion to God. People, whose minds are confused and confounded by the occurrences in life whether they are atheists, ill-disposed towards God through hatred, get rid of bad impressions formed in them and wrong thinking when they behold the form of God in the idol by mere accident. They get in a short while an emotional attitude towards God that gets associated with faith. Then they become devotees of God.³ That which is duly offered with devotion to Brahman, Viṣṇu or his form that is installed, leads the giver to His place.⁴

¹ LT. 15.17

² Ahs. 13,12b; Yoga is held to be the means for visualising one's ownself. Yoga or nyāsa (prapatti) will make the self happy. Ahs. 37.21b

³ Paus. 1.30-33.

⁴ Vide : ब्रह्मण्यधिपततौ विष्णौ तदाकारे प्रतिष्ठिते ।

Those who diligently attend to their observances bind God by their own (sincere) devotion.¹ Viṣṇu could be easily reached only by devotion.² The devotees visualise the Lord in the state of mokṣa as having that form which the worship during their life here.³ Viṣṇu is ever sympathetic to His devotees.⁴ He destroys the fires of His devotees.⁵ He is ever determined to protect His devotees.⁶

A prayer addressed to God by the priest runs thus: There is nothing for me without you. Who is there for you without me? O Lord! Be pleased to make me your own. The earth (or ground) holds those who stumble on the ground. O Lord, you alone are the refugee for those who have faith only in you.⁷

The references that are given above to the passages in the Pāñcarātra texts show that devotion

भक्त्या च विधिवद्भक्तं ददाति भगवत्पदम्॥ Ibid 30.26.

¹ LT.50.43b

² Ahs 26.46b

³ Ibid 6.29b-30a

⁴ Ibid 26.64b

⁵ Ibid 26.146a

⁶ Ibid 37.45a

⁷ Pās Kriyā 28. 115-116a

is considered as quite essential for the priests and people. The stotra-s which are included in some of these, are held to have been addressed to God with deep devotion.¹ It is the devotional attitude that is necessary for taking to Karma. Jñāna, Yoga, and Prapatti, that gets stress here. Bhakti, as an independent means, is to be undertaken along with the light limbed yogas. Therefore this Āgama does not treat it as a separate means.

Devotion is stated to be of eight kinds. 1. daily worship of the Lord, 2. abiding by and safeguarding the conventions, 3. confidence in a Vaiṣṇava, 4. great interest in worshipping God (and also devotees), 5. making attempts to worship God personally 6. eagerness to listen to the narrative accounts about the Lord, 7. to be free from entertaining a desire to do harm to others and 8. not living by doing worship to God.² This classification is different from that obtained in the Purāṇa-s.³

¹ Sks R̥ṣi 10.12b-19a

² Vide : देवस्याराधनं नित्यं समयस्य च रक्षणं ।
वैष्णवस्य च विश्वासः पूजायामादरो महान् ।।
स्वयमाराधने यत्नं तत्कथाश्रवणादरः ।
परबाधास्वनास्था च तत्पूजानुपजीवनम् ।।
इत्येषाष्टविधा भक्तिः Paramas. 73b-75.

³ Vide :
श्रवणं कीर्तिनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं दास्यं सख्यमात्मनिवेदनम् ।।
Bhāgavata 7.5.23. Cf. Śāṇḍilyasamhitā 3.11.56

The devotees of God are classified into five groups, Bhakta, Bhagavadbhakta, Dāsa, Pārṣada and Bhāgavata. Bhakta-s are those who observe the caste rules, are calm and are Vaiṣṇava-s but initiated. Those Bhakta-s are those who get initiated. Those who are steady minded (in their devotion) are Dāsa-s. Pārṣada-s do only good deeds revealing themselves by their avocations. Those who worship God with paying upon the instruments of music and remain unmarried and are Brahmins are Bhāgavata-s and they are the best among the devotees.¹

It is thus founded that the concept and practice of Bhakti were fully treated in the Pāñcarātra Āgama texts. Apart from the residences where people put to practise the doctrine of Bhakti through congregational prayers, the temples found themselves best suited for the devotees to come together and participate in giving expression to their devotional attitude.

The Pāñcarātra texts give a very detailed description of the Mahotsava. Some vehicles (vāhana) are mentioned on which the deity is placed and taken in procession around the streets. There is however no mention of the order in which the vehicles are to be used in each day of the festival in the morning and in the evening. The Īśvarasaṁhitā and Śrīpraśnasaṁhitā enumerate them in the order followed at Melkote and Kumbakonam respectively. The chariot (ratha) is used on the ninth day of the festival in many temples and on the seventh day in

¹ VS. 2.36a-39.

others. It therefore appears that no principle is enunciated to follow a particular pattern in all temples.

The Vedānta systems of thought, the religious schools, Āgama-s, Purāṇa-s and all other allied texts preach the doctrines which they upheld and enjoin the practices which they recommend. All these are for the sake of human beings alone. However, the Upaniṣads declare, according to the Viśiṣṭādvaita school, that Viṣṇu is the inner controller of the souls and inert matter (acit). Matter gets treated along with the soul wherever possible but not as a separate tattva, like cit. The Practise of using the vehicles during festivals suggests that the entities, coming under the category of acit, also have Viṣṇu as their inner controller. That God is the indweller and inner controller of the selves could only be known through Yogic Practice. The inert matter however, sought to be shown to have the Lord mounted on it as its inner controller and this is experienced through perception. Both the vehicle and the deity are therefore gracefully decorated with the garlands and ornaments. Even here, good taste has prevailed among these followers of the Āgama-s to have some representatives of the inert matter which presented through the vehicles. In fact some of the vehicles are the inert representatives of living beings which are not brought under the human species.

Garuḍa and Swan (hamsa) are the vehicles respectively devoted to Viṣṇu exclusively in the former case and the most beautiful bird gait known for its part. Hanuman's form is a vehicle and it is

needless to expatiate on the devotion of Hanuman. The serpent (Śeṣa vāhana) is a unique vehicle. It is held that Viṣṇu is seated on it serving as a seat in Śrī Vaikuṇṭha. It is on the body of this that Viṣṇu reclines in the milky ocean and is also noticed in several temples like Śrīrangam, Kumbakonam and others, where this feature is noted in the arca form of God. Besides the serpent is called Ādiśeṣa, the foremost Śeṣa, that is the first servant of God.

It serves the Lord as umbrella, throne, sandal, conch and others.¹ Lion, elephant and horse are used in their vehicular forms. The first is the king of beasts, the second is noted for its gait and also an ardent devotee who brought the Lord to his rescue from the crocodile by shouting the name Ādimūlam. The horse is known for its galloping speed, a boon for the king and in military encounters. The sun and moon are used as vehicles with an improvised halo within which the deity is seated. These are the vehicles representing living beings of various species. The Palanquin is used on two occasions, one in which the deity is carried as it is or sometimes dressed as a woman and so not to be fully exposed to public eye. The other is shown to be carried by the figures of men carrying it on their shoulders. In some temples the palanquin is bedecked with mirrors of different colours or with flowers or pearls. There are three vehicles made of wood and provided in some cases with plates of gold covering every part of them. One of these is a rectangular pavilion like vehicle, the second is the same kind with a dome above

¹ Mutal Tiruvantāti

representing the man and the third is the chariot. All these are well decorated and specially the chariot is tall with a spire beautifully decorated and drawn by thousands of devotees around the streets. All the three are held to be chariots in one form or other. Both during Mahotsava and other minor festivals, some of these vehicles are used.¹ The vaiṣṇava temples display the deity on occasions mostly presenting it with one form or other of Śrīkṛṣṇa as playing on the flute, dancing on the heads of serpent etc.

The Pāñcarātra Āgama has much to its credit by its doctrines such as cosmology, Bhūtaśuddhi, Dikṣā and others. Yet the Viśiṣṭādvaita system has not taken kindly to some of these, as they go against established rules and practices laid down by the Smṛti texts. At the same time Bhūtaśuddhi and the modes of performing Puja both in the temple and the house followed the dictates of the Āgama. The ritual of Pañcasamśkāra bears the influence of the Āgamas. However, eminent pious and learned be those greatmen who implicitly follow the rules of the Dharmaśāstra-s attend to the rituals conducted in the temples according to the rules of the Pāñcarātra Āgama and also Vaikhānasa Āgama. They render service to God by the recitation of the Veda-s and the Tamil hymns of the Ālvār-s every day and also on special occasions when the rituals are conducted in the temples according to the Vaiṣṇava Āgama-s. The

¹ Vide: IS 9. 215-244; Pas. Kriyā 23.48-57a.

SPRS 35.1-79.(14 varieties).

Vaiṣṇava-s are expected to lead their lives following the five -fold classification of the daily routine.

The funeral ceremonies and the performance of the annual ceremonies are to be undertaken following the rules laid down in the Pāñcarātra Āgama. This is not now in practice as this goes against the dictates of the Smṛti texts.

In spite of the catholic outlook of the Pāñcarātra Āgama in allowing every body to have initiation, there does not appear any serious consideration for making all the people age initiated and thus made fit for doing pūja.

The principle of Nyāsa has yielded very appreciable results by enabling an Ācārya transmit his spiritualism into the body of the pupils by conducting initiation. Therein lies the great achievement made by the Pāñcarātra which helps both in spiritualism and materialism. The practice is confined only to those who follow the Pāñcarātra tradition.

In the long period of development, the Pāñcarātra system had drawn much from the Śākta Āgama and Śaiva Āgama particularly of Kashmir. Ahvaṣaṭka, Śaktipāta, Mudrā, Maṇḍala and others could be cited in this context. The name Pāñcarātra for the system should have been far ancient than it is held to be by modern scholars. It is mentioned in the Svachchanda Tantra of Kashmir as Veda itself.¹ The

¹ See under 39.

system should have been in vogue under this name. Words like *Pañcarātravid*,¹ *Pañcarātra*² and *Pañcarātrika*³ occur without any introduction suggesting that these words were widely used long before the *Pañcarātra* texts were compiled. The division of the day into five parts is purely *Pañcarātra* in origin before the texts were written.⁴ Similarly, concepts of *Viśākhayūpa*⁵ and *bera*⁶ as comprising five idols were there as part of the system from ancient times. Many of the principles concerning these are not found treated in later texts. The concept of the division of a mantra into *bija*, *piṇḍa*, *pada* and *saṃjñā*, which was developed under the influence of the Kashmir Āgama-s do not find treatment in many texts except *Pauṣkara*, *Sāttvata* and *Lakṣmītantra*.⁷

It must be noted that the *Pañcarātra* rules are recommended even for the followers of the *Vaikhānasa* system. The *Vaikhānasa* texts

¹ SS. 20.36a

² SKS. *Brahma*. 10.53.

³ SS. 24. 343a; Paus 42.149a; JS.16.342b; LT.24.67

⁴ Paus 41. 45b; JS.22.68-74a; LT. ch.28,Ahs.15-49b; SKS.

⁵ SS.18.54a, LT.11 .12.

⁶ Paus 31.9.

⁷ Paus. 38.265a; SS.9.18; LT.21.18.

recommended the rules from other Śāstra-s and also from the Pāñcarātra.

Vide : — गुरुपदेशसंसिद्धैः कल्पमन्त्रैरथापि वा ।

आसनाद्युपचारैस्तु पूजयेदिति केचन ॥

(Bhṛgu : Kriyādhikāra)

Vedānta Deśika observes that the word Kalpamantra refers only to those of the Pāñcarātra. He adds further that the Vaikhānasa system enjoins the use of Ṣaḍakṣara mantra for the installation and worship of Sudarśana. This is not treated in the Vaikhānasa texts and the rules laid in the Vasiṣṭha, Vihagendra and Ahirbudhnya Saṁhitā-s are to be followed.¹ It does not follow from these that Pāñcarātra is superior to Vaikhānasa, for both maintain supremacy of Viṣṇu and enjoin His worship.

¹ PR. pp.21-23.

LIST OF AUTHORS MENTIONED

Aḷakiya Manavāla perumāḷ Nāyanār

Alasiṅgabhaṭṭa

Āḷvārs

Āndhrapūrṇa

Atri

Bādarāyaṇa

Bharadvāja

Bhāskara

Bhāskararāyamakhin

Bhaṭṭa Śrīcakradhara

Bhoja

Bhr̥gu

Bṛhaspati

Daśaratha Sarma

Das Gupta S.N.

Harṣacaritra

Jayantabhaṭṭa

Kātyāyana

Kauṭilya

Krishnamacharya, V.

Kṣemarāja

Kullukabhaṭṭa

Macdonell, A.A.

Madhusūdhanasarasvati

Manavāḷamāmuni

Narasimhavājapeyin

Narasimhayajvan

Nārāyaṇakaṇṭha

Pāṇini

Parāśarabhaṭṭa

Patañjali

Pillai Lokācārya
 Prabhākara
 Puṣkarākṣa
 Raghunathacharya, S.B.
 Rājaśekhara
 Rāmānuja
 Śankara
 Śaṭhakopa
 Schrader, O.H.
 Sircar, D.C.
 Śrīnivāsācārya
 Srinivasacharya (Tirumalai)
 Śrīvatsāṅkamīśra
 Svami Naga
 Syamilaka
 Udayana
 Utpala
 Varāhaguru
 Vedāntadeśika
 Woodraffe
 Yāmunācārya
 Yogānandabhaṭṭa

LIST OF WORKS MENTIONED

Abhitistava
Ahirbudhnyasamhitā
Atrisaṃhitā
Arthasāstra
Aṣṭādhyāyī
Ācāryahr̥daya
Āgamaḍambara
Āgamaprāmāṇya
Ātmatattvaviveka
Āpastamba Dharmasūtra
Āpastamba Gr̥hyasūtra
Aitareyabr̥hmaṇa
Bhagavadgītā
Bhāgavata
Bhāmatī
Bhāradvājasamhitā
Brahmapurāṇa
Brahmasūtra
Brahmasūtrabhāṣya (by Śaṅkara)
Bharadvājaśikṣā
Bṛhadbrahmasamhitā
Chāndogya Upaniṣad
Ekāyana Veda
Epigraphica Indica
Garuḍārcanacandrikā
Hayagrīvastotra
Haṃsacarita
History of Indian Philosophy
Īśvarasamhitā
Jayākhyasamhitā
Jaiminīyanyāyamālā

Jñānāmṛtasāgara
 Kalpataru (on Bhāmatī)
 Kāṇvasaṁhitā
 Kapiñjalasaṁhitā
 Kāvyaṁimāṁsā
 Kāśikāvṛtti
 Kāśmīrāgamaprāmāṇya
 Kāśyapasaṁhitā
 Kāśyapasmṛti
 Kātyāyanaśrautasūtra
 Kriyākairavacandrikā
 Lakṣmītantra
 Mahābhārata
 Mahābhāṣya
 Mahāsaṁhitā
 Mahendrasaṁhitā
 Manusmṛti
 Māṇḍūkya Upaniṣad
 Mārkaṇḍeyasmṛti
 Mīmāṁsāsūtra
 Mumukṣuppaḍi
 Mumukṣuppadivyaḥkhyā
 Mutal Tiruvantāti
 Muṇḍaka Upaniṣad
 Mṛgendrāgama
 Nārada-carita
 Nārada-smṛti
 Nāradiya Saṁhitā
 Narasiṁhasaṁhitā
 Nikṣeparakṣā
 Nitya
 Nyāyakusumāñjali
 Nyāyamañjarī
 Nyāyamañjarī-granthibhaṅga

Padamañjarī
Pādatāḍitaka
Padmasaṁhitā
Padmodbhava
Pañcakālakriyādīpa
Pañcakālaprakāśikā
Pañcapraśna
Pāñcarātrarakṣā
Panorama of Pāñcarātra Literature
Paramasaṁhitā
Pārameśvarasaṁhitā
Parimala (on Kalpataru)
Pauṣkarasaṁhitā
Prašthānabheda
Pratiṣṭhāpradīpa
Prayogaratnāvali
Rahasyatrayasāra
Rākā (on Kriyākairavacandrikā)
Rāmāyaṇa
Ṛgveda
Śabdakalpadruma
Saccaritrarakṣā
Śaḍvimśabrāhmaṇa
Sāmaveda
Sāmavidhānabrāhmaṇa
Sanatkumārasaṁhitā
Śāṇḍilya Kalpasūtra
Śāṇḍilyasaṁhitā
Śāṇḍilyasmṛti
Śatasāhasrikā
Śatapathabrāhmaṇa
Sāttvatasāṁhitā
Sāttvatārthaparakāśa
Satyāṣāḍha Śrautasūtra

Select Inscriptions
 Spandapradīpikā
 Śrīprasānasamhitā
 Śrībhāṣya
 Śrīraṅgarājastava
 Śrīstava
 Śrīstuti
 Śrīvacanabhūṣaṇa
 Śrīvacanabhūṣaṇa-vyākhyāna
 Śukla Yajurveda
 Taittirīyanārayanopaniṣat
 Tattvatraya-vyākhyā
 Vaikuṇṭhastava
 Varadarājastava
 Varāhapurāṇa
 Varivasyārahasya
 Vaśiṣṭhasmṛti
 Vimānārcanakalpa
 Viṣṇurahasya
 Viṣṇusahasranāmabhāṣya (Parāśarabhaṭṭa)
 Viṣṇusahasranāmabhāṣya (Śaṅkara)
 Viṣṇusamhitā
 Viṣṇusmṛti
 Viṣṇutantra
 Viṣṇutattvasamhitā
 Viṣṇutilaka
 Viṣvaksenasamhitā
 Viśvāmitrasamhitā
 Viśvāmitrasmṛti
 Yājñavalkyasmṛti
 Yādavābhyudaya
 Yogasūtra-s

INDEX OF CITATIONS

१. अथ यदस्यायुक्तानि यौनानि Ṣaḍviṃśabrāhmaṇa 10
२. अन्ये न स्पृशेयुः IS. 12. 133 a
३. आराधनानां वैकल्यम् IS. 18. 1 b
४. इष्टप्राप्त्यनष्टपरिहारः Sāyana's Introduction to
Taittirīyabhāṣya
५. उच्चिष्टवर्णनपरः SS. 22. 9 b
६. ऋग्यजुस्साम IS. 11. 23
७. एष खलु प्रद्युम्नदेवायतनस्य Pādatāḍitaka p. 24
८. कर्मार्चा चोत्सवार्चा च PāS. Kriyā 19. 1 b
९. कोशः किलायपर्यायः LT. 6. 5 b
१०. गायद्भिर्गरे IS. 11. 23 b
११. गुरुपदेशसंसिद्धे Bhṛgu Kriyādhikāra
१२. चतुस्साहस्रिकाया IS. 13. 246
१३. जपहोमौ तर्पण
१४. तत्काले भक्तबिम्बानि IS. 13. 245
१५. तलस्सार्वत्मबीजेन SKS. Ṛṣi. 6. 51 b
१६. तनोति विपुलानर्थान् Kāmikāgama
१७. तापः पुण्ड्रस्तथा नाम
१८. तिष्ठत्यनुग्रहार्थं SKS. Ṛṣi. 6. 51 b
१९. दिव्यद्रविडगाथा Sprs.
२०. दीक्षितैरन्यशास्त्रेषु PāS. Caryā. 18. 113 b
२१. देवस्याराधने नित्यं Parama 4. 73 b
२२. नाद्यन्तवन्तः कवयः Kāvyaṃīmāṃsā p. 38
२३. नामद्वयं च Paus. 38. 303 a
२४. निवेदितं च यद्धव्यं SKS. Śiva 5. 48 b

२५. पञ्चकालव्यवस्थायै	PR
२६. पञ्चमस्सात्त्वतो नाम	AP
२७. पराक्षेपवचनानि	NP
२८. परिषदि विहितेयं	PR
२९. पाञ्चरात्रमिदं प्रोक्तं	Parama 1. 33 b
३०. पाञ्चरात्रस्य कृत्स्नस्य	Mbh. Śānti. 359. 68
३१. पूर्वं चतुष्पाद्धर्म	Nyāyakusumāñjali Ch. 2
३२. प्रणतानां च भक्तानां	Paus. 8. 41 b
३३. प्रादुर्भावास्तु	Ibid. 36. 135 b
३४. बालबिम्बं च संपूज्य	PāS. Kriyā 27. 214
३५. बाकृत्यात्मना	SS. 6. 22
३६. भवति तु बहुशाखाविस्तार	Ad.
३७. ब्रह्मण्यधिपतौ	Paus. 30. 28
३८. भक्तरक्षणसङ्कल्पो	Ahs. 37. 45 a
३९. मनोबुद्ध्यभिमानेन	Ibid. 28. 78 b
४०. मन्त्रं यन्त्रमयं प्रोक्तम्	Śabdakalpādruma IV. p. 13
४१. मूर्तिमानेव पूज्य	Parama. 3. 6 a
४२. यत्तुक्तं भोजराजेन	PR. p. 57
४३. यथा देहे तथा देवे	SKS. Brahma 9. 70·b
४४. यद् द्यति क्लेशं	LT. 41. 5 b
४५. यो वासुदेवो भगवान्	Mbh. Śānti. 348. 39, 40
४६. समिधा य आहुती	RV. 8. 19. 5
४७. लिङ्गं तु त्रिविधं प्रोक्तम्	SKS. Brahma 6. 50 b
४८. वसत्यस्मिन् सर्वं	Padamañjarī
४९. वासुदेवार्जुनाभ्यां	Mahābhāṣya on 4. 3. 98
५०. विमलोत्कर्षिणी	Pās. Kriyā 28. 17
५१. विष्णोर्निवेदितं	SR. p. 103
५२. विष्णोस्तीर्थं	Śpr. 29. 103

५३. वृत्त्यर्थं पूजयेत्	AP. p. 8
५४. शान्तसंवित्स्वरूपे	IS 2. 91
५५. श्रवणं कूर्तनं विष्णोः	Bhāgavata 7. 5. 23
५६. श्रुतिश्च द्विविधा	Kullūkabhaṭṭa on MS.2.1.
५७. सङ्कर्षणादयो	LT. 6. 12 b
५८. सत् सत्त्वं ब्रह्म	Sahasranāmabhāṣya (Parāśarabhaṭṭa)
५९. सज्ज्ञैषा देवताविशेषस्य	Kāśikāvṛtti
६०. सर्वे जीवाः सनातनाः	LT. 7. 116
६१. साङ्ख्यं योगः पाञ्चरात्रं	Mbh. Śānti. 349. 64
६२. सात्त्वतां पतिः	Sahasranāmabhāṣya (Śaṅkara)
६३. सोऽनुग्रह इति	LT. 13. 8 b
६४. स्त्रीणां चैव शूद्राणां	SKS. Indra 4. 9 a
६५. स्थित्यै चक्रं	Pās. Jñāna 2. 14
६६. स्थिरसुखमासनम्	YS. 2
६७. स्थूलं सूक्ष्मं परं	JS. 16. 12 b - 13 a
६८. हरिपादार्चनं	Prarama. 3. 31 b
६९. हिरण्यवर्णां	Ahs. 59. 40

SUBJECT INDEX

Acāryalakṣaṇa

Adhvan, six kinds

Aṣṭamaṅgala -

Āgama

derivation of the word-Āgama
and tantra-Similarity and
dissimilarity-validity, sources,
homa, period, kinds-

Āhnikā -

5 divisions-13 divisions

Ālaya -

kinds- vimāna-s their number

Arcā -

six forms

Bhakta-s -

five kinds

Bhakti -

Place in Pāñcarātra - eight
kinds.

Caryāpāda -

contents

Cāturātmya -

four kinds

Dīkṣā -

definition- kinds of -

Divine grace -

śaktipāta

Funeral rites -

śrāddha

Grāma -

types

Homa -

utensils

Jirṇoḍdhāra

Jñānapāda -

contents

Kriyāpāda -

contents

Liṅga -

kinds

Maṇḍala -

Character-kinds-use in dīkṣā
mantra - definition-vaidika and
tāntrika-four parts Bīja, piṇḍa,
pada and Samjñā, mantra kośa,
kinds of mantra-s.

- Mokṣa - concept-menas for state of released souls in-
 Mudrā - definition-occasions for use - number
 Nyāsa - kinds.
 Pañcarātra - derivation of the word-various explanations-acceptable explanation-traditional account for its source-validity-home-period-contents-Schrader's view-classification-Tattva according to saṅgābrahman-place for śakti-śāḍguṇya-five forms of Brahman-vyūha-classification-purposes served-vibhava-their number- Vimāna-viśākhayūpa-Pūja-also called yoga and ijjā Antaryāga-Bahiryāga items.
 pañcasamskāra-
 pañcaśayana -
 Pavitrotsava -
 Pralāya -
 Prapatti - Vedic origin-aṅga-s-
 Pratiṣṭhā - its number
 Prāyaścitta -
 Prāṇāyāma - kinds-places fit for
 Saptamatancit
 Sālagrāma - nature
 Siddhānta - four kinds
 Śiṣya-lakṣaṇa- four kinds-
 Sṛṣṭi - three kinds
 Tantra - derivation
 Tattva - number
 Upacāra-s - classification-their number

Utsava	-	derivation-mahostava-
dhvajārohaṇa-		daily festival-avabhṛtha-
vāhana-s		
Veda	-	derivation of the word
Yantra		
Yogapāda	-	contents-Pātañjala yoga-
		Pāñcarātra yoga

GLOSSARY

akṣata	:	uninjured, unbroken rice mixed with turmeric powder used to bless others
aṅkurārpaṇa	:	growing the seed to sprout
acit	:	non-sentient
adhivāsa	:	letting something remain in the same place, a rite connected with this
adhiṣṭhāna	:	substratum, basement
adhvan	:	a stage in the manifestation of śakti
anuyāga	:	taking food
antaryāga	:	inner worship
antaryāmin	:	inner controller
aparakriyā	:	obsequial rite
aparigraha	:	non-possession
abhigamana	:	morning worship: going to the temple for this
abhiṣeka	:	giving bath to the deity, consecration of a pupil as Ācārya
abheda	:	non-difference
ayana	:	period of six months, called uttarāyana and dakṣiṇāyana
ara	:	spoke (of the wheel)
arghya:		first offering made to God, generally water is offered
arcā	:	idol
avatāra	:	divine descent

avabhṛtha	:	ceremonial bath at the end of a sacrificial session or mahotsava in temple
aṣṭabandhana:		fastening the portions in a temple to be renovated with eight ingredients
asteya	:	non-stealing
ahiṃsā	:	non-injury
ātmasamarpaṇa:		offering one's self to God
ādhāraśakti	:	prapatti, sustaining power
āposana	:	drinking or sipping water before and after food
ābhimānika	:	a kind of attendance consisting of music and añjali
ābhimānika	:	attendance in the form of food offerings
āyatana	:	abode, temple,
ārjava	:	straightforward
āvāhana	:	invocation
āsana	:	seat, posture
āstikya	:	belief in God, Veda-s
āhnika:		daily work
ījyā	:	worship
uccāṭana	:	ruining the life of person
utsava	:	festival
upacāra	:	attendance
upanayana	:	investiture with the sacred thread
upapiṭha	:	pedestal
upasparsā	:	sipping water
upādāna	:	gathering materials for worship
upādhi	:	adjunct, abiding condition
ekāntin	:	exclusively attached to god
aśvarya	:	lordship

aupādhikabhedā:	conditioned difference
karṇakūta :	corner pavilion
karṇikā :	pericap of a lotus
karman :	deed
kāmya :	prompted by desire
kuṇḍa :	fire pit
Kumbhaka :	second stage in prāṇāyāma, retaining the air inhaled
kūṭasthapuruṣa :	person at the top, primeval
kṛcchra :	austere act for atonement
kesara :	filament of a lotus
kośa :	house, form taken by Śakti
kaivalya :	self-realisation
kautukabandha:	tying the thread in wrist on specific occasions
kriyā :	act
kriyāpāda :	section dealing with the rituals
kṣamā :	patience
garbhagṛha :	sanctum sanctorum
cakra :	yantra, circle (Tantrik) within body
carcā :	deliberation
caryāpāda :	section dealing with the acts of ritualistic nature
cit :	soul, sentient being
citta :	mind
jadibandhana:	fastening the pedestal
japa :	mentally repeating the mantra or names of God
jāgrat :	state of wakefulness
jīrṇoddhāra :	renovation
jñānapāda :	section dealing with knowledge
tantra :	doctrine, rule, system (of study)
tanmātra :	subtle element

tamas	:	darkness; one of the three guṇas
tāmasa	:	sluggish, belonging to the tamoguṇa
taruṇālaya	:	miniature temple
tāntrika	:	follower of tantra
tirodhānaśakti:		power that obscures
turiya	:	fourth
tejas	:	brilliance, light
trasareṇu	:	trial
dakṣiṇāyana	:	the period of half year beginning from about July 16
dayā	:	pity
divya	:	divine
dīpa	:	light
devatāvāhana:		invoking the deities
draviḍaveda	:	Tamil veda chiefly Divyaprabandham
dhāraṇa	:	concentration of the citta, mind
dhūpa	:	incense
dhyāna	:	meditation
dhṛti	:	firmness, name of one of
dhvajārohaṇa	:	flag-hoisting
nāḍi	:	tubular vein
nābhi	:	navel, name of the wheel near friend
nigraha	:	punishment
nitya	:	eternal
niyati	:	fate, restriction
niyama	:	restriction
nirmālya	:	remnants of the offerings made to God
nirañjana	:	waving of the lights before a person to ward off evil influences

nemi	:	rim of the wheel
naimittika	:	conditioned, occasioned
naivedya	:	offerings of food to the deity
nyāsa	:	prapatti, a way of influencing power into another using the fingers
pañcakāla	:	five parts of the day
pañcagavya	:	preparation made of the five products got from the cow curd, milk, ghee, urine and cowdung
para	:	superior, transcendental
parārthayajana:		worship for others
pavitra	:	pure, threads made of fine fibres and strung into a garland
pavitrāropana:		ritual when the deity is decked with a garland of pavitra-s
pavitrotsava :		festival celebrated when pavitra-s are used
padabandha :		pillar, a part of the structure of the garbhagṛha
pāduka	:	sandals
pādyā	:	water for washing the feet
piṇḍikā	:	pedestal for the image or idol
punḍra	:	ornamental mark put on the forehead
pīnaka:		inhaling external air, second stage in prāṇāyāma
puraścaraṇa :		preparatory rite in initiation intended to strengthen the position of the initiate
puruṣārtha :		aims in life, four in number, dharma, artha, kāma and mokṣa
pūrṇāhuti :		final offering in homa of all the materials used in it

puṣpayāga	:	worship of God on the last day of the mahotsava with flowers
paustikā	:	name of a ritual intended to give strength
prakṛti	:	primordial matter
pratimā	:	idol
pratiṣṭhā	:	installation
pratyāhāra	:	withdrawing the senses from the objects
pradhāna	:	chief, primordial matter
prapatti	:	self-surrender
prabandha	:	literary composition, the 4000 Tamil hymns of the Āḷvār-s
praḷaya	:	dissolution
prastāra	:	entablature
prakāra	:	mode, manner
prāṇa	:	vital air
prāṇapratīṣṭhā	:	infusing life into the idol
prāṇāyāma	:	breath control
prāṇāhuti	:	taking small quantities of cooked rice fivetimes one for each
prādurbhāva:		vital air. This is to be done before taking food actually.
prādurbhāva:		appearance, avatāra, vibhava. in which god descends through his power while in prādurbhāva , he comes down himself.
prādurbhāvāntara:		another kind of avatāra in which God descends through His power, while in prādurbhāva, He comes down Himself.
He		
prāyaścitta	:	expiation
prāsāda	:	palace, temple
bala	:	strength

bali	:	offering of food, flowers etc. to the deities other than the principal deities.
bahiryāga	:	external worship
balālaya	:	temple in miniature
bimba	:	idol, figure
bija	:	seed, essential syllable in a mantra
bera	:	idol
brahmacarya	:	continuance, religious austerity
bhakta	:	devotee
bhaktabimba:		idol of a devotee of God
bhūtaśuddhi	:	purifying the five-elements which make the physical body and make them fit for doing worship.
bheda	:	difference
maṇḍala	:	design used to concentrate the powers during worship
madhuparka :		admixture of honey, milk or curds
		offered to guest on his arrival at the host's abode
mokṣa	:	release from worldly bondage
mokṣasvarūpa:		nature of mokṣa
mokṣopāya :		means of getting mokṣa
mṛtsaṃgrahaṇa:		collection of mud for germination
yantra	:	design resembling maṇḍala
yama	:	self-restraint
yoga	:	practice for the control of the mental activities, etymological denotative power of a word.
yogapīṭha	:	platform for the analysis of the mantra-s

rajas	:	energy, one of the three guṇa-s of matter
rājasa	:	belonging to the rajoguṇa .
rūḍhi	:	conventional denotative power of word
recaka	:	expulsion of the air retained in the kumbhaka stage of prāṇāyāma
vāstu	:	ground for building a house or temple
vāstupuruṣa	:	person or deity presiding over vāstu
vigraha	:	idol, image
vidyā	:	lore or subject of study
vidveṣaṇa	:	rite to make a person hostile
vibhava	:	divine descent (avatāra)
vimāna	:	dome with structure around and above garbhagrha
viṣuva	:	a day when night is of the same duration as day
visarjana	:	send off
vīrya	:	virility
vyatipāta	:	new moon day when it falls on a Sunday
vyūha	:	division of God into four deities
ṣaḍguṇya	:	group of six qualities jñāna, vīrya, bala, aiśvarya, tejas and śakti
śakti	:	potency
śaktipāta	:	descent of divine grace
śākta	:	name of an Āgama
śaraṇāgati	:	self-surrender
śāntika	:	pacifying rite
śuddhasattva	:	transcendental matter

śālā	:	projecting peg
śeṣa	:	secondary, one who exists for the sake of the śeṣin
śauca	:	purity of mind, cleanliness
śrauta	:	based on śruti (veda), name of the Kalpasūtra-s, one of the Vedāṅga-s
sakala	:	having parts
sakala-niṣkala:		having parts and also partless
Saṅkramaṇa:		transit of the sun from one sign of the zodiac to another
sanātanadharmā:		ever-existing dharma
santoṣa	:	contentment
samādhi	:	deep absorption, a limb (aṅga) of yoga
samit	:	faggot used in homa
samprokṣaṇa	:	sprinkling with holy water
samyama	:	control
saṃskāra	:	impression, residues left by past deeds, sacrament
sarvatyāga	:	giving up everything, prapatti
sahasradhārā:		a circular plate having 1000 holes. It is held over the deity when bath is given. Water poured into it would fall on the deity in many (1000) flows.
sādhaka	:	one of the four kinds of pupils
sāṃdr̥ṣṭika	:	attendance on God with lamps and others.
samsparsikā	:	pādya, seat and others are given to God.
sāyujya	:	intimate union
sañca	:	purity, cleaning
siddhānta	:	settled conclusion

suṣṣupti	:	deep sleep
sūkṣma	:	subtle
stambhana	:	paralysing
sthūla	:	gross
snapana	:	giving bath to the idol
svapna	:	dream
svayaṁvyakta:		manifested of its own accord.
svādhyāya	:	study of one's own Veda.
svārthayajana:		worship for one's self
homa	:	worship in the fire by making the offerings there
hrī	:	shame

BIBLIOGRAPHY

I. Āgama texts.

1. Ahirbudhnyasamhitā, I&II Adyar Library, Madras.
2. Īśvarasamhitā
3. Jayākhyasamhitā, GOS, Baroda
4. Paramasamhitā, Ibid
5. Pādmāsāṃhitā, I&II Madras.
6. Pārameśvarasamhitā, Srirangam
7. Pauṣkarasamhitā
8. Lakṣmītantra, Adyar Library, Madras.
9. Viṣṇusamhitā, Trivandrum
10. Śeṣasamhitā, Mysore
11. Śrīpraśnasamhitā, K.S.Vidyapeetha, Tirupati.
12. Sanatkumārasamhitā, Adyar Library, Madras.
13. Sāttvatasamhitā, Kanchipuram.

II. Translations of Āgama texts.

1. Paramasamhitā, GOS, Baroda.
2. Lakshmitantra by Sanjukta Gupta, Utrecht.

III. Sanskrit texts.

1. Ṛgvedasamhitā
2. Manusmṛti
3. Vālmīki Rāmāyaṇa
4. Mahābhārata - Śāntiparvan
5. Viṣṇupurāṇa
6. Bhāgavatapurāṇa

IV. Vaiṣṇava works in Sanskrit and other languages.

1. Parāśarabhaṭṭa : Viṣṇusahasranāma bhāṣya,
Kanchipuram.
2. Pillailokacharya : Tattvatraya, Varavaramuni-
grandhamala, Kanchi
3. " : Śrīvachanabhūṣana-Kanchi.
4. Manavālamahāmuni : Tattvatrayabhāṣya,
Kanchi.
5. Rangacharya.M. : Śrībhāṣya : English translation
I-III-Ramanuja Vedanta centre,
Madras.
6. Rāmānuja : Śrībhāṣya, Rāmānuja-
grandhamāla, Kanchi.
7. Seetapadmanabhan : Ālayatattva - Madras.
8. Varadachari, V. : Agama-s and South Indian
Vaishnavism, Ramanuja
Vedanta Centre, Madras.
9. Varadachari, V. : Two Acaṛya-s, Ramanuja
Vedanta Centre, Madras.
10. Varadachari, V. : Yamunacharya , Ramanuja
Vedanta Centre , Madras,
11. Varāhaguru : Kriyākairavacandrikā with
Rākā by Prof. S.B. Raghunatha-
charyulu, Hyderabad.
12. Vedāntadeśika : Nikṣeparakṣā
13. " : Nyāyapariśuddhi
14. " : Paramatabhaṅga - Text with
Sanskrit rendering I&II-
Madras.
15. " : Pāñcarātrarakṣā, Adyar Library,
Madras.

16. " : Rahasyatrayasāra I&II Malola Press, Tirumala.
17. " : do. English Translation by M.R. Rajagopala Iyer.
18. " : Vedāntadeśikagranthamālā, Kanchi
19. Yāmuna : Āgama Prāmānya, GOS. Baroda with English Translation.
20. Yāmuna : Āgama Prāmānya, Translation by Van Buitanam, Ramanuja Vedanta Centre, Madras.

V. Writings on Pāñcarātra.

1. Cakradhara : Nyāyamañjarīgranthibhaṅgaḥ, L.D. Institute, Ahmadabad.
2. Jayantabhaṭṭa : Āgamaḍambara, Mithila Institute, Darbhanga.
3. -do- Nyāyamañjarī - Chaukhamba-Benaras.
4. Śaṅkara- Brahmasūtrabhāṣya with Bhāmaṭi, Kalpataru and Parimalā - N.S. Press, Bombay.
5. Śaṅkara - Viṣṇusahasranāmabhāṣya-Vani Vilas Press, Srirangam.

VI. Works in English.

1. Bhandarkar R.J. : Vaiṣṇavism and Śaivism, Delhi.1965.
2. Carman J.B. : The theology of Ramanuja, London, 1974.
3. Dasgupta S.N. : History of Indian Philosophy, Vol.III-Calcutta.
4. Dhal U.N. : Lakshmi, Origin and Development , Delhi.1978.

5. Gonda .J. : Aspects of Early Vaisnavism,
Utrecht 1954.
6. Jose and Mirian : Mandala, London 1973.
7. Kane.P.V. : History of Dharmasastra, Vol. II & III.
8. Mallayya : Studies in Sanskrit texts
9. Narasimhaachari.M. : Contribution of Yamuṇa to
Viśiṣṭādvaita, Ramanuja
Research Centre, Madras.
10. Narasimha Reddi : Minor Festivals in
Pāñcarātra, Tirupati.
11. Obeshammer. G. : Yāmuna's Interpretation of
Śaṅkara's Brahmasūtrabhāṣya
2.2,42-45.
12. Philip Rawson : The Art of Tantra-s
13. Smith H.D. : Vaiṣṇava Iconography
14. -do- : Pāñcarātraprāsādaprasādhanam -Madras.
15. -do- : Catalogue of printed texts of the Pāñcarātra
Āgama-Vol.I-Gos.1975,
16. - do - Vol II - do - 1980.
17. -do- Descriptive Catalogue of Sanskrit books and
Manuscripts relating to Pāñcarātra Studies,
Syracuse.
18. -do- : Alphabetical Index
19. -do- & K.A.A. Venkatachari :
Pāñcarātranūlvilakkam 1967.
20. Schrader Otto : Introduction to Pāñcarātra and
Aḥirbudhnyasamhitā-Adayar.
21. Sircar : Select Inscriptions.
22. Soundarajan K.V. : Art of South India, Delhi.
23. Srinivasachari P.N. : Philosophy of Viśiṣṭādvaita.

VII. Articles and Journals.

1. Studies in Ramanuja : Ramanuja Vedanta Centre-
Madras.

2. Viśiṣṭādvaita Philosophy and Religion -do-
3. Brahmavidyā -Vol.15,19,25,26&30-Adayar.
4. Vimāna - Sanskrit Kendriya Vidya Peeth-Delhi.
5. V.Varadachari : Sanatkumarasaṁhitā,
Brahmavidyā, Adyar, 35 Vol.
6. -do - : Ultimate reality in Pāñcarātra,
M.P. Pandit volume - Pondicherry.
7. - do - Āgama-s and Śrī Rāmānuja Philosophy -
Ramanuja Vani.
8. -do - Finalized form of God in Rāmānuja's system
K.V. Sharma Volume.
9. -do- Scope of the Vaiṣṇava Āgama-s.
10. -do- Some aspects of Temple worship
11. -do- Vaiṣṇava Āgama-s, Vivekananda Kendra,
Madras.
12. -do- Āgama - Ramanuja Vani
13. -do- Āgama-s and growth of Vaiṣṇavism. Tamil
Civilisation, Thanjavur.
14. - do - Prapatti-K.S.R.I., Madras.
15. - do - Note on Pāñcarātra Validity - Prajñāloka-
Melkote.
16. -do- Vaiṣṇava Āgama-s - Seminar on Temple
Architecture - Karaikudi.

T.T.D. Religious Publications Series No. 616

Price: Rs. 35/-



Printed and Published by Dr. P. Krishnaiah, I.A.S., Executive Officer,
T.T.Devasthanams and Printed at T.T.D.Press, Tirupati.

