

ANANTA SATSANG • RĀMA BHAKTI LIBRARY

श्रीवश्वम्भरोपनिषत्

Śrī Viśvambhara Upaniṣad

The Supreme Rāma, His Mantras, Yantra, and Worship



**Complete Sanskrit • IAST •
fresh English reading
edition**

21 source-controlled units

About this edition

This complete root-text edition presents all twenty-one units of the Viśvambhara Upaniṣad in Devanagari and IAST beside a fresh English translation. The checksum-locked 35-page Sanskrit–Hindi witness controls the text and unit boundaries; its interleaved Hindi Śrī Rāma-tattva-prakāśikā explanation is preserved in the research witness but is outside the scope of this root-text translation.

Textual control

Every root unit was independently collated against a checksum-locked 35-page Sanskrit–Hindi photographed witness. The electronic Sanskrit Documents transcription was used only as a comparator. Damaged print, critical restorations, and technical mantra readings remain identified in the witness notes attached to their units.

Rights boundary

This PDF contains the newly prepared root-text edition, deterministic IAST, and fresh English translation. The photographed source and the comparative electronic transcription are not reproduced because their terms do not establish permission for republication.

Coverage

The text opens with Śāṇḍilya's questions and closes with the witness's explicit Atharvanic completion formula. All 21 units are present and no unit carries an unresolved reading.

Contents

Śāṇḍilya's questions	5
Rāghava's self-revelation	7
Lord above all lords	9
Divine play and the three foremost mantras	11
The six-syllable, surrender, and paired mantras	13
Rāma's two forms and their emanations	16
Avatāras and cosmic rulers	18
The ascent of worship	20
The primal source of every manifestation	22
The first Rāma yantra	24
The yantra's enclosures	26
An alternative yantra	28
Ten-syllable and garland formulas	30
The Sītā mantra and worship of the yantra	32
Viniyoga of the surrender mantra	35
Placement of the surrender mantra	37
Placement of the paired mantra	40

Viniyoga of the six-syllable mantra	42
Placement of the six-syllable mantra	44
Purification and the opening offerings	47
Completion of worship and the secret teaching	49

THE SUPREME RĀMA

Unit 1



Śāṇḍilya's questions

Controlling scan pages 1, 2

SANSKRIT • DEVANAGARI

अथ हैनं शाण्डिल्यो महाशम्भुं पप्रच्छ—यतो वाचो न विवर्तन्ते अप्राप्य मनसा सहेत्युक्तं ब्रह्म
कमिस्ति? को वा सर्वेश्वराधिपतिः? निर्गुणसगुणाभ्यां परः को वा? मूर्तामूर्ताभ्यां परः कर्ता
कारयति च कीदृश इति। अथ कैर्मन्त्रैः संसाराद्वमुच्य जीवः सद्यो मुक्तो भवति? को वा
मन्त्राणामधिकारं समन्वेतीति।

IAST

*atha hainaṃ śāṇḍilyo mahāśambhuṃ papraccha—yato vāco nivartante aprāpya manasā
sahetyuktaṃ brahma kimasti? ko vā sarveśvarādhipatiḥ? nirguṇasaguṇābhyāṃ paraḥ ko
vā? mūrtāmūrtābhyāṃ paraḥ kartā kārayitā ca kīdrśa iti| atha kairmantraiḥ
saṃsārādvimucya jīvaḥ sadyo mukto bhavati? ko vā mantrāṇāmādhikāraṃ samanvetīti|*

FRESH ENGLISH TRANSLATION

Then Śāṇḍilya asked Mahāśambhu: ‘What is that Brahman of which it is said that words, together with the mind, turn back without reaching it? Who is the sovereign above every lord, beyond both the attributeless and the attributed, beyond both the formed and the formless? What is the nature of the agent who causes all action? By which mantras may a living being be freed from saṃsāra and attain liberation at once, and who possesses eligibility for those mantras?’

Witness note: Collated line by line against scan pages 1–2; the root reading and fresh English are secure.

THE SUPREME RĀMA

Unit 2



Rāghava's self-revelation

Controlling scan pages 2, 3

SANSKRIT • DEVANAGARI

स होवाच महाशम्भुः—यत्पृष्टवान् तस्य च नामरूपं लीलाथ धामानति चन्मयानि मनोवचो गोचराण्येव
न। तानि स्वयं कृपातः स्फुरणं प्रयान्ति अतोऽरूपमनामेतत्प्रोक्तोऽयं राघवः स्वराट्, तनुप्रकाशभूतं
च यस्य ब्रह्म सनातनम्।

IAST

*sa hovāca mahāśambhuḥ—yatprṣṭavān tasya ca nāmarūpaṃ līlātha dhāmāni tu cinmayāni
manovacogocarāṇyeva na| tāni svayaṃ kṛpātaḥ sphuraṇaṃ prayānti| ato'rūpamanāmeti
prokto'yaṃ rāghavaḥ svarāṭ, tanuprakāśabhūtaṃ ca yasya brahma sanātanam|*

FRESH ENGLISH TRANSLATION

Mahāśambhu replied: ‘The name, form, divine play, and abodes of the One about whom you have asked are made of pure consciousness and do not lie within the reach of mind or speech. They shine forth of themselves through his grace. Therefore this sovereign Rāghava is described as formless and nameless; the eternal Brahman itself is a manifestation of his body.’

*Witness note: Collated against scan pages 2–3. Transparent damaged print in □□□□□□
□□□□□□□□□□, □□□ □□□□□□□□□□, and □□ □□□□□□ □□□□□□ is conservatively
restored as □□□□□□□□□□□□□□□□ □, □□□□□□□□□□□□□□, and
□□□□□□□□□□□□□□ □, with support from the witness's Hindi explanation.*

THE SUPREME RĀMA

Unit 3



Lord above all lords

Controlling scan pages 3, 4

THE SUPREME RĀMA

Unit 4



Divine play and the three foremost mantras

Controlling scan pages 4, 5

SANSKRIT • DEVANAGARI

सर्वावतारलीलां च करोतिसिगुणो यः। अयोध्यायां स्वयं रामो रासमेव करोतसिः। सगुणनिरिगुणाभ्यां
परस्य परमपुरुषस्य दाशरथैर्मन्त्रस्य नादबिन्दू वाङ्मनसोरगोचरौ। तस्य मन्त्राश्चानन्ताः; तेषु
षट्शतं वरीयांसः, तेषु च त्रयो मन्त्रा अतिश्रेष्ठाः।

IAST

*sarvāvatāralīlāṃ ca karoti saguṇo yaḥ | ayodhyāyāṃ svayaṃ rāmo rāsameva karoti saḥ |
saguṇanirguṇābhyāṃ parasya paramapuruṣasya dāśarathermantrasya nādabindū
vāṇmanasoragocarau | tasya mantrāścānantāḥ; teṣu ṣaṭśataṃ varīyāṃsaḥ, teṣu ca trayo
mantrā atīśreṣṭhāḥ |*

FRESH ENGLISH TRANSLATION

In the attributed mode he enacts the divine play of every avatāra; as Rāma himself in Ayodhyā he performs the rāsa alone. The sound and bindu of the mantra of Daśaratha's son—the Supreme Person beyond both attributed and attributeless—are inaccessible to speech and mind. His mantras are without number. Six hundred among them are excellent, and among these three are supremely excellent.

Witness note: Collated line by line against scan pages 4–5; no substantive emendation was required.

THE SUPREME RĀMA

Unit 5



The six-syllable, surrender, and paired mantras

Controlling scan pages 5, 6, 7

SANSKRIT • DEVANAGARI

षडक्षरो द्वयाख्यो मन्त्ररत्नं युगमन्त्रश्चेति बन्दिपूरवको दीर्घाग्नसितः केवलदीर्घाग्नः, ततो मायेति, अथ नम इति प्रथमं श्रीमदिति, ततो रामचन्द्रचरणावति ब्रूयात्, अनन्तरं शरणमिति पदं, पश्चात् प्रपद्ये इति विदेत्; पुनश्च श्रीमते इति, अथ रामचन्द्रायेति, तदग्रे नम इति यो दाशरथेर्द्वयाख्यं मन्त्राणां प्रवरं मन्त्ररत्नमधीते स सर्वान् कामानश्नुते, तेन सह मोदते। अथ प्रणवादनन्तरं न द्वितीयाक्षरम्, म तृतीयाक्षरम्, सी चतुर्थाक्षरम्, ता पञ्चमाक्षरम्, र षष्ठाक्षरम्, मा सप्तमाक्षरम्, भ्यामष्टमाक्षरमिति। इममष्टाक्षरं वदिवान् मुक्तो भवति। एतन्मन्त्रत्रयं सर्वमन्त्रवरं जप्त्वा सद्यो मुच्यते कर्मबन्धनात्। यः श्रीरामेऽतभिक्त्तमिन् स एवैतन्मन्त्राधिकारीति।

IAST

ṣaḍākṣaro dvayākhyo mantraratnaṃ yugmamantraśceti| bindupūrvako dīrghāgnistataḥ kevaladīrghāgniḥ, tato māyeti, atha nama iti| prathamam śrīmaditi, tato rāmacandrācāṇāviti brūyāt, anantaram śaraṇamiti padaṃ, paścāt prapadye iti vadet; punaśca śrīmate iti, atha rāmacandrāyeti, tadagre nama iti| yo dāśaratherdvayākhyam mantrāṇāṃ pravaram mantraratnamādhiṭe sa sarvān kāmānaśnute, tena saha modate| atha praṇavādanantaram na dvitīyākṣaram, ma tṛtīyākṣaram, si caturthākṣaram, tā pañcamākṣaram, ra ṣaṣṭhākṣaram, mā saptamākṣaram, bhyāmaṣṭamākṣaramiti| imamaṣṭākṣaram vidvān mukto bhavati| etanmantratrayaṃ sarvamantravaram japtvā sadyo mucyate karmabandhanāt| yaḥ śrīrāme'tibhaktimān sa evaitanmantrādhikārīti|

FRESH ENGLISH TRANSLATION

These are the six-syllable mantra, the mantra called the Pair, the jewel of mantras, and the mantra of the Divine Couple. First comes the long fire-syllable preceded by bindu, then the long fire-syllable alone, then māyā, and finally namaḥ—thus the six-syllable formula ‘rām rāmāya namaḥ.’ For the surrender formula one should first say ‘śrīmad-rāmacandra-cāṇau,’ then ‘śaraṇam,’ then ‘prapadye,’ and again ‘śrīmate rāmacandrāya namaḥ.’ Whoever recites this mantra of Daśaratha’s son, called the Pair and foremost among mantras, obtains every rightful desire and rejoices with him. For the paired mantra, after praṇava come the sounds na, ma, sī, tā, rā, mā, and bhyām: ‘oṃ namaḥ sītārāmābhyām.’ One who knows this eightfold formula is liberated. By repeating these three, the best of all mantras, one is immediately released from the bonds of karma. Only one possessed of intense devotion to Śrī Rāma is qualified for them.

Witness note: Collated against scan pages 5–7, including the three encoded mantra constructions; the root and the witness's Hindi explanation agree on the recovered formulas.

THE SUPREME RĀMA

Unit 6



Rāma's two forms and their emanations

Controlling scan pages 7, 8

SANSKRIT • DEVANAGARI

श्रीराम एव सर्वकारणम्। तस्य रूपद्वयं परछिन्निमपरछिन्निम्। परछिन्निस्वरूपेण साकेतप्रमोदवने
तष्ठिन् रासमेव करोति द्वितीयं स्वरूपं जगदुत्पत्त्यादेः कारणम्। तदक्षिणदिग्भागात् क्षीराब्धशिखी,
वामाङ्गाद्रमावैकुण्ठवासी, हृदयात् परनारायणो बभूव, चरणाभ्यां बदरिकावनस्थायी,
शृङ्गारानन्दनन्दन इति

IAST

śrīrāma eva sarvakāraṇam | tasya rūpadvayaṃ parichinnamaparichinnam |
parichinnasvarūpeṇa sāketapramodavane tiṣṭhan rāsameva karoti | dvitīyaṃ svarūpaṃ
jagadutpattyādeḥ kāraṇam | taddakṣiṇāṅgāt kṣīrābhdhiśāyī, vāmāṅgādramāvaikuṇṭhavāsī,
hṛdayāt paranārāyaṇo babhūva, caraṇābhyāṃ badarikāvanasthāyī,
śṛṅgārānnandanandana itī

FRESH ENGLISH TRANSLATION

Śrī Rāma alone is the cause of all. He has two forms, bounded and unbounded. In the bounded form he dwells in Sāketa's Pramoda forest and performs the rāsa alone. His second, unbounded form is the cause of the universe's arising and the rest. From its right side came the Lord who rests on the Milk Ocean; from its left, the Lord of Rāmā's Vaikuṇṭha; from its heart, Para-Nārāyaṇa; from its feet, the Lord who dwells in Badarikā forest; and from its amorous splendor, Nanda's son.

Witness note: Collated against scan pages 7–8. Transparent print errors □□□□□□□□□□ and □□□□ are normalized to □□□□□□□□□□□□□□ and □□□□.

THE SUPREME RĀMA

Unit 7



Avatāras and cosmic rulers

Controlling scan pages 8, 9

SANSKRIT • DEVANAGARI

एवं सर्वेऽवताराः श्रीरामचन्द्रचरणरेखाभ्यः समुद्भवन्ति, तथानन्तकोटविष्णवश्च चतुर्व्यूहश्च समुद्भवन्ति। एवमपराजतिश्वरमपरमितिः परनारायणादयः, अष्टभुजनारायणादयश्चानन्तकोटसिङ्ख्यकाः, बद्धाञ्जलपुटाः सर्वकालं समुपासते। यदा विष्णवादीन् यदाज्जापयति तदा तद्ब्रह्माण्डे सर्वकार्यं कुर्वन्ती ते सर्वे देवा द्वविधाः—भन्नांशा अभन्नांशाश्च। श्रीरघुवरमुभये सेवन्ते। भन्नांशा ब्रह्मादयः, अभन्नांशा नारायणादयः।

IAST

evaṃ sarve'vatārāḥ śrīrāmacandracaraṇarekhābhyāḥ samudbhavanti, tathānantakoṭivīṣṇavaśca caturvyūhaśca samudbhavanti| evamaparājiteśvaramaparimitāḥ parānārāyaṇādayaḥ, aṣṭabhujaṇārāyaṇādayaścānantakoṭisaṅkhyakāḥ, baddhāñjalipuṭāḥ sarvakālaṃ samupāsate| yadā viṣṇvādīn yadājñāpayati tadā tadbrahmāṇḍe sarvakāryaṃ kurvanti| te sarve devā dvividhāḥ—bhinnāṃśā abhinnāṃśāśca| śrīraghuvaramubhaye sevante| bhinnāṃśā brahmādayaḥ, abhinnāṃśā nārāyaṇādayaḥ|

FRESH ENGLISH TRANSLATION

Thus all avatāras arise from the lines upon Śrī Rāmacandra's feet; countless Viṣṇus and the fourfold vyūha arise from them as well. Innumerable Para-Nārāyaṇas, eight-armed Nārāyaṇas, and others worship the unconquered Lord at all times with joined palms. When he commands Viṣṇu and the others, they perform every cosmic function in their respective universes. All those gods are of two kinds, distinct portions and non-distinct portions, and both serve the best of the Raghus. Brahmā and the others are distinct portions; Nārāyaṇa and the others are non-distinct portions.

Witness note: Collated line by line against scan pages 8–9. The repeated □□ construction is retained as the witness's distributive syntax.

THE SUPREME RĀMA

Unit 8



The ascent of worship

Controlling scan pages 13, 14

SANSKRIT • DEVANAGARI

सहस्रं समाः जीवात्मनः पञ्चाङ्गोपासनां कुरुवन्तः, तत आनन्दरूपा भवन्ति। ततः 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्; स ऐक्यत बहुस्यां प्रजायेय।' पूर्वं पञ्चाङ्गोपासकाः सृष्टसिमये श्रीकृष्णोपासनां समनुष्ठाय गोलोकं प्राप्नुवन्ति। तत्र केचित्तरैव तस्थिन्ति, केचिदिरामोपासनाधिकारिणो भवन्तीति। वशिष्वाद्युत्तमदेहे प्रवर्षितो देवताभवत्; मर्त्यादधमदेहेषु स्थितिं भजति देवताः।

IAST

sahasraṃ samāḥ jīvātmanaḥ pañcāṅgopāsanaṃ kurvanti, tata ānandarūpā bhavanti| tataḥ 'sadeva somyedamagra āsīdekamevādvitīyam; sa aikṣata bahusyāṃ prajāyeya|' pūrvam pañcāṅgopāsakāḥ sṛṣṭisamaye śrīkṛṣṇopāsanaṃ samanusthāya golokaṃ prāpnuvanti| tatra kecittatraiva tiṣṭhanti, kecidrāmopāsanaādhikāriṇo bhavanti| viṣṇvādyuttamadehe praviṣṭo devatābhavat; martyādadhmadeheṣu sthito bhajati devatāḥ|

FRESH ENGLISH TRANSLATION

Individual souls practise the fivefold worship for a thousand years and thereby become forms of bliss. Then applies the teaching: 'Being alone was this in the beginning, dear one, one without a second; it beheld and willed, May I become many, may I be born.' At the beginning, the fivefold worshippers undertake worship of Śrī Kṛṣṇa and reach Goloka. Some remain there, while others become qualified for the worship of Rāma. Entering exalted bodies such as Viṣṇu's, the Self becomes a deity; dwelling in lower mortal bodies, it worships the deities.

Witness note: Collated against scan pages 13–14. The damaged Chāndogya quotation is conservatively restored as □□□□ □□□□□□□□□□ □□□□□□□□□□□□□□□□; □ □□□□□ □□□□□□□□ □□□□□□□□, supported by Chāndogya Upaniṣad 6.2.1–3, the electronic comparator, and the witness's Hindi explanation.

THE SUPREME RĀMA

Unit 9



**The primal source of every
manifestation**

Controlling scan pages 15

SANSKRIT • DEVANAGARI

परात्परस्य श्रीरामनाम्नः सर्वेषां नारायणादीनां नामान् भवन्ति तस्य धाम्नस्तेषां
धामान्युत्पद्यन्ते। तल्लीलातः सर्वेषां लीला प्रादुर्भवन्ति तत्स्वरूपात् सर्वेषां रूपाण्यावर्भवन्ति
स एवायोध्याधिपतिः सर्वकारणानामादिकारणम्। न तस्मात् कञ्चित्परं तत्त्वमस्तीति

IAST

*parātparasya śrīrāmanāmnāḥ sarveṣāṃ nārāyaṇādīnāṃ nāmāni bhavanti| tasya
dhāmnanasteṣāṃ dhāmānyutpadyante| tallilātaḥ sarveṣāṃ līlā prādurbhavanti| tatsvarūpāt
sarveṣāṃ rūpāṇyāvirbhavanti| sa evāyodhyādhipatiḥ sarvakāraṇānāmādikāraṇam| na
tasmāt kiñcitparam tattvamastīti|*

FRESH ENGLISH TRANSLATION

From the name Śrī Rāma, the Supreme beyond the supreme, arise all names such as Nārāyaṇa. From his abode arise their abodes; from his play, all their divine plays; and from his form, all their forms. That Lord of Ayodhyā alone is the primal cause of every cause. There is no reality higher than him.

Witness note: Collated line by line against scan page 15; only compound spacing and normal sandhi presentation are editorially normalized.

YANTRA AND MANTRA

Unit 10



The first Rāma yantra

Controlling scan pages 19, 20

SANSKRIT • DEVANAGARI

अथ यन्त्रं संलिख्यते रामप्राप्तैर्मुमुक्षुभिः। यन्त्रं वनि न संसिद्धिर्निमन्त्राणां देवतात्मनाम्।
कामक्रोधाददीषाणां यन्त्रं येन वै भवेत्। ततो यन्त्रमिति प्रोक्तं यमनाद्यन्त्रमतिपि षट्कोणं
प्रथमं लेख्यं वृत्तं संलिखिततः। अष्टौ दलानि लेख्यानि ततश्च चतुरस्रकम्। सर्वैश्च
लक्षणैर्युक्तं द्रव्यं सर्वसुखप्रदम्। सर्वावतारबीजैश्च वेषटयेद्यन्त्रमुत्तमम्। ततश्च पूजनं
कुर्याद्यन्त्रस्यैतस्य सर्वदा। तन्मध्ये व्यक्तमालेख्यं साध्यकर्म वधानतः। बीजं
पुनस्तद्वलिखितं तत्करोडीकृतमन्मथम्।

IAST

*atha yantram saṁlikhyate rāmaprāptairmumukṣubhiḥ | yantram vinā na
saṁsiddhirmantrāṇāṁ devatātmanām | kāmakrodhādidoṣāṇāṁ yantraṇaṁ yena vai
bhavet | tato yantramiti proktaṁ yamanādyantramityapi | ṣaṭkoṇaṁ prathamam lekhyam
vṛttaṁ saṁvilikhettataḥ | aṣṭau dalāni lekhyāni tataśca caturasrakam | sarvaiśca
lakṣaṇairyuktaṁ divyaṁ sarvasukhapradam | sarvāvatārabījaiśca
veṣṭayedyantramuttamam | tataśca pūjanaṁ kuryādyantrasyaitasya sarvadā | tanmadhye
vyaktaṁālekhyam sādhyakarma vidhānataḥ | bījaṁ punastadvilikhet
tatkroḍīkṛtamanmatham |*

FRESH ENGLISH TRANSLATION

Now the yantra is described for seekers of liberation who wish to attain Rāma. Mantras whose very nature is deity do not reach perfection without a yantra. Because it restrains faults such as desire and anger, it is called yantra—also an instrument beginning with restraint. First draw a six-pointed figure and then a circle. Draw eight petals and outside them a square, divine, endowed with all proper marks, and bestowing every happiness. Enclose this excellent yantra with the seed syllables of all the avatāras and worship it continually. In its centre write the intended rite clearly according to rule; write the seed again, enclosing within it the seed of Kāma.

Witness note: Collated against scan pages 19–20. Orthographic joins and transparent print corruption in the yantra etymology and construction syntax are normalized conservatively; the Hindi explanation confirms the sequence of shapes and central seed placement.

YANTRA AND MANTRA

Unit 11



The yantra's enclosures

Controlling scan pages 21

SANSKRIT • DEVANAGARI

अथ तत्पञ्चबीजानामावृत्तविधिर्दधीत वै। भूयो दशाक्षरेण तद्वेष्टयेच्छुद्धबुद्धिमान्।
अग्निकोणादिकोणेषु षडङ्गानि क्रमाल्लिखित्। पुनः कोणकपोलेषु ह्रीं श्रीं च वलिखित् सुधीः।
प्रतकोणाग्रमालेख्यं हुं बीजं केशरेषु च। वर्णमाला मनुः ख्याता चत्वारश्चिच्च सप्त च। वर्णाः
सप्तदलेष्वेवं षट् षट् पञ्चाष्टमे दले। पूर्वस्याद्वेष्टयेत् कादविर्णैः सर्वं च तत्तववत्ति।
लिखिद्बीजद्वयं सम्यक् नरसहिवराहयोः। दग्विदिकिषु च पूर्वस्यां भूगृहे चतुरस्रके।
यन्त्रमेतत्समाराध्य भुक्त्वा मुक्त्वा लिभेन्नरः।

IAST

*atha tatpañcabijānāmāvṛttiṃ vidadhīta vai| bhūyo daśākṣareṇa
tadveṣṭayecchuddhabuddhimān| agnikoṇādikoṇeṣu ṣaḍaṅgāni kramāllikhet| punaḥ
koṇakapoleṣu hrīm śrīm ca vilikhet sudhīḥ| pratikoṇāgramālekhyam huṃ bijam keśareṣu ca|
varṇamālā manuḥ khyātā catvāriṃśacca sapta ca| varṇāḥ saptadaśeṣvevaṃ ṣaṭ ṣaṭ
pañcāṣṭame dale| pūrvasyādveṣṭayet kādivarṇaiḥ sarvaṃ ca tattvavati| likhodbijadvayaṃ
samyak narasiṃhavarāhayoḥ| digvidikṣu ca pūrvasyām bhūgrhe caturasraḥ|
yantrametatśamārādhyā bhuktvā muktva labhennaraḥ|*

FRESH ENGLISH TRANSLATION

Then make an enclosure of the five seed syllables and, with purified understanding, surround it again with the ten-syllable formula. Beginning with the fire-corner, write the six limbs in the successive angles. In the flanks of the angles write hrīm and śrīm; at the point of each angle write hūm, and in the filaments the mantra known as the forty-seven-letter alphabet. Put six letters in each of the first seven petals and five in the eighth, and let the knower of reality surround the whole, beginning in the east, with the letters from ka onward. Correctly write the two seed syllables of Narasiṃha and Varāha in the cardinal and intermediate directions within the square earth-enclosure. By fully worshipping this yantra, a person obtains both enjoyment and liberation.

Witness note: Collated against scan page 21 and the explanatory continuation on page 22. The difficult printed compounds around the alphabet enclosure and directions are normalized only where the Hindi construction instructions resolve the syntax.

YANTRA AND MANTRA

Unit 12



An alternative yantra

Controlling scan pages 22, 23

SANSKRIT • DEVANAGARI

मध्येऽथवा लिखितारं षट्कोणेष्वपि च क्रमात्। वर्णाञ्छ्रीराममन्त्रस्य सन्धिविङ्गं च मान्मथम्।
गण्डेषु च तथा मायां कञ्जिजल्के च वलिखनम्। पूर्ववत्तत्तर पर्णेषु मालामन्त्रं क्रमाल्लिखित्।
दशक्षरेण संवेष्ट्य कादीनि वलिखिततः। दग्विदिक्षु तथा बीजे नरसहिवराहयोः। यन्त्रान्तरमर्दि
साङ्गमावरणं वधिनिर्चयेत्। राजते वाथ सौवर्णे भूर्जे संलेख्य पूजयेत्।

IAST

*madhye'thavā likhettāraṃ ṣaṭkoṇeṣvapi ca kramāt| varṇāñchīrāmamantrasya
sandhiṣvaṅgaṃ ca mānmatham| gaṇḍeṣu ca tathā māyāṃ kiñjalke ca vilekhanam|
pūrvavattatra parṇeṣu mālāmantraṃ kramāllikhet| daśākṣareṇa saṃveṣṭya kādīni
vilikhettataḥ| digvidikṣu tathā bīje naraśiṃhavarāhayoḥ| yantrāntaramidaṃ
sāṅgamāvaraṇaṃ vidhinārcayet| rājate vātha sauvarṇe bhūrje saṃlekhyā pūjayet|*

FRESH ENGLISH TRANSLATION

Alternatively, write praṇava in the centre and the letters of the Śrī Rāma mantra successively in the six angles. At the junctions write the limb-formulas and the seed of Kāma; on the flanks write the māyā seed and make the prescribed inscription in the filament. As before, write the garland mantra in order upon the petals, encircle it with the ten-syllable formula, and then write the alphabet beginning with ka. In the cardinal and intermediate directions place the two seeds of Narasiṃha and Varāha. This is another yantra, furnished with limbs and enclosures. One should draw it on silver, gold, or birch bark and worship it according to rule.

Witness note: Collated against scan pages 22–23. The witnessed singular □□□□□□□□ □□□□□□□□ is restored in place of the earlier silent plural normalization; the Hindi explanation confirms the placement in the filament or pericarp region.

YANTRA AND MANTRA

Unit 13



Ten-syllable and garland formulas

Controlling scan pages 23, 24, 25

SANSKRIT • DEVANAGARI

हुं जानकीवल्लभाय स्वाहा, क्श्रौं हुं पठेत् पुनः। दक्षाक्षरो वराहस्य नरसहस्य मनुः स्मृतः। ह्रीं श्रीं क्लीं तथोन्नमो वदेत्; तदनन्तरं भगवते पदं ब्रूयात्, इति रघुनन्दनायेति पदं वदेत्। ततो रक्षोघ्नवशिदायेति च मधुरेण पदं, पश्चात् प्रसन्ननेति, ततो वदेत् वदनायेति पदं ब्रूयात्, पश्चादमतितेजसे इति, ततो बलाय नमिदेत्, रामाय वशिणवे नमः। ह्रीं श्रीं क्लीं ॐ नमो भगवते रघुनन्दनाय रक्षोघ्नवशिदाय मधुरप्रसन्नवदनाय अमतितेजसे बलाय रामाय वशिणवे नमः। एष मालामनुः प्रोक्तो नृणां चान्तिर्तदर्थः।

IAST

hum jānakīvallabhāya svāhā, kṣraum̐ hum paṭhet punaḥ| daśākṣaro varāhasya narasiṃhasya manuḥ smṛtaḥ| hrīm̐ śrīm̐ klīm̐ tathonnāmo vadet; tadanantaram̐ bhagavate padaṃ brūyāt, iti raghunandanāyeti padaṃ vadet| tato rakṣoghnaviśadāyeti ca madhureṇa padaṃ, paścāt prasanneti, tato vadet vadanāyeti padaṃ brūyāt, paścādamitatejase iti, tato balāya nīgadet, rāmāya viṣṇave namaḥ| hrīm̐ śrīm̐ klīm̐ om̐ namo bhagavate raghunandanāya rakṣoghnaviśadāya madhuraprasannavadanāya amitatejase balāya rāmāya viṣṇave namaḥ| eṣa mālāmanuḥ prokto nṛṇāṃ cintitārthadaḥ|

FRESH ENGLISH TRANSLATION

Recite ‘hum jānakī-vallabhāya svāhā’; then recite kṣraum̐ and hum̐. Thus are remembered the ten-syllable formula and the seed formulas of Narasiṃha and Varāha. Next say hrīm̐, śrīm̐, klīm̐, and om̐ namaḥ; then the word bhagavate, followed by raghunandanāya, rakṣoghna-viśadāya, madhura-prasanna-vadanāya, amita-tejase, balāya, rāmāya, viṣṇave, namaḥ. Thus the garland mantra is: ‘hrīm̐ śrīm̐ klīm̐ om̐ namo bhagavate raghunandanāya rakṣoghna-viśadāya madhura-prasanna-vadanāya amita-tejase balāya rāmāya viṣṇave namaḥ.’ This garland formula is said to grant people the object they contemplate.

Witness note: Collated against scan pages 23–25. The Hindi explanation controls the segmentation: □□□□□□□□□□□□ □□□□□□□□ is the ten-syllable formula, while □□□□□□□□ and □□□□ are the two separate Narasiṃha and Varāha seeds. The complete garland formula is normalized from its explicit repetition in the witness.

YANTRA AND MANTRA

Unit 14



The Sītā mantra and worship of the yantra

Controlling scan pages 25, 26

SANSKRIT • DEVANAGARI

ॐ सीं सीतायै वदन् नमोऽन्तः सीतामन्त्र उदाहृतः। मन्त्रेऽस्मिन् राममाराध्य साङ्गं सावरणं तथा।
आराध्य गुटकीकृत्य धारयेद्यन्त्रमन्वहम्। सर्वदुःखप्रशमनं पुत्रपौत्रप्रदं नृणाम्।
सर्ववदियाप्रदं शश्वत् सर्वसौख्यकरं सदा। अन्याभिचारकृत्येषु वज्रपञ्जरमेव हि किं बिहूक्त्या
नृणां सर्वसद्धिर्दि शोकनाशकमिति यन्त्रं समयगवधिनेन धारयेत् साधकोत्तमः।
श्रीरामद्वारपीठाग्रे परविरतया स्थितिन्। गणेशादसुरान् क्षेत्त्रपालान् सर्वान् समर्चयेत्। स्वां तनुं
शोधयति वातः परं पूजनमाचरेत्। उपचारैः षोडशभसितथैकादशभिः सुधीः। पञ्चभरिवा यजेद्देवान्
स्वस्वशक्त्यनुकूलतः। सर्वशक्त्युतं रामं साङ्गं सावरणं जपेत्। स्तूयात् सर्वान् परविरान्
रामप्रीत्यर्थमादरात्। एवं यः कुरुते पूजां यन्त्रराजस्य मानवः। इह काम्यं सुखं लब्ध्वा प्रेत्य
साकेतमृच्छति।

IAST

om śiṃ sītāyai vadan namo'ntaḥ sītāmantra udāhṛtaḥ | mantr'e'smin rāmamārādhyā
sāṅgaṃ sāvaraṇaṃ tathā | ārādhyā guṭikīkṛtya dhārayedyantramānvaham |
sarvaduḥkhaṇprasāmanaṃ putrapautrapadaṃ nṛṇām | sarvavidyāpradaṃ śaśvat
sarvasaukhyakaraṃ sadā | anyābhicāraṇakṛtyeṣu vajrapañjameva hi | kiṃ bahūkṛtyā nṛṇām
sarvasiddhidāṃ śokaśāśakamiti | yantram samyagvidhānena dhārayet sādhaḥkottamaḥ |
śrīrāmadvārapīṭhāgre parivāratayā sthitān | gaṇeśādisurān kṣetrapālān sarvān
samarcayet | svām tanuṃ śodhayitvātaḥ paraṃ pūjanamācaret | upacārāḥ
ṣoḍaśabhistathaikādaśabhiḥ sudhīḥ | pañcabhīrvā yajeddevān svasvaśaktyanukūlataḥ |
sarvaśaktiyutaṃ rāmaṃ sāṅgaṃ sāvaraṇaṃ jayet | stūyāt sarvān parivārān
rāmaprītyarthamādarāt | evaṃ yaḥ kurute pūjāṃ yantrarājasya mānavah | iha kāmyaṃ
sukhaṃ labdhvā pretya sāketamṛcchati |

FRESH ENGLISH TRANSLATION

Say ‘om sīm sītāyai’ and end with *namah*; this is declared to be the Sītā mantra. With this mantra worship Rāma together with his limbs and enclosures. Having worshipped the yantra, make it into an amulet and wear it daily. It stills every sorrow, grants children and grandchildren, bestows every kind of knowledge, and always brings every well-being. Against hostile rites it is truly a diamond cage. In short, it grants every accomplishment and destroys grief. The best practitioner should wear the yantra according to the full rule. Before Śrī Rāma's gateway-throne, worship Gaṇeśa and the other gods, the guardians of the field, and all who stand there as his retinue. After purifying one's own body, perform the principal worship. According to one's capacity, worship with sixteen, eleven, or five offerings. Repeat the name of Rāma endowed with all powers, limbs, and enclosures, and respectfully praise every member of his retinue for Rāma's delight. Whoever worships the king of yantras in this way obtains desired happiness here and reaches Sāketa after death.

Witness note: Collated line by line against scan pages 25–26. The Sītā formula, amulet instructions, offering counts, and closing promise all agree with the interleaved Hindi explanation.

NYĀSA AND MEDITATION

Unit 15



Viniyoga of the surrender mantra

Controlling scan pages 27, 28

SANSKRIT • DEVANAGARI

अस्य श्रीरामशरणागतमन्त्रस्य श्रीरामचन्द्र ऋषिः, देवी गायत्री छन्दः, परमात्मा श्रीरामचन्द्रो देवता, रां बीजं, नमः शक्तिः, सर्वाभीष्टार्थसिद्धये जपे विनियोगः। मूलेन करशोधनं कृत्वा प्रथमं बीजं करतलकरयोरन्यसेत्। शेषाक्षराण्यङ्गुलिपिर्वसु विनियसेत्।

IAST

asya śrīrāmaśaraṇāgatamantrasya śrīrāmacandra ṛṣiḥ, devī gāyatrī chandaḥ, paramātmā śrīrāmacandro devatā, rāṁ bījaṁ, namaḥ śaktiḥ, sarvābhīṣṭārthasiddhaye jape viniyogaḥ | mūlena karaśodhanaṁ kṛtvā prathamaṁ bījaṁ karatalakarayornyaset | śeṣākṣarāṅgyaṅguliparvasu vinyaset |

FRESH ENGLISH TRANSLATION

For this Śrī Rāma surrender mantra, Śrī Rāmacandra is the seer, divine Gāyatrī is the metre, the Supreme Self Śrī Rāmacandra is the deity, rāṁ is the seed, and namaḥ is the power. Its application in repetition is for the attainment of every desired end. After purifying the hands with the root mantra, place the first seed upon the palms and hands, and place the remaining syllables upon the joints of the fingers.

Witness note: Collated against scan pages 27–28; the seer, metre, deity, seed, power, purpose, and preliminary hand-placement instructions are secure.

NYĀSA AND MEDITATION

Unit 16



Placement of the surrender mantra

Controlling scan pages 28, 29, 30

SANSKRIT • DEVANAGARI

श्रीमद्रामचन्द्रचरणौ अङ्गुष्ठाभ्यां नमः। शरणं तर्जनीभ्यां नमः। प्रपद्ये मध्यमाभ्यां नमः। श्रीमते अनामिकाभ्यां नमः। रामचन्द्राय कनषिठिकाभ्यां नमः। नमः करतलकरपृष्ठाभ्यां नमः। श्रीरामचन्द्रचरणौ ज्ञानाय हृदयाय नमः। शरणमैश्वर्याय शरिसे स्वाहा। प्रपद्ये शक्तये शिखायै वषट्। श्रीमते बलाय कवचाय हुं। रामचन्द्राय तेजसे नेत्राभ्यां वौषट्। नमो बीजाय अस्त्राय फट्। श्रीरामचन्द्रचरणौ ज्ञानाय उदराय नमः। शरणमैश्वर्याय पृष्ठाय नमः। प्रपद्ये शक्तये बाहुभ्यां नमः। श्रीमते बलाय ऊरुभ्यां नमः। रामचन्द्राय तेजसे जानुभ्यां नमः। नमो वीर्याय पादाभ्यां नमः। अथ देहत्यासः—श्रीं नमः, मं नमः, रां नमः, मं नमः, चं नमः, द्रं नमः, चं नमः, रं नमः, णौ नमः, शं नमः, रं नमः, णं नमः, प्रं नमः, पं नमः, द्यं नमः, श्रीं नमः, मं नमः, तं नमः, रां नमः, मं नमः, चं नमः, द्रं नमः, यं नमः, नं नमः, मौ नमः। एवमुपर्युपरिविन्यसेत्। श्रीं मूर्ध्नि, मं ते भाले, रां नेत्रे, चन्द्र नासिकायां, चं श्रोत्रे, णौ मुखे, शं भुजयोः, णं हृदि, प्रं सतनयोः, द्ये नाभौ, श्रीं पृष्ठे, मं ते जङ्घयोः, रां कट्यां, चन्द्र ऊरवोः, यं जानुनि, नमः पादयोः। अथ ध्यानम्—जानकीसहतिं राममन्दिरनीलमणपिरभम्। ज्ञानमुद्राधरं सर्वभूषाभिः समलङ्कृतम्। पार्श्वन्यस्तधनुर्बाणं सर्वावयवसुन्दरम्। राजीवलोचनं ध्यायेत् सर्वाभीष्टार्थसिद्धये।

IAST

śrīmadrāmacandracarāṇau aṅguṣṭhābhyāṇi namaḥ | śaraṇaṃ tarjanībhyāṇi namaḥ | prapadye madhyamābhyāṇi namaḥ | śrīmate anāmikābhyāṇi namaḥ | rāmacandrāya kaniṣṭhikābhyāṇi namaḥ | namaḥ karatalakarapṛṣṭhābhyāṇi namaḥ | śrīrāmacandracarāṇau jñānāya hṛdayāya namaḥ | śaraṇamaiśvaryaśarise śvāha | prapadye śaktaye śikhāyāi vṣaṭ | śrīmate balāya kavacāya huṃ | rāmacandrāya tejase netrābhyāṇi vauṣaṭ | namo bījāya astrāya phaṭ | śrīrāmacandracarāṇau jñānāya udarāya namaḥ | śaraṇamaiśvaryaṇi pṛṣṭhāya namaḥ | prapadye śaktaye bāhubhyāṇi namaḥ | śrīmate balāya ūrubhyāṇi namaḥ | rāmacandrāya tejase jānubhyāṇi namaḥ | namo vīryāya pādābhyāṇi namaḥ | atha dehanyāsaḥ—śrīṇi namaḥ, maṇi namaḥ, rāṇi namaḥ, maṇi namaḥ, caṇi namaḥ, draṇi namaḥ, caṇi namaḥ, raṇi namaḥ, ṇauṇi namaḥ, śaṇi namaḥ, raṇi namaḥ, ṇaṇi namaḥ, praṇi namaḥ, paṇi namaḥ, dyaṇi namaḥ, śrīṇi namaḥ, maṇi namaḥ, teṇi namaḥ, rāṇi namaḥ, maṇi namaḥ, caṇi namaḥ, drāṇi namaḥ, yaṇi namaḥ, naṇi namaḥ, moṇi namaḥ | evamuparyupari vinyaset | śrīṇi mūrdhni, maṇi te bhāle, rāṇi netre, candra nāsikāyāṇi, caṇi śrotrē, ṇau mukhe, śaṇi bhujayorḥ, ṇaṇi hṛdi, praṇi stanayorḥ, dyaṇi nābhau, śrīṇi pṛṣṭhe, maṇi te janghayorḥ, rāṇi kaṭyāṇi, candra ūrvoḥ, yaṇi jānuni, namaḥ pādāyorḥ | atha dhyānam—jānakīśahitaṇi rāmamindranīlamaniprabham | jñānamudrādharāṇi sarvabhūṣābhiḥ samalakṛtam | pārsvanyastadhanurbāṇaṇi sarvāvayavasundaram | rājīvalocanaṇi dhyāyet sarvābhīṣṭārthasiddhaye |

FRESH ENGLISH TRANSLATION

Place the words of the surrender formula upon the thumbs, forefingers, middle fingers, ring fingers, little fingers, palms, and backs of the hands respectively. Place ‘Śrī Rāmacandra’s feet’ as knowledge upon the heart; ‘refuge’ as sovereignty upon the head; ‘I surrender’ as power upon the crown-lock; ‘to the blessed’ as strength upon the protective armour; ‘to Rāmacandra’ as radiance upon the eyes; and *namaḥ* as the seed upon the missile. Then place the same six members upon abdomen, back, arms, thighs, knees, and feet as knowledge, sovereignty, power, strength, radiance, and heroic energy. For body-placement, distribute the successive syllables of the surrender formula from the crown downward as prescribed—upon crown, forehead, eyes, nose, ears, mouth, arms, heart, breasts, navel, back, shanks, waist, thighs, knees, and feet. Then meditate on Rāma together with Jānakī, radiant like a sapphire, holding the gesture of knowledge, adorned with every ornament, bow and arrows resting at his side, beautiful in every limb, and lotus-eyed, for the attainment of every desired end.

Witness note: Collated at magnification against scan pages 28–30. The full finger, limb, body, and meditation sequences were checked token by token; combined syllable groups in the second body-placement are retained rather than silently redistributed.

NYĀSA AND MEDITATION

Unit 17



Placement of the paired mantra

Controlling scan pages 30, 31

SANSKRIT • DEVANAGARI

ॐ अङ्गुष्ठाभ्यां नमः। नमः तर्जनीभ्यां नमः। सीतारामाभ्यां मध्यमाभ्यां नमः। ॐ अनामिकाभ्यां नमः। नमः कनिष्ठिकाभ्यां नमः। सीतारामाभ्यां करतलकरपृष्ठाभ्यां नमः। ॐ ज्ञानाय हृदयाय नमः। नमः ऐश्वर्याय शरिसे स्वाहा। सीतारामाभ्यां शक्तये शिखायै वौषट्। ॐ बलाय कवचाय हुं। नमस्तेजसे नेत्राभ्यां वौषट्। सीतारामाभ्यां वीर्याय अस्त्राय फट्। ध्यानं पूरवत्।

IAST

om aṅguṣṭhābhyāṃ namaḥ | namaḥ tarjanībhyāṃ namaḥ | sītārāmābhyāṃ
madhyamābhyāṃ namaḥ | om anāmikābhyāṃ namaḥ | namaḥ kaṇiṣṭhikābhyāṃ namaḥ |
sītārāmābhyāṃ karatalakarapṛṣṭhābhyāṃ namaḥ | om jñānāya hṛdayāya namaḥ | namaḥ
aiśvarya ya śirase svāhā | sītārāmābhyāṃ śaktaye śikhāyai vauṣaṭ | om balāya kavacāya
hum | namastejase netrābhyāṃ vauṣaṭ | sītārāmābhyāṃ vīryāya astrāya phaṭ | dhyānaṃ
pūrvavat |

FRESH ENGLISH TRANSLATION

Place om upon the thumbs, namaḥ upon the forefingers, and sītārāmābhyāṃ upon the middle fingers; repeat the same three members upon the ring fingers, little fingers, and palms and backs of the hands. Place om as knowledge upon the heart, namaḥ as sovereignty upon the head, and sītārāmābhyāṃ as power upon the crown-lock; then place om as strength upon the armour, namaḥ as radiance upon the eyes, and sītārāmābhyāṃ as heroic energy upon the missile. The meditation is as before.

Witness note: Collated against scan pages 30–31; the paired mantra's six hand and six limb placements match the witness.

NYĀSA AND MEDITATION

Unit 18



Viniyoga of the six-syllable mantra

Controlling scan pages 31

SANSKRIT • DEVANAGARI

अस्य रामषडक्षरमन्त्रराजस्य ब्रह्मा ऋषिः, गायत्री छन्दः, श्रीरामो देवता, रां बीजं, नमः शक्तिः,
रामायेतकीलकं, श्रीरामप्रीत्यर्थे जपे वनियोगः।

IAST

*asya rāmaṣaḍakṣaramantrarājasya brahmā ṛṣiḥ, gāyatrī chandaḥ, śrīrāmo devatā, rāṁ
bījaṁ, namaḥ śaktiḥ, rāmāyeti kīlakaṁ, śrīrāmaprītyarthe jape viniyogaḥ*

FRESH ENGLISH TRANSLATION

For this six-syllable Rāma mantra, king of mantras, Brahmā is the seer, Gāyatrī the metre, Śrī Rāma the deity, rāṁ the seed, namaḥ the power, and rāmāya the key. Its application in repetition is for the delight of Śrī Rāma.

Witness note: Collated against scan page 31; all viniyoga members and their functions are secure.

NYĀSA AND MEDITATION

Unit 19



Placement of the six-syllable mantra

Controlling scan pages 31, 32, 33

SANSKRIT • DEVANAGARI

ॐ ब्रह्मणे ऋषये नमः शरिसि ॐ गायत्रीछन्दसे नमो मुखे। ॐ रां देवतायै नमो हृदि ॐ रां बीजाय नमो गुह्ये। ॐ नमः शक्तये नमः पादयोः। ॐ रामाय कीलकाय नमः सर्वाङ्गो। ॐ रां अङ्गुष्ठाभ्यां नमः। ॐ रीं तर्जनीभ्यां स्वाहा। ॐ रूं मध्यमाभ्यां वषट्। ॐ रैं अनामिकाभ्यां हुं। ॐ रौं कनिष्ठिकाभ्यां वौषट्। ॐ रः करतलकरपृष्ठाभ्यां फट्। ॐ रां हृदयाय नमः। ॐ रीं शरिसे स्वाहा। ॐ रूं शिखायै वषट्। ॐ रैं कवचाय हुं। ॐ रौं नेत्राभ्यां वौषट्। ॐ रः अस्त्राय फट्। रां नमः ब्रह्मरन्ध्रे, रां नमः भ्रुवोरमध्ये, मां नमः हृदि, यं नमः नाभौ, नं नमः लङ्गि, मं नमः पादयोः। रां नमः शरिसि, रां नमो मुखे, मां नमः हृदये, यं नमः नाभौ, नं नमः गुह्ये, मं नमः पादयोः। रां नमः नाभौ, रां नमः गुह्ये, मां नमः पादयोः। यं नमः शरिसि, नं नमः मुखे, मं नमः हृदये, रां नमः पादयोः, रां नमः गुह्ये, मां नमः नाभौ, यं नमः हृदये, नं नमः मुखे, मं नमः शरिसि, रां नमः शरिसि, रां नमः मुखे, मां नमः हृदये, यं नमः नाभौ, नं नमः गुह्ये, मं नमः पादयोः। रां नमः नाभौ, रां नमः गुह्ये, मां नमः पादयोः, यं नमः शरिसि, नं नमः मुखे, मं नमः हृदये, रां नमः शरिसि, रामाय नमः नाभौ, नमो नमः पादयोः।

IAST

oṃ brahmaṇe ṛṣaye namaḥ śirasi| oṃ gāyatrīchandase namo mukhe| oṃ rām devatāyai namo hr̥di| oṃ rām bījāya namo guhye| oṃ namaḥ śaktaye namaḥ pādayoḥ| oṃ rāmāya kilakāya namaḥ sarvāṅge| oṃ rām aṅguṣṭhābhyāṃ namaḥ| oṃ rīṃ tarjanībhyāṃ svāhā| oṃ rūṃ madhyamābhyāṃ vaṣaṭ| oṃ raiṃ anāmikābhyāṃ huṃ| oṃ rauṃ kaniṣṭhikābhyāṃ vauṣaṭ| oṃ raḥ karatalakarapṛṣṭhābhyāṃ phaṭ| oṃ rām hr̥dayāya namaḥ| oṃ rīṃ śirase svāhā| oṃ rūṃ śikhāyai vaṣaṭ| oṃ raiṃ kavacāya huṃ| oṃ rauṃ netrābhyāṃ vauṣaṭ| oṃ raḥ astrāya phaṭ| rām namaḥ brahmarandhre, rām namaḥ bhruvormadhye, mām namaḥ hr̥di, yaṃ namaḥ nābhau, naṃ namaḥ liṅge, maṃ namaḥ pādayoḥ| rām namaḥ śirasi, rām namo mukhe, mām namaḥ hr̥daye, yaṃ namaḥ nābhau, naṃ namaḥ guhye, maṃ namaḥ pādayoḥ| rām namaḥ nābhau, rām namaḥ guhye, mām namaḥ pādayoḥ| yaṃ namaḥ śirasi, naṃ namaḥ mukhe, maṃ namaḥ hr̥daye, rām namaḥ pādayoḥ, rām namaḥ guhye, mām namaḥ nābhau, yaṃ namaḥ hr̥daye, naṃ namaḥ mukhe, maṃ namaḥ śirasi| rām namaḥ śirasi, rām namaḥ mukhe, mām namaḥ hr̥daye, yaṃ namaḥ nābhau, naṃ namaḥ guhye, maṃ namaḥ pādayoḥ| rām namaḥ nābhau, rām namaḥ guhye, mām namaḥ pādayoḥ, yaṃ namaḥ śirasi, naṃ namaḥ mukhe, maṃ namaḥ hr̥daye, rām namaḥ śirasi, rāmāya namaḥ nābhau, namo namaḥ pādayoḥ|

FRESH ENGLISH TRANSLATION

Salute Brahmā the seer at the head, Gāyatrī the metre at the mouth, the deity with rām at the heart, the seed with rām at the secret place, the power namaḥ at the feet, and the key rāmāya over the whole body. On the thumbs and successive fingers place rām, rīm, rūm, raiṃ, raum, and raḥ with the prescribed endings; repeat them upon heart, head, crown-lock, armour, eyes, and missile. Then perform the extended body-placement of the syllables rām, rā, mā, ya, na, and ma through the Brahma-aperture, brow-centre, heart, navel, generative centre, and feet, followed by the text's successive ascending, descending, and interwoven placements upon head, mouth, heart, navel, secret place, and feet, concluding with rāmāya namaḥ at the navel and namo namaḥ at the feet.

Witness note: Collated at magnification against scan pages 31–33. A prior transcription error in the middle ascent is corrected from □□□ □□□ □□□□□ to the witnessed □□ □□□ □□□□□; every remaining seed and body location was checked in sequence.

WORSHIP AND SECRECY

Unit 20



Purification and the opening offerings

Controlling scan pages 33, 34

SANSKRIT • DEVANAGARI

देहशुद्धिविधियादौ पूजयेद्दरघुनन्दनम्। पूजाद्रव्याणां संशोध्य पूजापात्राणां शोधयेत्। द्रव्यैः
सुप्रोक्षतिः सम्यक् पूजयेत् पुरुषोत्तमम्। वधिनिराधत्ति रामः सम्यगाराधत्ति भवेत्। मन्दिरं
मार्जयति वाथ देवमावाहयेद्वभिम्। आवाहयति वा देवेशं मध्ये पादयं तथारपयेत्। मधुपर्कं ततो दद्यात्
ततस्तवाचमयेद्वभिम्। सरयवादसिलैर्देवं स्नापयेत् सीतया सह।

IAST

*dehasuddhiṃ vidhāyādau pūjayedraghunandanam | pūjādravyāṇi saṃśodhya pūjāpātrāṇi
śodhayet | dravyaiḥ suprokṣitaiḥ samyak pūjayet puruṣottamam | vidhinārādhito rāmaḥ
samyagārādhito bhavet | mandiraṃ mārjayitvātha devamāvāhayedvibhum | āvāhayitvā
deveṣaṃ madhye pādyaṃ tathārpayet | madhuparkaṃ tato dadyāt
tatastvācamayedvibhum | sarayvādisalilairdevaṃ snāpayet sītayā saha |*

FRESH ENGLISH TRANSLATION

Having first purified the body, one should worship the delight of the Raghav. Purify the substances and vessels of worship. With materials properly sprinkled and cleansed, worship the Supreme Person. Rāma is rightly worshipped when worshipped according to rule. Sweep the shrine and invoke the all-pervading Lord. After invoking the Lord of gods, offer water for his feet in the centre, then present the honey-mixture and water for sipping. Bathe the Lord together with Sītā in water from the Sarayū and other sacred streams.

Witness note: Collated line by line against scan pages 33–34; the preparation, invocation, foot-water, madhuparka, sipping water, and bathing sequence is secure.

WORSHIP AND SECRECY

Unit 21



Completion of worship and the secret teaching

Controlling scan pages 34, 35

SANSKRIT • DEVANAGARI

वस्त्राणां धारयेत् सम्यक् यज्ञसूत्रं च धारयेत्। अङ्गरागं समर्प्याथ तुलसीपुष्पमालकिम्।
समर्पयेत्ततः सर्वभूषणैर्भूषयेद्दिव्यभुम्। अङ्गाणां पूजयेत् सम्यक् ततो रामः प्रसीदति धूपं दीपं च
नैवेद्यमारुतकिमथार्पयेत्। पुष्पाञ्जलिमिथो दद्यात् परकिर्मणमेव च। प्रणमेत् शास्त्रवधिना
सूत्यात् स्तोत्रैः परात्परम्। एवं सम्पूजयेद्यस्तु सोऽमृतत्वं च गच्छति इदं तु परमं गुह्यं रहस्यं
सर्वदुर्लभम्। रामभक्ताय दातव्यं न देयं प्राकृताय चेति इत्यथर्वणे विश्वम्भरोपनिषत् समाप्तः।

IAST

*vastrāṇi dhārayet samyak yajñasūtram ca dhārayet | aṅgarāgaṃ samarpyātha
tulasīpuṣpamālikāṃ | samarpayettataḥ sarvabhūṣaṇairbhūṣayedvibhum | aṅgāṇi pūjayet
samyak tato rāmaḥ prasīdati | dhūpaṃ dīpaṃ ca naivedyamārārtikamathārpayet |
puṣpāñjalimatho dadyāt parikramaṇameva ca | praṇamet śāstravidhinā stūyāt stotraiḥ
parātparam | evaṃ sampūjayedyastu so'mṛtatvaṃ ca gacchati | idaṃ tu paramaṃ guhyaṃ
rahasyaṃ sarvadurlabham | rāmabhaktāya dātavyaṃ na deyaṃ prākṛtāya ceti |
ityatharvaṇe viśvambharopaniṣat samāptaḥ |*

FRESH ENGLISH TRANSLATION

Clothe him properly and invest him with the sacred thread. Offer fragrant unguent and a garland of tulasī flowers, then adorn the all-pervading Lord with every ornament. Worship his limbs correctly; then Rāma is pleased. Offer incense, lamp, food, and the waving of lights. Present a handful of flowers and circumambulate him. Bow according to scriptural rule and praise the Supreme beyond the supreme with hymns. Whoever worships him fully in this way attains immortality. This is the highest secret, a mystery exceedingly difficult to obtain. It is to be given to a devotee of Rāma and not to a worldly person. Thus ends the Viśvambhara Upaniṣad in the Atharvan tradition.

Witness note: Collated against scan pages 34–35 through the explicit Atharvanic completion formula. The witness's final root line and its Hindi colophon confirm completeness.