

# Review of the Roque Mesquita's “Madhva’s Unknown Literary Sources” Part II: Pancaratra Texts and Madhvacharya

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Roque Mesquita of the University of Vienna has recently launched a new front in the war against the Dvaitavedanta. In “Madhva’s Unknown Literary Sources: some observations”<sup>3</sup> He wants to prove that most of the sources quoted by Madhvacharya in his works are truly composed by Madhvacharya himself as they were/are nowhere and in no time available to other people.

In this small paper I would like to examine his claims on Pancaratra texts and expose some of the truth, because it is beyond the scope of this work to analyze his full paper.

## Preamble

To the students and scholars of Madhva Vedaanta, it is indeed well known that the major difficulty lies with tracing of the resources of Madhvacharya’s quotations cited in his सूत्रभाष्य and other works.

For three centuries after Madhvacharya, none is recorded to have made such objections against Madhvacharya. The sources which Madhvacharya quotes from, were not unknown to highly reputed contemporary scholars, viz., Shobhana Bhatta (later known as Padmanabha Tirtha), Trivikrama Pandita and others, both who were later admitted into Madhvacharya’s school of thought after thorough debates that lasted many days. Hence it should be admitted that those sources were accessible or at least known to the early disciples of Madhvacharya like Trivikrama Pandita<sup>4</sup>. Madhvavijaya (12.42, 14.2) biography of Madhvacharya by Narayana Pandita, mentions an attempt to steal and subsequent recovery of these works. However these works ceased to exist in the tradition of studies for unknown reason. It is recorded in Sampradaayapaddhati of Hrsikesa Tirtha, one of the immediate disciples of Madhvacharya, that Madhvacharya himself made all of his sources buried in the form of copper plates, in the village *Kat-tila* near Udipi (to keep them safe for future uses). ततो दयावारिनिधिर्ग्रामे सेतुतिलाहवये। स्वशास्त्रग्रन्थमकरोत् भूगतं पूर्णशेमुषिः॥ (सं.प.)

Hence after the times of Madhvacharya these texts are not available to next generations. But nobody dared to question the authenticity of these works for next three centuries. Around the 1550 CA, nearly 300 years after Madhvacharya, Appayya Diksita for the first time questioned of authenticity of the sources cited by Madhvacharya. But all the objections of Appayya Diksita were efficiently set right by Vijayindra Tirtha, one of his contemporary Dvaita exponents.

Recently Roque Mesquita treaded the same path<sup>5</sup>. For the same reason, again this field has drawn the attention of scholars across the globe. To resolve some of the problems raised by Mesquita, a

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<sup>3</sup> Aditya Prakashan, New Delhi, 2000. English Translation of original book in German.

<sup>4</sup> See तत्त्वप्रदीप चक्षुराद्यधिकरण 2.4.7, where he notes the full context of a sentence of आग्निवेश्यश्रुति quoted by Madhvacharya. अत्र संशयोत्थापकप्रथमवाक्यं प्रकरणबलात् प्राणगोचरं प्रतिपाद्यते। श्रीपतित्वादीनां चासाधारणहेतूनामनुपलम्भात्॥

<sup>5</sup> "Madhva's unknown literary sources, some observations" Pub. by Aditya Prakashana, New Dealhi. 2000.

successful attempt is made by Dr. B.N.K.Sharma & Shrishra Rao<sup>6</sup> and By Prof. V.N. Pandurangi<sup>7</sup>. By our present effort, it will be clear that many more things are yet to be explored regarding the sources of Madhvacharya. **This is the third in a series of papers to be published in this field,** Others being “**Review of the Roque Mesquita’s “Madhva’s Unknown Literary Sources”** **Problems of methodology,** Prajna 7 2013, and “**Devataakaanda of Kashakrtsna/Paila”** Prajna 8<sup>8</sup>, 2014.

In the same context, Dr. Sharma<sup>9</sup> threw some light on the importance of *Pancaratra* (PR) texts. The PR texts are counted among the prominent sources of Maadhva Philosophy. It is well-known to scholars that there is a huge corpus of PR texts, many of which are still unfortunately left out in the dark rooms of Manuscript libraries.

We got much inspired by Dr.Sharma’s writing and started to trace out Madhvacharya’s quotations and tenets in PRs, which were believed to have been lost to us. In our way, we found some unforeseen faces of PRs, and realized the importance of PRs in studies of Dvaita Vedaanta.

In this paper we intend to present some results of our investigation on PRs the unexplored wealth of knowledge.

## Introduction to Pancaraatra Texts

Like Vedas, *Mahaabhaarata* (MB), and *Bhaagavata* the *Pancaratra*s (PR) are the prominent texts of India. According to Vedic hierarchy, Vedas are the higher most authorities on spiritual knowledge<sup>10</sup>. MB, Bhaagavata and PRs fill the place after the Vedas<sup>11</sup>. PRs draw their contents from the Vedas. Thus, PRs are considered amongst the high authoritative texts on spiritual knowledge.

According to available textual evidences, Yaamunacharya of 10th century, was first to reestablish the authoritative nature of PRs, later to be followed by Acaaryas viz., Raamaanujacharya and Madhvacharya. It is evident that PRs had been in currency even in the period of Samkaracharya since Samkaracharya discusses the veridicality of PRs in his BSSB<sup>12</sup>.

According to MB, PRs are as authoritative as Vedas, as they are produced by Lord himself<sup>13</sup>.

Unlike the MB and Bhaagavata, PRs are of a large mass of literature. Traditionally it is recorded that PRs had together one and half crore granthas<sup>14</sup>.

<sup>6</sup> BRAHMATARKA AND OTHER UNKNOWN SOURCE BOOKS OF MADHVA in My four latest research papers. published by the author, Bombay, 2001. **Madhva’s unknown sources: a review**

Shrishra Rao and B. N. K. Sharma, Asiatische Studien LVII, 1, 2003. pp. 181–194.

<sup>7</sup> **Review of the Roque Mesquita’s “Madhva’s Unknown Literary Sources”: Problems of Methodology,** pp. 396-410, Prajna Vol. 7, Poornaprajna Samshodhana Mandiram, Bengaluru, 2012.

<sup>8</sup> To be published.

<sup>9</sup> My four latest research papers. published by the author, Bombay, 2001.

<sup>10</sup> वेदाः सर्वे शुभे मानम्।

<sup>11</sup> ऋगाद्या भारतं चैव पञ्चरात्रमथाखिलम्। मूलरामायणं चैव पुराणं चैतदात्मकम्॥ VTN-1.

<sup>12</sup> Cf. BSSB - 2.2.46.

<sup>13</sup> पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम्॥ MB. Saanti Parva. 359-65.

<sup>14</sup> सार्धकोटिप्रमाणेन कथितं तस्य विष्णुना॥ Markandeya.Samhita. Madhvacharya is praised by Trivikramapandita as a master of innumerable branches of Pancaraatra को ह्यस्मात्पञ्चरात्रेष्वगणितभिदास्तन्त्रसारप्रणेतुः। (त.प्र.मङ्गलश्लोके)

In 1916, F. Otto Schrader (OS) of Germany conducted the very first general survey of PRs<sup>15</sup>. There were 215 PRs totally known to him. (App-1)

The second survey in 1968, by H. Daniel Smith (DS), showed that there are 288 PRs known, though out of them nearly 120 are available in MS form to him<sup>16</sup>. Rest of them are known by the lists given in various PRs, and quotations in later texts. (App-2)

Further survey, still continuing, by us shows many more PRs known to us by quotations of several later philosophers viz., Yaamunacarya, Madhvacarya, and Vedaanta Desika. (App.3, 4). Recent survey of Sadhu Shrutiprakas Das of Akshardham, Ahmedabad shows us that there are nearly 400 Pancaraatra texts. Unfortunately, most of them are lost to us.

## Topics of Pancaraatras

Otto Schrader writes that most of the PRs preach the daily conduct and rituals of life in houses and temples, which are to be observed by all viz., Bachelors, Householders, Monks and Ascetics. He has listed out some important tenets of PRs.<sup>17</sup>

Most of the scholars also believe so. However PRs hold doctrinal importance related to the field of philosophy as shown by Prominent philosophers viz., Yaamunacarya, Ramaanujacarya, Madhvacarya and Vedaanta Desika who quoted PRs in support of their doctrines.<sup>18</sup> This period, which spanned from 10<sup>th</sup> century to 13<sup>th</sup> century, can be called as 'PRs age', because in this period the position of PR texts reached the highest point, though they were composed much earlier.

Contribution of Madhvacarya in proving philosophical importance of PRs, is not duly recognized by modern researchers, who worked on PRs. Overlooking the facts, Alexis Sanderson<sup>19</sup> opines that PRs, being under influence of *Saivaagamas*, have no philosophical importance on their own. It is noteworthy that a large corpus of PR texts is used by Madhvacarya, only, to establish his new school of Vedaanta, and by doing so he gave a new scope to the studies of Uttaramiimaamsaa. (App-5)

No other Vedaantins were able to show, explicitly, the doctrinal importance of PRs. In his Introduction to Aagamapraamaanya, J.A.B.van Buitenen<sup>20</sup> observes that "[though Yaamuna wanted to establish the philosophical connection between PRs and Uttaramiimaamsaa] Yaamuna himself does not accent the 'philosophical' content at all in the Aagamapraamaanya, and that he understands PRs principally as tradition of ritual worship". And Raamaanuja also did not quote much sectarian texts that others would refuse to accept<sup>21</sup>.

<sup>15</sup> Introduction to the Paanaraatra and the Ahirbudhnya samhita - ALS 5 ;1916. pp 6-11.

<sup>16</sup> These works of Pancaraatras, many in fragmentary manuscripts, are deposited in Cleveland Public Library by Prof. Daniel Smith. Cf. **The Smith Agama Collection**: Sanskrit Books and Manuscripts Relating to Pancaraatra Studies: a descriptive catalog, by H. Daniel Smith, Foreword by Agehananda Bharati. Foreign and Comparative Studies / South Asian Special Publications 2. Maxwell School of Citizenship and Public Affairs, Syracuse University, 1978. Call Numbers Z 7835 . B 8S 623, BL1135.P34.

<sup>17</sup> See ibid p. 26.

<sup>18</sup> (रामानुजमध्वमतयोः उभयोरपि) पञ्चरात्रोपजीव्यत्वप्रपञ्चभेदसत्यत्वादिसाम्येपि pp. 128, in पूर्णप्रजदर्शन section of Sarvadaarsanasamgraha of SayanaMadhava edited by V S Abhyankar, BORI 1924.

<sup>19</sup> "History through textual criticism in the study of saivism the pancaraatra and Buddhist yoginitantras" in "Les sources et le temps, a colloquium, Pondicherry Jan 1997". Edited by Dr. F. Grimal, IFP no.91. 2001.

<sup>20</sup> See pp 6-7.

<sup>21</sup> See ibid pp 28-29.

However, Vedaanta Desika, who was well versed with Madhvacarya's doctrines and approach, following Madhvacarya, strengthened this tradition further, by quoting from a number of PRs in support of his doctrines.

It is very interesting to note that Vacaspati Misra quotes a sloka from Pancaratra, which discusses the most debated doctrine of dualism<sup>22</sup>.

Thus, PRs are not to be underestimated as ordinary *taantric* literature. They must be regarded as authoritative philosophical sources.

## Origin of Pancaraatras

PRs have originated from Lord Naaraayana<sup>23</sup> as stated in various samhitaas. Vedaanta Desika stated that only three of PRs viz., Jayaa, Paushkara, and Saattvata are the compositions of Lord, stating them as three gems of PRs<sup>24</sup>. According to him other PRs are the works of Sages of later times, who sought the knowledge from Lord Naaraayana. It seems true because the contents of available PR Samhitaas point out their later origin. In the case of Vishnusamhita, we find the clear evidence to determine that it is an abridge version of earlier one<sup>25</sup>.

Nevertheless, the concept of “ratnatraya” is not based on strong evidences.

- i) Utpala Vaisnava, a ninth century kashmirian Pancaratra scholar, quotes only two viz., saattvata and Jayaa of these three.
- ii) Jayaa is recorded to have been composed by Candramitra in a MS preserved in Darbar Library, Nepal<sup>26</sup>.
- iii) Jayaa, which enumerates<sup>27</sup> over many later samhitaas, can not be considered as earlier than of those it refers to.
- iv) There is a lot of references to Saattvata, with out mentioning the other two<sup>28</sup>.

Hence, the concept of “ratnatraya” and similar concepts are relatively new.

## Pancaraatra Shruti, Rahasyaamnaaya, Ekaayana Shaakhaa, and Muulaveda.

<sup>22</sup> See 1-4-21. Bhaamati. यथाहुः पाञ्चरात्रिकाः- आमुक्तेर्भेद एव स्यात् जीवस्य च परस्य च। मुक्तस्य तु न भेदोस्ति भेदहेतोरभावतः॥ It is said to be quoted in Bhaaskara Bhaashya also.

<sup>23</sup> इदं महोपनिषदं चतुर्वेदसमन्वितम्। सांख्ययोगकृतान्तेन पाञ्चरात्रानुशब्दितम्। वेदान्ते तु यथासारं संग्रहय भगवान् हरिः। भक्तानुकम्पया विद्वान् संचिक्षेप यथासुखम्॥ MB, Shaanti 348/63-64. This second shloka is not available in critical edition of MB. पाञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम्॥ ज्ञानेष्वेतेषु राजेन्द्र सर्वेष्वेतद्विशिष्यते॥ MB 12,337.063.

<sup>24</sup> See p 315, Pancaraatraraksaa, Ed by Veeraraghavacarya, Madras, 1969.

<sup>25</sup> याष्टोत्तरशताध्याया महती विष्णुसंहिता। तत्रोक्तानां तु सर्वेषामर्थानामिह संग्रहः॥ वि.सं.1.30.

<sup>26</sup> See p. 11, part II - Introduction of Luptaagamasamgraha by V.rjavallabha Dviveda, 1983.

<sup>27</sup> See p 28, T 842, IFP.

<sup>28</sup> See Bhaagavata 1-3-8. ; MB, Bheesma 66-40. etc. ; Aitareya Braahmana.

Vedaanta Desika says that the whole system of PRs is based on muulaveda, which is also called as ekaayana<sup>29</sup>. The veridicality of this Veda is established by Yaamunacharya in his works<sup>30</sup>. In the tradition of Raamaanuja, the ekaayana-shruti is held to be the base of all Vedic shaakhas. The same is considered as origin of PRs. V. Srivatsaankaacaarya said (in personal communication) that tradition of rahasyaamnaaya<sup>31</sup> cited by Vedaanta Desika is nothing but muula shruti, which is ekaayana itself.

In this context, it is noteworthy that some scholars try to link Ekaayana with Pancaraatrashruti cited by Utpala Vaishnava<sup>32</sup>. And the same Ekaayana is also assumed to be identical with kaanva shaakhaa of shukla yajurveda by Naagesa Bhatta in his kaanva- shaakhaa-mahima-samgraha<sup>33</sup>.

There seems to be difference of opinion among the Raamaanujiiya scholars. Abhinava Ranganaatha Svaami<sup>34</sup> of Parakaala Matha has come to the conclusion that Ekaayana shaakhaa is a sub shaakhaa of shuklayajurvediia-maitraayaniya-shaakhaa. His argument is supported by one quotation of atharvashiras<sup>35</sup> and the different readings in the MSs of caranavyuhasuutras.

But, T. Veeraraaghaacharya thinks that this Ekaayana shaakhaa is the root of all other Vedic Shaakhas<sup>36</sup>. Opposing all these view-points, Appayya Dikhsita rejects the very existence of Ekaayana or similar shaakhas.<sup>37</sup>

These different opinions lead us to the state of confusion as to What is the nature of Ekaayana? Which Veda it belongs to? Is it identical with muulaveda? What is the Rahasyaamnaaya quoted by Vedaanta Desika? Which shaakhaa is called pancaraatra shruti cited by Utpala Vaishnava? Whether all these are one or not ?

Let's discuss the whole issue with some heuristics and evidences.

According to Madhvacharya, PRs were preached by Naarayana in krtayuga<sup>38</sup>. He also says that PRs texts, like Vedas, existed in all times.<sup>39</sup>

Though the works we have now are later works, It is clear that they were existing from much earlier time, which is not yet known. (See antiquity section).

<sup>29</sup> See Nyaayaparisuddhi by VD inn the context of interpretation of the sentence of Visvaksena samhita viz., श्रुतिमूलमिदं शास्त्रं प्रमाणं कल्पसूत्रवत्।

<sup>30</sup> यथा च एकायनशाखाया अपौरुषेयत्वं तथा काश्मीरागमप्रामाण्ये प्रपञ्चितम्॥ Aagamapraamaa.nya. p 79. Ed. Van Buetine, 1971.

<sup>31</sup> Pancaraatraraksha, pp 78,94 and 115. ALS -36, 1942.

<sup>32</sup> L.N. Bhatta in Introduction of Paacaraatrapaaramya of T.Veeraraaghaavaacaarya, Pub. RSVP Tirupati, 1991.

<sup>33</sup> See p 29, Vaishnvaagamavimarshah by Vrajavallabha Dviveda. Pub. by SSU, Vaaranasi, 1997.

<sup>34</sup> See p 11, Haya-shiro-ratnabhuushanam. Pub. by Mysore Govt. in 1950.

<sup>35</sup> स एभ्यः प्रत्युवाच भगवतो (ना)तत्र शौक्लिकानि यजूषि द्विसहस्राणि तान्येकायनानीत्याचक्षते। Quoted by Bhagavata Laksmiinarasi.mha saastri in his introduction to Kaanvasamhita.

<sup>36</sup> See pp 39,40. Pancaraatrapaaramyam, T.Veeraraaghaavaacaarya.

<sup>37</sup> न ह्येकायशाखेति काचन शाखा क्वचित् गीयमाना दृश्यते। Kalpataruparimala, 2-2-44.

<sup>38</sup> नारायणाद्विनिष्पन्नं ज्ञाने कृतयुगे स्थितम्।।BSB 1-1-1. नारायणादिति। नारायणावतारकृतपञ्चरात्रोपदेशात्, ज्ञानं सम्यग्ज्ञानम्, विनिष्पन्नम्। p 8, Vedagarbha Naaraya.naacaarya's Brahmasuutrabhasyaarthamanjarii, T 752, IFP.

<sup>39</sup> see Atharvanopanisdabhaashya of Madhvacharya.

## Names of Pancaraatras

The very name of PRs is interesting. According to one tradition, Narayana taught PRs to different gods like *Caturmukha Brahman* etc., and to the Sages like Naarada etc., in 5 nights. So the texts which are taught in five nights are called "Pancaraatras".<sup>40</sup> However, it seems it is not correct, as then, it should have been called Paancaraatra; not as Pancaraatra. The name Pancaraatra is accepted as the original one by all as it is seen in older texts<sup>41</sup>. Utpala Vaishnava too cites them as Pancaraatra.

According to Naarada Pancaraatra, the word "raatram" denotes "knowledge". The knowledge is fivefold. Hence, it is named as Pancaraatram.<sup>42</sup>

Explaining the fivefold knowledge Ahirbudhnya Samhita gives another noteworthy explanation of word "Pancaraatram"<sup>43</sup>. Lord Vishnu has five forms. The texts which explain these five forms of Lord, are called Pancaraatram. But this does not explain the secret of "raatra". There are so many such explanations that are given in various *samhitas*.

After considering all these facts, the best possible conclusion we reached at, is that the PRs have been named on Pancaraatra shruti,<sup>44</sup> which is their root.<sup>45</sup> The similarity in the name and contents indicates the relation between them. PR shruti got this name because of its revelation during pancraatrayajna performed by Naaraayana<sup>46</sup> who is an incarnation of Lord Vishnu as the son of Dharma in krtayuga. Lord himself preached pancaraatra shruti and PRs.

## Names of Different Samhitaas

There is a debate on total size of PRs, as they are said to have about one and half Crore Granthas.<sup>47</sup> The modern scholars do not believe in such claims. But, considering the available quantity of works, we will not see difficulty in such traditional claims.

Though the whole composition of PRs is ascribed to Lord Naaraayana, it is not justifiable to think all the available Samhitaas are works of Narayana. It seems that the contents of original Samhitaas were abridged by later Sages<sup>48</sup>. That's why they are recognized on the name of their compositors. Moreover, there are also some possibilities of composition by some other persons<sup>49</sup>.

However, the original works (most of them are may not be available now) were the works of Naaraayana of badarii, who is an incarnation of Vishnu.

<sup>40</sup> पञ्चापि पृथगेकैकं दिवारात्रं जगत्प्रभुः। अध्यापयामास यतः....पञ्चरात्रमितीर्यते।। Isvara.Sam. 21.532/533.

<sup>41</sup> See Aagamapraamaa.nya and Spandapradipiikaa etc.

<sup>42</sup> रात्रं च ज्ञानवचनं ज्ञानं पञ्चविधं स्मृतम्। तेनेदं पञ्चरात्रं हि प्रवदन्ति मनीषिणः।। Narada.Pa.Sam. 1-44.

<sup>43</sup> तत्परव्यूहविभवस्वभावादिनिरूपणम्। पञ्चरात्राहवयं तन्त्रं मोक्षैकफललक्षणम्।। Ahi.Sam. 11-63though Madhvacharya did say nothing about para-vaasudeva, the meaning of word is significant.

<sup>44</sup> Pacaraatrashruti is referred to by Utpala Vaishnava of 9th century in his Spandapradipiikaa; and Madhvacharya of 13th century in his Aatharvana Upanisad Bhaashya, 1.1.5, p 491 Ed by Bannanje.

<sup>45</sup> वेदमेकायनं नाम वेदानां शिरसि स्थितम्। तदर्थकं पञ्चरात्रं मोक्षदं तत्क्रियावताम्।। Sriipra.sna sam 2-38.

<sup>46</sup> स एतं पुरुषमेधं पञ्चरात्रं यज्ञक्रतुमपश्यत्। Shatapathabraahmana 13.6.1.1.

<sup>47</sup> सार्धकोटिप्रमाणेन कथितं तस्य विष्णुना। रात्रिभिः पञ्चभिः सर्वं पञ्चरात्रमतः स्मृतम्।। Markandeya.Sam.

<sup>48</sup> याष्टोत्तरशताध्याया महती विष्णुसंहिता। तत्रोक्तानां तु सर्वेषामर्थानामिह संग्रहः।। वि.सं.1.30.

<sup>49</sup> See Gonda, Medieval Religious Literature in Sanskrit.1977.

Different PRs got different names of Devataas and Sages, because these Devataas and Sages taught these PRs to their disciples. It seems to us that there were at least thousands of PR Samhitaas separately taught by these Sages of different Vedic Shaakhaas in the same manner as their own Vedic *Shaakhaas* were taught.<sup>50</sup> This view is supported by a quotation of *Brahmaanda* by Madhvacharya in his *Brhadaraanyakopanisadbhaasya*<sup>51</sup>.

## Veridicality and Antiquity of PRs

Most of Vaidika Aachaaryas accepted PRs as authority. Although Shamkara denied the veridicality of PRs criticizing some tenets of PR's, he accepted other tenets of PR's which are not contradictory to his doctrines. The commentators of Shamkara have accepted the veridicality of PRs<sup>52</sup> stating that PRs are authored by Lord solely. Recent controversies raised by Appayya Dikshita seem to be illogical, as they are contradicted by his own preceding Aacaaryas i.e., Vachaspati and others. It is not unknown to the world of scholars that works like "Aagamapraamaanya" of Yamuna, and "Pancaratraarakshaa" of Vedanata Desika (VD) have efficiently refuted the views of their critics. Thus, It is clear that PRs are among highest authorities. Madhvacharya has also considered PRs as veridical sources to his siddhaanta. He enumerated PRs as one of seven holy scriptures.

## Antiquity

- 1) Pancaraatras are the earliest available literature after vedas<sup>53</sup>
- 2) Saattvatas are mentioned in Aitareyabrahmana<sup>54</sup>.
- 3) Mahaabhaarata and Bhaagavata refer to it.

<sup>50</sup> यथा तु वेदवृक्षस्य शाखाभेदा ह्यनेकशः। तथा भेदास्समाख्याताः पञ्चरात्रस्य सूरिभिः॥Vishn.Sam. 2-22/23.  
तच्चतुर्धा स्थितं शास्त्रम् Pancaraatrarakshaa, Adyar Ed,p. 9.

<sup>51</sup> p. 323 अमिताक्षरं पञ्चरात्रम्।

<sup>52</sup> बुद्धिपूर्वकृतिः पञ्चरात्रं निःश्वसितं श्रुतिः। तेन जीवजनिस्तत्र सिद्धा गौणी नियम्यते॥ Kalpataru, 2-2-42.

<sup>53</sup> पञ्चरात्रमृगाद्याश्च सर्वमेकं पुराभवत् । मूलवेद इति ह्याख्या काले कृतयुगे तदा ॥  
नैवकर्सादिनामानि तदा वेदस्य चाभवत् । नैव चेन्द्रादिनामानि विष्णोरन्यत्र कुत्रचित् ॥  
ब्रह्मरुद्रेन्द्रपूर्वेस्तु नामभिः प्रोच्यते हरिः । देवतात्वेन चेज्यस्स ब्रह्माद्याः मनुनामकाः ॥  
वक्तृत्वेन पितृत्वेन कारित्वेनैव चादरात् । इज्यन्ते देवताः सर्वा न तु देवतया क्वचित् ॥  
अनन्ययाजिनस्ते तु तस्मात् कार्तयुगा जनाः । प्राप्नुवन्ति हरिं तं च तस्माद्वेदे न किञ्चन ॥  
पारावर्यं हरेर्यस्मादुत्थितास्तुरगाननात् । ऋगाद्या अनुव्याख्यान्तास्तस्मात् सर्वैर्हरिं यजेत् ॥  
तस्माद् ब्रह्मादयः सर्वे मनवो मानवास्तथा । यजन्ति सर्ववेदैस्तं जानन्ति च विनिश्चयात् ॥  
अशक्तः पञ्चरात्रेण ऋगाद्यैर्वाथ तं यजेत् । ऋगाद्यैरेव स त्रैभिर्भिनैरिष्टो जनैर्हरिः ॥  
द्वापरीयैर्जनैर्विष्णुः पञ्चरात्रैस्तु केवलैः । कलौ तु नाममात्रेण पूज्यन्ते भगवान् हरिः ॥  
एको वेदः कृते ह्यासीत् त्रेतायां स त्रिधाभवत् । स एव पञ्चधा जातो द्वापरं प्राप्यं वै युगम् ॥  
उत्सन्नः स कलिं प्राप्य वेदः प्रायेण सर्वशः । मुख्यो धर्मः कार्तयुगो वर्तितव्यः क लावपि ॥  
त्रेतादौ तदशक्त्या हि धर्मोन्यः सम्प्रकीर्तितः । कृते भागवताः सर्वे वेदाश्च पुरुषास्तथा ॥  
त्रेतायां भिन्नविषयास्ततस्त्रैविद्यतां गताः । तस्मादेकः सर्ववेदैर्जयो विष्णुः सनातनः ॥  
पूज्यो यज्ञैः सोपचारैर्धर्ययो वन्द्यश्च सर्वदा ॥ इत्यादि नारायणसंहितायाम्।Aatharvanopanisadbhaashya p.491

<sup>54</sup> Sanskrit introduction of Pancaraatrarakshaa, Adyar edition.

- 4) Puraanas are composed by extracting the contents from PRs.<sup>55</sup>
- 5) Tantravaartika refers to PRs<sup>56</sup>.
- 6) Brhatsamhitaa of Varaahamihira contains Vaisnava elements from PRs. It collects these matters from hundreds of earlier Samhitaas, some of them are supposed to be PRs.
- 7) Vaisnava elements in mahaabhaashya of Patanjali are taken from PRs. The verse बलभद्रद्वितीयस्य बलं कृष्णस्य वर्धताम् in mahaabhashya is supposed to be from PRs.
- 8) These are based on Ekaayana shaakhaa. (मन्त्रैरेकायनोक्तैः)

The *Bhaagavata*<sup>57</sup> and *Mahaabhaarata*<sup>58</sup>, which mention the name of *saattvata* do not seem to be referring to the mere *Saattvatasambhitaa* (SS), which is one of the PR texts. Though PRs are anterior to MB, and B, it is difficult to admit that the above mentioned works refer to SS. Hence it seems that the name Saattvata is applicable to whole PR literature.

*Ratnatraya* concept seems to be new, as Madhvacharya quotes *Saattvata* very rarely, while *jayaakhya* and *pauskara* are not quoted at all by Him. No early commentators ever refer to it. Regarding the reference to *ratnatraya* and all other *sambhitaa*s (as *ratnatrayanishtha sambhitaa*s) in *Jayaakhya* (p.28, T.842, IFP), we have to think this *Jayaakhya* as a recent work, composed after all other *sambhitaa*s. Or we will have to think them as recent interpolations. So we are forced to think that *ratnatraya* are of recent origin, compared to other *sambhitaa*s quoted by Madhvacharya and Utpalavaishnava, as in the case of older vedic *Shaakhaas* quoted by Madhvacharya.<sup>59</sup>

And *Paadmasambhitaa* (4.33) speaks of ocean of *bhaagavata* literature, which is certainly not the presently available *Bhaagavtapuraana* literature.<sup>60</sup>

And it seems that Madhvacharya got all of his PRs from Badarii (or even deeper Himalayas, as it is said in MV.8.), which is mentioned as the place of origin of PRs in MB<sup>61</sup> (12.326.99). Shvetadvipa which is believed by some as the place of origin of PRs, seems not so, as it is told only in later texts, and not in any older texts. Moreover, Narayana, who is believed to have preached PRs, is said to be residing in *Naranaaraayanaashrama* near Badarii.

Schrader, who believes PRs are composed in Kashmir has only one factor to support, that is snow. Snow is possible in Badarii also. Moreover, it is justified by the fact that Kashmiri Utpalavaishnava quotes many of them. Kashmir is also near to Badarii.

<sup>55</sup> पुराणान्यथ चाकरोत्॥82॥ शैवान् पाशुपताच्चक्रे संशयार्थं सुरद्विषाम्। वैष्णवान् पञ्चरात्राच्च यथार्थज्ञानसिद्धये। ब्राह्मणं च वेदतश्चक्रे पुराणग्रन्थसङ्ग्रहान्॥83॥ MBTN.11.83

<sup>56</sup> PRs are referred to in *Tantravaartika* (1-3-4, p.328 of Tara Book Agency Ed; 1984).

<sup>57</sup> तृतीयमृषिसर्गं वै देवर्षित्वमुपेत्य सः । तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥1-3-8॥

अवतारस्तृतीयोस्य देवर्षिः प्रथितो दिवि । महिदासस्त्वैतरेयो यस्तन्त्रं नारदेवदत् ॥ इति च ॥8॥ BTN

<sup>58</sup> सात्वतं विधिमास्थाय गीतस्संकर्षणेन यः Bhii.smaparva, 66.40.

<sup>59</sup> Some of the Vedic shaakhaas whose authors are mentioned in vamshabrahmanas of BAU, and AU, are supposed to be old, as known by Madhvacharya's quotations from these works, contrary to BNK Sharma's (34:1980) assumption that these are post Shvetaashvatara.

<sup>60</sup> See the details of *Bhaagavata* literature in Vrajavallabha Dviveda (46:1997).

<sup>61</sup> नारदोपि महातेजाः प्राप्यानुग्रहमीप्सितम्। नरनारायणौ द्रष्टुं प्राद्रवत् बदराश्रमम्। इदं महोपनिषदं चतुर्वेदसमन्वितम्। सांख्ययोगकृतान्तेन पञ्चरात्रानुशब्दितम्। नारायणमुखोद्गीतं नारदोश्रावयत्पुनः॥ म.भा. 12.326.99-101



Madhvacharya quoted these Samhitaas, after he got these works in his first northern tour. It is interesting to note that Madhvacharya quoted some PRs (18 out of 64 works, approximately) available in south India, in his first work *Giitaabhaashya*, (some of them were also quoted by Vedantadesika) before getting much more PR texts from Badarii. But Madhvacharya quoted much more PRs after his northern tour. Even now two PRs (*Vishnurahasya* and *Prakaashasambhita*<sup>62</sup>) cited by Madhvacharya are available in MS form in Maadhva tradition, although other works not available.

Thus it can be accepted that out of several thousands of Samhitaas<sup>63</sup>, only a few of them reached south India, all others being lost in time, most of them being very old works. The existence of available works itself shows these are the later works. Some of the existing works list hundreds of older non-extant works. It shows that they are later works, compiled after all those listed works were composed.

There are ample evidences to conclude that these samhitaas as are abridged to suite the *Paancaratrikas* viz. the practitioners of Pancaraatra texts. These abridged versions come handy to practitioners in most of daily rituals in temples since it is very difficult to handle the large texts as a whole.

Gonda who places the PRs between 600 to 850 has ignored the references of Dvaadashamuurtis and other vaishnava PR matters in bruhatsamhita of 4<sup>th</sup> century

PRs are also referred in *Tantravaartika* (1-3-4, p.328 of Tara Book Agency Ed; 1984) of Kumaarila Bhatta of sixth century. Though Kumaarila opines they were not authoritative, it is apparent that they were in very much use at that time.

And We know from quotation of Kumaradeshika in *Adhikaranacintaamani*<sup>64</sup>, that *Devataakaanda* (which is extinct now<sup>65</sup>) deals with deities and their images, and certainly had some PR elements. *Devataakaanda* is a prepaninian work as it is in between *Karmakaanda* and *Brahmakaanda*<sup>66</sup>. *Brahmakaanda* is a well known pre-paninian referred to in Paanini (पाराशर्यशिलालिभ्यां भिक्षुनटसूत्रयोः 5-1-72).

One more interesting thing is that *Carananyuubhasuutra* of Shaunaka which is assumed to be of 4th to 8th century BC, counts only five shaakhaas of Rgveda and 36 Shaakhaas of Yajurveda and like, whereas Patanjali says there were 21 shaakhaas of rgveda in his time. (Mahaabhaashya.1-1-1). Patanjali can not be dismissed as a liar or exaggerating this number. There is no valid reason to do so. If we accept that there were 21 samhitaas of Rgveda at the time of Patanjali, then this fact pushes the literary history of India to at least 1500 years back, from what is accepted now 2<sup>nd</sup> century BC, as we need to give sufficient time gap for the loss of those shaakhaas of Rgveda. Only an open mind is needed to accept these facts.

<sup>62</sup> Former is in print, while later is edited by Udayakumar Bhatta as part of his Ph.D dissertation.

<sup>63</sup> This view is supported by vi.s.nua.mhiataa यथा तु वेदवृक्षस्य शाखाभेदा ह्यनेकशः। तथा भेदास्समाख्याताः पञ्चरात्रस्य सूरिभिः॥ (Vishnu.Sam. 2-22/23)

<sup>64</sup> *svarupamaadau tadbbeda.b tadupaasanapuuvaka.m/*

*phala.m ca devataakaa.n.de devataanaa.m tu kathyate/* also quoted in *paramaarthabhnu.s.na* of T.Veeraraghavacharya (p. 186).

<sup>65</sup> AD is wrong to conclude that "the available *sa.mkar.sakaa.n.da* is *deavataakaa.nda*", so T.Veeraraghavacharya, as it is clear that VD is referring another work, different from the available *sa.mkar.skaa.n.da* in his *shataduu.n.nii* and *seshvaramiimaamsaa*. The *devataakaa.n.da* is quoted byonly Madhvacharya and VD. VD follows Madhvacharya in this matter, as he refers to Madhvacharya as *tatvar.rddbaa.b* in *shataduu.n.nii*. He had the highest regard to M, as it is evident from *tatsannik.r.stamathavaa matmasbrayanta.h* in *shataduu.n.nii* Mesqita who thinks VD as an opponent of Madhvacharya should know it.

<sup>66</sup> Cf "Devataakaanda of Kashakrtsna/Paila" of V N Pandurangi published in Prajna 8.

Even if we agree to the architectural elements in *Jayaakhya*<sup>67</sup> and elsewhere, It can not be a reason to place PRs between 600 CE to 850 CE. *Jayaakhya* etc. are relatively later.

There will not be any doubt about antiquity of *Ishvarasambitaa* if we accept that references to *Melkottai*, and *Shathakopamuni* in *Ishvarasambitaa* as later interpolations. Nobody can cite a work older by only one century as an authority along with all other older works. It should be kept in mind that We are not claiming all *Sambitaa*s as old, but those quoted by authorities are definitely old.

The fact that out of six gems *sanatkumaara*, *paadma*, *parama*, *maabendra*, *kaanva*, only *sanatkumaara* (as *mahaasambitaa*) *paadma*, and *parama* are quoted by Madhvacharya, shows Madhvacharya apparently knew others works as new in his time. It is also accepted by Gonda (90+: 1977). *Paramasambitaa* is also quoted by Ramanujacharya.

*Naaradiiya* which is extensively quoted by Madhvacharya is assumed as not earlier than ninth century. This is an assumption based on no evidence. As Buddha was always considered as 10<sup>th</sup> *avataara* of Vishnu it is unwarranted to assume that concept as posterior to ninth century. Buddhism is criticized in pre-paaninian *Brahmasuutras* (BS 2-2-7, 8).

And all the eight *sambitaa*s having the lists of *sambitaa*s are relatively new, as Madhvacharya does not quote them. Gonda too supports this view.

There is no division between *Pancaraatra* and *Bhaagavata* texts as claimed by Gonda (48:1977), and by Vrajavallabha Dviveda (46:1997). Reference to people called *Bhaagavtas* and *Paancaraatrikas*, separately, in Har.sacarita (8.5) does not necessarily mean the *Bhaagavatas* mentioned there were *Vi.snubhaagantaa*s. These *Bhaagavtas* were probably *shivabhaagavtas* mentioned in *Mahaabhaaaa.sya*. Though *Bhaagavta* texts are mentioned in *Agnipuraana* (39.1-5), there is no difference in concepts between two groups of texts, as Madhvacharya quotes both *tantrabhaagavata* and *Bhaagavatantra*- which are believed to be belonging to that group- without differentiating them from other PR texts.

The statement made by Gonda (1977) that *Paancaraatrikas* were inclined to admit people of other caste in to their community is utterly false. There is no evidence, nor it is in practice<sup>68</sup>.

There is a view (Gonda:1977) that originally there were no architectural elements in PRs as well as in *shaivaagamaas*. These are later interpolations. However, it is a simple antagonistic assumption, which has no basis.

Regarding the *Ekaaayana Shruti*, which is claimed as the base of PRs, this can be said. Madhvacharya nowhere refers to it. Madhvacharya<sup>69</sup> says the word *Ekaaayana* in CAU<sup>70</sup> (7-1-2,p.445) refers to *vedasaara*, not to *veda* itself, while the word *vaakovaakya* CAU (7-1-2,p.445) refers to *mulaveda*, which is also referred to in the AUB (p.491) as the original *veda* combining the *Rg*, *Yajus*, *Saama*, *Atharva* and *Pancaraatra*. The BAUB<sup>71</sup> (6-1-2,p.323) refers to PRs as *Shloka*. It is evident from reliable quotations that *Ekaaayana Shruti* once existed. We have lost numerous *Shrutis* in past. Not all *Shrutis*

<sup>67</sup> "one MS of 11th century of jayaakhya is available in nepal" my friend Dominic says.

<sup>68</sup> But VS thinks it was true. There was traditional suspicion about *Paancaraatrika*'s Brahminhood, as known from *Aagamaprmaanya* of Yamuna and *Aagamadambara* of Jayanta Batta.

<sup>69</sup> वाकोवाक्यं मूलवेदो वेदोपसारोपसंहृतिः। एकायनमिति प्रोक्तम् CAUB (7-1-2,p.445)

<sup>70</sup> वाकोवाक्यम् एकायनं देवविद्याम् (7-1-2,p.445)

<sup>71</sup> अमिताक्षरं पञ्चरात्रं विद्येत्याहुर्मनीषिणः। मिताक्षरं पञ्चरात्रमुभयं वेद ईर्यते।। BAUB (6-1-2,p.323) शतकोटयः पञ्चरात्रम् BAUB, p. 269

are counted in *caranavyuubasuutras*. It is evident that some *Sbrutis* quoted by *Shamkara* and like, are neither listed nor available. Appayya dikshita who thinks (in his *Parimala*, 2-2-12) that there was no *Ekaayana Shaakhaa*, has ignored the quotations from that Shaakhaa in later texts. One sentence quoted by Madhvacharya in his BSB यदात्मको भगवान् is from *ekaayanashruti*. The same sentence is quoted by Vedantadeshika also.

We find some quotations from *muulasbruti* in the *Bhagavadgunadarpana* of Parashara Bhatta, who was a junior contemporary of Ramanuja as follows-

मूलसंहितायां- धाता क्षेत्रे कर्मबीजभूतं गर्भं दधाति (p.56 of PB Annangaracharya Ed. reprint 1964);

अहर्हीनमिति मौलं निरुक्तम् (p.70);

मूले हि श्रूयते ज्ञानेन (A big passage);

बाहुलयन् बहुलम् इति च मौलाः (p.87);

मूलसंहितायां चैतद्व्यञ्जितम् (p.89) (A big passage which is also quoted by Madhvacharya);

And two other quotations from *muulasbruti*. Madhvacharya frequently quotes this Muulasbruti such as चतुर्दश महाविद्यास्थानानि वेदितव्यानि भवन्ति इति मूलश्रुतिः in AUB. Thus we can not deny the *ekaayanashaakhaa*, which is another name of *muulasbruti*.

Parashara Bhatta also quotes the *vaar.sneyaadbhyaatma* (p.62), which can be identified with *yaadavaadhyaatma* quoted by Madhvacharya.

Vedantadeshika quotes many a sentences of Muulasbruti and Rahasyamnayabrahmana.<sup>72</sup>

<sup>72</sup> Quotations in Pancaraatrarakshaa (Adyar ed) and other works are as follows- उभे सन्ध्ये भगवान् अभिगन्तव्यः

(p.150), कुसीदमेके विहरन्ति सर्वे य आशीर्दन्तो ददत्यत्र किञ्चित् पर्यन्तलोकास्त्वह ते भवन्ति अनाशिषस्तु विजयायानन्त्याय (p. 77) अथ भो (अयि भो) भगवन्तं याचेत। न भो इत्याह। आश्रयितव्यो भगवान्, न त्वेव याच्यः (p.78) स चाचार्यवंशो ज्ञेयो भवति आचार्याणामसावसावित्याभगवतः (p. 94) जानुभ्यां पाणिभ्यां शिरसा च नन्तव्यं भवति...सर्वैः करणैर्नमन् समग्रो भवति। समग्रो नमन् आप्तकारी भवति। आप्तकारी भगवन्तं प्राप्नोति (इति रहस्याम्नायब्राह्मणे नमस्कारप्रकरणे p.115), याः काश्चन कृतयो भगवति न मम ममतास्ति तासु। भगवत एव ताः। अममोहं भगवति। अहमपि न मम। भगवत एवाहमस्मि इत्येवम् अममतां योजयतीत्यतो नमः (स्तोत्रभाष्ये p. 21), यत्करोमि यदश्नामि यज्जुहोमि ददामि यत्। यत् तपस्यामि भगवन् तत् करोमि त्वदर्पणम्। गुरोर्गुरौ संनिहिते वृत्तिः कार्या यथा गुरौ। विद्यागुरुष्वनन्येष्वप्यन्या वृत्तिः स्वयोनिषु॥ (पूर्वश्रवे पां.र. 2 अधि. p.74), यस्य सर्वे समारम्भा अनाशीर्बन्धनास्त्वह। त्यागे यस्य हुतं सर्वं स त्यागी स च पण्डितः॥ (2 अधि. रहस्याम्नायब्राह्मणे p.78), यदा ह्ययं केवलपाणिभ्यामेव नमति, न जानुभ्यां न शिरसा, एकेन ज्ञानेन नमति स्पर्शविशेषज्ञानेन हीयते, इतराणि ज्ञानानि कर्मणः। एकेन नमन् ऊनो नमति। ऊनो नमन् अनाप्तकारी भवति। अनाप्तकारी न भगवन्तमाप्नोति॥ (आमनन्ति पा.र. उ.भा. p.116), यो वेदवृक्षं बहुमूलशाखं नानाफलार्थिद्विजसंघसेव्यम्। पूर्वश्रवानुश्रवभेदभिन्नम् आरोपयत् तं पुरुषं प्रपद्ये (पा.र. 1 अधि. p. 5), नमस्कारप्रकरणे- “तद् यथा पुनरयं जानुभ्यां पाणिभ्यां शिरसा च” इत्यारभ्य “इत्येवं नमति स सर्वैः करणैर्नमति” इत्युक्तम्। तादृशप्रणामश्चैवं प्रशस्यते “सर्वैः करणैर्नमस्यन् समग्रो भवति, समग्रो नमन् आप्तकारी भवति, आप्तकारी भगवन्तमाप्नोति” इति स्तोत्रभाष्ये (5 श्लो), नित्या अलिङ्गा स्वभावसंसिद्धिः, किमात्मिकेषा भगवतो व्यक्तिः। यदात्मको भगवान्। किमात्मको भगवान्। जानात्मकः। (न्या.सि.नि.वि.परि.). Tatparyacandrika too quotes many sentences of Rahasyamnaaya as follows स चाचार्यवंशो ज्ञेयो भवति आचार्याणामसावसावित्याभगवतः (ता.चं.अवतारिका), “नित्या अलिङ्गा स्वभावसंसिद्धिरिन्द्रियाकारा अङ्गप्रत्यङ्गव्यञ्जनवती” तथा चामनन्ति रहस्याम्नायविदः

Vedantadeshika in his *Tattvatiikaa* also quotes *.Saadgunyaviveka*, which is also quoted by *Utpala*. Madhvacharya also quotes the *.Saa.dgunyaviveka* as *.Saa.dgunya*.

## Madhvacharya's philosophy based on Vedas and PRs

We see that large corpus of quotations in Madhvacharya's works is from PRs. It will be clear if we see the total number of works cited by Madhvacharya and the number of PR's in it (see appendix-1). Half of the 292 works cited by Madhvacharya, are PRs<sup>73</sup>. Though some of them are not listed by Schrader and Smith, It does not prohibit us to accept them as genuine PRs works as some of them are quoted by close contemporary philosophers of Madhvacharya<sup>74</sup> viz. Yamuna, Ramnuja and Vedantadeshika also. Recently Dr. B.N.K. Sharma<sup>75</sup> claimed that the names of PRs quoted by Madhvacharya that are unknown to others have been listed in the publication of Pancaraatra Parishodhana Parishad, Chennai. However, unfortunately we were not able to trace some of them in said publication as mentioned by Dr. Sharma.

## Importance given to PRs by Madhvacharya

Whenever Madhvacharya counts the authoritative works, PRs are given third place in that hierarchy. As we see

वेदादपि परं चक्रे पञ्चमं वेदमुत्तमम्। भारतं पञ्चरात्रं च मूलरामायणं तथा॥ (GB.1.1p. 2)

अर्थोयमेव निखिलैरपि वेदवाक्यैः रामायणैः सहितभारतपञ्चरात्रैः।

अन्यैश्च शास्त्रवचनैः सह तत्त्वसूत्रैर्निर्णीयते सहृदयं हरिणा सदैव॥22॥ (MBTN.1.22)

इत्यशेषपुराणेभ्यः पञ्चरात्रेभ्य एव च ।

भारताच्चैव वेदेभ्यो महारामायणादपि॥22॥<sup>76</sup>(MBTN.9.118)

इत्येव श्रुतयोशेषाः पञ्चरात्रमथाखिलम् । मूलरामायणं चैव भारतं स्मृतयोखिलाः ॥90॥

(ता.चं.अवतारिका), ज्ञानज्ञापनसंप्रैषणकर्मा ब्राह्मणः। ज्ञानपरित्राणकर्मा क्षत्रियः। ज्ञानबीजवर्धनकर्मा वैश्यः। ज्ञानपर्युत्थानकर्मा शूद्रः। कृतयुगस्यान्ते त्रेतायुगस्यादौ ब्राह्मणक्षत्रियवैश्यशूद्रा भिद्यन्ते। तेषां भिन्नानां दृष्टिः न तथा भवति। पथ्या रसना न तथा भवन्ति। पुष्पफलमे ओषधिवनस्पतयो न तथा दधते। तां दृष्ट्वा ब्राह्मणक्षत्रियवैश्यशूद्राणामसूया प्रादुर्बभूव। शूद्रः प्रथमजातिः न वः पर्युत्थास्यामि इति। वैश्यो द्वितीयजातिः न वो बीजानि वर्धयिष्यामि इति। क्षत्रियस्तृतीयजातिः न वः परित्रास्ये इति। तान् ब्राह्मण इत्याह- आस्थिता यूयं न वो वक्ष्यामि इति आमनन्ति रहस्याम्नायविदः (ता.चं.18.44) (अपराधपरिहाराधिकारसारास्वादिन्यामत्र पाठभेदो दृश्यते VS), “नित्यसंनिहितशक्तिः” आमनन्ति च रहस्याम्नायविदः इममेवार्थम् (ता.चं.18.54), न ह वै भगवता यमविषयं गच्छति (?). “यथा भगवति तथा गुरौ वृत्तिः” “यथा भगवति तथा वक्तरि वृत्तिः”- शिष्यकृत्याधिकारव्याख्यासु। भगवान् पवित्रं वासुदेवः पवित्रं तत्पादौ पवित्रं, तत्पादोदकं पवित्रम्, अरिष्टमच्छिद्रम् अक्षयम् अनन्तम् अव्ययम्, परमं पवित्रं भगवान् वासुदेवः पुनातु is a sentence quoted in Ahnika works from रहस्याम्नाय.

<sup>73</sup> cf. the lists of Schrader and Smith in appendix.

<sup>74</sup> It is evident that D. Smith left some texts, deliberately, at the insistence of K.K.A. Venkatachary (KKAV), as V.Srivatsankacharya (VS) suspects. VS told us "Because KKAV was a *tenkalai*, he wanted not to quote from vadakali VD". But D. Smith wrote us (in personal communication) he listed *sambitaas* quoted by Utpalavai.snava, because of his early date. He did not list *sambitaas* quoted by VD, because they were of their later date.

<sup>75</sup> See 'My latest four Research Papers' by Dr.B N K Sharma pub- in 2001.

<sup>76</sup> this verse counts authorities from last to first.

वैष्णवानि पुराणानि साङ्ख्ययोगौ परावपि । ब्रह्मतर्कश्च मीमांसेत्यनन्तः शब्दसागरः ॥91॥ (AV.2-2-12)  
 ऋगाद्या भारतं चैव पञ्चरात्रमथाखिलम् । मूलरामायणं चैव पुराणं चैतदात्मकम् ॥  
 ये चानुयायिनस्त्वेषां सर्वे ते च सदागमाः । दुरागमास्तदन्ये ये तैर्न ज्ञेयो जनार्दनः ॥ (VTN.1)  
 ऋग्यजुःसामथर्वाश्च भारतं पञ्चरात्रकम् । मूलरामायणं चैव शास्त्रमित्यभिधीयते ॥ (BSB.1-1-3)<sup>77</sup>

As we see in all of these lists PRs are in either second or third places in the hierarchy. It shows the importance (next only to the vedas, and MB) given to PRs, by Madhvacharya. It is further supported by other facts.

It should also be noted that it appears to my mind that according to Madhvacharya, PRs are in a better place, even compared to MB. It is evident from below given facts.

- 1) There is a mention of PR in BAU (6-1-2) as *shloka*, where as MB is mentioned in a general manner as *Itihaasa*.
- 2) Quotation from the *Vaaraaha* in AV इति गीता च तच्छास्त्रसङ्क्षेप इति हीरितम्॥ states the *Giitaa* is an abridged version of PRs.
- 3) Quotation from the *Naaraayanasambhita* पञ्चरात्रमृगाद्याश्च सर्वमेकं पुराभवत् । मूलवेद इति ह्याख्या काले कृतयुगे तदा ॥ states that PRs existed eternally.
- 4) अमिताक्षरं पञ्चरात्रं विद्येत्याहुर्मनीषिणः। मिताक्षरं पञ्चरात्रमुभयं वेद ईर्यते॥ BAUB (6-1-2,p.323) clearly shows that there was a pancaraatrashruti and pancaraatra of infinite syllables.

## PRs' veridicality established by Madhvacharya

Madhvacharya did not write a separate treatise to establish the veridicality of PR's. Apparently that issue was, more or less, settled by Yamuna in Aagamapraamaanya, and VD was, soon, to follow him. However, he touched this matter twice, once in B.S.B. 1-1-3, and second time in A.V. 2-2-12.

- 1) The Quotation of M.B. in BSB<sup>78</sup>. 1-1-3 is given here.

### **Janamejaya asks**

Please explain! Whether *Saamkhya*, *Yoga*, *Paashupata*, and Veda+Aaranyaka are of one opinion! or not!

### **Vaishmpaayana explains**

All these are of different opinion. *Saamkhya* is told by Kapila, *Hiranyagarbha* is the preacher of *Yoga*, *Paashupata* is told by Shiva, while *Pancaraatra* is told by Narayana himself. *Pancaraatra* excels in all these sciences.

<sup>77</sup> this omits *puraa.nas* at all.

<sup>78</sup> "ऋग्यजुःसामथर्वाश्च भारतं पञ्चरात्रकम् । मूलरामायणं चैव शास्त्रमित्यभिधीयते ॥

यच्चानुक् मेतस्य तच्च शास्त्रं प्रकीर्तितम् । अतोन्व्यो ग्रन्थविस्तारो नैव शास्त्रं कुवर्त्म तत् ॥' इति स्कान्दे ।

"साङ्ख्यं योगः पाशुपतं वेदारण्यकमेव च ।' इत्यारभ्य वेदपञ्चरात्रयोरैक्याभिप्रायेण पञ्चरात्रस्यैव प्रामाण्यमुक्तं इतरेषां भिन्नमतत्वं प्रदर्श्य मोक्षधर्मेष्वपि । B.S.B of Madhva 1-1-3.

Here Janamejaya asked whether all these vidyas are one or not? The Sage says these are different. But instead of answering "Vedaaranyaka is different from Saamkhya, Yoga, Paashupata", he is stated "Pancaratra excels among them". This implies "Pancaratra and Vedaaranyaka are one, and teaching one thing". In this implicative way MB says "pancaratra is an authority, unlike Saam.khya, Yoga, Paashupata"

2) In A.V<sup>79</sup>. Madhvacharya says----

- 1) "Those, who think this 2-2-12 adhikaran.a is to refute the veridicality of PR's, are contradicted to MB, as MB clearly states that "PR is authoritative<sup>80</sup>".
- 2) And Vaaraaha says, "The *Gīta* is a summary of PRs. God only can be seen by the studies of Vedas and PRs".
- 3) Shruti (BAU.6-1-2) tells "The Shlokas, i.e. PRs are authority".
- 4) "God should be meditated through Vedas and PRs" "PRs and Vedas are one science, manifested as two".

All these texts are showing us PRs are authority. So how can one refute the veridicality of PRs? And what is the fault here in the sentence "परमकारणात् परब्रह्मभूतात् वासुदेवात् संकर्षणो नाम जीवो जायते। संकर्षणात् प्रद्युम्नसंज्ञं मनो जायते। तस्मादनिरुद्धसंज्ञोहंकारो जायते (Paramasamhitaa<sup>81</sup>. [PaS]). As the generation of jīva is described here (ज्ञोत एव 2-3-11, BS.) also. The generation of Jīva (for first time) is not told in PRs also. "Jīva wanders in this samsaara, caught by eternal karma, by the order of God" is the tenet of PRs. The in-eternality of Jīva is not told in PRs. (The meaning of the sentence of Pa.S. is this)" The She.sa, the god of jīva, by name Samkar.sna is generated by God. Then Kaama, the god of mind, by name Pradyumna is generated by Samkar.sana." And it can be said, "Lord himself took four Vyuharuupas in the name of Samkar.sana etc". Hence, the refutation of veridicality of PRs, is a mere product of furious minds. It is not tenable.

<sup>79</sup> .....पञ्चरात्रनिषेधार्थमेतान्याचक्षते यदि ॥300॥

सूत्राण्यतिविरुद्धं तद्यत आह स भारते । पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम् ॥301॥

ज्ञानेष्वेतेषु राजेन्द्र सर्वेष्वेतद्विशिष्यते । पञ्चरात्रविदो ये तु यथाक्रमपरा नृप ॥302॥

एकान्तभावोपगता वासुदेवं विशन्ति ते । इति गीता च तच्छास्त्रसङ्क्षेप इति हीरितम् ॥303॥

वेदेन पञ्चरात्रेण भक्त्या यजेन चैव हि । दृश्योहं नान्यथा दृश्यो वर्षकोटिशतैरपि ॥304॥

इति वाराहवचनं श् लोका इति वचः श्रुतौ । वेदैश्च पञ्चरात्रैश्च ध्येयो नारायणः परः ॥305॥

पञ्चरात्रं च वेदाश्च विद्यैकैव द्विधेयते । इत्यादिवेदवचनैः पञ्चरात्रमपोदयते ॥306॥

कथमेवात्र दोषः क उत्पत्तिर्ज्ञोत इत्यपि । इहैवोक्ता न चाभूतभावस्तत्रापि कथ्यते ॥307॥

अनादिकर्मणा बद्धो जीवः संसारमण्डले । वासुदेवेच्छया नित्यं भ्रमतीति हि तद्वचः ॥308॥

न हि संसारसादित्वं पञ्चरात्रोदितं क्वचित् । जीवाभिमानिशेषस्य नाम्ना सङ्कर्षणस्य तु ॥309॥

वासुदेवाज्जनिः प्रोक्ता प्रद्युम्नस्य ततस्तथा । मनोभिमानिनः कामस्यैवं साक्षाद्धरेः क्वचित् ॥310॥

सङ्कर्षणादिनाम्नैव नित्याचिन्त्योरुशक्तितः । व्यूह उक्तोन्यथानूद्य कथं दुष्टत्वमुच्यते ॥311॥

यदि विद्याच्चतुर्वेदानितिवेदवदपूरणम् । पञ्चरात्रादिति कुतो द्वेषः शाण्डिल्यवर्तने ॥312॥

अतः परमशास्त्रोरुद्वेषादुदितमासुरैः । दूषणं पञ्चरात्रस्य वीक्षायामपि न क्षमम् ॥313॥ AV. 2-2-12.

<sup>80</sup> Cf .BSB.(1-1-3).

<sup>81</sup> VS told us this is a quotation from ekaayanaveda, as said in "srutaprakaa"sikaa and other raamaanujiiya works.

## Various quotations from PRs

According to our estimation, out of 292+ works quoted by Madhvacharya, 75 are PRs. This total is worked out after excluding the suspected works. If we take other suspected works as PRs, It will be more than 1/3 of the 292+ works. In GB the first work of Madhvacharya, we find 18 PRs cited out of the total number of 64 works. The number increased further in later works.

For the purpose of clarity, we can build the chronology of Madhvacharya's major works in the following way.

- 1 giitabhaa.sya
- 2 brahmasuutrabhaa.sya
- 3 bhaagavatataatparyanirnaya<sup>82</sup>
- 4 dasopanishadbhaa.sya
- 5 bhaaratataatparya
- 6 geetaataatparya
- 7 nakhastuti
- 8 yamakabharata
- 9 dvaadashastotra
- 10 tantrasaara
- 11 sadaacarasm.rti
- 12 dashaprakarana
- 13 rgbhaa.sya
- 14 yatipranavakalpa
- 15 Jayantiinirnaya
- 16 anuvyaakhyaana<sup>83</sup>
- 17 Nyaayavivarana

And Madhvacharya's often quoted works are

(1) Bhaagavata, (2) Harivamsha, (3) bhavi.syatpuraana, (4) Bhaarata, (5) mok.sadharna, (6) brahmaan.da, (7) gaaru.da, (8) Shabdanirnaya, (9) Skaanda, (10) paadma (11) brahmavaivarta, (12) vaaraaha, (13) brahmatarka, (14) braahma, (15) vaamana, (16) aagneya, (17) naaradiiya, (18) mahakaurma.

Of the first five works, there is no doubt. They are famous works. However, nature of other 13 works is not clear, as Madhvacharya quotes these without clear names such as *naaradiiye* (GB. p.3) *skaande* (GB. p.3) *mahaakaurme* (GB. p.3) *vaaraabe* (GB. p.35) *gaarude*, *brahmavaivarte*, (GB. p.36) *padme*, *skaande* (GB. p.37). These, We assume, refer to PRs of that name, and not always to *puraanas* of that names. We have seen such style of quoting in works of Yamuna and Vedanta Deshika. While quoting *Paadmasambitaa*, Vedantadeshika quotes it simply by the name *paadme...*' etc. And Madhvacharya too quotes *Pravrttasambitaa* as *pravrtta* and similarly Muularaamaayana as *Mahaaraamaayana*.

<sup>82</sup> BTN is early post Badari-tour work. There are limited number of quotations in *giitaabhaa.sya* (GB). But vast number of quotations in *Bhaagavatataatparyanir.naya* (BTN). And one quotation in BTN *iti vi.s.nuk.rte tattvanir.naye* (BTN.p.199) leads us to conclude that BTN as early work than *upani.sadbhaa.syas* (UBs), as BAUB quotes the same work as mere *tattvanir.naye* (BAUB.338). It is because Madhvacharya clearly shows the nature and author of that work (see in GB and elsewhere) whenever he is quoting a work for the first time.

<sup>83</sup> अत एव प्रमाणलक्षणादौ निरूपितस्यार्थस्य पुनरत्र निरूपणं न दोषाय Nyayasudha p. 2406.

Compare these with other quotations which are clearly named by him-

- 1) *vaamanapuraane* (BTN.12, 14);
- 2) *vahnipuraane* (BTN.90) [and compare this with *aagneye* (BTN.93)];
- 3) *bhavi.syatpuraane* (BTN.312, 523) ;
- 4) *naarasimbapuraane* (AIUB.177) [compare this with *naarasimbe* (CUB.267)];
- 5) *brahmaandapuraane tattvanirnayagiitayaam* (BAUB.274) [compare this with *brahmaande* (BAUB.276)].

However, there is a doubt on the nature of *kaurma*. Because Madhvacharya quotes *kuurmasambitaa* (BTN.672), and *kaurama* (AIUB.511). Madhvacharya describes clearly the nature of work, whether he is quoting from PR or anything other. There are enough indications available for it to a careful student of sarvamuulagranthas. Whenever he quoting from a Puraana, he has given an adjective *puraane* etc. to that text, as we see in following contexts- *Aadityapuraane* (GB.p.29) or *skaande shaive, padme shaive* (GB.p.19), whereas while quoting the *paadma* and *skaanda* (PR) he is simply quotes it as *paadme, skaande* (GBp.37). If he is quoting the same text in both occasions, he could have quoted it as *paadme*, and not as *paadme shaive*. It is more evident in the case of *Aadityapuraane*. He could have cited it simply as *Aaditye* to refer to *Aadityapuraana*. But he chose to call it as *Aadityapuraane* to differentiate it from other PR of same name quoted elsewhere.

Madhvacharya quotes *shruti* with an adjective like *iti praaciinshaalashrutih*, if that is not famous. If it is famous one, he is not bothered to say it is a *shruti*. In the same manner, Madhvacharya quotes PRs with name, as most of them were not famous in his time. But he is not bothered to say who are the authors of these *sambitaa*s, since he has said in many occasions that all PRs are the works of Narayana. So if he is citing the *saamya*, one of the PRs, (see appen-1, no.271) Madhvacharya quotes it by only name of the work. That means it is PR work, since it is not a *shruti*, nor *puraana*, neither any work of other kind (i.e. culinary, or *samgiita*). In this manner, all suspected works can be considered as PRs. The priority given to PRs in all contexts, too supports this fact. Hence, those who criticized Madhvacharya, for citing the non-existing verses from *puraana* and, those who defended this action are proved to be left behind the curtain of ignorance.

One more thing to be noted here is that, all the quotations from *paadma, skaanda, and gaaruda* seem to be clear-cut and straight, whereas the general *puraanic* style is mostly confusing, except those of MB, and Bhagavata.

Thus we can assume that unless stated as a *puraana* or otherwise, all cited works are the PRs. Sometimes we get the support of lists of Smith and Schrader, sometimes not, as it is evident, that the lists are not comprehensive.

## Important tenets of Madhvacharya's Philosophy found in PRs

It is already seen in last pages, some of the important contributions of Madhvacharya's Philosophy to the world are based in PRs. *Jivatrainidhya, saak.sivicaara, and navavidhadve.savarjana*, are all found in PRs.

It is interesting to note that Madhvacharya's first teaching of *jivatrainidhya* begins with a quotation from *prakaashasamhitaa* (PS) (GT.p.45). Even now PS is available in the fragments with only two pa.talas, though the original verses are not traced. (See appendix on PS)



And *s.rstivicaara*, *lingadehavicara*, *saak.sivicaara* are all found in PS. Much of Madhvacharya's philosophy can be found in PRs, if we dig them more and more with publication of these texts.

If we come to Madhvacharya's other works related to rituals like *tantrasaarasamgraha*; no doubt, these contents could be traced out in PRs with no difficulty.

Most of Madhvacharya's quotations in *Bhaagavata-taatparya*, are from various *sambhitaas* of PRs. Similarly the area of epistemology dealt by Madhvacharya is greatly influenced by PRs.

## Studies already conducted

There were not many *sambhitaas* available in print at the dawn of last century. Only a few PRs were printed. Most PRs were restricted to the pockets of Tamil Country.

### First Survey

The first ever man to survey the available PRs, and to make a systematic survey and philosophical study of PRs was the F. Otto Schrader. This German indologist, then working as the Director of the AL wrote the book "Introduction to Pancaraatra and ahirbudhnya samhita" in 1916. In his book he gave the synopsis of *sambhita*-lists found in the *kapinjala*, *paadma*, *vi.snu*, *hayashir.sa*, and *agnipuraana*. According to these lists the total number of the PRs come to 215 (210+5 with some PRs available in MSs). Among them, only 23 texts were available in MSs, and up to 1919, only nine PRs were in print. In his book, he also dealt with comprehensible theory of PRs, their nature, origins, authors, contents etc.

### Second Survey

Next man to deal with PRs after long pause is the H. Daniel Smith, who was the professor of religion in the Syracuse University, New York. Inspired by the monumental work of Schrader, he did more work than Schrader.

His works are these---

1) *Paancaraatrapraasaadasaadhana* (1963), which dealt with various aspects of the Temple building. It was his Doctoral theses, which comprised notes from unpublished works.

2) *Paancaraatra nuulvi.lakkam* (1967), which dealt, exclusively, with PR literature. This is the Tamil translation of the original notes of Smith in English, by K.K.A. Venakatachary, original notes being not available to us. All the available works of PRs were surveyed, and their contents (adhyaawise, in summary) were given. It dealt with 104 *sambhitaas*, which were available in different MS libraries. Besides it included a good synopsis of *sambhita* lists found in *kapinjala*, *jnaanam.rtasara*, *paadma*, *paarameshvara*, *puru.sottama*, *bhaaradvaaja*, *maarkan.deya*, *vishvaamitra*, *vishnutantra*, *hayashir.s*, *agnipuraana* and *maheshvartantra*. This synopsis also included some works quoted by Utpala<sup>84</sup> (U) one of the leading Kashmiri *pancaraatrikas*. However, apparently this synopsis left out some texts quoted by Madhvacharya and Vedantadeshika.

<sup>84</sup> We found that some of works quoted by Madhva i.e., "Saa.dgu.nya", are mentioned by Utpala too. See 'Vai.s.navaagamavimarsha.h' by Prof. Vrajavallabha Dvivedi, published by Sampurnananda Sanskrit University in 1997.

3) Then came "Source Book of Iconography of Sri Vaishnavism" (1969), which dealt with iconography.

4) The last work is the "A descriptive bibliography of the printed texts of Pancaraatraagama" in two parts (1975, 1980). First part of this book dealt with a detailed summary (adhyaaya-wise) of 30 printed works of PR, while the second volume served as index or first volume (GOS.168).

5) Catalogue of Pancharatra Samhitas, edited by Paramapurusha Das and Shrutiprakash Das, Svaminarayana Aksharapeeth Ahmadabad, 2002, has recorded the 147 available texts of Pancharatra texts. It has also recorded 460 names of Pancharatra texts.

Besides these books, The "Paancaraatra Parishodhana Parishat" which he founded with K.K.A. Venktachary and others, in Madras, published a critical edition of the Paadmasamhitaa, jointly edited by Seetha Padmanabhan and R N Sampath.

## Other studies

Others who worked on PR are a few such as Vrajavallabha Dwivedi who edited *saattvatasamhitaa* with commentary of *Alasinga Bhatta*, and wrote *vai.snavaagamavimarsha*; Lakshmi Narasimha Bhatta who edited *vi.svaksenasamhitaa* and *paancaraatrapaaramya*<sup>85</sup> (of T. Veeraraghavacharya); P B Ananthacharya who worked on *Iishvarasmhitaa*; Yatiraraja Sampatkuamaraswamy of Melkottai; Parthasarathy Iyengar etc. (see Smith list of the printed texts of PR), Sadhu shrutiprakash Dasa's "Catalogue of Pancaraatra Samhitaa"<sup>86</sup> Rashtriya Sanskrit Vidyapeetha Tirupati's editions of Pancaraatra samhitaas etc.

In Kaviindracharyasuuchii patram<sup>87</sup> names of at least 276 Samhitaas are mentioned. There is a quite possibility that half of them are Pancaraatra texts.

## Mesquita Roque's ignorance of PR texts

Thus the below given list of MS fragments available in Cleveland Public Library is enough to dismiss the claims of Mesquita Roque that "Adhyaatma, Naaraayana, adhyaatmasamhitaa, Brhatsamhitaa, Mahasamhita, Naaraayanatantra, Brhattantra, Purushottamatantra, Maayaavaibhava, Brahmatarka and Bhavishyatparvan. [In fact] it is unequivocally a quotation of passages which are absolutely unknown" (Mesquita, p. 31).

**Mesquita claimed (note 17, p. 21) that Tantrabhaagavata is also unknown. But it is mentioned in Vai.s.navaagamavimarsha.h'** by Prof. Vrajavallabha Dwivedi, published by Sampurnananda Sanskrit University in 1997. Other texts mentioned by Mesquita as unknown are the Pancaraatra texts even now available in MSs. Paramasamhitaa which is claimed not identified (note.

<sup>85</sup> Pub. by RSVP, Tirupati, 1991.

<sup>86</sup> Sadhu Parampurushadas, Sadhu Shrutiprakashdas, pp. 182, 2002, Ahmedabad.

<sup>87</sup> Kaviindracharya suuchii patram, Edited by R. Anantakrishna Shastri, GOS, 17, Baroda.

21, p. 23) is no. 36, Hayagriivasamhata claimed unknown by Mesquita (note 147, p. 84) is 116 and 117, Naaraayanatantra is no. 33, Purushottamatantra is no. 50 and 51, Brhatsamhita is 54 and 55, Maayaavaibhava is 64 in the list of available PRs in Cleveland. Similarly other texts claimed unknown by Mesquita are also PR texts. Hence Mesquita's claim totally baseless. नैष स्थाणोरपराधः यदेनमन्धो न पश्यति।

## Bhavasena factor

Mesquita's claim that "Pramana doctrine of Brahmatarka...is based on the teachings of pramaaprimeya of Bhavasena, a Jaina contemporary of Madhvacharya" (p. 97) is a perfect example of second hand information. The first hand informant claimer Robert Zydenbos is set aside by V N Pandurangi.<sup>88</sup>

## Daniel Smith's Pancaraatra Collection

Here is the list of MSs of Pancaraatra texts collected by Daniel Smith and deposited in Cleveland Public Library<sup>89</sup>

1	अगस्त्यसंहिता 1 agastya-saMhitA (i)	ms. Fragments
2	अगस्त्यसंहिता 2 agastya-saMhitA (ii)	ms. Fragment
3	अनन्ताख्यसंहिता anantAkhyā saMhitA	ms. Fragments
4	अनिरुद्धसंहिता aniruddha-saMhitA	printed book
5	अनिरुद्धसंहिता aniruddha-saMhitA	ms. Fragment
6	अहिर्बुध्न्यसंहिता ahirbudhnyā-saMhitA	printed book
7	ईश्वरसंहिता Ishvara-saMhitA (i)	printed book
8	ईश्वरसंहिता (1)Ishvara-saMhitA (i)	printed book
9	ईश्वरसंहिता (1)Ishvara-saMhitA (i)	palm-leaf manuscript
10	ईश्वरसंहिता (2)Ishvara-saMhitA (ii)	ms. Transcription
11	ईश्वरसंहिता (3) Ishvara-saMhitA (iii?)	ms. Fragment
12	उपेन्द्रसंहिता upendra-saMhitA	ms. Transcription
13	कपिञ्जलसंहिता kapijNjala-saMhitA	printed book
14	कपिञ्जलसंहिता kapijNjala-saMhitA	ms. Fragments
15	काश्यपसंहिता kAshyapa-saMhitA	printed book
16	काश्यपोत्तरसंहिता kAshyapottara-saMhitA	ms. Transcription
17	खगप्रश्नसंहिता khagaprashna-saMhitA	ms. Fragments
18	खगेश्वरसंहिता khageshvara-saMhitA	ms. Fragment

<sup>88</sup> V N Pandurangi, A review of "Jaina background of Dvaita Vedanta" by Robert Zydenbos, Sanskrit-Vimarśah, 15<sup>th</sup> WSC Special Issue, Rashtriya Sanskrit Sansthan, pp. 280-318, Jan 2012. ISSN 0975.

<sup>89</sup> Thanks to Shrishra Rao who procured this list from that library. **The Smith Agama Collection: Sanskrit Books and Manuscripts Relating to Pancaratra Studies: a descriptive catalog**, by H. Daniel Smith, Foreword by Agehananda Bharati. Foreign and Comparative Studies / South Asian Special Publications 2. Maxwell School of Citizenship and Public Affairs, Syracuse University, 1978. Call Numbers Z 7835 . B 8S 623, BL1135.P34, **Cleveland Public Library**

19	गौतमसंहिता gautama-saMhitA	ms. Fragment
20	चित्रशिखण्डिसंहिता chitrashikhaNDI-saMitA	ms. Fragments
21	जयाख्यसंहिता jayAkhyas-saMhitA	printed book
22	जयोत्तरसंहिता jayottara-saMhitA	ms. Fragments
23	ज्ञानामृतसारसंहिता j~nAnAmR^itasAra-saMhitA	printed book <sup>90</sup>
24	दुर्वाससंहिता durvAsa-saMhitA	ms. Fragments
25	नलकूबरसंहिता nalakUbara-saMhitA	ms. Fragments
26	नारदपञ्चरात्रम् nArada-paJNcharAtram	cross-reference
27	नारदसंहिता nArada-saMhitA	ms. Fragment
28	नारदीयसंहिता nAradIya-saMhitA	printed book
29	नारदीयसंहिता nAradIya-saMhitA	ms. Transcription
30	नारदीयसंहिता nAradIya-saMhitA	ms. Fragments
31	नारसिंहसंहिता nArasiMha-saMhitA	ms fragment
32	नारायणसंहिता nArAyaNa-saMhitA	printed book
33	नारायणसंहिता nArAyaNa-saMhitA	ms. Fragments
34	पञ्चप्रश्नसंहिता paJNchaprashna-saMhitA	ms. Transcription
35	पद्मोद्भवसंहिता padmodbhava-saMhitA	ms. Fragment
36	परमसंहिता parama-saMhitA	printed book
37	परमपुरुषसंहिता paramapurushha-saMhitA	printed book
38	परमपुरुषसंहिता paramapurushha-saMhitA	ms. Fragments
39	परमागमचूडामणिः paramAgama-chUDAMaNi	photoprints
40	पराशरसंहिता parAshara-saMhitA	printed book
41	पराशरसंहिता parAshara-saMhitA	ms. Fragments
42	पादमसंहिता pAdma-saMhitA/pAdma tantram	printed book
43	पादमसंहिता pAdma-saMhitA	printed book
44	पादमसंहिता pAdma-saMhitA	printed book
45	पादमसंहिता pAdma-saMhitA	printed book
46	पञ्चरात्रप्रासादप्रसाधनम् paJNcharAtraprasAdaprasAdhanam	printed book
47	पादमतन्त्रम् pAdma-tantra	ms. Fragments
48	पारमेश्वरसंहिता pArameshvara-saMhitA	printed book
49	पुरुषोत्तमसंहिता purushhottama-saMhitA	printed book
50	पुरुषोत्तमसंहिता purushhottama-saMhitA	ms. Fragment
51	पौष्करसंहिता paushhkara-saMhitA	printed book
52	पौष्करसंहिता paushhkara-saMhitA	ms. Fragments
53	प्रह्लादसंहिता prahlAda-saMhitA	ms. Fragment
54	बृहद्ब्रह्मसंहिता bR^ihad-brahma-saMhitA	printed book

<sup>90</sup> ("Sri Narada Pancaratnam" [sic]) [English Translation]

55	बृहद्ब्रह्मसंहिता bR^ihad-brahma-saMhitA	printed book
56	ब्रह्मसंहिता brahma-saMhitA	ms. Fragments
57	भागवतसंहिता bhAgavata-saMhitA	ms. Fragment
58	भारद्वाजसंहिता 1 bhAradvAja-saMhitA (i)	ms. transcription.
59	भारद्वाजसंहिता 2 bhAradvAja-saMhitA (ii)	printed book
60	भारद्वाजसंहिता bhAradvAja-saMhitA (ii) ("Naradapancaratra")	printed book
61	भारद्वाजसंहिता 3bhAradvAja-saMhitA (iii)	printed book
62	भारद्वाजसंहिता 4 bhAradvAja-saMhitA (iv?)	ms. Fragment
63	भार्गवतन्त्रम् bhArgava-tantra	ms. Transcription
64	मायावैभवसंहिता mAyAvaibhava-saMhitA	ms. Fragment
65	मार्कण्डेयसंहिता mArkaNDeya-saMhitA (i)	printed book
66	मार्कण्डेयसंहिता 1 mArkaNDeya-saMhitA (i)	ms. Transcription
67	मार्कण्डेयसंहिता 2 mArkaNDeya-saMhitA (ii)	ms. Fragments
68	लक्ष्मीतन्त्रम् lakShmI-tantra	printed book
69	लक्ष्मीतन्त्रम् lakShmI-tantra	printed book
70	लक्ष्मीतन्त्रम् lakShmI-tantra	ms. Fragment
71	लक्ष्मीतन्त्रम् lakShmI-tantra [Translation]	printed book [English]
72	वराहसंहिता varAha-saMhitA	ms. fragment
73	वामनसंहिता vAmana-saMhitA	ms. fragments
74	वायुसंहिता vAyu-saMhitA	ms. fragment
75	वासिष्ठसंहिता vAsishhTha-saMhitA	ms. transcription
76	वासिष्ठसंहिता vAsishhTha-saMhitA	ms. fragments
77	वासुदेवसंहिता vAsudeva-saMhitA	ms. fragments
78	विश्वसंहिता vishva-saMhitA	ms. transcription
79	विश्वामित्रसंहिता vishvAmitra-saMhitA	printed book
80	विश्वामित्रसंहिता vishvAmitra-saMhitA	ms. transcription
81	विश्वामित्रसंहिता vishvAmitra-saMhitA	ms. fragments
82	विष्णुतत्त्वसंहिता vishhNutattva-saMhitA	ms. Transcription
83	विष्णुतत्त्वसंहिता vishhNutattva-saMhitA	ms. Fragments
84	विष्णुतन्त्रम् vishhNu-tantra	ms. Transcription
85	विष्णुतन्त्रम् vishhNu-tantra	ms. Fragments
86	विष्णुतिलकसंहिता vishhNutilaka-saMhitA	printed book
87	विष्णुरहस्यसंहिता vishhNurahasya-saMhitA	ms. Fragments
88	विष्णुसंहिता vishhNu-saMhitA (i)	printed book
89	विष्णुसंहिता vishhNu-saMhitA (ii)	ms. Fragment
90	विष्णुसिद्धान्तसंहिता vishhNusiddhAnta-saMhitA	ms. Fragments

91	विश्वक्सेनसंहिता vishvakse-na-saMhitA	printed book
92	विश्वक्सेनसंहिता vishvakse-na-saMhitA	ms. Fragment
93	विहगेन्द्रसंहिता vihagendra-saMhitA	ms. Transcription
94	वृद्धपाद्मसंहिता vR^iddha-pAdma-saMhitA	ms. Fragments
95	व्याससंहिता vyAsa-saMhitA	ms. Fragment
96	शाण्डिल्यसंहिता shANDilya-saMhitA	printed book
97	शाण्डिल्यसंहिता shANDilya-saMhitA	ms. Fragments
98	शुकप्रश्नसंहिता shukraprashna-saMhitA	ms. Fragment
99	शेषसंहिता sheshha-saMhitA	printed book
100	शौनकसंहिता shaunaka-saMhitA	ms. Fragment
101	शौनकीयसंहिता shaunakIya-saMhitA	ms. Fragments
102	श्रीधरसंहिता shrIdhara-saMhitA	ms. Fragments
103	श्रीप्रश्नसंहिता shrIprashna-saMhitA	printed book
104	श्रीप्रश्नसंहिता shrIprashna-saMhitA	printed book
105	सनकसंहिता sanaka-saMhitA	ms. Fragment
106	सनत्संहिता Sanat-saMhitA	ms. Fragment
107	सनत्कुमारसंहिता sanatkumAra-saMhitA	printed book
108	सनत्कुमारसंहिता 2 sanatkumAra-saMhitA (ii?)	ms. Fragments
109	सनन्दसंहिता sananda-saMhitA	ms. Transcription
110	सांवर्तसंहिता sAMvarta-saMhitA	ms. Fragment
111	सात्वतसंहिता sAttvata-saMhitA	printed book
112	सात्वतसंहिता sAttvata-saMhitA	palm-leaf manuscript
113	सात्वतसंहिता sAttvata-saMhitA	ms. Fragments
114	सारसमुच्चयसंहिता sArasamuchchaya-saMhitA	ms. Fragments
115	सौपर्णप्रश्नसंहिता suparNaprashna-saMhitA	ms. Fragments
116	हयग्रीवतन्त्रम् hayagrIva-tantra	ms. Fragment
117	हयग्रीवसंहिता hayagrIva-saMhitA	printed book
118	हिरण्यगर्भसंहिता hiraNyagarbha-saMhitA	ms. Fragments

## Daniel Smith's list of total Samhitaas

Here is the list of PR texts collected from different Samhitaas

1	अगस्त्यसंहिता	4	अत्रिसंहिता
2	अङ्गिरस्तन्त्रम्	5	अधोक्षजसंहिता
3	अच्युतसंहिता	6	अनन्तसंहिता

7	अनिरुद्धसंहिता	55	गार्ग्यतन्त्रम्
8	अमृतसंहिता	56	गार्ग्यगालवतन्त्रम्
9	अम्बरसंहिता	57	गोविन्दसंहिता
10	अष्टाङ्गसंहिता	58	गौतमसंहिता
11	अहिर्बुध्न्यसंहिता	59	गौतमीयसंहिता
12	आग्नेयसंहिता	60	चतुर्भूतिसंहिता
13	आत्रेयसंहिता	61	चान्द्रमसंहिता
14	आनन्दतन्त्रम्	62	चित्रशिखण्डिसंहिता
15	आरुणतन्त्रम्	63	जनार्दनसंहिता
16	ईशानसंहिता	64	जयसंहिता
17	ईश्वरसंहिता	65	जयोत्तरसंहिता
18	उत्तरगार्ग्यसंहिता	66	जाबालसंहिता
19	उत्तरपूर्वकसंहिता	67	जामदग्न्यसंहिता
20	उत्तरविज्ञानसंहिता	68	जैमिनिसंहिता
21	उदङ्कसंहिता	69	ज्ञानसंहिता
22	उपेन्द्रसंहिता	70	ज्ञानार्णवसंहिता
23	उमामहेश्वरसंहिता	71	ज्ञानसागरसंहिता
24	उशनःसंहिता	72	तत्त्वसागरसंहिता
25	ऐन्द्रतन्त्रम्	73	तन्त्रसागरसंहिता
26	ऐरसंहिता	74	ताक्षर्यसंहिता
27	औपगायनसंहिता	75	तैजोद्रविणसंहिता
28	औपेन्द्रसंहिता	76	त्रिविक्रमसंहिता
29	और्वपञ्चरात्रसंहिता	77	त्रैलोक्यमोहनसंहिता
30	औशनतन्त्रम्	78	त्रैलोक्यविजयसंहिता
31	कपिञ्जलसंहिता	79	दक्षसंहिता
32	कल्किराघवसंहिता	80	दत्तात्रेयसंहिता
33	काण्वसंहिता	81	दधीचिसंहिता
34	कात्यायनीयसंहिता	82	दशोत्तरसंहिता
35	कापिलसंहिता	83	दामोदरीयतन्त्रम्
36	कामतन्त्रम्	84	दुर्गातन्त्रम्
37	कालिकिसंहिता	85	देवलसंहिता
38	काश्यपसंहिता	86	द्राविणसंहिता
39	कुमुदसंहिता	87	धानञ्जयसंहिता
40	कुशलसंहिता	88	धानदीयसंहिता
41	कूर्मसंहिता	89	ध्रुवतन्त्रम्
42	कृष्णसंहिता	90	नन्दाख्यसंहिता
43	केशवतन्त्रम्	91	नलकूबरसंहिता
44	कौबेरसंहिता	92	नारदसंहिता
45	कौमारसंहिता	93	नारदीयसंहिता
46	क्रतुतन्त्रम्	94	नारदोत्तरविज्ञानसंहिता
47	क्रकेशसंहिता	95	नारसिंहसंहिता
48	गङ्गासंहिता	96	नारसिंहाख्यतन्त्रम्
49	गणसंहिता	97	नारायणतन्त्रम्
50	गणेशसंहिता	98	नारायणसंहिता
51	गजेन्द्रसंहिता	99	नारायणीयतन्त्रम्
52	गरुडसंहिता	100	नृकेसरिसंहिता
53	गान्धर्वसंहिता	101	नैऋतसंहिता
54	गान्धर्वायणसंहिता	102	पञ्चतत्त्वसंहिता

103	पञ्चप्रश्नसंहिता	151	मनुसंहिता
104	पदमनाभसंहिता	152	मानवसंहिता
105	पद्मोद्भवसंहिता	153	महातन्त्रम्
106	पद्मोद्भवसंहिता	154	महाज्ञानसंहिता
107	परमसंहिता	155	महापुरुषसंहिता
108	पर(म)पुरुषसंहिता	156	महालक्ष्मीसंहिता
109	पवनसंहिता	157	महासनत्कुमारसंहिता
110	पादमसंहिता	158	महीतन्त्रम्
111	पाणिनीयमहातन्त्रम्	159	महीप्रश्नतन्त्रम्
112	पारमेश्वरसंहिता	160	माहेन्द्रतन्त्रम्
113	पारमैश्वर्यसंहिता	161	माधवसंहिता
114	पाराशर्यसंहिता	162	मायातन्त्रम्
115	पारिषत्संहिता	163	मायावैभवसंहिता
116	पार्वतसंहिता	164	मायावैभवविन्यासः
117	पार्षसंहिता	165	मारीय(च)संहिता
118	पावकसंहिता	166	मार्कण्डेयसंहिता
119	पावनसंहिता	167	मिहिरसंहिता
120	पिप्पलसंहिता	168	मुकुन्दसंहिता
121	पुण्डरीकाक्षसंहिता	169	मूलसंहिता
122	पुरुषसंहिता	170	मेदिनीपतिसंहिता
123	पुरुषोत्तमसंहिता	171	मेरुसंहिता
124	पुलस्त्यसंहिता	172	मेरुगङ्गासंहिता
125	पुलकतन्त्रम्	173	मैत्रेयसंहिता
126	पुष्कलसंहिता	174	मौद्गल्यसंहिता
127	पुष्टितन्त्रम्	175	योगसंहिता
128	पैङ्गलसंहिता	176	योगहृदयसंहिता
129	पैप्पलसंहिता	177	यज्ञमूर्तिसंहिता
130	पौलस्त्यसंहिता	178	याज्ञवल्क्यसंहिता
131	पौष्करसंहिता	179	याम्यसंहिता
132	प्रद्युम्नसंहिता	180	राघवसंहिता
133	प्रह्लादसंहिता	181	रुद्रसंहिता
134	प्राचेतससंहिता	182	रोमशसंहिता
135	बलभद्रसंहिता	183	लक्ष्मीतन्त्रम्
136	बार्हस्पत्यसंहिता	184	लक्ष्मीतिलकम्
137	बोधायनतन्त्रम्	185	लक्ष्मीनारायणतन्त्रम्
138	ब्रह्मसंहिता	186	लक्ष्मीपतिमहातन्त्रम्
139	ब्रह्माण्डसंहिता	187	लाङ्गलसंहिता
140	ब्रह्मनारदसंहिता	188	लैङ्गलसंहिता
141	ब्रह्मसिद्धान्तसंहिता	189	वराहपुराणसंहिता
142	भागवतसंहिता	190	वराहमिहिरसंहिता
143	भारद्वाजसंहिता	191	अ(व)चरलस्यसंहिता
144	भार्गवसंहिता	192	वसुसंहिता
145	भूमिसंहिता	193	वागीशसंहिता
146	मुद्गलसंहिता	194	वामदेवसंहिता
147	मधुच्छन्दससंहिता	195	वामनसंहिता
148	मधुसूदनसंहिता	196	वायुतन्त्रम्
149	मत्स्यसंहिता	197	वाराहसंहिता
150	मन्दिरसंहिता	198	वारुणसंहिता



199	वाल्मीकिसंहिता	245	शैवसंहिता
200	वासिष्ठसंहिता	246	शौनकसंहिता
201	वासुदेवसंहिता	247	श्वेतकेतुमहातन्त्रम्
202	विरिञ्चसंहिता	248	श्रीतन्त्रम्
203	विश्वसंहिता	249	श्रीकालपरासंहिता
204	विश्वामित्रसंहिता	250	श्रीकरसंहिता
205	विष्णुतन्त्रम्	251	श्रीकृष्णसंहिता
206	विष्णुतत्त्वसंहिता	252	श्रीधरीयसंहिता
207	विष्णुतिलकसंहिता	253	श्रीनिवासमहातन्त्रम्
208	विष्णुपूर्वसंहिता	254	श्रीप्रश्नसंहिता
209	विष्णुयोगमहातन्त्रम्	255	श्रीवत्ससंहिता
210	विष्णुरहस्यसंहिता	256	श्रीवल्लभमहातन्त्रम्
211	विष्णुवैभक्तिसंहिता	257	संवर्तकसंहिता
212	विष्णुसंभवसंहिता	258	संकर्षणसंहिता
213	विष्णुसद्भावसंहिता	259	संकर्षणसंहिता
214	विष्णुसंहिता	260	सत्यसंहिता
215	विष्णुसारतन्त्रम्	261	सत्योक्तसंहिता
216	विष्णुसंहिता	262	सत्याविद्योद्रवणम्
217	विष्णुयामलसंहिता	263	सत्त्वसंहिता
218	विष्वक्सेनसंहिता	264	सनकसंहिता
219	विहगेन्द्रसंहिता	265	सनत्स्कन्दसंहिता
220	वीरमाङ्गल्यसंहिता	266	सनत्कुमारसंहिता
221	वैकुण्ठसंहिता	267	सनन्दन
222	वैखानससंहिता	268	संमोहनसंहिता
223	वैजयन्तसंहिता	269	सर्वमङ्गलतन्त्रम्
224	वैनतेयसंहिता	270	सांख्यतन्त्रम्
225	वैभवतन्त्रम्	271	सात्त्वतसंहिता
226	वैहस्यसंहिता	272	सुबोधिकसंहिता
227	वैश्वानरीयसंहिता	273	सूर्य
228	वैहायससंहिता	274	सोमतन्त्रम्
229	व्याससंहिता	275	सोमवन्दवीसंहिता
230	शक्रसंहिता	276	सौम्यसंहिता
231	शतसाहस्रिकसंहिता	277	सौरसंहिता
232	शम्बरसंहिता	278	स्कान्दतन्त्रम्
233	शर्वसंहिता	279	स्वायंभुवसंहिता
234	शाकलसंहिता	280	स्वायंभुवतन्त्रम्
235	शाकटायनसंहिता	281	हंसपरमेश्वरसंहिता
236	शाण्डिल्यतन्त्रम्	282	हयग्रीवसंहिता
237	शातातपसंहिता	283	हयशीर्षतन्त्रम्
238	शान्तितन्त्रम्	284	हरिसंहिता
239	शाबरसंहिता	285	हरिमेखलसंहिता
240	शार्वर्यसंहिता	286	हारीतसंहिता
241	शाश्वतसंहिता	287	हृषीकेशसंहिता
242	शुकप्रश्नसंहिता	288	हैरण्यसंहिता
243	शुक्रसंहिता	289	हैरण्यगर्भसंहिता
244	शुलकसंहिता	290	हैरण्यगर्भसंहिता

## List of Samhitaas quoted by Vedaantadeshika

Apart from fragments of Muulashruti, many a number of PR texts are quoted by Vedantadeshika in his four Rakshagranthas.

Page no.	Work quoted
	<b>सच्चारित्ररक्षातः<sup>91</sup></b>
137	पारमेश्वरसंहिता
138	अहिर्बुध्न्यसंहिता वाशिष्ठसंहिता
139	विष्णुतत्त्वम् कालोत्तरसंहिता विष्णुमन्दिरसंहिता आनन्दाख्यसंहिता विष्णुतन्त्रम्
152	पौष्करसंहिता विष्णुधर्म (शौनक)
153	सात्वतसंहिता
162	श्रीशास्त्रम्
164	शाण्डिल्यसंहिता
170	पराशरसंहिता नारदीयपद्धतिः
171	सनत्कुमारसंहिता लैङ्गम्
182	नारदीयसंहिता
184	पारमेष्यसंहिता
186	पाराशर्यसंहिता भार्गव(तन्त्रम्)
188	ब्रह्मरात्रम्
189	अष्टाक्षरब्रह्मविद्या (नारदप्रोक्ता) मार्कण्डेय
192	कुण्डिनप्रोक्तकृष्णमन्त्रक ल्पः
194	पादमसंहिता

201	भारद्वाजसंहिता
205	वाराहे (पञ्चरात्रे)
221	नारसिंहकल्पपरिच्छेदः
224	विष्णुकल्पः (बोधायनीयः)
226	इन्द्रतन्त्रम्
228	ईश्वरसंहिता
223	चित्रशिखण्डशास्त्रम्
236	पादमोत्तरसंहिता अत्रिसंहिता (वैखानस)
239	जयाख्यसंहिता
256	नारदीयसंग्रहः <b>पञ्चरात्ररक्षातः</b>
285	हयग्रीवसंहिता
295	क्रियाधिकारः (भृगुप्रोक्तः)
297	वैखानसम् तन्त्रसारसमुच्चयः
303	श्रीकरसंहिता
336	पूर्वश्रवः
339	संकर्षणसंहिता <b>निक्षेपरक्षातः</b>
51	सात्यकितन्त्रम्
55	लक्ष्मीतन्त्रम्
13	महालक्ष्मीसंहिता <b>चतुःश्लोकीभाष्यात्<sup>92</sup></b>
5	विष्णुवैभवाधिकारः विष्णुस्मृतिः
6	गायत्रीकल्पाः
13	मङ्कणसंहिता काश्यपीयम्
16	स्वयंभूसंहिता

<sup>91</sup> All three Rakshworks are in one book. Rakshagranthah, Ed. T. Veeraraghavacharya, Vedantadeshika seventh centinery Trust Chennai

<sup>92</sup> Catuhshlokiibhaashyam, Ed. V. Shrivatsankacharya, Vedantadeshika seventh centinery Trust Chennai

	शौनकसंहिता
	शतमखसंहिता
	धानदसंहिता
34	विष्णुधर्मोत्तरम्
45	शौनकीयकल्पः
47	सावित्रीकल्पाः
54	परमसंहिता

75	विश्वक्सेनसंहिता
89	बलपौष्करम्
	सौमन्तवम्
92	हिरण्यगर्भसंहिता
160	विहगेश्वरसंहिता

## Conclusion

Thus, it is clear that PRs are given an important place in Madhvacharya's teachings. However PRs are ignored for the centuries in Maadhva traditional studies as philosophical sources. Therefore, without any delay, the study of PRs should be taken by research institutions and young scholars of our system should be encouraged to engage in the rigorous studies of PR literature.

## Abbreviations

1	GB	gītābhaa.sya
2	BSB	brahmasuutrābhaa.sya
3	BTN	bhaagavatataatparyanirnaya
4	DUB	dasopanishadbhaa.sya
5	BT	bhaaratataatparya
6	GT	geetaataatparya
7	NS	nakhastuti
8	YB	yamakabharata
9	DS	dvaadashastotra
10	TSS	Tantrasaarasangraha
11	SAS	sadaacarasm.rti
12	DP	dashaprakarana
13	RB	rgbhaa.sya
14	YPK	yatipranavakalpa
15	JN	jayantiinirnaya
16	AV	anuvyaakhyaana
17	NV	nyaayavivarana
	VS	V.Srivatsankacharya
	S	Daniel Smith
	O	F.O.Schrader
	CUB	Chaandogyopani.sadbhaa.sya
	CU	Chaandogyopani.sad
	BAUB	B.rhadaaranyakopani.sadbhaa.sya
	BAU	B.rhadaaranyakopani.sad
	MUB	Ma.duukopani.sadbhaa.sya

AiUB	Aitareyopani.sadbhaa.sya
IIUB	Ii.saavaasyopani.sadbhaa.sya
AUB	Aatharvanopani.sadbhaa.sya
KUB	Kaa.thkopani.sadbhaa.sya
VD	Vedantadeshika
SV	Sreenivasa Varakhedi
KKAV	KKA Venkatachary
M	Mahvacharya
AD	Appayya DiXita
U	Utpala Vaishnava
LIKA	Little is known about
AIU	Aitareyopani.sad
PRW	Pancaraatra work
N	Narayana
MB	Mahaabhaarata
B	Bhaagavata
CSB	Catushshlokiibhaa.sya of VD
SRB	Stotraratnabhaa.sya of VD